MINUTES

The World - Wide

44th

Annual Assembly

of the

Church of God

Over Which M. A. TOMLINSON
Is General Overseer

Held In The

World-Wide Assembly Tabernacle

On Central Avenue

CLEVELAND, TENNESSEE

September 13-19, 1949

Ministers' Edition

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Cleveland, Tennessee, U. S. A.

September 13-19

1949

"Ye are come unto Mount Sion . . . and to an innumerable company of angels, to the general assembly and church of the first born . . . and to the spirits of just men made perfect and to Jesus the mediator of the new covenant."

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

LOVE TRUTH UNITY

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Prefatory Notes

The Forty-Fourth Annual Assembly is gone forever, but the many rich blessings which were ours for six days will live on and on in the memory of everyone present, and the effects of those blessings will be felt for days and months to come and prove a blessing to thousands of people. To say it was a wonderful Assembly is not exaggerating. It was truly a joy to be one of that vast throng of people knit together in love day after day as God favored us with His rich blessings. Our hearts rejoiced in His great love and our souls were fed from the bountiful table which was spread before us from the beginning until the last "Amen" was uttered. Time after time heaven seemed to bend low and many of the things that transpired are indelibly stamped on our minds. The sacred presence of the Lord was in the midst; the Holy Ghost was in control; the speakers were powerfully anointed and we were built up and strengthened. It was inspiring and uplifting to listen to the thousands of voices joining together in singing praises to God and one was made to feel that God was bending a listening ear to these same voices lifted to Him in supplication.

We were happy to have representatives from the Bahama Islands, Virgin Islands, Haiti, Dominican Republic, Jamaica, Cuba, Mexico, Canada and Sierra Leone, British West Africa with us in this Assembly, as well as the thousands who came from nearly every state in our United States. Cars, special buses and trucks came filled with happy people. Still others came by train and bus, Again our Tabernacle was filled to capacity and part of the time it was too small to accomodate the people. The registrars served faithfully and they succeeded in recording the names of 7,230 from a distance and 5,030 from in and around Cleveland. The total number registered is 12,260. We wish we could have registered all who attended, but with our present system this is almost impossible. However, the registrars did splendid work and are worthy of much commendation.

The faithful service rendered by the clerks is greatly appreciated. I wish to commend all of them for their untiring efforts from the first service until the close. It is through their labor of love that I am able to prepare and send out this volume which tells the story briefly of the 44th Assembly. All that transpired could not be told, but a record of the business has been made, along with brief descriptions of many occurrences and short portions of some of the messages. It is hoped this pamphlet will prove a blessing to our ministers and members by keeping before them the record of business transacted which they need, and also inspiring everyone to deeper depths of spirituality and greater heights of achievement. We pray God's blessing upon this book of Minutes of the 44th Annual Assembly as it goes forth to fill its place in the work of the Church of God which is destined to cover the earth, make preparations for the return of our Lord and finally be presented to Jesus Christ.

The time for the next annual feast—The General Assembly of the Church of God, M. A. Tomlinson, General Overseer, will be September 12-18 1950. What will take place at that time is not known to us, but we are already looking forward to it with much anticipation, expecting greater and more wonderful blessings from our Father in heaven.

M. A. TOMLINSON, General Overseer

Cleveland, Tennessee, U. S. A.

MINUTES

OF THE FORTY-FOURTH ANNUAL ASSEMBLY OF

THE CHURCH OF GOD

M. A. Tomlinson, General Overseer

HELD IN CLEVELAND, TENN., U. S. A., SEPT. 13-19, 1949

Management and Personnel of the Home and Local Organization

General Overseer, M. A. Tomlinson

Private Secretary, Lillie Duggar

SUPERINTENDENT OF COMMITTEES—Reception, Entertainment, Registrars, Ushers, Camp Ground—C. R. Payne.

CLERKS—L. A. Moxley, Ashel T. Wagar, J. J. Steward, Zella Creel, Mildred Bennett, Mildred Davis, John L. Sullivan, Vera Ulansky.

C. P. M. A. CLERK—Blanche Goodman.

TREASURER—J. R. Kinser. Mattie Kinser and Pruddie Millsap, Office Secretaries.

PUBLISHING DEPARTMENT—C. T. Davidson, Mary Sue Bates, Polly Kinser, Iris M. Evans, Willystene Calfee, Jacqueline Hawkins, Verdia Longwith, Ida Moore, L. A. Moxley, J. J. Steward, Halcie Holcomb, Betty Kent, Carl Lawson, Maggie Robinson, Ruth Odom, Juanita Sample, Lillian Austin, Jannie Sanders, Coleman Lamberson, Millard B. Chase, Margaret Rains, Barney P. Beisly, Wayne Donaldson, Thomas W. Holcomb, Frank Bell, C. L. Disney, Hugh R. Edwards, William Coile, Ora Richard, Emma Grace Teague, Frances Ann Marr, Wanda Jeanne Tomlinson, Juanita Cannon, Texie Johnson.

POST OFFICE—J. F. Anderson, Postmaster.

CAFETERIA—Will H. Brown.

JANITOR—Loyd Rogers.

PUBLIC ADDRESS SYSTEM—Loyal Washington, Gene Cannon, Roscoe Cannon, Paul Lawson, D. E. Garr.

RECEPTION—Allen Davis, Charles Browning, Joe Martin, Jr., Maude Martin, Clay Shelton, Mrs. Clay Shelton, Fred Bird, Cora Bird, J. P. Sullivan, J. A. Thorn, Malcolm Linkous, Gabriel Montijo, D. M. Deadrick, Dorothy Deadrick, Archie Melvin, Lucy Scotton, William Akers,

Mary Akers, Eugene Black, Everett Higdon, Grace Higdon, Edsel Hartman, Marvin Burt, J. C. Trammell, Eugene Richardson, Lamar Parton, Bettye Parton, Rufus Nunnery, Flora Nunnery, Harold Beemer, Carolyn Beemer.

ENTERTAINMENT—L. S. Rhodes, H. P. Burns, D. M. Deadrick, Fain Gibbons, Bessie Lindner, Phill Lawson, Charlie Smith, D. R. McAllister, Bertha McAllister, Herbert Green, Willie Scotton, Lucy Scotton, R. C. Cannon Jr., Glen Hutson, Carl Lawson, James Barrett, Loris Lawson, John McElrath, Mattie Cavitt.

REGISTRARS—Jess F. Pruitt, J. S. Taylor, Franklin Jones, Warren Roney, Lawrence Heckert, Leon Leazenby, W. D. Smith, R. M. Roberts, O. R. Hogan, Trosie E. Bradley, Collie Martin, Raymond Pruitt, Elmer Vaughan, Idellie Moore, Naomi Filer, Anna Wixon, Nettie Lang, Ruby King, Vera Roach, Nellie Walker, W. H. Brown, D. M. Deadrick, Dorothy Deadrick, Winnie Shannon, Emma Reed, Dora Lewis, Maurine Grigsby, Ruby Deadrick, Benny Finlayson, Polly Callyhan. Juanita Taylor, C. W. Collins, W. A. Patton, Clarence Cox, H. M. Cato, J. W. Russell, G. S. King, Ruby Tilghman.

USHERS—E. H. Griffith, Charles Pennington, Dudley Lowman, Lamar Parton, W. D. Daugherty, Walter Daugherty, Charles Hawkins, Tom Hart, Donald Wells, Willard Henderson, Zilvon Young, L. A. Fritts, David A. Tarrance, J. B. Jones, Estes Roberts, Harvey Gardner, Lonnie Freeman, Grady Horner, J .W. Coker, J. A. West, A. Gilmore, John Wood, Willie Scotton, Joel Cox, E. L. Baxter, Orvie Braland, C. E. Manning, Mack Caldwell, Joe Crews, Albert Linville, W. Litton, C. G. Miller, Neal Brown, H. M. Moxley, Charles M. Kinder, D. M. Shults, Roy Maddox, Manning Crews, Bill Porter, James M. Abercrombie, Harold Beemer, J. E. Baxter, Alvin Moore, Ivan Coker, Charles Palmore, Sam E. Raney, Russell Harvey, Delmar Spurling, Charles Peterson, C. E. Duncan, T. J. Hazen, Jr., Alvin Brantley, Roy Day, Herman Faulkner.

CAMP GROUND—Rube Whitlock, Wayne Sample, Bill Dooley, L. R. Oppert.

INTRODUCTORY SERVICE

Monday, September 12

The Reception Committee was on duty all day Monday. They were kept busy receiving the people, greeting them and making them feel at home. At intervals during the day they had programs of music, songs, testimonies and short talks which were enjoyed by those present. Quite a number of people were gathered in and around the tabernacle nearly all day.

7:00 p.m.—The first introductory service opened with music by the Trammell Electric Band in front of the Capitol Building. Following this the Bahama Brass Band played two numbers in front of the tabernacle. They continued to play as they marched inside the tabernacle and on to the band stand. As the music was continued the congregation shouted and rejoiced in the Lord.

7:35 p.m.—Song service led by Charlie Smith, Willystene Calfee at the

piano and Mildred Davis at the organ. This was a glorious song service. Brother Walter Phillips led the congregation to the throne of grace in earnest prayer. This was followed with prayer in concert for those for whom requests had been made.

7:50 p.m.—Special songs by the Black Trio, Florida Quartet, Joe and Maude Martin and the Rogers sisters.

8:01 p.m.—The Superintendent of Committees, Brother C. R. Payne, delivered a short message. He expressed his happiness for the privilege of lending his assistance in preparing for the Assembly which he hoped would be the greatest we have ever had. He gave instructions to the people, especially those who had never attended an Assembly before, about how to find their way around. He urged all to be careful so there would be no accidents. He told the people that the committees were happy to serve them and then introduced the chairman of each one.

8:14 p.m.—Brother Allen Davis, Chairman of the Reception Committee, told the people that the work of his committee was to make them feel welcome. He expressed pleasure in having the privilege of receiving and greeting the delegates and he told them that his committee was glad to have all of them in attendance at the Assembly. He urged all to feel at home and have a good time while here.

8:20 p.m.—Brother L. S. Rhodes, Chairman of the Entertainment Committee, expressed his appreciation for the kindness shown by the people of Cleveland in opening their homes to the delegates of the Assembly. He told those present who did not yet have a home to live in while in Cleveland that the committee had plenty for them. He urged all to live so good while in Cleveland that they will make those with whom they are staying want the Holy Ghost.

8:27 p.m.—Brother Jess F. Pruitt, Chairman of Registrars, encouraged the people to leave their names and addresses with the registrars while attending the Assembly. He stated that the registrars were on the job and they could be found in and around the Tabernacle at different places. He urged the people to go to the registrars if they did not get to them soon.

8:31 p.m.—Brother E. H. Griffith, Chairman of Ushers, spoke briefly. He stated that with the large crowd that was already gathered for the Assembly, the prospect for everyone having a seat looked a little discouraging. He told the people the ushers would do their best to serve them and asked them to have patience with them when all who came could not be seated.

The General Overseer referred to the Fields of the Wood program and called for Brother L. S. Rhodes to make some announcements. Brother Rhodes made mention of the curves on the road and asked all to drive carefully so there would be no wrecks. He referred to the large number of cars that would be in Fields of the Wood and asked the people to carry out the instructions of those in charge of parking them; by doing this there would be room for all.

8:41 p.m.—Brother C. T. Davidson, Assistant Publisher and Business Manager, made some announcements concerning the hours when the Publishing House and Book Land in the Tabernacle would be open. He assured the people that it was the desire of the Publishing House Force to serve them in the very best way possible.

8:46 p.m.—Music by the Bahama Brass Band. While the music was played, the congregation stood and greeted each other. Some shouted and rejoiced.

8:53 p.m.—A mighty concert prayer was prayed in behalf of the Assembly.

8:55 p.m.—Duet by Wanda Tomlinson and Wanda Steward—"Others."

9:04 p.m.—Song by the Staggs family—"Look Up and Wear a Smile."

9:07 p.m.—The evangelistic message was delivered by James Staggs. This was a powerful message urging men and women to turn to God and be saved. At the close of the message Brother Staggs gave opportunity for all who needed an experience from God to come to the altar. The large altar was soon filled with hungry hearts crying out to God for the blessings they needed.

Tuesday, September 13

6:00 p.m.—The delegates from Kentucky and the Louisville Brass Band gathered on the walks and lawn of the World Capitol Building. The delegates from Florida and the Bahama Brass Band gathered on the walks and lawn of the White Wing Publishing House. The bands played alternately until a signal was given to march inside the Tabernacle. The Louisville Band and delegates from Kentucky marched to the east double doors of the Tabernacle with the state overseer in the lead. The Bahama Band and delegates from Florida marched to the west double doors, following the overseer of Florida. They entered the Tabernacle, the bands going to their respective bandstands, playing as they marched. They continued the music until all were seated.

6:35 p.m.—The General Overseer read the names of a number requesting prayer, then called for those in the congregation to stand who wanted to make requests. They made their requests in concert, then all prayed together. This was a powerful prayer.

6:41 p.m.—Program by the Ridgedale and East Chattanooga churches under the direction of the pastors, Allen Davis and Eugene Richardson. A demonstration was presented which showed the lack of interest in attending the Assembly by some of the members when being urged by the pastors to go, then another scene depicting the zeal of these same members after having arrived at the Assembly. A trio sang, "Far Above the Starry Sky." A quartet sang, "Nonstop Flight to Glory." The pastors spoke briefly and the entire group sang, "He Set Me Free."

6:58 p.m.—Song service led by Henry G. Nix, with Jack Wilson at the piano. As the last song was sung, wave after wave of glory swept the audience and there was shouting, dancing and rejoicing. Brother W. T. Holland prayed at the pulpit while the congregation stood in silent sacredness.

7:25 p.m.—Songs by Brother and Sister J. T. Woodruff, "I've Just Heard from Heaven;" Pennsylvania Gospeleers, "I Know God Is Real;" Whirlwind Evangelists, "Jonah" and "Heavenbound Train."

7:40 p.m.—While the bands furnished music, an offering was taken by the ushers which amounted to 333.17. Brother Roy Maddox prayed, consecrating the offering to the service of the Lord.

7:50 p.m.—The City of Cleveland welcomed the Assembly delegates through Mayor Willard J. Parks, George W. Thorogood, Executive Vice-President of Merchants Bank, and James F. Corn, Attorney. Mr. Parks stated he was glad for the privilege of welcoming our people and that the city of Cleveland was happy to have the Assembly here each year. He made mention of the fact that he was born and reared in Cleveland and he well remembered the first Assembly held here which was an humble beginning, but now he felt one could say the influence of this church is world-wide. He expressed a wish for all to have a pleasant stay in the city and that we would have the best Assembly ever.

Mr. Thorogood expressed his pleasure for the privilege to greet our

people in behalf of Merchants Bank. He stated that, "We must endeavor to build instead of tearing down what others have built. We must be fair to the other men or the world cannot be fair with us and that will result in no profit to any of us. Now we know that we must live together, work together, serve together and that we are subject to the same ancient laws that govern the rest of the world—the laws of right and wrong, the laws of honor and respect, the laws of God and the spiritual laws of life. We came into our inheritance of natural wealth and wasted it on a scale more lavish than the imagination can grasp. The miracle is that we still managed to cling to the principles set forth in the Book of books and that we are free and equal—all of us. If the word 'FREE' means anything, it means that in every smallest corner of the land there is a man ready, willing and able to meet his duty and grasp his opportunity and who respects the rights of freedom for every other man and who can fill the place of the irreplaceable man above him. We have no peasant class, no servant class, no master stock. We have only a free people able as individuals to greet the unforeseen and deal with it in the way of free men, always respecting the rights and freedoms of every other man. We know that men are brave. Perhaps our generation was the first to learn that courage is one of the commonest human virtues. We know too, that all lands are fair but the matchless beauty of America, we now see in a clearer light—an America than must remain free—that must grow as you grow, morally, mentally, materially and spiritually, for as the Master said, 'What shall it profit a man, if he shall gain the whole world, and lose his own soul.' You and others like you, carrying forward the teachings of Christ, profiting by saving and helping others and by saving the world from the many 'isms' that threaten our freedom of worship, speech and press, are the only real hope of this great land of ours."

Mr. Corn stated that it was a source of pleasure to have the privilege of speaking before the Assembly. He said he was proud of his friends at Bible Place and that he was often made to feel humble in the presence of men of such deep spiritual insight. He told of working with an older lawyer in Kentucky who taught him much about life. This old gentleman told him that an idea can never be beaten down by force, for when it is stamped upon the sparks will be scattered to the heavens, and the only way to get rid of an idea is to offer something better.

8:05 p.m.—Music by the bands in unison. As the bands continued to play the General Overseer led in a big handkerchief wave of praise and thanksgiving to God.

8:12 p.m.—Introductory and Welcome Addresses were made by Brother Jess F. Pruitt, pastor of the Wildwood Avenue church; Brother D. M. Deadrick, pastor of the Thirty-Second Street church; Brother H. Pierce Burns, pastor of the East View church. Each of these pastors gave the Assembly delegates a hearty welcome and urged them to feel at home and enjoy the good blessings from God. Those present who had never attended an Assembly before were asked to stand. Then those who had been attending the Assembly in the past were asked to stand and welcome them.

8:35 p.m.—Song by the Black Trio, "Take a Moment and Live."

8:38 p.m.—"Here with Victory from the Bahama Islands" was the subject of a fiery message by Brother Frank Cunningham. He stated that victory means the defeat of the enemy in battle, and that we have the enemy to fight but the battle belongs to God and we can depend upon Him.

8:48 p.m.—The foreign overseers present were called to the platform. Each one told where he was from.

8:51 p.m.—Big concert prayer in behalf of those for whom requests had

been made while the congregation stood with uplifted hands.

8:55 p.m.—Evangelistic message on the subject of the Holy Ghost and Fire by Clayton Sherrill. The speaker stated that the Holy Ghost only comes into empty and clean vessels for there is no room for anything else but Him. He showed what the Holy Ghost and fire will do for those who have the experience. He stated that this wonderful blessing creates power which means ability to work and accomplish things for God. The Pennsylvania Gospeleers sang while the altar call was made. Many came to the altar to seek God for the blessings they desired of Him.

Wednesday, September 14

5:30 a.m.—Sunrise prayer meeting in charge of Santos A. Cabales and Donald D. Creasy. The song service was led by Wilma Bivens, Elma Gibson at the piano. All joined together in praying for the blessings of God to be upon this early morning service. Brother Lester Donahue was in charge of the testimony service. Songs and choruses were sung at intervals during this part of the service. Several who were sick were prayed for. The Lord was present to heal and a number were blessed. Brother Cabales delivered a good message and Brother Creasy talked briefly. Special prayer was made for the altar services and the congregation was dismissed with prayer at 7:46 a.m.

8:00 a.m.—Music by the Electric Band inside the tabernacle.

8:15 a.m.—Music by the Bahama Brass Band in front of Tabernacle. They continued to play as they marched inside and on to the bandstand.

8:30 a.m.—Song service led by Roy Day, Edna Day at the piano. The General Overseer read requests for prayer and Brother Kendrick Linville prayed while the congregation stood in quietness. Then all joined together in prayer in behalf of those for whom the requests were made.

8:45 a.m.—The General Overseer opened the Assembly by reading Philippians 3:1-21 and then praying fervently for the blessings of God to be upon the entire Assembly and for the presence of the Holy Ghost to direct in everything that was done. He prayed for the committees and all those taking part in the Assembly. The congregation joined in the prayer and the blessings of the Lord were poured out. The General Overseer declared the Assembly open for business.

9:00 a.m.—Appointment of Committees:

APPOINTMENT OF COMMITTEES

Questions and Subjects—M. E. Wilson, Hermis Ferguson, Sidney A. Cooley, L. V. Jones, Boyd Thornton.

Watchmen—W. A. Newsom, L. E. Silvers, T. J. Lowe, Omer C. Lawson, R. W. Cowart, J. V. Johnson, J. W. Deadrick.

Adjustment—C. L. Taylor, Adrian T. Griffin, Wynn Stockdale, D. M. Cobb, Archie Melvin.

Ways and Means—S. O. Gillaspie, G. C. Decker, W. M. Lowman, Alvin S. Moss, D. R. Holcomb.

Assembly Expense—C. R. Payne, C. W. Risner, Roy H. Phipps, M. M. Burt, Alexander Gilmore.

Auxiliary Boosters—J. P. Sullivan, Posey A. Shupe, D. M. Deadrick, M. S. Curry, Earl Cowen, Clement Lynch, F. E. Van Deventer, Sebastian McGee.

As the names of the members of the committees were called, they came to the platform. While they were standing together, special prayer was

offered for them and their work by Brother D. M. Cobb. Then the Black sisters came to the platform and sang "Pull All Together." This was demonstrated by the large congregation as well as the committees pulling together. The members of the committees shook hands and greeted each other as a token they would work together.

9:20 a.m.—A. B. M. and S. O. P. A. Program in charge of E. H. Griffith, General Secretary.

After a few introductory remarks the Secretary called for all state overseers to stand and pray together, then the state secretaries, pastors, band leaders and the members. These were mighty prayers. One could feel that God was listening and would answer these powerful prayers.

9:31 a.m.—Song by Malcolm Linkous, "He's Just the Same Today."

9:35 a.m.—Message by the Secretary on the subject, "Government and Deep Spirituality to Be Successful in the A. B. M. and S. O. P. A. Work." A portion of his message follows:

"The New Testament is our rule of faith and practice, government and discipline. This is where we find our instructions concerning the A. B. M. and S. O. P. A. work. The Scripture I wish to use this morning is found in Exodus 14:15, 16. We believe in the whole Bible rightly divided and the New Testament is our only rule of faith and practice, government and discipline. We are governed by the New Testament. This message to Moses was from the Lord and that message was to go forward. The Lord had not changed his mind, but Moses had to take time out to look at the blueprint before he could go forward. I guess that is all we need to do in the A. B. M. work. Moses wanted to be sure he was in the will of God and moving in the right direction when he moved. When we move in the A. B. M. and S. O. P. A. work we want to be sure to move in the right direction.

"You remember the story of how God spoke to Moses as he was taking care of his father-in-law's flock. He led the flock to the back side of the desert and came to the mountain of God. The angel of the Lord appeared to him in the midst of the burning bush. Moses decided to turn aside and see why the bush was not burned. The Lord used this to attract his attention. Moses was taking care of the flock of his father-in-law and we are taking care of our Father's flock and it is possible God uses a lot of things to attract our attention. God told Moses what He wanted him to do. When Moses felt the job was too big for him, God asked him what he had in his hand. He had a rod in his hand and when he cast it down in obedience to God's command, it became a serpent. Moses was afraid of it. I wonder sometimes if we would be afraid if some of the things should happen in the Church of God that we have talked about. God told Moses to take the serpent by the tail and when he did it became a rod again. God works in time of opposition. He told Moses to put his hand in his bosom. He did and when he took it out it was leprous as snow. There was something he couldn't run away from as he did the serpent. He put his hand in his bosom again and it became as his other flesh. God was dealing with him. He is dealing with us. We have something and we can't get away from it. God kept on until He succeeded in getting Moses to carry out His divine plan. When Moses did the things God told him to do, it was too much for Pharaoh. The magicians could not do what God's man did. We have something that others don't have and we have to go beyond what anybody else can do. The rods of the magicians became serpents but there was a difference. I say this with due respect to everybody—there is not anything in this world like the Church of God. There was a difference in the rod that Moses threw down

and the rods that the magicians threw down. Perhaps the people couldn't tell the difference. A lot of people can't tell the difference today, but the Church of God is different from anything else in the world. The rod that Moses threw down had power over those that the magicians threw down. I say on the authority of the Word of God that the Church of God has power over the things of this world.

"Jesus said, 'All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.' Other organizations have good people, but there is no other group of people that was given this authority and this command. That was given directly to the Church of God. I feel like standing on my feet this morning. I feel the power of authority. Moses went forward with God's plan and at the appointed time the children of Israel came out of Egypt. Nothing could stop them. They made their way down to the Red Sea and the people began to murmur. They had Moses on the spot, but God looked down upon the scene and asked Moses why he was standing there. God had not changed His plan. The A. B. M. work has the same purpose that it had in 1916. No use to pray about a decision that has already been made. You may say, why do our people sometimes murmur and complain. Their spirituality is low. When people are spiritual they don't talk about anybody; they don't grumble.

"We have to look at the Word of God which gives us a perfect picture of the work we are doing today. It is the blueprint that God has given us. We can't afford to make mistakes. We need to be careful as we go forward. Our government must be put into operation. We can't go very far unless we do put our government into operation as set forth in the New Testament. When it does not operate the channel is blocked and the Holy Ghost cannot work. We are left without any spirituality to make decisions and to work according to the New Testament.

"Jacob felt that God was directing him and he put his organization and government into operation. He sent messengers to Esau and when they returned they said he had a strong organization and Jacob was afraid. He prayed a little and then decided to operate his organization some more. He was trying to pacify his brother, but it took more than a pacifier to work the thing out. It is going to take more than a pacifier to put the A. B. M. work over. Finally Jacob put everything out of the way and got in contact with God. When he did this the spirit of the A. B. M. took hold of him. We see Esau as he made a rush to meet his brother, and Jacob ran to him. He came out victorious because he got in contact with God. It takes deep spirituality to restore the one overtaken in a fault. It takes spiritual people to go to their brothers who have trespassed against them.

"Jesus said, 'Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.' I wonder if we baptize people who are not eligible for baptism. John the Baptist refused to do it. He said, you bring forth fruit and I will baptize you. A man or woman that is eligible for baptism is eligible for membership in the Church of God. There has been too much placed on the A. B. M. We are bearing the responsibility that should be on the evangelist and pastor when they baptize people and receive them into the Church. Jesus said our fruit will remain. We will not be able to keep anything but the fruit. As long as Jesus was multiplying the fish and loaves, healing the sick and blessing the people, they followed Him

but when the time came for Jesus to reveal Himself and point out the deeper things, some of His followers began to murmur and they walked no more with Him. He didn't receive them into the Church and place them in the Assembly Band Movement. Jesus said to the Father a little later that He had kept all that He had given Him. He had kept the fruit.

"In the story recorded in Matt. 13:18-23 Jesus pointed out four classes of people. Those represented by the first class have been received into the Church and the responsibility has been placed upon the A. B. M. when it should be placed upon the one who administered the Word in the first place. The second class has no stickability. The third class can't stand. The fourth class bears fruit. There is a difference—some a hundredfold, some sixty and some thirty, but everyone should bear fruit. Jesus kept the fruit. That is all we are going to be able to keep in the A. B. M. work. I am not trying to get out of anything, I am just unloading. I say this with due respect to everybody—we have come to the place that we must serve God or serve the world. I appreciate everyone of you, but let's be more careful in the future. Let's at least be as careful as John the Baptist. He wouldn't baptize people unless they brought forth fruit. If a person doesn't have enough to bear fruit, he won't last very long."

This was truly a wonderful message. God blessed the speaker and used him to feed the souls of his listeners.

10:50 a.m.—Song by Harper H. Hunter, Jr., "Checking Up on My Payments."

10:55 a.m.—"The Method We Used in Boosting the Emergency Fund," was the subject of messages by Dudley Lowman, Lamar Parton, Melvin Pittman, Alvin Brantley and Virdel Stafford.

Brother Dudley thanked the Lord for enabling the people of Virginia to raise all the emergency dollars for 1949. He stated that in the beginning of the Assembly year he visited each church and boosted the Emergency Fund. He said that he did what he could to encourage deep spirituality and it was no trouble to get spiritual members to pay the dollars. He made mention that some were not able to pay, but the good spirit of the A. B. M. made it possible to collect these dollars from those who are able.

Brother Lamar said he could not shout as much as Brother Dudley because Tennessee did not pay in full for 1949, but he had preached obedience in the Emergency Fund along with everything else all over the state and he looked forward to the time when every church would show their obedience in this part of the work.

Brother Pittman stated that he tried to make the people realize the importance of the Emergency Fund, but even yet a lot of them do not understand. He said he explained how the Emergency Fund is used and he felt this was a help in getting the members to pay their dollars.

Brother Brantley thanked the Lord for the good co-operation of the people of North Carolina. He stated that he prayed and preached and boosted and even did personal work to assist in collecting the dollars. He said he tried to make his people realize the importance of being ready for emergencies—they are coming and we need to be prepared for them.

Brother Stafford said he raised the Emergency Fund dollars in his local church this year easier than he ever did before. He stated that he didn't get along very well at first, but he began to pray. He found out the people didn't realize the necessity of paying them. He stated that he decided to dig into the subject and try to get filled up with it so he could put it over to his members. He did this and collected $48 in about five minutes. He stated that the reason he had had a hard time in this work was because he hadn't got down to the bottom of it and explained it to

the people. He believes all pastors should get sold on it themselves, then they can put it over.

11:20 a.m.—Song by the Rogers sisters and Louise Herring, "I've Got a Wonderful Feeling Inside."

11:24 a.m.—Brother E. P. Cooper made a few remarks concerning the Emergency Fund and turned in the dollars in full for the church at Madison, Illinois for 1950.

11:26 a.m.—The state overseers and state A. B. M. secretaries gathered on the speakers' platform and prayed a special prayer for the Emergency Fund. Then at the suggestion of Brother Griffith they prayed for those who had not paid their dollars and asked the Lord to wake them up and cause them to feel the responsibility that is upon them.

11:32 a.m.—"Let Us Go Forward in Every Part of Our Work," was the subject of short messages by Roberta Clark and Delmar Spurling. These speakers showed they were ready to go forward in all the work. They expressed a determination to do their part in going forward and to help others to see the importance of doing all that is required of them.

11:42 a.m.—Special song by the Kansas Trio, "Sing and Be Happy."

11:45 a.m.—"State Overseers Pay Association," message by Brother Louis Crenshaw. The speaker stated that the overseers were given to feed the Church of God. He told of their worth to the Church and encouraged the people to do their duty in supporting them. He referred to the Apostle Paul being hindered because he had to work with his hands and urged the people to see to it that our overseers are not hindered in this way.

11:55 a.m.—Awarding banners and prizes:

The Secretary explained that he had divided the forty-eight states into four groups according to membership and the leading state in each group would be given an award.

A banner was presented to the secretary of the state which had the best general report for the year in each group as follows:

Group No. 1—Virginia, Dudley Lowman

Group No. 2—Ohio, Violet Snyder

Group No. 3—Illinois, Evert Miller

Group No. 4—Minnesota, Yvonia Bell

An award of honor was presented to the secretary of the state in each group for having raised the largest love offering for the state overseer in the state convention. They were:

Group No. 1—South Florida, Joel Cox—$347.53

Group No. 2—Arkansas, Willard Henderson—$770.49

Group No. 3—Illinois, Evert Miller—$455.52

Group No. 4—Nebraska, E. L. Baxter—$441.32

Dudley Lowman, Virginia, was presented with a banner for having the largest number of churches on the Emergency Honor Roll—69.

Lamar Parton, Tennessee, was presented with a badge of honor for having the second largest number of churches on the Emergency Honor Roll—52.

Alvin Brantley, North Carolina, was presented with a badge of honor for having the third largest number of churches on the Emergency Honor Roll—47.

Badges of honor were awarded the states having the Emergency Dollars paid in full. These were: South Dakota, Montana, Louisiana, Michigan, Nebraska, Virginia, Indiana, Oregon.

James R. Cooper, Bahamas, was awarded a badge of honor for having the best general report for the year in foreign fields.

Joseph Gustave, Haiti, was awarded a badge of honor for having the second best general report for the year in foreign fields.

James Thomas, Dominican Republic, was awarded a badge of honor for having the third best general report for the year in foreign fields.

The General Secretary expressed his appreciation for all the good work that has been done by those who received awards and for all others who had worked faithfully. He made mention that he would like to give everyone something, but he couldn't do this, but that at the end of the way rewards would be given to all who are faithful.

12:10 p.m.—The service was dismissed with prayer by Charles Hanna at the pulpit while the congregation stood in holy reverence before the Lord. Following this the congregation joined in prayer in behalf of those for whom requests were made.

1:17 p.m.—Program of music by the Louisville Band.

1:32 p.m.—Song service led by Paul Garrett, Wilma Gonia, pianist. Prayer at the pulpit by Brother John B. Weidner as the congregation stood in sacred silence. At the close of the prayer, all joined in praying for the special requests.

1:42 p.m.—Special songs by Charles and Phyllis Quisenberry, "He Has Never Left Me Alone" and "Heaven."

1:55 p.m.—Message by J. E. Singleterry, "Law or Grace—Which?" This was a good message. The speaker said: "I remember reading about Moses returning from the mountain with the ten commandments. God gave them to him. The children of Israel had many other laws and they had many things to do under these laws. The high priest was the only one who was allowed behind the veil, but our High Priest has opened the way for all of us to go into the holy of holies. Every year they had to renew the sin offering. Over and over it was the same old story. Today we have an experience with God and we do not have to live in sin every day. There was enough power in the blood of Jesus Christ to rip the veil in two even though the temple was a mile and a half away from the place where Jesus was crucified.

"I was in an automobile with a man who stopped at a red light, looked around and then drove right on through the stop light. I asked him what he was looking for and he said he was looking for a cop. I asked him what he would have done if there had been a policeman around and he told me he would have stopped. I then asked him if he had not broken the law just as much as if there was an officer present. A man that is letting Jesus lead him will be just as faithful when his pastor is gone as when he is standing in the pulpit. People who want to marry again when they already have living companions are trying to live under the Levitical law. Jesus gave a better plan—a grace ruling.

"We will have to measure to the things outlined in the New Testament. I like to think of each one of us practicing the New Testament willingly —not made to do it. Because someone else wants to live under the law, we should not. There is just no end to the blessings if we are practicing the things outlined in the New Testament. (He told of a man receiving a check monthly and each time the statement would be made, "More to follow.") There is more to follow in the Church of God. There is no end to the blessings if we follow our guide. A Man died and rose again to free me from my sins and there is more to follow. He led me into the Church of God, but there is more to follow. I trust the Lord completely for healing, but if I were to die, there is still more to follow —the resurrection, the marriage supper, reign on earth a thousand years and still more to follow. Don't listen to those folks who say there is noth-

ing to this way for there is always more to follow."

2:28 p.m.—Music by the Bahama Brass Band.

2:35 p.m.—Church of Prophecy Marker Association Program in charge of Grady R. Kent, Secretary.

This program started with the sound of trumpets from the east, west, north and south. As the trumpets continued sounding, groups rushed from the four corners of the Tabernacle to the platform carrying copies of the new C. P. M. A. paper, the "Prophetic Bulletin." The secretary explained that this paper will be published quarterly and will carry information concerning the C. P. M. A., and all council members will receive it. He stated that none can subscribe for it, but it will go to council members free. He called on the General Overseer to dedicate the paper with prayer for the purpose of assisting in making all men see what is the fellowship of the mystery. When the prayer was finished, the congregation prayed in concert for the paper to be a mighty blessing to the work.

Brother Kent delivered a powerful message on the subject, "Coming Out of the Wilderness Like Pillars of Smoke to Make All Men See What Is the Fellowship of the Mystery." A portion of the message follows:

"The things that make us the Church of God are the things which keep others from being it. The C. P. M. A. program is to reveal the Church of God. It is to put the Church before the world and make men see. 'Oh that my words were written!' When God began to talk, He wanted His words written out and men filled with the Spirit wrote the Word of God as they were moved by the Holy Ghost. They wrote on anything that could be used for the purpose. But these writings were scattered and a man had to travel if he got to read them. Some were in one place and some in another. There was no means of travel then as we have now.

"Later we find another spirit working. God wanted His words in a book. 'Oh that they were printed in a book!' First, He wanted them written and then put in a book. Something got hold of certain men and they began to gather the writings together. They had to go here and there to find them, but God had them preserved for the time when men would make a book of them. You and I would never have had the opportunity of reading them if they had not been put in a book. Praise the Lord for the Holy Bible. It has been translated into many languages and sent to all parts of the world.

"A few years ago God's Spirit began to move upon men and women and now something else is being done. Another spirit is moving upon a people. If the first is right (man writing the Word as they were moved by the Holy Ghost) and the second is right (gathering the writings together and making a Book), then this is right (writing the vision on stone). We are the people who have this program. The Church of God is very careful to see that the Scriptures are properly transferred to tables of stone. The very thing that makes us do this that we are doing, makes us IT. No other people in the world is doing this. This is God's program and it is the last time He is to have His Word written. 'That they (my words) were graven with an iron pen and lead in the rock for ever!' This transferring the Word to stone is not a waste of money as some would have us to believe. We are the Church of God of the Bible. Jesus came in the manner in which it was written of Him in the Book. The price of the donkey on which He rode and the thirty pieces of silver for which He was sold were not much, but they had to be just that in order to fulfil prophecy. If the world could understand prophecy, they would know who the mountain crowd is, the flag bunch and the rock crowd. They will know in time. The Marker Association will gather up the prophecies and

put them on tables of stone."

As Brother Kent preached, the different thoughts of his message were demonstrated. Men could be seen writing the Word of God on scrolls. Later on, other men gathered them up and prepared them for making a book. Then when he referred to transferring the Scripture to stone, a stone cutter was busy cutting the Scripture on marble.

3:14 p.m.—Special song by Jessie Mae Thomason, Marie Burt and Mabel Chandler, "The Vision in Song."

3:22 p.m.—"Tabernacle of Honor," message by K. W. Bancroft. The speaker stated that the Scripture reveals there was a Tabernacle of Honor in the wilderness and for that reason the Church should have one now. He said the former General Overseer felt that Fields of the Wood was the place for this Tabernacle of Honor and we expect to erect one there. He showed that in the Tabernacle of Honor in the wilderness was placed holy things such as manna that fell from heaven, the Ten Commandments and Aaron's rod that budded and bore olives, and that through these things God showed that He was with the Church in the wilderness. He stated that in the Tabernacle of Honor in Fields of the Wood, things that God has used and placed His approval upon in connection with the Church of God will be placed there, such as the flag, pictures of great men who have performed on God's program in these last days, and other things. He said that anything in connection with the Church that will be of interest to people who visit Fields of the Wood and that which shows God is in the land and working in reality will be gathered together and put on display in this Tabernacle of Honor which is to be built.

4:00 p.m.—Song by Mabel Chandler, "The Last Days Church."

4:02 p.m.—Message by W. R. Thompson, State C. P. M. A. Secretary of North Carolina. Brother Thompson delivered a good message about the Honor Stone Program. He stated that this is the Church of God and we know it is because we are fulfilling prophecy. He referred to the fact that God had given apostles, prophets, evangelists, pastors and teachers for the work of the ministry, the edifying of the body of Christ and the perfecting of the saints. He stated that these are to do certain work and referred to the words of the prophet which show that pastors are to feed with knowledge and understanding. He said, "If the feeding is done right, the local church will have an honor stone, for they will have understanding and knowledge to enable them to get one." Near the close of his message, a wagon representing a local church was pulled out on the platform by the pastor. Each of the four wheels represented an auxiliary. The devil came along to hinder. First one auxiliary leader and then another began to draw back and the pastor manifested a spirit of force to compel them to get back in line and working order. He failed and went off and left the church in a bad condition. A new pastor came and the C. P. M. A. was with him to assist in getting organized. The devil was defeated and the four auxiliaries (wheels) put back in working order. The pastor filled out the requirement sheet satisfactorily and the church received an honor stone.

4:36 p.m.—"Church Victorious," song by Harper Hunter, Jr.

4:45 p.m.—Short talks by Florence Wood, Virginia; Mabel Chandler, Georgia; J. E. Evans, South Carolina, on the subject, "The Lord's Desire Must Be Done—Council Members Are Needed in the C. P. M. A. in Order to Accomplish His Desire." These were fiery short talks showing the speakers were deeply interested in the advancement of the work of the C. P. M. A.

5:00 p.m.—Awarding of Banners and Badges:

Badges of honor were given to the ten leading states in council members in the C. P. M. A. These were: North Carolina, 417; Georgia, 407; Tennessee, 367; Virginia, 308; Kentucky, 211; Florida, 179; East Texas, 157; South Carolina, 121; Mississippi; 115; California, 78.

North Carolina was awarded a banner for having the largest number of council members.

Trion, Georgia was awarded the World Champion Banner for having the largest number of council members in a local church.

Virginia was awarded a banner for having the most honor stones in the Honor Roll in Fields of the Wood.

A badge of honor was presented to J. C. Trammell, Tennessee, for having received the largest number of members into the Church.

Badges of honor were presented to the leading soul winner in the states—Ralph Bryant and Jack Wilson, Georgia.

A badge of honor was given to the leading soul winner in foreign fields —Joseph Sileville, Haiti.

The names of ministers receiving honor stars for first, second, third and fourth years were read. Brother Kent announced that sixty-two stars were given to ministers in foreign fields and that the foreign ministers had filled out the requirement sheets one hundred per cent.

5:28 p.m.—The congregation was dismissed with prayer by Brother J. R. Rainwater at the pulpit. A concert prayer followed by the congregation in behalf of requests.

6:00 p.m.—Music by the Electric Band.

6:15 p.m.—Program by the Rossville, Georgia church, in charge of the pastor, Clay Shelton. This consisted of a short talk by the pastor, songs by the entire group and special songs.

6:36 p.m.—Music and songs by the Florida String Band—three numbers.

6:43 p.m.—Songs by the Melvin sisters, "Heaven" and "All I Need Is Jesus."

While these songs were sung, an offering was taken by the ushers which amounted to $182.23.

6:53 p.m.—Organ solo—"Near the Cross."

6:56 p.m.—Concert prayer by the congregation. These prayers were for the service, the state marches and the requests.

7:00 p.m.—"Making Our Churches a Force Instead of a Field," message by John A. Stubbs. A portion of his message follows:

"We have been striving to do this in East Texas this year. I notice the definition of the word make is to cause to be, to bring into being, to produce, to form or shape. A field is a place of activity, a battlefield—a force is an active power or strength. The thought of our subject is creating, shaping or producing an active power or strength that will enable us to move into new territory instead of having a place of action within the realm of our local churches. I asked God why can't we have what the early Church had in the way of revivals. Our revivals have been largely getting our members saved and stirred up. It has been said many times that it will take two or three weeks to get the members stirred up. This subject is calling for something that will change that and give us a force to create a revival among the unsaved instead of wearing out an evangelist for two weeks getting the saints on fire.

" 'Teaching them to observe all things' is one of the first steps in making our churches a force. We have taught our people until they know they should, but Jesus said to teach them to observe. There is a great difference in teaching a man until he knows he should do and teaching him until he does it. We will have to have preachers that will preach

exactly what God gives them and stay sweet in their souls while they do it. God never gave a message any other way and we will be compelled to have messages from God to teach our people to observe all the things the Church teaches. Ordinary preaching won't get the job done. It will take digging for each individual message.

The Lord worked with the early Church and confirmed the Word with signs following. When they were taught to the point of observing, the Lord worked with them and He confirmed divine healing. He confirmed everything the Church taught and there were miracles and great revivals. All of these He confirmed because they taught to the point of every member observing all things. The early Church was of one accord. We are here tonight in one place, but there is not one accord among us yet. I am not scolding, I am just stating a fact. This was manifested last year in the business session. We don't have the signs following our ministers like they followed those early ministers, and it looks like we will never have them until our churches become a force. We must come to the place where we will be of one mind and that one mind must be to put into practice the teachings of the Church just like the Assembly teaches them. When Peter and John were put in prison they were charged not to preach any more in the name of Jesus. When they got to the church and reported what had happened, the Bible says they lifted up their voice with one accord. They prayed and the place was shaken where they were assembled and they were filled with the Holy Ghost and preached the Word of God with boldness. They were of one heart and one soul. We want to get our members in a condition like that so things will happen.

"I am trying to get you to see if we get our churches to be a force like the early churches were, we are going to have our churches to grow as they did. God is no respecter of persons. Right here in this United States and in our foreign countries, when we come to the place that we fear God and keep His commandments, He will accept our works. What did those brethren do when they preached? They preached the gospel that Christ did. They taught that every member had to be one hundred per cent loyal. We have had ministers that don't pay tithes; ministers that go to hospitals; ministers that have sown discord. I am sure the early Church would not have tolerated this. There is only one difference in those people then and our people now and that is they lived in the Church in the beginning and we are in it in the winding up. When we get ministers in our local churches that will preach without fear and that money means nothing to them except a necessity, we will have what they had in greater abundance. We will never have much success in our local churches until we get this ON TO PERFECTION program to working.

"Prayer won't solve every problem. I can't find one line against Joshua in the Book, but when he was praying God told him to get up that Israel had sinned. We have good people in our churches who will pray and fast until they are weak, but it takes action on the part of some. A person can stay at home and not go to church and transgress the covenant. You can transgress in more ways than getting drunk and having a fight. God told Joshua that they have stolen. We have a lot of people who are taking God's money. God said they had dissembled and this means to hide under a false appearance. It also means to make a pretense of. Pretend not to be disloyal when they know they are failing to co-operate. But the majority of our people will do what the ministers preach. Ministers, it has come time now to love the Church of God teachings with all our hearts and not just pretend. Ananias and Sapphira lost their lives

because they said this is all of it.

"Sickness, lack of finance and opposition are our greatest problems in our local churches. As for healing, James said if any were sick to call for the elders of the Church. He also said to confess your faults. Some people haven't acknowledged to a fault in years and years, yet they wonder why they are not healed. There will come a day when we respond to the ON TO PERFECTION program and every member and minister are one hundred per cent loyal and our churches are an active force, then God will take away sickness.

"The next thought is finance. (Eccl. 2:26) You will agree that sinners own the wealth of this world. They work and they don't need the money. God says that He gave it to them that they may give it to them that are good before God. They are stacking up for us day by day and this will be our force of money to buy airplanes, automobiles, build churches and do anything else we need to do. They have it laid up to give to him that is good before God. Who will ever be better before God than His Church? Why don't they give it to us now? We have people who grumble. We have people who call for the doctors when they are sick. We have people right in this Assembly that have not been faithful to our General Overseer. God told Joshua He could not go with him until he got sin out of the camp. God can't move like we want Him to move when there is sin among us. Ministers, get sin out of the camp. Teach the people to observe. God won't take up with sin. There is only one thing to do and that is to get busy and teach our people to observe."

7:35 p.m.—Song service led by John W. Wood, Marie Garnet at the piano. This was a glorious song service. The power of God fell upon the large audience and many shouted and praised the Lord. Prayer at the pulpit by General Cook while the congregation stood in holy reverence before the Lord.

7:55 p.m.—Program in charge of Field Secretary No. 2, Ralph Scotton. The Secretary spoke briefly and expressed his gratitude for the presence of the Lord.

7:58 p.m.—Song by the Inspirational Trio, "Glory, Glory." Solos by Marie Garnet, "God Has His Eye on You" and "I'm Tired, My Soul Needs Rest."

8:15 p.m.—"Must Know the Church and Its Mighty Government to Be Successful in the Work," was the subject of short messages by L. N. McKoy, Joseph Knowles, Ronald Thompson, Bessie Stephens, J. W. Wood, John Sands, Arnold Demeritt and J. W. Deadrick. These were fiery messages showing it is necessary to know the Church in order to do the work marked out in the Book. They made it clear that we must have a revelation of the Church of God in order to know it and when we have a clear conception of it, we can work on and be successful regardless of the discouragements and oppositions that may come our way.

9:00 p.m.—Music by the Bahama Brass Band.

9:05 p.m.—"Who Are the Ten Virgins," demonstrated message by the Secretary. The story of the ten virgins recorded in the twenty-fifth chapter of Matthew was used by the speaker. As the Scripture was read the five wise with oil in their lamps and the five foolish having lamps without oil came on the platform. They went to sleep. Brother Scotton said: "These virgins have accepted Christ, but they have fallen asleep. Their eyes are closed to many of the truths of the Bible. They must be awakened and the Church is going to do it. At midnight there was a cry made. (At this time one representing the Church of God came on the platform and the bridegroom made his appearance. The virgins arose

and trimmed their lamps. Church of God flags were given to the five wise. The foolish could not light their lamps.) The children of God are going to be gathered into the Church of God. The Church is delivering the message now. It is making the midnight cry. (The foolish begged for the oil they needed but could not get any.) There are people in the world who have the Holy Ghost, but they are not in the Church. They must be won for the Church. Those with no oil in their lamps do not have the Holy Ghost. (The five foolish ran to buy oil for themselves.) You can't give this to folks. (The five wise followed the bridegroom. The foolish virgins came back but the door was closed.) Some folks are going to wait too late to go with the bridegroom.

"There is one class of people that I want you to observe. They are the Church of God of the last days. Someone may want to know about the kingdom saints being won by the Church. They are going to be won by the Church for the Church. The Church is not asleep. She is warning people to come into the fold. She is trying to convince the world that God has a church on earth. The way to distinguish her is to look at the flag. A banner is given to them that fear God to be displayed because of the truth. The ten virgins represent the folks referred to as the other sheep which must be brought into the fold, that there may be one fold and one shepherd.

"John the Revelator seemed to get a vision of God's Church after she had put on strength and had made herself ready. The Church is making herself ready for the marriage supper. It is going to be cleansed. The standard is going to be held high. The washing machine has already got started."

10:00 p.m.—Awarding banners:

Arnold Demeritte, Florida, was awarded a banner for reporting the largest number of members added to the Church this Assembly year—28.

A minister in Haiti was awarded a banner for having the best report in foreign fields. He conducted fourteen revivals in which 103 were saved, 92 sanctified, 86 received the Holy Ghost, 100 baptized in water and 100 added to the Church.

10:13 p.m.—Brother G. H. Thurston's name appeared on the program for the evangelistic message. He had passed on to his reward a few days before the Assembly. Brother Scotton asked the congregation to stand in his honor. Words of sympathy were expressed for the family.

10:16 p.m.—Evangelistic message by Hermis Ferguson. The speaker delivered a fiery message on the baptism of the Holy Ghost. He made it clear that this experience is for everyone because the prophet declared it would be poured out upon all flesh. He told those who did not have the Holy Ghost that they were living beneath their privilege and urged them to come to the altar and tarry until the blessing was received. The Electric Band furnished music while a large number made their way to the altar of prayer.

Thursday, September 15

5:30 a.m.—Sunrise prayer meeting in charge of J. W. McDill. The song service was in charge of Sister Hill with Elma Gibson at the piano. There were individual and concert prayers. These were earnest, sincere prayers in behalf of the Assembly and the work of the Church of God. Brother C. C. Austin led the testimony service. Many testified to the wonderful blessings they had received from God. The power fell upon the saints and

they rejoiced in the Lord. Brother McDill delivered a short message. A number who were sick were prayed for and anointed.

7:30 a.m.—Song service led by Buford Johnson, Christine Staggs at the piano. Prayer by Guy F. Klapp while the congregation stood in quietness. The General Overseer read requests for prayer and the congregation prayed in concert for these.

CALL OF STATES AND PROVINCES

7:44 a.m.—Call of states and provinces and their response with their music, songs, marches, display of banners and flags, short talks and reports by the overseers. Sharp trumpet call by Jack Wilson as a signal for all to be ready.

7:45 a.m.—Alabama, Roy H. Phipps, Overseer. 185 marched, carrying 22 banners, 73 flags and two musical instruments. The delegation sang, "Getting Ready to Leave This World" and "I See the Lighthouse." The Rogers sisters sang, "I Just Got to Heaven and I Can't Sit Down." The overseer talked briefly and read the report of the work. Song by Staggs sisters, "I Know My Lord Will Care for Me."

8:05 a.m.—Bahamas, Alvin S. Moss, Overseer. 32 marched, carrying 12 banners, two flags, 17 musical instruments. Song by the delegates, "I Am a Pilgrim." There was shouting and rejoicing as the song was sung. The overseer read his report and talked briefly. He introduced a number of the delegates.

8:25 a.m.—Arkansas, James Staggs, Overseer. 80 marched, carrying 50 banners, 20 flags, two instruments. The delegation sang, "Heaven's Jubilee." The Staggs trio sang, "Heaven on My Mind." Harmonica solo by Howard Seratt. Song by the delegates, "Power in the Blood." The overseer read the report and introduced Brother D. M. Shults, former overseer of Arkansas, who spoke briefly.

8:41 a.m.—Arizona and Nevada, Dewey Foster, Overseer. Twelve marched, carrying one banner, five flags and one instrument. Song by the delegation, "I'll Fly Away." Solo. "I've Been Waiting Lord to Go." Song by all, "Getting Ready to Leave This World." Report of the work by the overseer.

8:53 a.m.—California, A. T. Griffin, Overseer. 54 marched, carrying 55 banners. eight flags and two instruments. Song by the delegation, "Jesus Lifted Me." Short talks by the overseer and Brother J. A. Jimenez, Overseer of Mexico. Duet, "Lord Build Me a Cabin in the Corner of Gloryland." Report of the work read by the overseer. Song by all, "I Am Saved."

9:12 a.m.—Connecticut, Rhode Island and New Jersey, Paul Lawson and Walter Harvey, Overseers. 14 marched. carrying three banners and two musical instruments. Short talks by Brother Harvey, overseer of New Jersey. Song in Italian by Brother and Sister Bush. Brother Harvey read the report of his work, then Brother Lawson read his report and talked briefly.

9:30 a.m.—Cuba, Senen Gonzalez, Overseer. Six marched, carrying one banner, four flags and one instrument. Song by delegates, "Rally Christian Soldiers." Song in Spanish by Sister Gonzalez. The overseer read the report of the work.

9:43 a.m.—Dominican Republic, Walter C. Bates, Overseer. Twelve marched, carrying one banner and nine flags. Song in Spanish by Sister Gonzalez. Overseer talked briefly and read the report of the work.

10:00 a.m.—East Texas, John A. Stubbs, Overseer. 115 marched, carrying 49 banners, 32 flags and two instruments. Song by all, "I Love My Saviour." Song by the colored delegates, "God Is Real." Short talk and

report of the work by the overseer.

10:15 a.m.—Florida, M. S. Curry, Overseer. 160 marched, carrying 31 banners, 32 flags and one instrument. The delegation sang, "Getting Ready Glad that Jesus Lifted Me." Song by trio, "When He Calls I'll Fly Away." Short talk and report by overseer.

10:30 a.m.—Georgia, M. E. Wilson, Overseer. 492 marched, carrying 114 flags, 88 banners and 11 instruments. The delegation sang, "You've Got to Move." Brief talk by the overseer and report of the work. He introduced the state secretaries and state evangelists. Song by all, "Heaven's Jubilee."

11:00 a.m.—Haiti, J. Vital Herne, Overseer. Seven marched, carrying one banner and four flags. Short talk by the overseer. Song in Spanish by Sister Gonzalez. Song in French by Brother Herne. Report of the work by the overseer.

11:09 a.m.—Idaho, S. T. Rodman, Overseer. Eleven marched, carrying eight banners, two instruments. Song by the delegates, "He Set Me Free." The state secretaries were introduced by the overseer. Duet, "I Am Not Ashamed." Report given by the overseer.

11:17 a.m.—Illinois, E. T. Fowler, Overseer. 64 marched, carrying 12 banners, 32 flags and one instrument. The delegation sang, "Getting Ready to Leave This World." Short talk and reading of the report by the overseer. Song by Chicago trio, "I'm Going Home."

11:30 a.m.—Indiana, Joe Martin, Overseer. 97 marched, carrying 38 banners, 52 flags and three instruments. Song by the delegates. "Keep on the Firing Line." Report read by the overseer. Song by all, "Walk with the Lord."

11:50 a.m.—Iowa, Howard W. Thomas, Overseer. 45 marched, carrying 10 banners, 21 flags and one instrument. The delegation sang, "He Abides." Special songs. "Walking Up the King's Highway" and "Down on My Knees." Report read by the overseer.

12:03 p.m.—Jamaica, R. C. Smith, Overseer. 19 marched, carrying one banner, four flags and 13 instruments. Short talk by the overseer. Song in Spanish by Sister Gonzalez. Overseer read report of the work.

12:15 p.m.—Kansas, Cecil J. Cunningham, Overseer. 51 marched, carrying 11 banners, 15 flags and two instruments. The delegation sang, "Hold the Fort." Kansas City quartet sang, "I've Got a Lot of Heaven in My Soul." Short talk and report by overseer. The quartet sang, "When God Dips His Love in My Heart." The pastors of churches having honor stones in Fields of the Wood made brief talks.

12:30 p.m.—Kentucky, Harper Hunter, Jr., Overseer. 274 marched, carrying 48 banners, 70 flags and 15 instruments. As the delegates marched to the platform they sang, "I Love My Saviour," accompanied by the Louisville band. The delegation raised their hands and prayed in concert, then sang, "When Our Lord Shall Come Again." They shouted and praised the Lord. Duet, "We'll Not Be Here Long." Report of the work and short talk by the overseer.

12:48 p.m.—Louisiana, Earl Cowen, Overseer. 67 marched, carrying 15 banners, 14 flags and five instruments. Song by the delegation, "When We All Get to Heaven." Report was read by the overseer. State secretaries introduced, also the former state overseers. Duet, "Remember the Cross" and "I Know God Is God." The delegates rejoiced and praised God.

1:08 p.m.—Maryland, Delaware and Washington, D. C., Posey A Shupe, Overseer. 62 marched, carrying 13 banners, 37 flags and one instrument. Short talk by the overseer. The delegation sang, "Jesus Hold My Hand" and "It's Bubbling." Duet, "I Want to Know More about My Lord." Short

talk by John W. Wood and song by the colored delegation, "Just a Little Talk with Jesus." Two sisters talked briefly. Overseer read his report and introduced the state secretaries.

1:44 p.m.—Massachusetts and New York, J. F. Aites, Overseer. 36 marched, carrying 14 banners and 21 flags. The delegation sang, "He Set Me Free." The colored delegates sang, "This Same Jesus." The overseer read the report of the work and called on a number of the delegates to speak.

2:10 p.m.—Mexico, J. A. Jimenez, Overseer. 14 marched, carrying two banners, five flags and two instruments. Short talk by the overseer. Song by the delegates in Spanish. Solo in Spanish. Another song by the delegates. Report of the work read by the overseer.

2:28 p.m.—Michigan and Ontario, Canada, G. A. Wilson, Overseer. 59 marched, carrying 17 banners, 30 flags and three musical instruments. The delegation sang, "I See the Lighthouse." The blessings of the Lord were upon the delegates and they shouted and rejoiced. The overseer read the report of the work. Song by Brother and Sister Marvin Burt, "Down on My Knees." Short talk by Brother Horace Lafortune, pastor of a church in Ontario.

2:40 p.m.—Minnesota, Paul H. Thompson, Overseer. 28 marched, carrying 11 banners, 13 flags and one instrument. The delegates sang, "Sometimes I Feel Like Heaven Comes Down." Short talk by the overseer and report. A quartet sang, "His Yoke Is Easy." Solo, "Crown of Glory Shall Be Mine."

2:55 p.m.—Mississippi, Amos J. Creel, Overseer. 156 marched, carrying 34 banners, 38 flags and two instruments. The delegation sang, "When the Church of God Arises." There was shouting and rejoicing among the delegates. Report of the overseer. Song by the Melody Trio, "I'm Just a Stranger." Short talk by the overseer. Song by the colored delegates, "Through the Years I'm Toiling."

3:15 p.m.—Missouri, Boyd Thornton, Overseer. 67 marched, carrying 30 banners, 10 flags and two instruments. Song by the delegation, "I'm Living the Right Life Now." Duet, "Jesus and Me." Short talk and report by the overseer. Solo by Warren Roney, "When I Get Up to Heaven." Song by a quartet.

3:37 p.m.—Montana and Alberta, Canada, W. A. Newsom, Overseer. 17 marched, carrying 15 banners, six flags and one instrument. Talk by the overseer. Song by the delegates, "Getting Ready to Leave This World." Overseer read the report of the work. The delegation sang, "The Speckled Bird."

3:52 p.m.—Nebraska, Jesse A. Griffin, Overseer. 20 marched, carrying 20 banners, four flags and two instruments. The delegates sang, "Heaven's Jubilee." The overseer read report. Song by the delegation, "Just a Little Talk With Jesus." The pastors talked briefly, also Sister Griffin.

4:11 p.m.—New Mexico, T. J. Lowe, Overseer. 26 marched, carrying 13 banners, nine flags and one musical instrument. The delegation sang, "Getting Ready to Leave This World." Solo, "What Then." The overseer read the report of the work and the delegation sang, "I'll Fly Away."

4:24 p.m.—North Carolina, R. Clement Lynch, Overseer. 250 marched, carrying 49 banners, 13 flags and eight musical instruments. Song by the delegates, "I See the Lighthouse." Brother and Sister Petty sang, "My Lord Is Raising Up a Nation." The overseer read the report. The colored delegates sang, "This Little Light of Mine." Short talk by the overseer. The Whirlwind Evangelists sang, "Jonah." There was shouting and re-

joicing among the delegates.

4:47 p.m.—North Dakota and Manitoba, Canada, Nelson W. Johnson, Overseer. 26 marched, carrying 14 banners, 10 flags and two musical instruments. Short talk and report by the overseer. The German delegates sang a song in their language. Two brothers spoke briefly in German. Solo in Ukrainian language. Song by an Indian delegate in his language. The overseer dedicated the songs in the different languages to the General Overseer.

5:15 p.m.—Ohio, M. M. Burt, Overseer. 98 marched, carrying 37 banners, 17 flags, 16 musical instruments. Song by the delegates, "Hold the Fort." Short talk and report by the overseer. Song by Brother Bredkenbridge, "Jacob's Ladder." Song by all, "Come on, Ohio, Let's Go."

5:35 p.m.—Oklahoma, D. F. Rowland, Overseer. 79 marched, carrying seven banners, 25 flags and one instrument. Song by the delegation, "Getting Ready to Leave This World." A quartet sang, "Grand and Glorious Feeling." Report read by the overseer. Song by Arlene Davis. The overseer introduced Brother D. H. Queener, former overseer of Oklahoma, who spoke briefly.

5:50 p.m.—Oregon, H. M. Biggers, Overseer. 15 marched, carrying 10 banners, four flags and two musical instruments. Song by the delegation, "I'll Have a New Life." The overseer introduced the delegates, talked briefly and read his report. Song by Harry Lee Moore, "Checking up on My Payments to the Lord." The delegation sang, "After the Sunrise."

6:05 p.m.—Pennsylvania, Paul J. Ion, Overseer. 64 marched, carrying 17 banners, five flags and three musical instruments. Song by the delegation, "I Want Jesus." A quartet sang, "The Love of God." The colored delegates sang, "I Am Going to Sing 'Til the Power Comes Down." The power fell and there was much rejoicing. Song by the Gospeleers, "Something's Burning in My Soul." The overseer read his report.

6:27 p.m.—Sierra Leone, British West Africa, Daniel Longstreth, Representative. 13 marched, carrying one banner, 13 flags and one instrument. Song by the delegation, "Glory to His Name." Brother Longstreth talked briefly and sang a song in his native tongue. Song by all, "I'll Fly Away." A telegram of greetings to the Assembly from David Longstreth, overseer of Sierra Leone, was read. Short talk by Brother G. W. Grubbs concerning the work in British West Africa.

6:45 p.m.—South Carolina, E. A. McDonald, Overseer. 231 marched, carrying 33 banners, 71 flags and four instruments. The delegation sang, "On the Battlefield for my Lord." Duet, "Echoes from the Burning Bush." Another duet, "I Won't Be Down Here Long." Report of overseer and all sang, "I See the Lighthouse."

7:15 p.m.—South Dakota, F. E. Van Deventer, Overseer. 54 marched, carrying 16 banners, 28 flags and four musical instruments. Song by the delegation, "The Gloryland Way." Talk by the overseer and reading of report. Song by a quartet and a duet. Short talk by an Indian brother and a song by the Indian delegates in their native language.

7:40 p.m.—Tennessee, L. V. Jones, Overseer. 640 marched, carrying 196 banners, 71 flags and five musical instruments. Song by the delegates, "Heaven's Jubilee." Short talk and report by the overseer. The congregation stood and cheered this large delegation as they marched off the platform.

8:07 p.m.—Utah and Colorado, Homer R. Hall, Overseer. 41 marched, carrying one banner, 42 flags and four instruments. Song by the delegation and a special song by Brother and Sister Hall. Another special song by Brother and Sister Greer. Short talk and report of the work by the

overseer.

8:20 p.m.—Virginia, W. M. Lowman, Overseer. 310 marched, carrying 131 banners, 63 flags and three instruments. The delegation sang, "Prayer Bells of Heaven." This brought a shower of blessings and there was much rejoicing. Song by the McKinney family and another by the colored delegates. The overseer introduced the state secretaries and members of his family, also the son of J. J. Lowman, who was the first overseer of Virginia. Song by the overseer's little grandson. Report of the work by the overseer.

9:00 p.m.—Virgin Islands, Moses Stephens, Overseer. Seven marched, carrying one banner and five flags. Song by a sister. The overseer talked briefly, gave a report and then sang a song.

9:17 p.m.—Washington and British Columbia, Sidney A. Cooley, Overseer. 18 marched, carrying 13 banners, six flags and two instruments. The delegation sang, "Jesus Hold My Hand." A trio sang, "I've Got the Joy Down in My Heart" in Ukrainian. An Eskimo talked briefly and sang in his language. Short talk and report of the work by the overseer. The delegation sang, "Getting Ready to Leave This World."

9:38 p.m.—West Texas, L. E. Silvers, Overseer. 39 marched, carrying two banners, six flags and three instruments. The delegation sang, "When His sanctifying Power Fell on Me." Duet, "There's Nothing in Heaven but Love." Overseer made a short talk and read the report. All sang, "Meeting in the Air."

9:50 p.m.—West Virginia, John W. Miracle, Overseer. 63 marched, carrying 18 banners, 29 flags and two instruments. The delegation sang, "He Set Me Free." There was rejoicing among the delegates while the song was sung. A brother testified and the blessings of the Lord were poured out upon the delegates and spread to the large congregation. This was a refreshing shower. The overseer gave the report of the work.

10:16 p.m.—Wisconsin, Don B. Thomas, Overseer. 26 marched, carrying two banners, four flags and one instrument. The delegation sang, "Built on the Rock." Song by the quartet, "Christians, Hold Out the Light." All sang, "Isn't He Wonderful." Reading of the report by the overseer.

10:30 p.m.—Wyoming, G. C. Decker, Overseer. 29 marched, carrying 10 banners, five flags and three musical instruments. The delegation sang, "Where the Milk and Honey Flows." Solo by Dena Rae Decker, "He Will Make the Flowers Bloom," also a piano solo. The overseer read the report of the work. The delegates sang, "Church of God Train." The song called for a car for each auxiliary. This was illustrated by different groups marching around and making motions to illustrate the movement of the train. The train whistle could be heard at intervals during the song. The delegates shouted and rejoiced. The Bahama Band struck up a number and the shouting spread over the congregation. Marches were formed and happy people wound about through the aisles and on the platforms shouting and praising God. This was a victorious ending for the call of states and their response with their programs.

11:09 p.m.—The General Overseer read the names of the states and countries which were not represented in the marches and called for the congregation to stand and pray a special prayer for the overseers and our people in these different places. This was a mighty roaring concert prayer.

11:11 p.m.—Jack Wilson sounded a blast on his trumpet as a signal that the call of states was ended.

11:12 p.m.—Song service led by Harold Beemer, Carolyn Beemer at the

piano. Prayer at the pulpit by Freddie Reynolds as the congregation stood in holy quietness. At the close of the prayer the congregation prayed in concert for those for whom requests had been made.

11:24 p.m.—Evangelistic message by Charles Hawkins. He spoke on the subject, "Believe in God." He used for a text Hebrews 11:6. He stated that it was impossible to please the Lord without faith and that we must believe God and believe He is a rewarder of those who diligently seek Him. He used several Scriptures to encourage those who want blessings from God to believe in Him. He mentioned Thomas and stated it was not difficult to believe in that which we see, but it is necessary to believe God even if we cannot see Him. He urged the people to come to the altar and seek God diligently and believe on Him for the desired blessings. As a song was sung by Harry Lee Moore, the people made their way to the altar. The report was given that two were converted, five sanctified and fourteen received the Holy Ghost.

Friday, September 16

5:30 a.m.—Sunrise prayer meeting in charge of Sebastian McGee. The service opened with a concert prayer in behalf of the services that day. The song service was led by J. D. Sturgeon. This was followed by another concert prayer. Special prayers were prayed for the General Overseer and for the work of the Assembly. The leader called for different groups to pray—one group prayed for one thing and another group something else. This was a powerful concert prayer. The testimony service was conducted by Brother B. M. Fouts. Numbers of good testimonies were given. These were interspersed with songs and choruses. The sick were prayed for and anointed, then Brother McGee delivered a good message. The service was dismissed with prayer at 7:10 a.m.

8:45 a.m.—Program of music by the Bahama Brass Band in front of the Tabernacle.

9:00 a.m.—Program of music by the Louisville Band inside the Tabernacle.

9:20 a.m.—Song service led by E. P. Cooper, Irene Jones at the piano. The congregation stood and clapped their hands as they praised the Lord in song. Prayer at the pulpit by William A. Grant while the congregation stood in sacred silence. At the close of the prayer the congregation prayed in concert in behalf of the special requests.

9:34 a.m.—Song by Mildred Bennett, "Abiding Peace from the Throne."

9:38 a.m.—"Where Will the Church Be During the Tribulations," message by L. S. Rhodes. The speaker stated that this subject had been troubling him some and he didn't know how he would get along, but he would see what could be found in the Word. He stated that he wasn't afraid to undertake it with the anointing of the Holy Ghost. He used Matt. 24:21, 29, 30 to start with. He stated that he realized many thoughts were running through the minds of the people. He said the subject reminded him of three men walking in a field and at a distance they could see a horse. One of the men thought the horse was brown, another thought it was black and the third man decided it was dark gray. They kept walking toward the horse and when they were close to him they agreed on the color. He said, "This subject has been preached in different ways, but we are walking together. I assure you if we continue to walk together, as we approach the coming of the Son of man, we will all see alike. We are not agreed on certain things at this time, but we are walking together. I am persuaded to believe we are more in unity than we have ever been

this side the dark ages." He referred to Matt. 24:37-39 and said:

"We are interested in the coming of the Lord. We are getting ready for His return. Jesus said as it was in the days of Noah it will be like that when He comes back. They were eating and drinking, marrying and giving in marriage. While they were doing these things, they didn't think much about Noah and his work, but he just kept hammering away. The people now don't think much about us, but we are going to keep right on building and getting the Church ready for the return of the Lord. (He used the Scriptures in Genesis where God instructed Noah how to build the ark.) It looks like it is almost time to start the pitching business. Pitch is used to close up the seams of a ship. Noah used it to close up every seam and to protect the wood from the water. We need to be pitched within and without. That will preserve us. If you are waterproof you will be Church of God this time next year. A lot of us need a little more pitch. The Lord desires men and women who will stand for the Bible. Paul told some folks how to behave themselves in the house of God which is the pillar and ground of the truth. The Church of God is the pillar and ground. It is not the truth, but the support for the truth. In other words, this is part of the pillar and ground. (He mentioned individuals and said each one was a little part of the pillar and ground.) The trouble today is that too much of the pillar and ground can't be depended upon. (Psalm 92:12, 13)

"Those that He planted in the Church of God will be fat and flourishing. It means much to say we are planted in the Church of God. The word plant means to cover up. When you plant potatoes you cover them up. When you are planted in the Church of God you are covered over and when the storm passes you are not disturbed. You are hidden beneath the surface. If you are hid you are safe, but if you are just set out like you set out tomato plants, the frost may destroy you. There may be some frost on its way and if you can't stand it, you need to dig a little deeper. Jesus was on a ship one time and a storm came. He was asleep, but He was on board. The waves covered the ship. You know what it means to be covered. If you go to bed and stick one foot out you are not covered. I wonder if you are covered this morning and planted in the Church of God—live, die, sink or swim, stand for the Church of God. The waves are coming, but I can almost look out by faith and see the great calm just like it was when Jesus said 'peace, be still.'

"In the ark there was the first, second and third stories. I wonder what story you are living in this morning. I heard that the first means saved people, second being sanctified and the third floor the Holy Ghost. Before Jesus returns everybody is going to have to reach the third floor. A window is there and you can talk directly to God. If you want to be protected, stay in the ark. The waters of the flood are coming. If it hadn't been for the flood the ark would have remained where it was when Noah finished it. But the waters increased and destroyed the world and the same water raised the ark. So it will be with the tribulations and the Church. They will never flood the Church of God.

"When Paul wrote letters to the Church of God, he addressed them to the body—the visible members. The early Church went through terrible persecutions. They were burned at the stake and suffered many things. The early Church—the visible body, that is what was destroyed. The former General Overseer said the early Church was destroyed, but the body is one thing and the spirit another. The body went down, but the spirit lived on. Our former General Overseer stood here before us for years. The body he lived in has been destroyed, but A. J. Tomlinson lives

on somewhere. He will have a new body sometime. The same spirit that was in the early body is in us today."

Brother Rhodes did not finish his message, but he quit preaching when he had used the time allotted him on the program.

10:37 a.m.—Song by Texie Johnson, "The Church Victorious."

10:42 a.m.—The General Overseer stated that he felt we were in a very sacred place with the Spirit of the Lord in the midst. After the United States, British, Mexican and Church of God flag pledges were repeated in concert, the General Overseer called on all who possibly could to kneel and pray. These were sincere prayers that must have touched the loving heart of the Father in heaven. At the close, the General Overseer stated that he believed the Father above and His Son Jesus Christ were looking upon the scene.

10:58 a.m.—The General Overseer's Annual Address:

GENERAL OVERSEER'S ANNUAL ADDRESS BEFORE THE FORTY-FOURTH ANNUAL ASSEMBLY of THE CHURCH OF GOD

United States of America Flag Pledge

I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all.

The British Flag Pledge

I pledge allegiance to our King, and Country, one flag, one throne, one Empire.

La Bandera

¡Oh, Bandera Mexicana! ¡Mi bandera tricolor! Yo amo tus lindos colores; con todo mi corazón. Quiero que siempre gloriosa, flotes libre y con honor. ¡Qué todos los Mexicanos, sepan mostrarte su amor!

The Church of God Flag Pledge

I pledge allegiance to our Church flag, and to the doctrine for which it stands—one God, one Faith, one Mind, and one Church for all. Amen!

INTRODUCTORY

The Lord has not delayed His coming. We don't say as much about the coming of the Lord as we used to and some may feel that this great event is so far in the future that we do not need to give attention to it now, but this is not the case. Whether His coming is in the near future or many years from now, we know He is coming back just as the angel said He would when He went again into heaven and we need to take heed to the words of Jesus when He said, "Therefore be ye also ready: for in

such an hour as ye think not the Son of man cometh." This indicates He is coming at a time when somebody may not be looking for Him, but those who are ready can rejoice when He makes His appearance. Being ready is what is going to count.

Many times we say that being ready for the coming of the Lord is having the work done, and this is true, but we can't lay around and take it easy and expect our Father in heaven to wait on us a long time to get the work done before He sends His Son back. If we have any thought in our minds that God is going to wait on us to get the work done, we are deceiving ourselves. He has never required more of any people than they can do, and He does not require more of us than we can do in preparing for the coming of Jesus. We can do the work, I am sure.

This gospel that has been committed to us must be preached in all the world for a witness unto all nations. Without having any other work to do, this of itself is a great big job. It is so big that to the human mind it seems it can never be done for generations to come. That may be the reason some of us have quit saying much about the coming of the Lord. That may be the reason some of us have almost quit preaching on the subject, but instead of failing to keep it before the minds of the people, I feel we should preach about it more often than we ever have. People want to be ready for the coming of the Lord and if His glorious appearing is kept in their minds constantly and they are made to know what it takes to be ready, I believe they will work harder than they otherwise would.

All that we do is in preparation for the return of the Son of God. The message must go to every creature, and we are hurrying to reach them as fast as we can. The Church must be filled and made perfect, and we are doing something along this line. Since all that we do is in preparation for the coming of the Lord, then I think we should be more stirred about the wonderful event than at any time in the past. We are drawing closer all the time. Right now we are one year nearer the coming of Jesus than we were when we were last assembled here. I feel we should get excited and talk about it and preach about it. That is going to be an exciting time. Just think about two women working together and one taken and the other left. And two men sleeping together and one taken and the other left. Think what it will mean to hear the trumpet sound and see the Lord make His appearance in the skies with a shout and the voice of the archangel. His voice will wake up the dead. The graves will burst open and the dead in Christ shall hear and come forth, then the living saints will be changed and all go to meet the Lord in the air. That is one experience we have never had and we never will have until that time comes. Whether dead or alive, if we are prepared, we will meet the Lord in the air. We can sail through the air now in planes, but that will be one time when we will need no extra wings to carry us above the earth. I want us to get so thrilled with the thought of meeting the Lord in the air that we will give more attention to it. If we are thrilled about something we will certainly talk about it, and I feel the coming of the Lord should be one of our main themes. I don't believe I am wrong about this. If we can get a picture of the coming of the Lord and all that will take place at that time, and realize what it means to be ready, I believe we can do the work that is required of us now. I believe a realization of what the coming of the Lord means to us will be an incentive to everyone to live closer to God and work harder than we ever have.

We need to be wide awake ourselves so we can stir others and get them to be ready for the coming of the Lord. Think of the awful tribulations that will be poured out upon the earth when the Church is taken

away. This is prefigured by the ark which saved Noah and his family. The people were-going on in the usual manner and didn't realize an awful calamity was coming upon them until it was too late. No doubt, when the flood waters began to rise and they found themselves in great danger they tried to get Noah to let them in the ark, but this was impossible. They had waited too long. We must arouse ourselves to our responsibilities. Noah saved a few through his obedience, but we must rescue all that it takes to fill the house. Down near the end it looks like somebody will have to compel people to come in, but we can do that by the help of the Lord.

The coming of the Lord may not be a long ways off as some people believe. It may be near at hand. I know there is much work to do in preparation, but when we get stirred to action just like we should be, then God can do things in a hurry. It doesn't take Him a long time to do anything He wants done. When He finds somebody to use just as He desires, He can do great things in a short time. I know He can and I believe He will do a quick work in these last days. He will have to find people to use for this quick work, and He will find them. He can do exceeding abundantly above all we can think or ask according to the power that works in us. We need to get stirred up and let the power work. Something worked in Paul when he was preaching Christ and warning and teaching every man. He said, "Whereunto I also labour, striving according to his working, which worketh in me mightily." This same power will work in us mightily if we will let it. I tell you, we need this power working in us. We can be assured of the fact that the Lord has not delayed His coming, so let's give our whole attention to making every necessary preparation for it.

A WORD TO OUR MINISTERS

When we think how beautiful is the story of love and how great are the truths found in the Bible, we feel it is no wonder the prophet uttered these words: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" The glorious gospel was committed to us to carry to all the world. God chose this method to save them that are lost. Jesus told the early Church to go preach. His command is still in full force now. Surely we who are called to carry this message are honored above all men. To be chosen of God to carry out the command of His Son is one of the greatest honors to be conferred on human beings in these last days. Paul called the preaching of the cross foolishness to them that perish, so we would not expect the world to agree with us concerning these statements, but he showed that it pleased God to save all who will believe by the foolishness of preaching. He went further and stated that the foolishness of God is wiser than men and that God had chosen the foolish things of the world to confound the wise and the weak things to confound the mighty. This is God's way of doing things and I am glad to find myself right in the middle of His great plan for saving the lost and carrying on His work.

Probably not even one in this Assembly chose the ministry for his life's work. Other plans had been made and many of us were already engaged in work we enjoyed doing and which paid well, but the call of God came and everything else had to be laid aside. There are people who have chosen the ministry as their vocation, but I believe our ministers who are giving their all to the work of God have felt as Paul when he said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the

gospel!" I know it is preach or be lost with many. I have heard numbers of ministers say they rejected the call for one reason or another until they felt they would be lost if they did not obey. Others have stated that they failed in their experience with the Lord because they did not obey and preach the gospel. Later they said yes to God and obeyed the call. I do not think any of us have wanted to disobey God, but we felt that we were unequal to the task, and within ourselves we are not able. "Our sufficiency is of God." Through Him we can be "able ministers of the new testament." Paul, who was highly educated and could speak fluently, said, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." This is the way to preach today.

Our ministers who have been called and chosen of God have a great work to do in making preparations for the return of our Lord. This is work that cannot be avoided. It is in the plan and it will be done. If you and I fail, then God will raise up those who will do it. The Church will be made glorious and the ministers are given for the perfecting of the saints, to do the work of the ministry and to build up the Church of God. Notice what Paul says about this: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." A heavy responsibility! Yes, a heavy responsibility! And now is the time to shoulder this responsibility and go into the work with all our might. We have been using this Scripture in our message for a long time. We are not in darkness concerning its meaning. For years now the light of this Scripture has been shining and we have a good understanding of what is required of us as ministers. If we don't do what we know to do, I wonder what will happen. No doubt, many of imperfection in the rank of the ministry I am afraid everyone has not been doing all that is required. The Bible, which we have promised to obey, calls for the entire membership to be one, but we can't hope for this until our ministers are in unity and measuring to the standard marked out in the Book. They cannot bring the Church to the unity of the faith and of the knowledge of the Son of God unto a perfect man until they obey God and His Word. We are still looking forward to the time when our ministers will measure to the requirements and do the work marked out for them because the words of the prophet are true. He said, "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

There is no mistaking the meaning of these words. Our watchmen (the ministers) will be in harmony "for they shall see eye to eye." All this will be brought about "when the Lord shall bring again Zion." This part is fulfilled. The Church has made its appearance again in these last days, and surely it is time for our ministers to get together and see eye to eye. When they do, they will be able to get the members to be perfectly joined together in the same mind and in the same judgment. No doubt, the enemy is doing what he can to hinder along this line, but we don't want to allow him to obstruct the progress of the work by causing us to fail or using us to bring about divisions. We, the ministry, must see eye to eye, be of the same mind and speak the same thing.

Ministers, do you feel the responsibility that is upon you? Do you? Do you realize the great work that is to be done in these last days? Do you know that it never can be accomplished until we come together as one? Our mighty God acknowledged one time that a certain number of people were one and they could do anything they desired. God didn't want them

away. This is prefigured by the ark which saved Noah and his family. The people were going on in the usual manner and didn't realize an awful calamity was coming upon them until it was too late. No doubt, when the flood waters began to rise and they found themselves in great danger they tried to get Noah to let them in the ark, but this was impossible. They had waited too long. We must arouse ourselves to our responsibilities. Noah saved a few through his obedience, but we must rescue all that it takes to fill the house. Down near the end it looks like somebody will have to compel people to come in, but we can do that by the help of the Lord.

The coming of the Lord may not be a long ways off as some people believe. It may be near at hand. I know there is much work to do in preparation, but when we get stirred to action just like we should be, then God can do things in a hurry. It doesn't take Him a long time to do anything He wants done. When He finds somebody to use just as He desires, He can do great things in a short time. I know He can and I believe He will do a quick work in these last days. He will have to find people to use for this quick work, and He will find them. He can do exceeding abundantly above all we can think or ask according to the power that works in us. We need to get stirred up and let the power work. Something worked in Paul when he was preaching Christ and warning and teaching every man. He said, "Whereunto I also labour, striving according to his working, which worketh in me mightily." This same power will work in us mightily if we will let it. I tell you, we need this power working in us. We can be assured of the fact that the Lord has not delayed His coming, so let's give our whole attention to making every necessary preparation for it.

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to build the tower to heaven so He had to do something to stop them. He does want us to make ready for the coming of the Lord and He will help us instead of stopping us. It is His will for us to prepare for Jesus to return for His beautiful Church. John saw the bride all ready for the marriage. He said, "His wife hath made herself ready." This shows there is something to do to be ready and the ministers must take the lead in the work. Let's do the work designated in the Book. What do you say? Let's live holy lives and ever be busy in the work God has called us to do.

Did you notice the words—holy lives? That means a life above reproach; a life that no one can justly speak evil of. It is always a grief to me when reports come concerning a failure on the part of a minister. I want to be patient with everyone, but I am at a loss sometimes to know how long to bear with those who fail to conduct themselves properly. Everything in the lives of our ministers that is a hindrance to their work in the Church of God must be eliminated. They must be careful how they conduct themselves. They must take care of their debts in a satisfactory manner. So many complaints have come concerning bad debts I have felt that we should not allow a minister to keep his license if he does not take care of his debts properly. It is not so bad to owe debts if they are taken care of as they should be, but to owe a debt and refuse to do anything to satisfy the creditor is bad. Our ministers just must do what they say they will do, not only in regard to their debts but in everything. Their word must be dependable. I hope those who have failed on any line in the past will not fail any more.

Ministers, we have a big job on our hands. God has chosen us to do a certain work. Let's be men and women for God and fill our places in the body of Christ with honor and dignity.

EVERY MEMBER A WORKER AND SPECIAL WORK FOR EVERYONE

How much more could have been accomplished through the years since the Church of God made its appearance again in these last days if every member had been a worker? There is plenty of work for everyone, but it seems there have always been some who wouldn't feel responsible for any part of it. This is true even yet after we have made special efforts again and again to get every member to assist in the mighty work that is ours to do. In our local churches it is nearly always the case that only a few carry the load. This is true in our auxiliary work. Just a few sisters in each Womens Missionary Band feel the responsibility of raising funds and carrying on the work. Just a few young people in each Victory Leaders Band do the work. Many times a Sunday School superintendent has to beg members to teach classes. Pastors sometimes have to almost plead with members to get them to serve as band leaders. Just think how much easier it would be to carry on if every member would work as a few do, and think how much more could be accomplished. The few can't do all the work. Every member will have to carry his share of the load before we can do the work that must be done. Every member will have to be a worker before we can reach the goal that is set before us. This is the reason we keep mentioning this subject. We feel it is our duty to do our best to stir every member to action.

All of us have the blessed privilege of being workers together with God. Paul, that mighty worker in the early Church, said, "For we are labourers together with God." Paul was a powerful preacher and an untiring

worker. He suffered many things in order to be a worker in God's great harvest field. Every member can't preach like Paul, but every member can work. All of us are not called. to preach, but everyone is called to work. It is a privilege to be called to work for God. When He saved us, He called us to labor for Him and we can be as faithful in our work as Paul was in his. We can work in a way that we will be able to say as he said, "I have fought a good fight, I have finished my course." I believe there have been many children of God who were as faithful in their work as Paul was in his. Thousands have worked unceasingly and untiringly and they could say they had fought a good fight when they came down to the end of life.

The One who spake as never man spake said, "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Multitudes of people surrounded the compassionate Son of God wherever He went to be healed and blessed and to hear His words, and He looked upon them and saw the dire need of laborers in the great harvest field. If the harvest was plenteous then, surely it is now. I don't see how the need for laborers could have ever been greater than at this time. Multitudes are hungry for that which we can give. They are crying for love and attention. Many are eager for the gospel message that we have. The harvest is plenteous and we do not have enough laborers, but if every member would become a real laborer there would not be such a shortage. See the wide fields of grain to be reaped and only a few workers scattered about in them. If every member would give his very best service to the Master the golden grain could be reaped and stored in the Church of God much more quickly, but too often opportunities to work have been overlooked and neglected and that could mean much grain has been allowed to go to ruin. What does that amount to in the Master's harvest field? It can mean nothing but a waste of souls—souls for whom our wonderful Christ died; souls that might have been won if every member had been a worker.

We would naturally think that the Lord had sent every member into the harvest field, wouldn't we? Why not think of it in this way? He saved everyone, and He saves us to serve. Now is our time. If we neglect now we may not have an opportunity later. We never know when we will be taken from this world. It will be an awful thing to meet God if we have not done our best. Jesus said He must do the works of the Father while it is day because the night will come when no man can work. If He felt that way, how much more should we? We have only a limited time to do our work and we don't know how soon our labors here will be ended. Now is our time to work. Now is our time to reap the golden grain.

The harvest field is wherever there is a lost soul and wherever there is any kind of work to do for the Master. There are unsaved people all around everyone of us and they are to be rescued from the bondage of sin. It doesn't take a preacher to win souls. Everyone who can get a prayer through to God and everyone who can tell of the love of the Saviour for a lost world can win souls. Every member can pray prevailing prayers which will reach the throne of grace and it is through prayer that sinners are brought to their knees in repentance. It is through prayer that God is moved to lend His assistance on any line. All of our people can testify, and conviction has seized many souls through powerful testimonies to the saving grace and keeping power of Jesus Christ. A heart filled and thrilled with the love of God can speak for Him anywhere. There is a crying need for workers in the different auxiliaries, and many of our members are missing wonderful blessings because they do not lend their assistance

in any of this work. There is work for every member in all regular and special services.

Every member should take a lesson from the spider mentioned by the wise man. He said, "The spider taketh hold with her hands, and is in king's palaces." Wherever a spider is placed she will spin her web. Destroy her web and move her to another place and she will immediately start her work of building. By building her home just any place, she may find herself in the beautiful palace of a king. Wherever providences place us, there is work to do and we need to take hold of it and do it. Some people may feel they have to be located at a certain place and have certain conditions existing before they can work, but according to the lesson taught by the spider we should be able to work under any and all conditions. We may never arrive at a king's palace or any other desirable place if we do not take hold with our hands and work with all our might wherever we find ourselves. The wise man also told us how to work. He said concerning this, "Whatsoever thy hand findeth to do, do it with thy might." These words do not suggest half-hearted service, but they show that we must work faithfully at anything that we put our hands to. He added that there is no work to do in the grave, so what we do must be done now. Those who are not working with all their might must be in the class with the lukewarm. None of us wants to be in this class because we know lukewarm Christians are so sickening to God that He will spue them out of His mouth. Come on, members, let's all work with all our might at anything our hands find to do and make our slogan—"Every member a worker and special work for everyone," a reality.

THE OTHER SHEEP

The other sheep are scattered around over the world. They don't know about the one fold like you and I. They are sheep all right; they belong to God and they are trying to serve Him faithfully. Some time the other sheep will be brought into the fold because it is written, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." These are the words of Jesus, the Son of God. We believe everything He said will be brought to pass, so we can expect Him to bring the other sheep. They will hear His voice and come into the fold. Then will be brought to pass the truth of the words, "one fold, and one shepherd." Just one fold, and just one shepherd.

You and I are very fortunate to be in this fold. When we think of the other sheep who are out of the fold, we almost wonder how it happened that we are in it. They are sheep just the same as we are. They are saved and many of them are sanctified and baptized with the Holy Ghost. They shout and dance and speak in tongues. They rejoice in a Saviour's love and enjoy the good blessings showered down upon them from above. Yes, they are sheep. They are members of the family of God. They worship the same God we worship, and read the same Bible that we read, but they don't understand some of the teachings of this wonderful Book as we do. They read about the Church of God, but many of them believe that all who are Christians are members of it. They don't know about the one fold, the Church of God, but if they follow on to know the Lord they will understand. If they continue faithful in all the light they have, they will sometime find themselves in the Church of God which will be perfected and made ready for the coming of the Lord.

These thousands of other sheep should have our respect and esteem because they are children of our Father in heaven. They are doing lots of

good work for God and winning many souls that we cannot reach at the present time. Because they are not with us is no reason for us to have any kind of a feeling against them. A lesson for us along this line is recorded by Mark. I will give it here: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

These other sheep are doing a lot of the same things we do. We should not want to stop them because they are not with us. We should not think that they may be lost because they are not memebrs of the Church of God at this time. True Christians will go to be with the Lord when they die whether they are in the Church of God or not. Some might wonder why it is necessary for people to be in the Church of God if they can go to heaven outside the Church. I believe it is necessary for you and me who have a vision of the Church of God, because I doubt if we could keep the victory away from it, but not as much is required of people who do not have the light on the Church. When people receive the light, if they refuse to walk in it, they will lose their victory. We know God's children have to walk in the light. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." We keep cleansed as we walk in the light. But how do we know when other people receive the light? We may feel they have received it because it has been given to them, but it may take a long time for some people to see the light. To say one is lost because he is not with us is too much.

We know down in the end when the Church has been perfected and made ready to be caught away that only those in the Church will be saved, but when that time comes the true sheep will have heard the voice of the Son of God and they will be in the Church. Of this we are sure because there shall be one fold—only one. Jesus prayed for all who believed on Him through the words of the apostles to be one. Is there any doubt about His prayer being answered? I do not think so. I have confidence to believe it will be answered. In addition to this a prophecy comes to my mind which will surely be brought to pass. This reads: "And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." Just as certain as Jesus died, just that certain all the sheep will be brought into one fold.

Let's think of the other sheep with kindness; let's speak of them with love, and pray for them sincerely that they may soon be brought into the fold.

THE TITHING SYSTEM

Tithing is one of the teachings of the Church of God and has been for a number of years. Those who pay tithes feel they are blessed by doing it. Many of our members would not think of failing to pay tithes. They would do without food, if necessary, rather than fail to pay tithes. Testimonies have been given by many that the Lord blessed and prospered them when they paid tithes. Others have stated that when they had failed, they usually lost more in some manner than the amount of tithes. No doubt, a few have wondered why adversities came their way when they had been faithful in paying tithes and giving offerings. There will be tests of different kinds for everyone of us, but I feel the paying of tithes has

been tried sufficiently for us to believe that God will bless us for doing it. We are not without Scripture to prove that it is a blessing to pay tithes. The prophet of old said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Although many of our members pay tithes faithfully and would not think of doing anything else, yet there are those who are negligent in the matter and still others who do not practice tithing at all. Such as these hinder the outpouring of the blessings of God. If all the tithes were brought in, then we could expect the windows of heaven to be opened and a deluge of blessings poured out. We need those blessings! Yes, we need those blessings! They would be such a great benefit to us in our work. On the other hand it appears that those who refuse to pay tithes are cursed. The prophet said, "Ye have robbed me . . . in tithes and offerings." For this reason, "Ye are cursed with a curse." It would seem that with a part of the membership living under a curse, the whole body would be affected. I wish I could do something to remedy the situation. We want all of our members to be blessed, but when they refuse to abide by the Book which they promised to obey, we can't expect them to have the approval of God upon them. I hope before another Assembly that every member will pay tithes regularly on his net income. Then we can look out for the windows of heaven to be opened.

While I am on the subject of tithes I will quote from the former General Overseer's address before the 34th Annual Assembly. I believe it will be good to review the subject briefly even if our people do have a good understanding of it. Probably there are a few who need some help along this line. He said in that Assembly:

" 'In the New Testament reference to tithing, it runs back to Abraham, the same source from whence came justification by faith.

" 'What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

" 'For if Abraham were justified by works, he hath whereof to glory; but not before God.

" 'For what saith the scripture: Abraham believed God, and it was counted unto him for righteousness.

" 'Now to him that worketh is the reward not reckoned of grace, but of debt.

" 'But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.' Romans 4:1-5.

" 'For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

" 'To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace;

" 'Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

" 'Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

" 'And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is of their brethren, though they come out of the loins of Abraham:

" 'But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

" 'And without all contradiction the less is blessed of the better.

" 'And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.' Hebrew 7:1-8.

"We go back to Abraham for our tithe paying the same as if the law had never been instituted.

" 'Wherefore then serveth the law: It was added because of transgression, till the seed should come to whom the promise was made.' Gal. 3:19. And since Abraham our father set the example of tithe paying direct to Melchisedec, of whom it is witnessed that he liveth (Heb. 7:8) instead of dying as did the priests after the order of Aaron, and Jesus became our priest forever after the similitude and order of Melchisedec (Heb. 7:15-17), and the Church being His body (Col. 1:18, 24), then we pay our tithes to the Church which 'ever liveth' (Heb. 7:8), and not to a man that dies."

The tithes are to be brought into the storehouse and the distribution is left with the Assembly to decide. The system in practice now was authorized by the Assembly in 1923 with one or two exceptions. The system authorized then is: Each member pay tithes into the local church treasury where he has his membership. The treasurer takes ten per cent of the tithes and sends to headquarters each month with his report. The same amount or more is to be sent to the overseer each month. The remainder of the titlhes is for the support of the pastor. The system in practice now is the same except it calls for the pastor to receive $250 per month from the tithes if funds are available. If there is a surplus in the local church treasury at the end of the Assembly year, the treasurer sends this amount to headquarters. The Assembly has also instructed ministers to send tithes from money received in the ministry with their reports to headquarters. Tithes from money received from manual labor or business is to be paid to the local church where the minister has his membership.

There has been some difficulty through the years to get all of our ministers to pay tithes alike. Some of the pastors felt the treasurers paid their tithes when they sent ten per cent of the amount received each month to headquarters. This came about by a former practice before the disruption in the Church in 1923, but when the matter was discussed in the Assembly in 1923 it was decided that this practice was out of line with the New Testament teaching. It was decided then that even though the tithes are for the support of the ministry, yet the money given the pastor from the tithes was not his until he received it, and he was supposed to pay tithes on the amount he received.

The former General Overseer brought this subject before the 23rd Annual Assembly in 1928 and outlined the system that was in practice. A committee recommended some changes in the system that year. The recommendation was not accepted by the Assembly and that left the system as it had been since 1923; however, some of the ministers still failed to put it in practice. For this reason the former General Overseer discussed the subject again in 1939 in his annual address and in strong words showed the ministers where they were failing. Since that time we have made good progress along this line. I feel that nearly all, if not all, of our ministers are putting in practice the tithing system outlined by the Assembly. I am very grateful for this. They all state they will pay tithes as outlined by the Assembly when they make application for the ministry, so surely they can be counted on to do this.

For some reason the system for the distribution of the tithes which was accepted in the 18th Annual Assembly in 1923 was not placed in the As-

sembly Minutes in full. The copy for this book of Minutes was prepared by one of the clerks and printed in the absence of the General Overseer. He was spending nearly all of his time on the field then. This is probably the cause of the oversight. Only brief mention is made in the Minutes of that Assembly to show that the subject of tithes was discussed. For this reason I would like for this Assembly to take up the matter through its Ways and Means Commitee in order that our present tithing system may be on record in the Minutes for all to read. I am requesting this because many times we are asked to tell our people where they can find our system for the paying and distribution of tithes in the Minutes of the Assembly. Instead of being able to tell them where it is found we have to give the explanation I am giving here. Since the system was not outlined in the Minutes of the Assembly in which it was accepted, I feel this subject will be worth the attention of the Committee and the Assembly.

THE CHURCH OF PROPHECY MARKER ASSOCIATION

The work of the Church of Prophecy Marker Association has made good progress another year. Much has been accomplished through this department. I am still very grateful for the interest our people have shown in this auxiliary and I appreciate all that has been done for its advancement. I believe the efforts we are putting forth now will bear much fruit in years to come. We want to continue our work of writing the vision and making it plain upon tables. This is a wonderful way to get the message to people who will not come to our services and listen to us preach.

Fields of the Wood is still attracting many visitors. The people come and they are interested in what they see there. It is even attracting attention from the air. Numbers of people who see it from the air want to know about it. We are always glad to give information concerning it. I believe it is the desire of the Church as a whole to continue our work of beautifying Fields of the Wood, and this is our intention. We want to finish the work we have started and then we will be ready for something else as the Lord directs and supplies the need.

The usual programs have been held in Fields of the Wood again this year. Numbers of our people in this Assembly have attended the programs, so I do not need to say much about them. We will expect to continue our programs there and we trust they will prove to be even a greater blessing in the future. We feel we can look forward to greater blessings from God as we go on with this work.

I have been wondering if it would not be good to have someone appointed in each local church to serve as leader, representative or secretary (the Assembly may choose the name to be used) to assist in the work of the C. P. M. A. We have Sunday School and V. L. B. superintendents and W. M. B. leaders and they have been a great blessing to the pastors in carrying on the auxiliary work. We would not think of doing without their assistance. A leader to boost the C. P. M. A. work, keep a record of the number of members, encourage the renewal of membership and get new members, report his work to the local church quarterly conference and also to the state secretary, would be worth a great deal, I believe. This work would be very different to the work of the other auxiliary leaders, but I feel it would be a forward step in the C. P. M. A. We want this department to advance along with the other work.

I will ask the Questions and Subjects Committee to give this suggestion their attention and if they feel it should be brought to the Assembly for consideration, they may prepare a recommendation and present it in their report.

Many of our people have had the opportunity of seeing some of the activities of the Church by means of pictures on the screen this year. Some have been enthusiastic in their praise of the pictures while others have not felt they could place their approval upon them. I feel it may be necessary to give an explanation here about how we got started into this work.

At the close of our last Assembly the general C. P. M. A. Secretary brought Brother K. W. Bancroft to my office and asked if I would give my permission to Brother Bancroft to take the pictures on the field, especially to the states which would like to have them. Knowing as I did the feeling that existed among some of our people about moving pictures, I felt there would be some opposition; however, I gave him my permission to take the pictures on the field with the understanding that he get the approval of the overseer before going to a state. As far as I know this plan has been carried out.

We had no intention of getting ahead of the Assembly. We know that when a forward move is made it must have the approval of the Assembly, but we thought the people would know better what is wanted if they could see the pictures we have now. This work is in the experimental stage and it will be left with this Assembly to decide whether or not it will be continued. Brother Bancroft has made sacrifices this year to promote this work and I do not feel his efforts have been in vain.

Some of us remember the horse and buggy days when it took several days to make a short trip. Then the automobile made its appearance and the same distance can now be traveled in a few hours by car that used to take days with the horse and buggy. Now we have the airplane and it travels much faster than the automobile. I mention this to show the advancement in transportation. Our picture work is far from perfect and can be compared with the horse and buggy days, but if it is continued we will expect it to make rapid advancements. We would want to bring the work up to the standard of the day in which we are living.

Many of our children attending public schools receive some visual education. The school authorities feel that students learn faster in this way. If the pictures would be the means of advancing the work of the Church more rapidly, I believe we would all be in favor of using them. Anything that will assist in making all men see is wanted.

The equipment we have belongs to the C. P. M. A. department. If the films are not used any more on the field, they will be kept in the office here for history. If it is decided that we want to use moving pictures in our work, I believe it would be more profitable to have a library at headquarters with all pictures approved by the C. P. M. A. Committee and handled through the state C. P. M. A. secretaries in their respective states. At this time I am only in favor of pictures showing the activities of the Church. I am against any worldly type of moving pictures. I would also discourage the use of any pictures not approved by the C. P. M. A. Committee, even though they are rated as Christian pictures.

I would be glad for the Questions and Subjects Committee to bring this before the Assembly in the manner they see fit in order to find out if this work should be continued.

I feel I should say something to show my appreciation for the co-operation of our people in the Honor Stone Program. It is a source of satisfaction to know that a large number can be depended upon for anything we call upon them to do. They will co-operate in any program that is launched. I am very grateful to God for giving us people who are loyal, trustworthy and dependable. They have proved their loyalty many times and again in the Honor Stone Program. Perfection is the goal for which we are striv-

ing and the Honor Stone Program has been worth a great deal in bringing our churches up to a certain standard of spirituality and organization. We are far from perfection on many lines, but this program has been the means of getting our churches to strive to reach a certain mark. As we go on, the standard can be raised again and again until we come to that perfect state.

Some of our people may have felt that it was not necessary to co-operate in this program which was decided upon by the C. P. M. A. Committee and launched by the general C. P. M. A. Secretary. They may have believed that it was something which they did not need to give attention to, but if any have felt this way they were mistaken. When the C. P. M. A. was accepted as an auxiliary, the Assembly gave the authority to those in charge to lay plans for the development of this work, and the instructions call for a committee to work with the chief executive. Then in 1943 when the Assembly gave the General Overseer the privilege of selecting a General Secretary for this auxiliary, it was stated that it would be his business to work at the perfecting of the Church and also do the work of the Marker Association. According to these statements the committee and C. P. M. A. Secretary are doing what is required of them when they launch programs for the advancement of the work. Since they are, then it is required of our people everywhere to co-operate with them. We do not expect to force them to do this, but we will just keep on teaching and doing our part of the work until all fall in line. I believe those who have co-operated feel blessed in doing what they have been called upon to do. After all, our pastors are just working at the job for which they are given when they do what they can to encourage the churches to measure to a higher standard. And we feel good to honor the ministers and churches for reaching a certain mark. This is in accordance with the Book to give honor to whom honor is due. We hope to get far enough along to mark some of the local churches in line with our instructions which read: "Various other places to mark among which may be local churches that have reached a standard of spirituality, organization and work to render them worthy of advertising (or marking) to be decided by the committee." A local church will never reach the place where it will be worthy of marking unless it has that for a goal. It will never even reach the standard required to have an honor stone wthout putting forth effort. The C. P. M. A. Committee and General Secretary are just doing what they can to encourage our people to go on to perfection. They are not doing something just to be doing it with no purpose in mind. They are striving to help in the great work that must be done, and through the co-operation of our people much has been accomplished. This has been proved by the number of churches which have measured to the requirements this year and have received honor stones.

I feel elated over the ON TO PERFECTION PROGRAM. I am also quite proud of the way our people are working with us in it. They are to be commended for their splendid co-operation and the work they have done. We want to keep up this wonderful work until we arrive at the place that is marked out for us in the Book of books.

If this Assembly so desires, I would like for it to go on record to show that it is highly pleased with the Honor Stone Program and express its appreciation of the good work that has been accomplished through the efforts of the C. P. M. A. and our wonderful people. The Questions and Subjects Committee may give attention to this if they wish.

JOYFUL NEWS BROADCAST

For a number of years Joyful News, a monthly magazine, was published in the interest of our auxiliary work. In 1944 the Assembly through the acceptance of a recommendation by the Questions and Subjects Committee, made Joyful News the official organ of the Church of God for the auxiliaries. The editor of the White Wing Messenger was named editor of this magazine, and the auxiliary secretaries, contributing editors.

Joyful News proved a blessing to the auxiliary work of the Church, but some of our people felt that it had served its purpose and that a magazine containing a larger variety of reading matter would be worth much more to the members of the Church and also be a blessing to outsiders who might read it. For this reason it was decided to make a change from Joyful News to Joyful News Broadcast. This change was made last year and the first Joyful News Broadcast was published March, 1948. It has been published each month since that time. Joyful News was a sixteen-page magazine and it was decided to increase the size and make Joyful News Broadcast a twenty-eight-page magazine.

I do not feel that I need to say very much about Joyful News Broadcast. I am sure nearly all who are in this Assembly are well acquainted with it and I believe it speaks for itself Our reason for mentioning this subject here is to get the approval or disapproval of this Assembly upon our action. The change was made without the permission of the Assembly, so we feel that after Joyful News Broadcast has made its visits to your homes nineteen times you will know whether or not you want it to continue as it is. It is not our desire to do anything without the approval of the Assembly, so I would like for the Questions and Subjects Committee to give this matter attention and bring a recommendation to the Assembly concerning it.

DRINKS

In our last Assembly when the subject of drinks was being discussed and it seemed no decision could be reached, your General Overseer asked the members to refrain from drinking Coca-Cola until an investigation could be made. At the time the Assembly decided our members should not drink Coca-Cola it was supposed to contain dope and the Church teaches against the use of narcotics in any form. The matter was taken up with the Coca-Cola Company to learn what was contained in the drink and here is the information we received:

"Coca-Cola contains no narcotic or dope whatsoever. It could not be sold, under the pure food and drug laws of this country or any other country, if it did. Coca-Cola is non-alcoholic. It is a pure and wholesome beverage, a soft drink, complying with the pure food laws of the forty-eight states of the United States Government; and of the many countries of the world where it is sold. Coca-Cola does have a small caffeine content—scarcely one-fourth that of an ordinary cup of tea. Since caffeine is not cumulative in the system, and since this amount is so mild, one would have to drink four bottles of Coca-Cola in immediate succession before receiving the same amount of caffeine as in an ordinary cup of tea."

The official of the Coca-Cola Company who replied to my enquiries was very frank in his statements. He answered my questions, then said, "I realize that the Church of God must, of course, be guided and governed in its decision by its own conscience and its own principles of right and wrong—and not by what others may or may not do."

I am only giving this information for the purpose of letting the Assembly

know that I have made the investigation. I am not trying to justify or condemn the drinking of Coca-Cola. I do not drink Coca-Cola or any other bottle drinks, but I do not want to judge those who do. I think it will be wise for us to stick to our teachings that have already been outlined concerning meats and drinks. Of course, this has no reference to strong drinks. The Church teaches total abstinence from all strong drinks.

INTERESTING INFORMATION

Under the head of Interesting Information are several tables that show increase or decrease to compare with the same department last year. The decreases referred to do not mean an actual decrease in the department, but only that there was not as much accomplished as last year. The increase means there was more done this year than last year.

DATA GATHERED FROM MINISTERS' REPORTS

	Last Year	This Year		
Sermons	167,551	150,049	Decrease	17,502
Converted	21,092	18,861	Decrease	2,231
Sanctified	11,288	10,692	Decrease	596
Holy Ghost	7,439	6,557	Decrease	882
Water Baptism	6,175	4,724	Decrease	1,451
Added to Church	7,224	6,487	Decrease	737

These figures show something of the work done by our ministers this year. This information is taken from their reports sent to headquarters. According to these figures there has not been as much work done this year as last year, but when it is remembered that our ministers had thirteen months to work last year, it can be understood why we have these decreases. I do not think there is actually a decrease in the work done by our ministers. It would be an awful thing if they had not accomplished as much this year as they did yast year, but I believe they have. I am very thankful for the number of souls that have been saved, sanctified, filled with the Holy Ghost, baptized in water and added to the Church. While I am grateful to God for helping us so these thousands could be blessed, yet I look with longing upon the ripened fields of grain and pray to God to send forth the needed laborers. I hope our ministers will learn to do more effective work as the days and months of another year go by so they can win more souls, and I trust God will call a multitude of others into His vineyard so we can have their assistance in the great work that is ours to do.

The next table shows the number of ministers and churches that did not report a single time the whole year and the number that reported only part time.

Number of ministers that did not report a single time last year	231
Number of ministers that did not report a single time this year	297
Number of ministers reporting only part time last year	319
Number of ministers reporting only part time this year	315

These figures are not very encouraging. A larger number of ministers failed to report a single time this year than last year. What will we do with ministers who refuse to report to headquarters? It looks like some action will have to be taken to remedy this condition. Not quite as many ministers reported part time this year as last year, but the increase in the number is so small that we cannot feel we are making much progress in getting all of our ministers to report each month. Since reporting is one of

the duties of every minister, I hope the time will soon come when each one will feel that it is just as necessary to report as to preach. A minister can't be counted faithful if he does not report. He is failing just that much. Surely none want to fail.

Number of churches that did not report a single time last year	127
Number of churches that did not report a single time this year	118
Number of churches reporting part time last year	155
Number of churches reporting part time this year	205

These figures show our treasurers are not improving along the line of reporting any better than the ministers are. I suppose we could not expect our treasurers to do better than our ministers. How could we when the ministers are to be examples? Since some of them set the example of not reporting, it is to be expected that our treasurers follow in their steps. But I would like for our treasurers to be faithful in their work of reporting to headquarters. I wish I could do or say something to encourage everyone to do his duty. It is rather a serious matter to accept a position and then fail to fill it faithfully. God help our treasurers to do all that is required of them. I hope to be able to report every church reporting every month another year.

Below is a table showing the number of ministers last year and this year:

Rank	Last Year	This Year		
Bishops	377	396	Increase	19
Deacons	249	259	Increase	10
Evangelists	1,723	1,835	Increase	112
Total	2,349	2,490	Increase	141

TITHES RECEIVED AT HEADQUARTERS

For a number of years information has been given concerning the amount of tithes received by the headquarters' treasurer. The purpose of this is to encourage our people to pay tithes and to show the increase from year to year. We who pay tithes know it is a blessing to us. It is not only a blessing to us, but a blessing to the work. And when the time comes that ALL tithes are brought into the storehouse, we can expect the windows of heaven opened and blessings poured out according to the promises of God. ALL TITHES, that is, all members paying tithes regularly on all their income. We who pay tithes receive blessings, but we would receive even greater blessings if all our members would pay tithes. Year after year the amount of tithes received at headquarters has increased. The amount this year has reached the sum of $203,043.33. This is an increase of $8,692.92. I want to urge our ministers and members to pay tithes regularly according to the teachings of the Church of God as required by our tithe system.

FOREIGN MISSION DRIVES

In the year 1929 the Assembly set apart October and March for special drives to be made from headquarters to collect money for our foreign missionary work. Those to participate in these drives as pointed out by the Assembly are all ministers, Womens Missionary Bands, the White Wing Messenger and other ways that will insure large offerings. This includes all of our people.

These drives have been made from headquarters every year since they were ordered by the Assembly and I am giving the report that both

drives were made this year. I am very grateful for the interest shown by our people in these drives and I thank all who contributed to this worthy cause.

STATE CONVENTION MISSIONARY OFFERINGS

Information has been given for years concerning the missionary offerings in the foreign and state conventions. I am sorry to have to show that we did not raise as much missionary money this year in our conventions as we did last year. Probably a small decrease could be expected since it does not seem as easy as it has in the past to raise offerings for our work, but we did not expect to fall below last year as much as we have. No doubt, there are good reasons for this decrease, but I trust we can overcome all hindrances and do more another year than we ever have.

Even though there is a decrease, yet I am very grateful for the nice amount which was raised this year for the missionary cause and I appreciate the good work done by our Womens Missionary Bands and any others who assisted. I know the Lord will bless and reward each one who had any part in this worthy work.

The table shows the amounts collected last year and this year by states and countries, with the largest offering at the top and the next largest second and on down to the smallest.

State	Amount Last Year	Amount This Year		
Virginia	$ 17,338.37	$ 19,296.06	Increase	$ 1,957.69
Georgia	18,821.81	17,104.95	Decrease	1,716.86
Florida	11,292.31	11,128.84	Decrease	163.47
North Carolina	11,937.75	10,809.51	Decrease	1,128.24
Tennessee	14,000.00	10,715.99	Decrease	3,284.01
Alabama	8,285.07	7,152.79	Decrease	1,132.28
Bahamas	6,270.00	6,696.25	Increase	426.25
Mississippi	6,336.89	6,517.95	Increase	181.06
Kentucky	8,699.29	6,280.23	Decrease	2,419.06
Ohio	7,644.02	6,124.08	Decrease	1,519.94
East Texas	5,312.06	5,170.14	Decrease	141.92
South Carolina	5,365.67	5,109.85	Decrease	255.82
California	3,167.24	3,836.25	Increase	669.01
Pennsylvania	3,919.41	3,727.50	Decrease	191.91
Missouri	4,001.85	3,371.48	Decrease	630.37
South Dakota	2,802.02	3,040.32	Increase	238.30
Maryland, Delaware and D. C.	3,427.79	3,037.28	Decrease	390.51
Arkansas	2,962.68	3,029.90	Increase	67.22
Oklahoma	5,285.13	2,950.37	Decrease	2,334.76
Illinois	2,766.13	2,627.04	Decrease	139.09
Kansas	3,001.04	2,620.24	Decrease	464.80
Michigan and Ontario	2,966.72	2,477.32	Decrease	489.40
Wyoming	3,384.10	2,408.43	Decrease	975.67
Louisiana	1,561.33	2,368.31	Increase	806.98
New Mexico	1,578.38	2,069.64	Increase	491.26
Indiana	1,805.03	2,040.14	Increase	235.11
West Texas	2,190.97	2,001.02	Decrease	189.95
West Virginia	2,233.72	1,641.29	Decrease	592.43
North Dakota and				

Manitoba	1,112.73	1,600.00	Increase	487.27
Idaho	1,441.81	1,506.92	Increase	65.11
Nebraska	1,388.27	1,395.98	Increase	7.71
Iowa	1,757.16	1,393.72	Decrease	363.44
Minnesota	1,657.05	1,268.17	Decrease	388.88
Washington	1,534.70	1,256.56	Decrease	278.14
Massachusetts	2,502.00	1,072.00	Decrease	1,430.00
Colorado and Utah	825.00	800.00	Decrease	25.00
Wisconsin	965.85	722.06	Decrease	243.79
Montana and Alberta	507.50	614.28	Increase	106.78
Arizona and Nevada	809.23	555.38	Decrease	253.85
New York	130.00	543.86	Increase	413.86
Dominican Republic	569.50	481.11	Decrease	88.39
Oregon	652.66	425.19	Decrease	227.47
Porto Rico	165.72	411.41	Increase	245.69
Virgin Islands	260.11	339.04	Increase	78.93
Haiti	100.00	306.25	Increase	206.25
Turks Islands	204.43	200.00	Decrease	4.43
Jamaica, B. W. I.	160.00	165.50	Increase	5.50
Mexico	211.88	154.46	Decrease	57.42
Cuba	193.03	150.00	Decrease	43.03
New Jersey	150.00	50.00	Decrease	100.00
Connecticut	0.00	26.00		
Costa Rica	24.00	20.50	Decrease	3.50
British Columbia	266.43	12.00	Decrease	254.43
Vermont, Maine and New Hampshire	50.00	10.00	Decrease	40.00
Total	$185,995.84	$170,833.56	Decrease	$15,162.28

MISSIONARY MONEY EACH YEAR

In order to show the increases and amount of missionary money sent to headquarters each year, and keep this information before our people, we have prepared the following table. Our Womens Missionary Bands are due much commendation for their faithful service since the institution of this auxiliary in 1928. The missionary funds increased year after year for a long while, for which we praise the Lord; however, for two years we have had to show decreases and again this year we have a decrease. We hope conditions will be such in the future that there will never be another decrease.

1925	$ 200.65	1938	$ 10,355.98
1926	324.42	1939	11,185.04
1927	426.52	1940	17,417.30
1928	832.86	1941	26,442.48
1929	2,177.42	1942	42,265.54
1930	3,681.78	1943	61,534.04
1931	4,093.12	1944	74,707.72
1932	3,423.67	1945	96,511.80
1933	3,598.01	1946	103,079.88
1934	5,114.60	1947	93,901.72
1935	9,129.90	1948	87,978.04
1936	8,512.29	1949	83,348.81
1937	10,791.18		

STATE CONVENTION FREE LITERATURE OFFERINGS

I am again giving information in regard to the Free Literature offerings in the conventions. The good work done by our Victory Leaders in raising funds for this department is commendable and I sincerely appreciate all that has been done this year. Some of the states did not raise as much money this year as last year and there is a decrease in the total amount. There may be several reasons for this decrease. I do not feel it is due to a lack of interest on the part of the young people.

The table shows the amounts collected last year and this year by states and countries, with the largest offering at the top and the next largest and on down to the smallest.

State	Amount Last Year	Amount This Year		
Virginia	10,433.94	$11,140.38	Increase	$ 706.44
North Carolina	8,084.60	8,345.09	Increase	260.49
Georgia	7,424.86	7,605.04	Increase	180.18
Tennessee	7,156.70	6,621.02	Decrease	535.68
Kentucky	6,579.49	4,627.42	Decrease	1,952.07
Oklahoma	3,067.21	4,408.39	Increase	1,341.18
Florida	4,339.02	4,243.79	Decrease	95.23
Mississippi	4,012.71	3,694.63	Decrease	318.08
Alabama	3,594.20	3,566.16	Decrease	28.04
South Carolina	2,690.77	2,881.83	Increase	191.06
Ohio	3,403.29	2,791.81	Decrease	611.48
East Texas	2,577.79	2,787.51	Increase	209.72
California	3,034.76	2,372.54	Decrease	662.22
Missouri	2,485.98	2,159.68	Decrease	326.30
Michigan and Ontario	2,403.09	1,664.23	Decrease	738.86
Illinois	1,441.00	1,570.47	Increase	129.47
Maryland, Delaware and D. C.	1,747.55	1,553.71	Decrease	193.84
Pennsylvania	1,224.17	1,406.93	Increase	182.76
Bahamas	1,504.20	1,385.75	Decrease	118.45
Indiana	1,647.37	1,327.34	Decrease	320.03
Nebraska	1,058.51	1,265.28	Increase	206.77
Louisiana	717.81	1,232.17	Increase	514.36
Wyoming	1,524.03	1,155.37	Decrease	368.66
Arkansas	1,254.97	1,104.57	Decrease	150.40
Kansas	755.02	943.49	Increase	188.47
West Virginia	1,288.91	862.39	Decrease	426.52
South Dakota	1,236.11	860.17	Decrease	375.94
Iowa	1,534.74	814.13	Decrease	720.61
Minnesota	700.00	800.00	Increase	100.00
Washington	758.78	774.27	Increase	15.49
West Texas	898.52	687.41	Decrease	211.11
New Mexico	517.96	675.45	Increase	157.49
North Dakota and Manitoba	655.42	505.00	Decrease	150.42
Wisconsin	422.37	423.71	Increase	1.34
Idaho	615,80	397.27	Decrease	218.53
Montana and Alberta	256.71	268.56	Increase	11.85
Arizona and Nevada	320.49	252.45	Decrease	68.04
Porto Rico	113.30	238.45	Increase	125.15
Dominican Republic	222.67	162.89	Decrease	59.78

Oregon	463.16	175.48	Decrease	287.68
New York	62.50	151.50	Increase	89.00
Massachusetts	240.00	148.00	Decrease	92.00
Colorado and Utah	251.00	100.00	Decrease	151.00
Virgin Islands	60.00	77.13	Increase	17.13
Mexico	48.65	70.00	Increase	21.35
New Jersey	75.00	29.00	Decrease	46.00
Haiti	26.00	26.00		
Cuba	10.70	25.00	Increase	14.30
Connecticut	0.00	16.00		
Jamaica, B. W. I.	25.00	15.00	Decrease	10.00
British Columbia	205.93	9.72	Decrease	196.21
Vermont, Maine and New Hampshire	17.00	7.00	Decrease	10.00
Costa Rica	3.33	6.10	Increase	2.77
Turks Islands	0.00	6.00		
Total	$95,193.09	$90,438.68	Decrease	$4,754.41

STATE CONVENTION ORPHANAGE OFFERINGS

I am again giving information in regard to the orphanage offerings in the conventions. I am sorry because some of the states did not raise as much money this year as last year. For this reason there is a decrease in the total amount; however, I do not feel our Sunday Schools are losing interest in the orphanage work. They have done excellent work and are to be commended for their faithfulness. We hope there will be good increases in this work another year because we want to do what we can to help homeless children.

The table shows the amounts collected last year and this year by states and countries, with the largest offering at the top and the next largest second and on down to the smallest.

State	Amount Last Year	Amount This Year		
Virginia	$ 8,885.74	$ 8,000.00	Decrease	$ 885.74
North Carolina	3,814.96	4,720.54	Increase	905.58
Tennessee	3,744.25	3,949.07	Increase	184.82
Georgia	3,694.84	3,929.96	Increase	235.12
Alabama	2,800.00	3,150.03	Increase	350.03
Florida	3,168.05	2,737.59	Decrease	430.46
Kentucky	3,022.43	2,439.06	Decrease	583.37
Mississippi	2,035.68	2,093.09	Increase	57.41
Oklahoma	1,718.86	1,376.76	Decrease	342.10
Pennsylvania	1,012.45	1,314.78	Increase	302.33
California	1,260.65	1,301.29	Increase	40.64
East Texas	1,205.45	1,298.57	Increase	93.12
Missouri	1,460.37	1,294.87	Decrease	165.50
South Carolina	1,788.38	1,175.98	Decrease	612.40
Illinois	1,002.06	1,106.39	Increase	104.33
Ohio	1,399.88	1,066.00	Decrease	333.88
Maryland, Delaware and D. C.	1,223.54	935.63	Decrease	287.91
West Virginia	966.35	824.93	Decrease	141.42
Kansas	824.46	780.57	Decrease	43.89
Michigan and Ontario	698.96	715.66	Increase	16.70

Washington	789.44	649.50	Decrease	139.94
Indiana	691.16	613.62	Decrease	77.54
Arkansas	698.00	609.42	Decrease	81.68
West Texas	893.04	600.00	Decrease	293.04
Minnesota	631.11	562.62	Decrease	68.49
Iowa	705.35	556.42	Decrease	148.93
Nebraska	288.55	544.48	Increase	255.93
Idaho	717.08	475.78	Decrease	241.30
Louisiana	295.25	474.02	Increase	178.77
New Mexico	353.81	386.30	Increase	32.49
Wyoming	446.59	374.01	Decrease	72.55
South Dakota	337.61	372.95	Increase	35.34
Montana and Alberta	177.78	269.56	Increase	91.78
Oregon	316.16	260.66	Decrease	55.50
Bahamas	219.04	250.00	Increase	30.96
North Dakota and Manitoba	247.22	225.00	Decrease	22.22
Colorado and Utah	180.00	185.00	Increase	5.00
Arizona and Nevada	256.64	127.74	Decrease	128.90
Wisconsin	164.44	90.45	Decrease	73.99
Massachusetts	144.00	76.00	Decrease	68.00
Dominican Republic	77.31	62.76	Decrease	14.55
New York	0.00	54.61		
Vermont, Maine and New Hampshire	32.00	27.00	Decrease	5.00
Mexico	9.31	19.75	Increase	10.44
Porto Rico	7.50	15.60	Increase	8.10
Virgin Islands	0.00	13.45		
British Columbia	84.00	12.46	Decrease	71.54
Cuba	8.52	11.00	Increase	2.48
New Jersey	28.50	11.00	Decrease	17.50
Connecticut	0.00	10.00		
Jamaica, B. W. I.	20.00	6.50	Decrease	13.50
Costa Rica	2.22	3.00	Increase	.78
Haiti	2.00	0.00		
Total	$54,550.99	$52,161.43	Decrease	$2,389.56

ATTENDANCE AT STATE CONVENTIONS

Our conventions have proved to be a blessing to the Church in many ways. We still feel they are important to the growth of the work and we would not think of doing without them. The blessings of the Lord were upon the conventions again this year, and most of them were well attended. The total shows an increase over the attendance of last year, so we would naturally think more people were able to share in the blessings of the conventions this year. We appreciate the faithful service of the registrars at the conventions. It is through their efforts that we have this record.

The table shows the number registered last year and this year by states and countries, with the largest number at the top and the next largest second, and on down to the smallest.

State	Last Year	This Year		
Bahamas	10,981	13,000	Increase	2,119
Jamaica	9,200	9,700	Increase	500

Haiti	9,576	9,614	Increase	38
Florida	3,175	2,757	Decrease	418
Virginia	1,633	2,280	Increase	647
Georgia	1,520	1,800	Increase	280
South Carolina	1,500	1,800	Increase	300
Mississippi	1,615	1,620	Increase	5
Alabama	1,369	1,613	Increase	244
Mexico	900	1,200	Increase	300
Oklahoma	912	1,178	Increase	266
North Carolina	1,066	1,152	Increase	86
Turks Islands	1,106	1,125	Increase	19
Tennessee	1,417	1,061	Decrease	356
Arkansas	680	1,052	Increase	372
Pennsylvania	875	1,031	Increase	156
Kentucky	1,110	932	Decrease	178
West Virginia	683	710	Increase	27
Missouri	666	682	Increase	16
California	701	643	Decrease	58
Porto Rico	635	635		
East Texas	484	507	Increase	23
Michigan and Ontario	528	506	Decrease	22
Dominican Republic	650	500	Decrease	150
Louisiana	200	445	Increase	245
West Texas	211	400	Increase	189
Maryland, Delaware and D. C.	649	316	Decrease	333
Washington	259	314	Increase	55
Indiana	250	307	Increase	57
Illinois	397	300	Decrease	97
North Dakota	300	300		
Ohio	400	288	Decrease	112
Kansas	425	285	Decrease	140
South Dakota	257	271	Increase	14
Cuba	400	250	Decrease	150
Wyoming	241	214	Decrease	27
Nebraska	159	204	Increase	45
New Mexico	200	200		
Iowa	149	183	Increase	34
Colorado and Utah	160	175	Increase	15
British Columbia	372	174	Decrease	198
Montana	162	167	Increase	5
Idaho	163	165	Increase	2
Arizona and Nevada	206	156	Decrease	50
Minnesota	165	147	Decrease	18
Wisconsin	140	140		
Oregon	144	135	Decrease	9
New York	00	132		
Costa Rica	50	125	Increase	75
Massachusetts	97	78	Decrease	19
Vermont, Maine and New Hampshire	75	68	Decrease	7
Connecticut	00	63		
New Jersey	95	60	Decrease	35
Total	59,586	63,506	Increase	3,920

WOMENS MISSIONARY BAND

The Womens Missionary Band has accomplished much good work another year. Every local band is worthy of commendation for their faithful services. Large amounts of money to be used in the home and foreign mission fields have been raised through their work. We will never know in this life all that has been and will be accomplished through their faithful efforts, but down at the end I am sure they will receive rich rewards.

The following table shows the increase or decrease of the Womens Missionary Bands by states and countries. This information was taken from the monthly reports sent to headquarters by the treasurers of the local churches. The totals show an increase in bands and members, but it will be noticed there are decreases in some of the states. I am sorry about this, and I am afraid some of our treasurers have not been as faithful in reporting as they should, while others have not filled out their reports in full. For this reason we do not have the needed information. I wish we were able to report all the work we have.

State	Bands Last Year	Bands This Year	Total No. Members
Alabama	41	42	473
Arizona	2	5	46
Arkansas	17	23	323
Aruba	1	1	13
Bahamas	27	28	902
British Columbia	1	1	16
California	13	15	159
Colorado	3	3	27
Costa Rica	1	1	8
Cuba	1	2	31
Delaware	1	1	13
District of Columbia	1	1	15
Dominican Republic	20	22	450
East Texas	24	27	265
Florida	46	48	660
Georgia	56	60	915
Idaho	2	2	23
Illinois	9	9	117
Indiana	11	10	117
Jamaica	60	72	1,425
Kansas	8	9	96
Kentucky	50	52	917
Louisiana	9	11	96
Maryland	6	6	82
Massachusetts	1	1	7
Mexico	1	2	35
Michigan	8	8	92
Minnesota	3	2	33
Mississippi	43	43	544
Missouri	21	20	212
Montana	3	4	24
Montserrat	0	4	36
Nebraska	4	4	32
Nevada	1	0	
New Mexico	5	7	64
New York	1	3	34

North Carolina	51	56	809
North Dakota	6	5	37
Ohio	15	14	262
Oklahoma	19	20	252
Ontario, Canada	1	1	7
Oregon	5	5	26
Pennsylvania	19	19	285
Porto Rico	6	8	135
Saint Kitts	1	2	40
South Carolina	33	35	582
South Dakota	5	7	56
Tennessee	61	67	1,116
Turks Islands	1	2	23
Utah	1	0	
Vermont	1	1	9
Virginia	62	64	1,040
Virgin Islands	2	3	38
Washington	4	5	84
West Texas	7	9	79
West Virginia	12	16	148
Wisconsin	3	3	17
Wyoming	9	8	72
Totals	831	907	13,495
Totals last year		831	13,109
Increase		76	386

VICTORY LEADERS BAND

Another year the Victory Leaders have shown that they can be depended upon. They have done good work and are due much commendation for all that has been accomplished. Only eternity will reveal the good that has been done through their efforts in getting the printed message to all the world. I am sure our young people are happy to have a part in the work of carrying the message to every creature. We thank God for every local band and trust each one will be able to accomplish more and more as the years go by.

The following table shows the number of bands last year, the number this year and the number of members this year. The figures are taken from the monthly reports sent by the local churches. The total number of bands and members shows a nice increase, but there are a few states which show decreases. I hope everything will be done that it takes to have only increases in all the states and countries.

State	Bands Last Year	Bands This Year	Total No. Members
Alabama	39	42	818
Arizona	2	5	85
Arkansas	17	22	406
Aruba	1	1	27
Bahamas	27	28	1,004
British Columbia	1	1	15
California	13	14	221
Colorado	3	3	33
Costa Rica	1	1	18

Cuba	1	2	40
Delaware	1	1	13
District of Columbia	1	1	12
Dominican Republic	15	20	275
East Texas	24	27	317
Florida	44	49	931
Georgia	56	60	1,228
Idaho	2	2	49
Illinois	7	7	114
Indiana	12	11	146
Iowa	7	8	87
Jamaica, B. W. I.	59	74	2,301
Kansas	7	8	111
Kentucky	50	51	1,068
Louisiana	9	11	126
Maryland	6	6	118
Massachusetts	1	1	5
Mexico	1	2	29
Michigan	9	8	134
Minnesota	2	2	38
Mississippi	41	37	641
Missouri	22	21	361
Montana	3	4	58
Montserrat	0	4	125
Nebraska	4	4	62
Nevada	1	0	
New Mexico	5	8	143
New York	1	2	62
North Carolina	51	57	1,221
North Dakota	6	5	49
Ohio	15	14	298
Oklahoma	19	20	519
Ontario, Canada	1	1	7
Oregon	4	3	35
Pennsylvania	19	19	352
Porto Rico	6	8	127
Saint Kitts	1	2	55
South Carolina	36	34	799
South Dakota	4	6	68
Tennessee	63	65	1,505
Turks Islands	1	2	55
Utah	1	0	
Vermont	1	1	8
Virginia	58	61	1,212
Virgin Islands	2	3	33
Washington	5	5	119
West Texas	8	9	168
West Virginia	12	13	247
Wisconsin	2	4	56
Wyoming	8	7	70
Totals	762	887	18,204
Totals last year		762	16,899
Increase		125	1,305

SUNDAY SCHOOL

Our Sunday Schools are assisting in the work of teaching and warning every man and making all men see. This is a wonderful work and reaches all ages. It also goes into the homes of shut-ins and those deprived of attending the regular school through the Home Class Department. A live Sunday School is a great asset to any local church. Let's all strive together for bigger and better and more spiritual Sunday Schools.

The table shows the number of schools in each state last year and this year and the number in attenndance this year. Then the increase over last year in schools and attendance is given. There is an increase in schools and scholars again this year, but there are a few states which show decreases. I cannot believe there is actually a decrease in our Sunday School work in any state, and I hope the time will come when we can have all the information needed from each local church so we can give a correct report.

State	Schools Last Year	Schools This Year	Average Attendance
Alabama	39	44	1,655
Arizona	3	6	175
Arkansas	20	23	701
Aruba	1	1	8
Bahamas	27	30	1,330
British Columbia	1	1	27
California	13	16	650
Colorado	3	4	121
Costa Rica	1	1	30
Cuba	1	2	100
Delaware	1	1	30
District of Columbia	1	1	41
Dominican Republic	22	22	597
East Texas	24	29	816
Florida	52	55	1,601
Georgia	61	66	2,534
Idaho	3	2	62
Illinois	10	9	312
Indiana	12	11	285
Iowa	7	8	209
Jamaica, B. W. I.	62	77	3,100
Kansas	8	9	281
Kentucky	50	51	2,266
Louisiana	10	11	324
Maryland	6	6	155
Massachusetts	1	1	10
Mexico	1	2	64
Michigan	9	9	453
Minnesota	3	2	62
Mississippi	42	44	1,394
Missouri	23	22	792
Montana	3	4	60
Montserrat	0	4	454
Nebraska	4	4	101
Nevada	1	1	13
New Mexico	5	8	205
New York	2	3	75

North Carolina	54	59	2,790
North Dakota	6	5	75
Ohio	16	14	637
Oklahoma	19	20	1,039
Ontario, Canada	1	1	29
Oregon	5	5	96
Pennsylvania	19	19	725
Porto Rico	6	8	1,390
Saint Kitts	1	2	49
South Carolina	38	38	2,020
South Dakota	5	7	146
Tennessee	65	72	3,655
Turks Islands	1	2	64
Utah	1	0	
Vermont	1	1	8
Virginia	60	69	2,540
Virgin Islands	2	3	46
Washington	5	5	236
West Texas	8	9	276
West Virginia	11	13	367
Wisconsin	3	4	82
Wyoming	9	9	193
Totals	868	955	37,556
Totals last year		868	32,044
Increase		87	5,512

THE ASSEMBLY BAND MOVEMENT

No part of our work is of more importance than the Assembly Band Movement. When we think about the worth of souls, I believe all will agree with this statement. This auxiliary is for the purpose of keeping the members and restoring the backsliders. The Assembly Band Movement in perfect operation will keep every member so none will be lost. With all of our efforts in the past to get our work organized so we can keep our members, we are yet losing too many. The souls of our people are precious. I wish something could be done to cause our pastors and band leaders to feel the responsibility that is upon them. The pastor is responsible for every member of his local church. The band leader is responsible for the members of his band. Surely it is time for everyone to shoulder his responsibility and work at the job like he means business.

The table shows the number of bands this year and the number last year by states, also the increase of bands this year over last year. There is a very nice increase in bands this year, but I will be very glad when I can report every church operating the Assembly Band Movement.

State	Churches Having Bands Last Year	Churches Having Bands This Year
Alabama	36	38
Arizona	2	4
Arkansas	16	14
Aruba	1	1
Bahamas	24	26
British Columbia	1	1

California	11	14
Colorado	3	3
Costa Rica	1	1
Cuba	1	2
Delaware	1	1
District of Columbia	1	1
Dominican Republic	21	22
East Texas	24	26
Florida	42	44
Georgia	52	52
Idaho	3	2
Illinois	8	8
Indiana	11	11
Iowa	7	8
Jamaica, B. W. I.	55	64
Kansas	6	8
Kentucky	49	50
Louisiana	8	11
Maryland	6	6
Massachusetts	1	1
Michigan	9	8
Minnesota	2	2
Mississippi	38	40
Missouri	21	20
Montana	3	4
Montserrat	0	2
Nebraska	4	4
New Mexico	5	8
New York	1	2
North Carolina	49	57
North Dakota	5	5
Ohio	15	14
Oklahoma	16	14
Ontario, Canada	1	1
Oregon	4	5
Pennsylvania	16	18
Porto Rico	5	8
Saint Kitts	1	1
South Carolina	29	30
South Dakota	5	7
Tennessee	58	66
Turks Islands	1	2
Utah	1	0
Vermont	1	1
Virginia	60	62
Virgin Islands	2	3
Washington	5	5
West Texas	7	8
West Virginia	8	12
Wisconsin	3	3
Wyoming	7	6
Totals	772	837
Total last year		772
Increase		65

CONCLUSION

When our Lord returns He will come for a tried people. The human draws back from the trials. We would much rather not go through the hard places. We shrink from the suffering. Old Brother Peter, who was accustomed to the hard knocks, said to some followers of the Lord Jesus Christ, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's suffering; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Peter wanted those people to know that the trials were to be expected, even the fiery trials. They are necessary, it seems, in order for us to learn obedience. It is stated that our Christ, Who knew no sin, neither was guile found in His mouth, learned obedience through suffering. He was tempted and tried and down near the close of His earthly life His prayer in the garden implies that the last test seemed almost too much for Him. The fleshly body in which He was living shrank from the suffering, but He was submissive to the will of the Father in heaven. Then the promise is made that if we suffer with our Christ, we will also reign with Him. That is what we want, and we need not think strange of the fiery trials when they come.

Paul declared that we must enter into the kingdom of God through much tribulation. He got so far along in his experience that he could glory in tribulations, and he certainly had them. He understood perfectly what they were, but he looked beyond and saw the future. That is why he could glory in them. He knew that these light afflictions "worketh for us a far more exceeding and eternal weight of glory." Probably not many of us have reached the place where we can glory in trials, and some of us may feel that we never will, but we can obey God and submit ourselves to His will when the fiery trials come.

We read in Daniel 12:10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." This shows that many shall be purified—not just a few as some people think. All these who will be purified will be tried. The beautiful Church which will be presented to Jesus Christ will be made up of people who have endured the trials and stood the tests. Brother Job said, "When he hath tried me, I shall come forth as gold." This indicates that it takes the trials to purge us from the dross so that we can be pure gold. God through the prophet said, "I have chosen thee in the furnace of affliction." This is the manner in which we are to be made white. None of us like the heat of the furnace, but it is necessary. Peter wrote to some people who were having many temptations and he told them they were going through these hard places, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried in the fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." It takes the temptations to try our faith and to prove that we are able to stand.

The apostle John said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." It takes the purifying to be ready for the coming of the Lord. The writer said that we are the sons of God. We are His sons now, and we can't yet comprehend what we will be hereafter. That is beyond us at this time but we know we shall be like the Son of God when He makes His appearance. For this reason we purify ourselves. We submit to the

will of God while the trials and tests and temptations and all that is included in the washing of the water by the Word do their work of making us like the Christ of God.

When we give attention to the Scriptures on this subject, then we can understand why Peter told those blessed saints back there not to think strange of the fiery trials. When they come we have no reason to believe that God has turned His back on us. We need not feel that we have utterly failed and that is the reason we are allowed to suffer. The fact is, we have just not yet reached the perfect state so the trials must come. Job had not sinned and God acknowledged that he was perfect in his generation. He felt he could depend on Job, but He allowed Satan to try him. Job stood the test and came out victorious. He went through the furnace of affliction and came forth as gold. He was a better man for the experience. Abraham was a good man. He was abedient to God, but he was put to the test. When he obeyed the command to offer his only son and was making ready the sacrifices, the angel of the Lord stopped him and said, "I know that thou fearest God." Surely that was one of the most severe tests any man was ever called upon to pass. Because he did this thing, God swore by Himself that He would bless him and multiply his seed and declared, "In thy seed shall all the nations of the earth be blessed," and that seed is Christ.

Beloved, think it not strange when the trials come. I know it is only natural for us to wonder about the trials that come when we are trying to do our best. We sometimes say that we don't understand why we have to endure certain things. We often think if our trials came from some different source that they wouldn't be so hard, but we can't choose for ourselves along this line. If we were left to choose, we wouldn't have any trials, but they are good for us. They teach us to be obedient. They are helping to prepare us for greater service. They are assisting in getting us ready for that time when the Lord of glory will burst through the skies with a shout. They place us among those who are blessed of the Lord. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

We will be tempted and tried. Of this there is no doubt, but let's be faithful through every test; let's prove that we are made of the stuff that is dependable and go forward in the army of the Lord in which we have enlisted for life. Let's sing our battle hymn at this time. As we lift our voices in song, let's surrender our lives more fully to the Captain of our salvation and pledge perfect obedience to Him in the battles to come.

AT THE BATTLE'S FRONT

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

Chorus:

Hear the tramp! tramp! tramping of the army
The triumph shouting, the foe we're routing;
Hear the tramp! tramp! tramping of the army
Marching on to victory.
I'm in this army, this glorious army,

And the God of the battles will defend me,
I'm in this army, this glorious army
At the front of the battle you will find me.

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

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

Note—The Lord was with the General Overseer as he delivered the address. Quite often he laid aside his manuscript and stressed points of importance and interest in the different subjects.

12:40 p.m.—The General Overseer concluded his address by having the congregation to stand and sing two verses of the song that has been sung at this juncture in the Assembly for many years—"At the Battle's Front," led by J. R. Kinser with Mildred Bennett at the piano. The Bahama Band joined in with their music. The chorus was repeated while all tramped.

12:45 p.m.—Closing prayer at the pulpit by S. O. Gillaspie while the congregation stood in holy reverence before the Lord. At the close all said "Amen."

1:15 p.m.—Program of music and singing by the Pettyjohn brothers and the Rocky Mountain string band.

1:30 p.m.—Song service led by Arthur Woodruff, Erma Woodruff, pianist. Prayer by Ada McGehee at the pulpit while the congregation stood in silence. Special requests had been made and prayer was offered by the congregation for these. A sister who was blind was prayed for. She testified to being able to see after the prayer.

1:58 p.m.—Song by Charles and Harper, "Will Be Glory There All the Time."

2:00 p.m.—"The Church of God Teachings on Meats and Drinks," message by W. M. Lowman. A portion of his message follows:

"This subject has been outlined by the Assembly for years. We are trying to make everything as plain as possible, but there may be some who do not understand. By the help of the Lord I will try to help someone. (He used Romans 14:1, 2, 3, 14, 15 and Gal. 6:1 during this message.)

"This evidently was a problem in the early Church. They must have had some members who could not understand these things we are about to speak of. Paul tried to explain the teachings along this line. He shows that some were weak in the faith and needed to be helped by someone stronger. He instructed first not to receive a man that was weak in the faith and then begin to complain about his weakness. We who are stronger are supposed to support the weak and encourage them. There are people who do not understand many things that some of us may understand. We get to be strong and understand the Scriptures better than others who are weak, but let's be careful in the display of our understanding, for sometimes it may be more harmful than good to that weak brother. If we run out of patience and say something that is wrong, we would be as bad off as they are who cannot learn or come to an understanding.

"I notice some people are strong enough to eat anything and then complain about others who are not able to eat. I always ate the things I liked and did not eat those I did not like. When I get hungry for anything, I eat it, for I am trusting God for my body and I eat with faith. It is the faith that saves us, so I eat with faith. Once when I was sick some would say, 'I would use a little judgment and common sense, Brother Lowman, in what I eat if I were you' I am believing in the One who healed me, so I eat the things I want. Some people believe in eating some things while others don't, but Paul tells us not to condemn one another.

"In the General Overseer's annual address he brought out about the Coca-Cola and he made it very plain to everyone, but he wasn't telling us what to do. I have gone sixty-two years without drinking it and I think I can make it the rest of the way without missing it.

"Some folks drink coffee and others drink tea and they fall out with each other over them. Some people found out I didn't drink either one and they quit. I didn't tell them to quit, they just did. But if they had kept right on drinking these, we would have had just the same fellowship as we do now. Some of our preachers drink tea and no coffee, some drink coffee and no tea. Some of them will sit at the same table with one who is drinking an orange crush and they will jump on him for drinking it. I have never fallen out with anyone over these things.

"Notice the third verse. Now if God has received these folks, we had better be mighty careful. We had better not condemn them if God doesn't. Let us live as good as we can and talk less. Don't despise them that eat not. If you want people to walk differently, live it before them.

"A lot of people don't believe in eating hog meat. I tell them over in Virginia if they get condemned to bring the hams to me. If they say something pretty hard, I just pray for them and stay sweet. They soon come and make it right and bring the ham to me. I am just trying to show you that if you don't like hog meat, let it alone, but do not condemn others for eating it. A lot of people talk about something so much that they backslide and the ones who say nothing keep the victory.

"It takes a strong man to help the weak man up. If we think the folks who do these things are not right, we must help them. Brother A. J. Tomlinson was preaching in the Assembly a good many years ago and he said a great many things and I just laughed. Brother Gillaspie was sitting right behind him and he said he wondered how Brother Gillaspie could drink that old black coffee. He said, 'I do not see how he can do it, but let him do it if he likes it.' Don't you think we had better talk this way and quit condemning people? When God condemns a man for something, he will quit. To try to force people to do things will not work. What are the folks going to do who despise those who do drink and eat and the folks who despise those who do not drink and eat? God is our judge. We are instructed by the Bible to judge no man.

"Someone may feel I am lowering the standard. I have not said much about meats and drinks because I like to go on and mind my own business. If you have to eat milk and crackers, that is all right with me, but I have to eat some meat. I do not know the day when I have felt any better than I do now. God has done marvelous things for me and I am going to honor Him. According to the tenth verse of the fourteenth chapter of Romans, God is our judge and we will all stand before Him and our own judgment does not amount to anything. Such stuff as coffee, tea, orange crush and ham meat arguments, I call that foolishness. I have seen people drink pop and there would be someone condemning them who was chewing gum as hard as he could. I wonder which was the worse.

I have heard preachers deliver good sermons, then they would walk off to a soft drink stand and kill everything I had heard them say in the pulpit by getting in an argument with a weaker member over what they were drinking. If God blesses us to preach good, then let us live so we can keep on preaching good. Let us follow the things that make for peace."

2:40 p.m.—Music by the Bahama Brass Band.

2:45 p.m.—Treasurer's Annual Report—J. R. Kinser.

The report was read and accepted in regular order by the Assembly.

General Treasurer's Financial Report for the Year Ending August 31, 1949

TITHES

Brought forward	$ 67,705.93		
Received this year	203,043.33		
Tithes total		$270,749.26	
Paid out this year		178,753.88	
Tithes balance, August 31, 1949			$ 91,995.38

MISSION

Brought forward	$ 82,887.09		
Received this year	83,348.81		
Mission total		$166,235.90	
Paid out this year		94,412.88	
Mission balance, August 31, 1949			$ 71,823.02

ASSEMBLY EXPENSE

Brought forward	$ 3,349.54		
Received this year	4,125.55		
Assembly Expense total		$ 7,475.09	
Paid out this year		3,364.06	
Assembly Expense balance, August 31, 1949			$ 4,111.03

EMERGENCY

Brought forward	$ 13,432.15		
Received this year	25,817.21		
Emergency total		$ 39,249.36	
Paid out this year		24,473.97	
Emergency balance, August 31, 1949			$ 14,775.39

MINISTERIAL AID

Brought forward	$ 23,221.85		
Received this year	49,689.51		
Ministerial Aid total		$ 72,911.36	
Paid out this year		50,538.06	
Ministerial Aid balance, August 31, 1949			$ 22,373.30

ORPHANAGE

Brought forward	$ 28,488.90		
Received this year	56,554.74		
Orphanage total		$ 85,043.64	
Paid out this year		42,543.12	
Orphanage balance, August 31, 1949			$ 42,500.52

FREE LITERATURE

Brought forward	$ 7,378.23		
Received this year	100,963.87		
Free Literature total		$108,342.10	
Paid out this year		90,645.88	
Free Literature balance, August 31, 1949			$ 17,696.22

B. T. C.

Brought forward	$ 916.29		
Received this year	3,447.99		
B. T. C. total		$ 4,364.28	
Paid out this year		3,087.98	
B. T. C. balance, August 31, 1949			$ 1,276.30

ALL FUNDS

Brought forward	$227,379.98		
Received this year	526,991.01		
All Funds total		$754,370.99	
Paid out this year		487,819.83	
All Funds balance, August 31, 1949			$266,551.16

Respectfully submitted,
J. R. KINSER, Treasurer.

2:55 p.m.—Music by Louisville and Bahama Bands.

3:00 p.m.—White Wing Publishing House Financial Report—C. T. Davidson, Assistant Publisher and Business Manager.

The report was read and accepted by the Assembly in regular order.

Report of The White Wing Publishing House and Press

In the business world, this year has been one of the most perilous years since the drastic years of the depression. Speaking with our auditor a few days ago I queried him as to the condition of business in general since I knew that, with their large company invading the various business fields, he would be in position to give me satisfactory information. He immediately informed me that business on the average was off from 40 to 75 per cent according to his investigations.

Perhaps as time goes on from year to year the White Wing Publishing House will again be on its feet and moving on to perspectives yet untouched. We feel that with your nice encouraging words and by all of our people patronizing our publishing house as much as is possible these perspectives are not too distant.

Perhaps our financial report may not be as pleasing as we would like for it to be due to the continuous rise in operating expenses and other things, but we hope that we can all view this from the same angle and try to understand it as best we can and be patient as possible, looking forward to better times. It takes volume to compete with other publishing houses as well as to make profit. By all of our people patronizing our publishing house we hope that our volume will be increased.

We solicit your prayers in the behalf of this great work and we want you to know that we are here to serve you to the best of our knowledge and ability and endeavor to make you satisfied if we know how to do so. We need your help and your cooperation and you need us.

We highly appreciate our co-workers in the Publishing Department including the Press who have been so willing to cooperate in this great work. They are to be commended. Again I say I appreciate them.

May God help us to work along together and do our best in this cause.

FINANCIAL REPORT

Of The

White Wing Publishing House and Press

Bible Place, Cleveland, Tennessee

Statement of Cash Receipts and Disbursements

September 1, 1948 to August 31, 1949

Cash in Bank September 1, 1948	$ 1,495.32
Total Cash Receipts from Sales, Subscriptions, Free Literature, Collections on Accounts, etc.	139,099.83
Total	$140,595.15
Paid Out for Merchandise, Operating Expenses, etc.	140,342.40
Balance Cash in Bank August 31, 1949	$ 252.75

ASSETS

Current Assets:

Cash in Bank		$ 252.75	
Petty Cash		100.00	
Accounts Receivable	$ 10,630.91		
Less—Reserve for Past Due Accounts	600.00	10,030.91	
Deposit—Benson Publishing Company		125.00	
Inventories:			
Merchandise	$ 69,907.50		
Materials	16,879.89		
Supplies	3,991.02	90,778.41	
Total Current Assets			$101,287.07
Fixed Assets:			
Machinery and Equipment	$ 80,741.37		
Truck Equipment	1,293.01		
Type	2,126.76		
Furniture and Fixtures	25,812.32		
Total	$109,973.46		
Less Reserve for Depreciation	$ 16,439.86	$ 93,533.60	
Periodical and Catalogue Electrotypes		6,038.63	
English and foreign tract Electrotypes		50,000.00	
Net Fixed Assets			$149,572.23
Deferred Expense:			
Book Club			$ 522.18
Total Assets			$251,381.48

LIABILITIES AND SURPLUS

Liabilities:			
Accounts Payable		$ 8,634.40	
Customers Credit Balances		64.99	
Notes Payable (Installment and Book)		15,705.00	
Refund Vouchers		551.49	
Loan—General Treasury		5,356.53	
Loan—Free Literature Department		27,000.00	
Accrued Interest Payable		135.00	
Total Liabilities		$ 57,447.41	
Deferred Income:			
Ministers Book		2,119.51	
Total Liabilities and Deferred Income			$ 59,566.92
Excess of Assets over Liabilities and Deferred Credits Represented By:			
Capital Surplus		$ 54,844.50	
Earned Surplus August 31, 1948		85,158.02	
Assistance from Building Fund (Press)		40,365.85	
Assistance from General Fund (Press)		25,076.16	

Net Loss Period Ended August 31, 1949	13,629.97
Total Surplus	$191,814.56

Respectfully submitted,
C. T. DAVIDSON, Business, Manager.

3:08 p.m.—The congregation stood and prayed in concert for God to bless in the remaining sessions of the Assembly.

3:10 p.m.—Special song by the McMahan Quartet, "Everywhere I go and Everything I do."

3:15 p.m.—M. A. Tomlinson was selected editor and publisher. C. T. Davidson was selected assistant publisher and business manager. J. R. Kinser was selected treasurer.

3:20 p.m.—Report of Committee on Ministerial Aid—C. T. Davidson, S. O. Gillaspie and J. R. Kinser.

The report was read and after some questions and explanations it was accepted in regular order by the Assembly.

Ministerial Aid Committee Report

To the 44th Annual Assembly of the Church of God over which M. A. Tomlinson is General Overseer with headquarters at Bible Place, Cleveland, Tennessee, U. S. A., greetings:

As your Committee for Ministerial Aid we have tried to do our best to serve you as best we could. We realize that we have not been able to please everyone although we have endeavored to do so. God understands and knows our limitations but possibly many of us may not be familiar with them.

Sometimes it has been necessary to write letters of explanation. We have been forced to delay consideration of applications for reasons which we cannot give at this time. Some of them probably required more thorough investigation and additional query before the Committee could properly understand them, but we have tried to do our best. I do not say that we have done our best, but we have tried to do the best we could under existing circumstances.

We feel from the depth of our hearts that every minister deserves assistance in whatever measure we are able to give from the Ministerial Aid Fund. However, realizing that systematic principles govern the distribution of our fund it requires care and continuous study to solve the many problems that arise in the filling out and approving of applications for Ministerial Aid. But these problems must be solved for the welfare of everyone involved. Again, we would like to impress upon the mind of every minister our desire to do the best we can in the distribution of our Ministerial Aid Fund. It is not our desire nor has it been the desire of the Committee at any time to willingly neglect anyone who has spent the years of his or her life in promoting the gospel of Christ and His church. We have tried to do our best.

Our Ministerial Aid has its place in the church and we hope that it will continue to be sound and that we will have funds with which to operate in the future, always for the benefit of those who have spent their lives in the promulgation of the gospel of Christ and His church.

Our records show that we have been assisting a number of our ministers with funds from the Ministerial Aid Fund. Some of our good min-

isters have passed on to their reward this year and those in bereavement have our sympathy.

For the welfare of everyone involved we present the following rules and regulations to govern our Ministerial Aid effective after the acceptance of this report:

DEPARTMENT OF MINISTERIAL AID

(1) That the purpose of this ministerial benefit is to aid the ministry in case of permanent disability (either partial or total) caused by sickness, old age, accident or otherwise, and to assist in the burial and other expenses in the event of death, including aid to widows of faithful deceased ministers, as funds are available.

(2) It is understood that these words "permanent disability" mean that the ministerial benefit does not apply to sickness or accident from which there is natural recovery.

(3) That this ministerial aid be limited only to licensed ministers (including widows of faithful deceased ministers, as explained above and below), in the Church of God in good standing, including Bishops, Deacons (only deacons who are evangelizing or pastoring one or more churches), Evangelists, male and female, and other ministerial workers if specified.

(4) That the Ministerial Aid Fund Committee cannot guarantee, in advance, any certain amount of funds, nor is this committee of the Church of God, over which M. A. Tomlinson is General Overseer, responsible or obligated for any payments beyond money available in said Ministerial Aid Fund.

(5) That the Ministerial Aid Committee, working under the appointment and authority of the Annual Assembly of the Church of God, M. A. Tomlinson, General Overseer, Bible Place, Cleveland, Tennessee, reserves the right through said Assembly to increase, decrease, or discontinue payment of any death claims to beneficiaries of part-time ministers, disability funds to disabled ministers, and partial support to widows.

(6) That no funds will be paid the ministry for disability, or to widows for time before application is approved by the Ministerial Aid Committee. Benefits start on the approval of application by the Committee.

(7) Compensation will not be paid the widow of a Church of God minister if death of minister is not reported, and application filed by the State or Territorial Overseer with the Ministerial Aid Committee within one year (12 months) after the death of her husband. (See widow's compensation of full-time and part-time ministers in Paragraphs 1, 2, and 3 below under the heading of "Benefits for Widows of Deceased Ministers.")

(8) No minister will be granted aid for permanent disability (either partial or total, except for accident) until disabled for a period of three months prior to making application for benefit. No application will be considered if disability occurred more than five years prior to receipt of application by the Committee. Benefit starts upon approval of application by Committee.

(9) That before any minister, male or female, is entitled to the benefits of the Ministerial Aid Fund he or she is required to have a good record of faithfulness for a period of at least five (5) years, and must measure up to the following standard:

(a) Been loyal to all the teachings of the Church of God as outlined

by the General Assembly, for a period of at least five (5) years prior to making application for aid.

(b) Devoted full-time to the ministry for a period of not less than five years prior to applying for disability benefits. ("Full-time to the ministry" means: That the minister's only job was the ministry. If the minister had another job outside of the ministry that required one-half or a part of this time from the ministry, and from which he was receiving support, he is classed as a part-time minister and not a full-time minister.)

(c) Have a record of faithfulness in paying the emergency dollar for a period of five years prior to making application for aid.

(d) Paid tithes regularly for five years on all of his or her income, according to the rulings of the Assembly prior to making application for benefits.

(10) That no minister whose income from pastoring, evangelizing or otherwise is $150 or more per month be entitled to Ministerial Aid either for partial permanent disability or total permanent disability. This applies only to Ministerial Aid to the minister while he is living and has no reference whatever to the death benefits afforded a minister who meets certain requirements.

BENEFITS FOR MINISTERS TOTALLY DISABLED PERMANENTLY

(Said Benefits Apply to Ministers Throughout the World)

That the amount of aid given any one minister who is permanently, totally disabled by sickness, old age, accident or otherwise, is not to exceed One Hundred Dollars ($100.00) a month, the exact amount to be determined by the committee who will consider the faithful services and dependents of each minister, based upon the following years of loyal service:

(1) Five years' record of faithful services measuring up to the standard, a, b, c, and d given above, not to exceed Sixty Dollars ($60.00) a month, as funds are available.

(2) Eight years' record of faithful services measuring up to the standard, a, b, c, and d given above, not to exceed Eighty Dollars ($80.00) a month, as funds are available.

(3) Ten or more years' record of faithful services, measuring up to the standard, a, b, c, and d given above, not to exceed One Hundred Dollars ($100.00) a month as funds are available.

BENEFITS FOR MINISTERS PARTIALLY DISABLED PERMANENTLY

(Said Benefits Apply to Ministers Throughout the World)

That the amount of aid given any one minister who is partially disabled permanently because of sickness, old age, accident or otherwise, but is able to do a little ministerial work (this does not mean nor apply to manual labor or any other work aside from the ministry), is not to exceed Fifty Dollars ($50.00) a month, the exact amount to be determined by the committee, who will consider the faithful services and dependents of each minister, based upon the following years of loyal service:

(1) Five years' record of faithful services measuring up to the standard, a, b, c, and d given above, not to exceed Thirty Dollars ($30.00) a month, as fund are available.

(2) Eight years' record of faithful services measuring up to the standard,

a, b, c, and d given above, not to exceed Forty Dollars ($40.00) a month, as funds are available.

(3) Ten or more years' record of faithful services measuring up to the standard, a, b, c, and d given above, not to exceed Fifty Dollars ($50.00) a month, as funds are available.

DEATH BENEFITS FOR FULL-TIME MINISTERS

(Said Benefits Apply Only to Full-Time Ministers in the United States)

That in case of death of a loyal licensed minister in the Church of God, serving as Evangelist, Pastor, State Auxiliary Worker, State Overseer, Official or worker at Headquarters, (male or female) that had devoted full time to the ministry for a period of three months prior to his or her death, ("Full-time to the ministry," means: That the minister's only job was the ministry. If the minister had another job outside of the ministry, and from which he was receiving support, he is classed as a part-time minister and not a full-time minister) and had signed the special form provided by the Ministerial Aid Committee, which form, if approved and accepted by the Ministerial Aid Committee three months before the death of the minister, will entitle the widow, husband or beneficiary of the deceased minister the following benefits:

Group M—That One Thousand Dollars ($1,000.00) be paid on the burial and other expenses of the deceased minister, who may be of the General Headquarters workers, General Auxiliary Secretary, State Overseer, Evangelist, Pastor, State Auxiliary worker, male or female. Said $1,000.00 be paid after the establishment of death, direct to the wife, husband or beneficiary of the deceased minister. (This benefit applies only to full-time ministers.)

The above death benefits, for full-time ministers and officials, have been made possible through the cooperation and guaranteed financial surety of payment of these benefits, by the Metropolitan Life Insurance Company.

DEATH BENEFITS FOR PART-TIME MINISTERS

(Said Benefits Apply Only to Part-time Ministers in the United States)

In case of death of a loyal licensed minister in the Church of God, with a good record of faithfulness, who at the time of his or her death was devoting part-time to ministerial work ("Ministerial Work" is the pastoring of one or more churches or evangelizing in the ministry, and does not mean the duties of a regular church officer, such as: Deacon, Band Leader, Clerk and Treasurer, V. L. B. Leader, Sunday School Superintendent, or other local church workers) which means that, (a) he or she was a pastor of one or more churches, or, (b) had spent an average of 3 hours per week at ministerial work for a period of six (6) months, or more, immediately prior to death, whose life and work definitely measure up to the standard of, (1) Been loyal to all the teachings of the Church of God as outlined by the General Assembly for a period of at least five years. (2) Have a record of faithfulness in paying the emergency dollar for a period of five years. (3) Paid tithes regularly for five years on all his or her income according to the rulings of the Assembly, who at the time of his or her death was not receiving aid from the Ministerial Aid Fund. The state overseer of said deceased minister must assume the responsibility of reporting the faithfulness of said minister, which report

(application), if approved by the Ministerial Aid Committee, will entitle the widow, husband or beneficiary of the deceased minister the following benefits:

(1) That Five Hundred Dollars ($500.00) be paid on the burial and other expenses of a deceased part-time minister whose record of faithfulness measures up to the above requirements, numbers 1, 2, and 3; and renders required time to the ministry as described in (a). Said $500.00 to be paid after the establishment of death direct to the wife, husband or beneficiary of the deceased minister.

(2) That Two Hundred Fifty Dollars ($250.00) be paid on the burial and other expenses of a deceased part-time minister whose record of faithfulness measures up to the above requirements, number 1, 2, and 3; and renders the required time to the ministry as described in (b). Said $250.00 to be paid after the establishment of death direct to the wife, husband or beneficiary of the deceased minister.

DEATH BENEFITS FOR FOREIGN FULL-TIME MINISTERS

(Said Benefits Apply Only to Ministers Living Out of the United States)

The following benefits apply only to ministers living out of the United States with a good record of faithfulness that measures up to the standard, a, b, c, and d given above. The territorial overseer of said deceased minister, may assume the responsibility of reporting the faithfulness of said minister, which report (application) if approved by the Ministerial Aid Committee will entitle the widow, husband or beneficiary of the deceased minister to the following benefits:

(1) That Five Hundred Dollars ($500.00) be paid on the burial and other expenses of the minister who meets death while receiving aid from the Ministerial Aid Fund. Said Five Hundred Dollars to be paid, after the establishment of death, direct to the husband, wife or beneficiary of the deceased minister.

(No endorsement by territorial overseer of minister's faithfulness required when minister meets death while receiving aid from the Ministerial Aid Fund, for total or partial permanent disability.)

(2) Three Hundred Dollars ($300.00) be paid on the burial and other expenses of the deceased minister, who was not at the time of his or her death receiving aid from the Ministerial Aid Fund. Said Three Hundred Dollars be paid after the establishment of death, direct to the wife, husband or beneficiary of the deceased minister.

BENEFITS FOR WIDOWS OF DECEASED MINISTERS

(Said Benefits Apply Only to Widows of Deceased Ministers in the United States)

(1) That Six Hundred Dollars ($600.00) be paid, in one payment or in monthly installments of Fifty Dollars ($50.00) a month for a period of 12 months, to the widow of a minister who meets death while receiving monthly aid from the Ministerial Aid Fund.

(2) That Six Hundred Dollars ($600.00) be paid in one payment or in monthly installments of Fifty Dollars ($50.00) a month for a period of 12 months, to the widow of a loyal licensed full-time male minister in the Church of God, with a good record of faithfulness that measures up to the standard, of a, b, c, and d, given above, who at the time of his death was not receiving monthly aid from the Min-

isterial Aid Fund. The State Overseer of said deceased minister must assume the responsibility of reporting the faithfulness and loyalty of said minister, which report (application) must be approved by the Ministerial Aid Committee before said amount of Six Hundred Dollars ($600.00) or any portion thereof be paid his widow.

(3) That Three Hundred Dollars ($300.00) be paid, in one payment or in monthly installments of Twenty-Five Dollars (25.00) a month for a period of 12 months, to the widow of a loyal licensed part-time male minister in the Church of God, with a good record of faithfulness that measures up to the standard of 1, 2, and 3 (described in "Death Benefits for Part-Time Ministers"), who at the time of his death was not receiving monthly aid from the Ministerial Aid Fund, but was devoting part-time to ministerial work, (which means that he was pastor of one or more churches, or had spent an average of 3 hours per week in ministerial work for a period of 6 months or more immediately prior to death). The State Overseer of said deceased minister must assume the responsibility of reporting the faithfulness and loyalty of said minister, which report (application) must be approved by the Ministerial Aid Committee before said amount of Three Hundred Dollars ($300.00) or any portion thereof be paid his widow.

Each member of your Committee for Ministerial Aid this year speaks his appreciation for the many good encouraging things said about this noble work by both the ministry and laity of the church. We realize that death is no respecter of persons. Who knows what man or woman may be called away next? Although our ministers are great heroes of the cross who are willing to spend their lives in the promotion of the gospel yet sooner or later they too will have to slip away to meet the Lord unless Jesus comes. We trust that our labors in this particular endeavor have been satisfactory and we hope that whoever may be appointed as your committeemen next year will be far more successful even than we have been. After all is said and done I think we have made it very well considering everything.

May God bless you.

Very humbly submitted,
MINISTERIAL AID COMMITTEE
C. T. DAVIDSON, Chairman
S. O. GILLASPIE, Committeeman
J. R. KINSER, Committeeman

3:50 p.m.—Those selected to serve as Committee on Ministerial Aid another year are: S. O. Gillaspie, Chairman, J. R. Kinser, C .R. Payne.

4:00 p.m.—Report of Bible Training Camp by the Superintendent, J. B. Wright.

The report was read and accepted by the Assembly in regular order.

Report of the Bible Training Camp by the General Superintendent, September 20, 1948 to August 31, 1949

It was with much fear and trembling that I began and attended my duties as Superintendent of Bible Training Camp this year. Inexperience made it compulsory that I move along with caution. God, upon whom I have depended, has been an ever present help. B. T. C. officials, teachers, and students (present and former, home and foreign) were always

ready and willing to render—and have rendered—most valuable assistance.

Members of our editorial and publishing departments went beyond their regular duties to keep all necessary printed matter up-to-date. For any and all progress of Bible Training Camp for this year, I give God the glory and to the others that I have mentioned, sincere thanks.

It gives me great pleasure to report that the Ninth Year students, at home and abroad, conducted themselves above any reproach. They were Godly in character, they were loyal to government, they were faithful in application, they were fruitful in knowledge.

After one year in this work, observing closely the purpose of B. T. C. and the effect it has on the students in every place, I must recognize it to be a God-given help in the Church of God in time of need. Many thanks for the co-operation of the state overseers, ministers, students, and workers who are boosting and will boost in the future to insure the success of B. T. C.

In addition to the routine office work, the following report of the activities of the General Superintendent is submitted:

Conducted three four-week sessions of Bible Training: one in Nassau, N. P., Bahamas; one in Cleveland, Tennessee; and one Spanish language session in Casa Blanca, California. Taught four classes a day in Nassau and three classes a day in Cleveland.

Attended two ministers' conventions, both in Tennessee.

Attended three district conventions: one in Kentucky, one in Georgia, and one in Alabama.

Attended eight state conventions: North and South Florida, South Carolina, Missouri, Tennessee, Virginia, North Carolina, and Pennsylvania.

Visited twenty-seven churches: New Providence, Bahamas, 6; Ohio, 5; Florida, 3; Tennessee, 3; Louisiana, 2; Canifornia, 2; Missouri, 2; Pennsylvania, 2; Georgia, 1; and Alabama, 1.

Conducted three revivals of two weeks each: Cincinnati, Ohio; Library and Youngstown, Pennsylvania.

Sermons preached	135
Number converted	11
Number sanctified	7
Number baptized with Holy Ghost	5
Number added to the church	1
Homes visited	110
Miles traveled	25,920

Respectfully submitted,
JAMES B. WRIGHT,
General Superintendent.

4:07 p.m.—Report of Orphanage Committee, S. O. Gillaspie, Superintendent.

The report was read and accepted in regular order by the Assembly.

Report of Sunday School Orphanage Committee

To the 44th Annual Assembly of the Church of God, Greetings:

Since our appointment at the Assembly last year, we have been striving to promote the interests of the orphanage work, by the help of the Lord and the prayers and contributions of our good church people and friends. We have done this to the best of our ability and convictions.

We want to express our sincere thanks and appreciation to every state,

every church and every individual, who in any way assisted in the successful operation of the homes the past year. Without your help and liberality, we would have been helpless in carrying on the work.

Immediately after the Assembly last year, all the girls were placed in the Tomlinson House, home of the former General Overseer, with Brother and Sister R. O. Covey to care for them. All the boys remained at the Orphanage Farm under the care of Brother and Sister Omer Davis. This has proven to be a more satisfactory arrangement.

Six children have been dismissed from the homes since last Assembly, being returned to the care of parents. One new girl has been accepted recently.

Though for various reasons we have not increased in numbers, we have done considerable improvement which will facilitate advancement and more adequate care perhaps in the immediate future. Due to the decrease, we now have room for a few more children. However, we are still looking forward to building a new home for the girls, as proposed in last year's report.

There are now twenty-five boys and nine girls in the orphanage (a total of thirty-four children) and we are striving to do our best for them, not only to care for their bodies and minds, but to provide spiritual nourishment as well.

We feel that there is much yet to be learned about our orphanage work, but we are glad if we have been able to please you even in a small measure by our service this year.

May we encourage you to pray earnestly for the incoming committee that God will direct them, and cause the orphanage work to grow and be successful in every way.

Respectfully submitted,
SUNDAY SCHOOL ORPHANAGE
COMMITTEE

S. O. GILLASPIE, Superintendent,
R. O. COVEY, Secretary,
OMER DAVIS, Committeeman.

Later in the Assembly the General Overseer appointed C. T. Davidson and C. R. Payne to serve with John W. Miracle, the Superintendent of the Orphanage, as the Orphanage Committee.

4:12 p.m.—"The Identity of the Church Is Proven by Doing the Work Outlined in the Bible," message by R. Clement Lynch. A portion of the message follows:

"When Jesus was here it was the Bible which proved that He was the Son of God. It was those things which had been said by the prophets which made people to know He was the Christ. The same Scriptures which declare that He was the Christ tell us that He purchased the Church of God with His own blood. It is our place to show the world the Church of God by the Bible. If we can convince people from a Bible standpoint, we can keep those people.

"There were a lot of different ideas about the Christ. When Peter said who Jesus was, then the Lord realized that Peter had a divine revelation. We want people to see the Church of God as the Church outlined in the Bible. I believe today that the majority of people we have are standing by the Church of God because they see it by the Bible.

"We will show the world just where the Church of God is if we will live by the Bible. When Jesus laid aside the scrolls in the synagogue,

every eye was upon Him. When He said these Scriptures were fulfilled, they knew that something had been said. The Bible says that the secrets of the Lord are with them that fear Him. It does not matter what others think, stick to the Bible. It is nothing unusual to see a man walking along the streets with a Bible under his arm. He will stop you and try to tell you that the Lord has just revealed something to him. I do not believe any such thing. He can read the Bible just the same as you or I can but he cannot see the things that are in there. God reveals His Word to His people only.

"It is our duty to show to others the things that are in the Book. Our United States government lets a man believe anything he wants to. We cannot force them into this way, we must show them. Regardless of what a man believes, I say the Church of God has the advantage over the whole world. A man cannot declare the whole Bible and not walk hand in hand with the Church of God. That is why I say we have the advantage over the whole world. It is not enough to say what we believe, it will take demonstrating the teachings to identify us today. We must show the world that we can back up what we teach.

"When I was in the boy scouts we used to have to tie knots. We all tied the knots by the handbook. Our scoutmaster would line us all up and tell us to tie a particular kind of knot. He would take the handbook and go down the line and compare our knots with it. No matter what we thought the knot should look like, it had to look like the one in the handbook or we had to tie it over. When he named a knot everyone of us had a knot just exactly alike. Why? Because we were all following the same handbook. That was the only way we could earn our badges—by following the way the handbook said to do it.

"If we will everyone take the Bible, we will do the same thing. Just because a fellow ties a knot does not mean he is right. Sometimes a fellow will preach what he wants to and call it the Church of God. It would not do us any good to holler Church of God if what we preach does not measure up to the Bible. It takes more than saying it to make us the Church of God. Anyone can wave a Church of God flag but that does not make him the Church. The world will know who we are only when we are following the outline in our handbook—the Bible, and acting out the teachings of the Church of God."

4:44 p.m.—Announcements and adjournment.

6:00 p.m.—Special session called by the General Overseer in which to give information concerning the court case and also give opportunity for discussion in order to get the mind of the Assembly in regard to the matter.

6:02 p.m.—Song by Charles and Harper, "Come and See Me Neighbor in My New Home." This was followed by a special concert prayer beseeching God to undertake and direct in regard to the court trial.

6:14 p.m.—The General Overseer called on the Treasurer, J. R. Kinser, to read the amendment to the petition filed against us May 11, 1949, by our opposers. He read portions of the amendment and made a few brief statements. The General Overseer explained the condition we are in on account of the order of the court, then gave opportunity for discussion. Several of the brethren talked b r i e f l y. Without exception each speaker expressed his desire that we stick to the Bible and that means sticking to the Church of God just as we have been in the past without any compromise. It was plain to see that this was the desire of the entire congregation of people. It was stated a number of times that our constitutional rights give us the privilege to do this. The session was closed at 6:45 with the Louisville and Bahama Bands playing "The Star

Spangled Banner."

6:51 p.m.—Song by the Sons of Harmony, "Storehouse of God's Love."

7:00 p.m.—Song service led by Wiseman Webb, Georgia Riggs at piano. Prayer at the pulpit by Sampson Smith as the congregation stood in holy quietness before the Lord. At the close of the prayer the congregation stood and prayed in concert for those for whom requests had been made.

7:17 p.m.—Song by Johnny and Betty Byrd, "You Can't believe Everything You Hear." A duet sang, "Troublesome Waters." A little three-year-old girl from Knoxville sang, "Just a Closer Walk with Thee." Ruth and John Petty sang, "Glory Train Special" and "The Medley of Songs." The Whirlwind Evangelists and C. T. Goss sang "Don't Doubt Me Thomas," then the Evangelists sang, "Jonah."

An offering was gathered by the ushers while the songs were sung which amounted to $230.14.

7:43 p.m.—"And When He Saw Their Faith," message by William J. Smith. The speaker referred to the four men carrying the man who was sick with the palsy to Jesus. He stated that they had only one object in mind and that was to get the man to Jesus, and when Jesus saw their faith He healed him. He stated that it is faith that touches the heart of God and moves Him to action and if He can see our faith in this service, people will be healed. He mentioned the woman who had spent all she possessed on physicians and was not cured, but when she heard of Jesus she decided if she could just touch the hem of His garment she would be healed. He stated that it was her faith in Jesus that caused her to press her way through the crowd to touch Him, and it was through faith that she was made whole. He encouraged those who were sick to get their faith in God and believe on Him and they would be healed."

8:11 p.m.—The congregation stood and prayed in concert for God to bless in a special way in the service and heal all who had need of healing.

8:17 p.m.—Our Annual Healing Message by Adrian T. Griffin. The speaker told of the greatness of God in creating the heaven and the earth and forming man from the dust of the earth and breathing into his nostrils the breath of life. He said the God who did these mighty things had prescribed for our healing. He referred to James' words concerning healing for the sick and stated that these instructions were given to the Church of God and we are following them. He made mention that he had lots of faith in the prayers of the Church of God. He instructed those who wanted to be healed and whose hearts were not right to surrender their lives fully to God and they could have their sins forgiven and their bodies healed. He said he didn't believe God heals people to commit sins, but He heals people that they may do service for Him and glorify Him. He urged the people to obey God for it is through obedience to Him that we receive the blessings we desire. He stated that it was God's will for people to be healed and encouraged them to surrender fully to Him and believe on Him and the work would be done.

8:39 p.m.—Instructions were given concerning the next part of the service and as the lines were formed on both lower and upper platforms the Louisville Band played "Sweet Hour of Prayer." Those forming the lines who were to pray for the sick and anoint them lifted their hands and prayed in concert. The congregation joined in praying with them.

8:46 p.m.—The sick and afflicted began passing through the lines to have hands laid on them, be anointed and prayed for. As they moved between the lines of God-fearing men and women who had surrendered themselves to God for His service, the blessings of the Lord were upon

them. Many shouted, danced, spoke in tongues and shook under the power of God. The touch of the Master's hand which drives away all afflictions and diseases must have been felt by many. The bands furnished music as the old and young, the middle-aged, the children—some crippled, some suffering from one disease and some another, passed between the lines across the platforms. They continued to come until 1,330 had been prayed for and anointed. A number testified to the healing power having touched their bodies. There were 348 handkerchiefs prayed over and anointed for the healing of the people they represented who could not be present. After the last one had been prayed for the General Overseer called for the congregation to stand and sing together, "Where He Leads Me I Will Follow," then with hands and faces lifted toward heaven they thanked God for all He had done in the healing service.

10:10 p.m.—Evangelistic message by J. C. Trammell. Brother Trammell delivered a good message. He stressed the thought of great joy and full joy. He stated that the plan of salvation will bring full joy and urged those who did not have it to come to the altar and seek God for the experiences they needed to bring this joy. Brother Eugene Black in a few fiery words exhorted the people to seek God. The Black trio sang while the people came to the altar. Two were converted, four sanctified and ten were baptized with the Holy Ghost.

Saturday, September 17

5:30 a.m.—Sunrise prayer meeting in charge of L. R. Lane and Marion P. Price. The South Dakota band furnished music. The song service was led by Brother F. E. Van Deventer, with Sister Van Deventer at the piano. A prayer in concert followed the singing, then Brother Lane had charge of a testimony service. This was a good praise service with quite a number testifying to being healed in the healing service the night before. At the close of this part of the service, all stood with uplifted hands and praised the Lord together. Brother Price delivered a good message which was followed by some individual prayers and another concert prayer. The sick were prayed for and the service was dismissed at 7:29 a.m. with prayer by Brother Price. This was a good early morning service.

8:35 a.m.—Music by the Bahama Band in front of the Tabernacle. They played a stirring march as they came inside the building.

8:50 a.m.—Song service led by Davis Rogers, Marie Rogers at the piano. Prayer at the pulpit by Paul Garrett while the congregation stood in quietness. Then all joined in praying for the special requests.

9:07 a.m.—Bible Training Camp Program in charge of J. B. Wright.

As the Bahama Band furnished music, all students in attendance in the Assembly marched from the House of Blessings to the Tabernacle and on to the platform. The women and girls, eighty of them, wore white blouses and dark skirts; the men, eighty-five of them, were dressed in white shirts and dark trousers. The women were seated on the east side of the platform and the men on the west. The officers and teachers were seated on the platform. The headquarters staff were in the center, Bahamas on the east and the Spanish on the west.

9:24 a.m.—Brother M. S. Curry led the students in singing, "I'm Satisfied with Jesus" and "When God Dipped His Love in My Heart." A mighty prayer for God to bless in the program was offered by Hermis Ferguson.

9:37 p.m.—C. T. Davidson, Principal, introduced the officers and teachers, then presented the President, M. A. Tomlinson, with a beautiful plaque

inscribed with the following words: "For his faithful and efficient service as president of B. T. C., this award is presented to M. A. Tomlinson, 44th Annual Assembly, the Church of God, 1949."

The Superintendent commended the Principal and called for the congregation to sand and cheer him for the good work he had done in the school. Brother Wright introduced the teachers and students from Bahamas, then the teachers and students from Mexico. He told of one of the students being martyred for preaching the gospel in Mexico and asked the congregation to stand for a moment in silence in honor of this Mexican martyr, Donato Sota. Then he asked the students of B. T. C. to stand together and cheer and praise the Lord for the school.

10:01 a.m.—Short talks on the subject, B. T. C. Zeal in My Native Land," by C. T. Davidson, United States; J. A. Jimenez, Mexico; Alvin S. Moss, Bahamas. Brother Davidson stated that he was glad to have a part in this wonderful institution, that it had been a pleasure and an inspiration to him. He encouraged all who could to attend the school. Brother Jimenez said that B. T. C. zeal in his native land is high. He stated that those who attended B. T. C. are great workers and the training they had received had been a great help to them. He told of one student having his B. T. C. lessons in one side of the pulpit. When asked why he had them there, the student stated that they helped him to convince people that this is the Church. He said that all of his ministers had a desire to attend B. T. C. Brother Moss said that B. T. C. zeal was in the Bahama Islands. He stated that it worked in the district conventions and it worked in all the auxiliaries. He made mention of the fact that B. T. C. had been a great blessing to his people and they were looking forward to another term of school soon after the Assembly and he was expecting a large number of students to attend.

10:20 a.m.—Song Feast: The Florida Quartet sang "There Is a Change in Me," Black Trio, "Can't Sit Down;" First Term Trio, "Old Time Religion in My Heart;" Junior Collins, "He Will Make the Flowers Bloom;" Warren Roney, "His Promise."

10:44 p.m.—Five-minute specials by Ninth year classes in charge of the presidents—third term, Elva Howard; second term, Curtis Knowles; first term, Anita Stubbs. Elva spoke briefly concerning the importance of training our young people. She mentioned the students of this term coming from the east, west, north and south, and the students began coming from all directions singing the class song. This was followed by a class yell. Curtis and the second termers came on the platform with part of them dressed in old fashioned clothing. The Black sisters sang, "Old Time Worship of the Lord." Then all sang the class song and gave the class yell. Anita and those of the first term sang the class song and gave the class yell.

11:00 a.m.—The Superintendent read 2 Timothy 2:13, 26 and spoke a few words. He presented L. V. Jones, overseer of Tennessee, a banner for having the largest number of students in B. T. C. from his state. Each of the New York students was awarded the book "Under His Shadow." They were the largest group from a state according to membership. One of the group, John A. Sands, recited a poem—"Don't Quit." Students distributed B. T. C. circulars in the audience. Robert Wright made an announcement concerning the Bible Correspondence Course. The Superintendent announced the dates for B. T. C. in Bahamas, Cleveland and California for 1950. Bahamas, October 3-28, 1949, Cleveland, April 3-28, 1950; California (Spanish), June 5-30, 1950. He called for the former B. T. C. Superintendent, L. A. Moxley, to stand. The congregation cheered

him. The Superintendent closed the program with a few appropriate remarks.

11:22 a.m.—Three Powerful Preachers—The White Wing Messenger, Joyful News Broadcast and Happy Harvester, C. T. Davidson, Circulation Manager. Brother Davidson called for his helpers, the Big Busters—Amos Creel, James Staggs and John A. Stubbs, the Little Busters—Jimmy Steward, Rebecca Fisher and Euna Vaught, and the Gold Diggers—Curtis Knowles, Charles Hawkins and Elva Howard, to come forward These groups were given opportunity to speak, then they were given instructions concerning the work they were to do. When all was ready, Brother Davidson gave them envelopes to give to the congregation to use in subscribing for the papers. The Bahamas Band played while the envelopes were being distributed and the subscriptions gathered in. When the count was made it showed that the Big Busters had collected the largest number of subscriptions—341. Amos Creel was in the lead with 166. Each of the Big Busters was presented with a New Testament and in addition to this Amos received a nice Holman Bible.

12:45 p.m.—Adjourned with concert prayer.

1:00 p.m.—Program by Chicago V. L. Bs. in charge of Vera Roach. This was an interesting program consisting of speical songs, short talks and a prayer.

1:20 p.m.—Concert prayer in behalf of the special requests.

1:24 p.m.—V. L. B. Program in charge of Willard Boyles, Secretary.

The state secretaries were seated on the east side of the platform with V. L. B. leaders back of them. The Gleaners were seated on the west side of platform with leaders back of them. The V. L. B. members were seated in the center row of seats in front of the platform.

The entire congregation stood for a few moments of silent prayer. Then the Secretary stated that this was a jubilee program to commemorate twenty-one years of service in the Church. She referred to Leviticus 25:9 and stated that we want God to take notice to the sounding of the trumpets in His honor. She called for those with trumpets to come to the platform. At the sound of the trumpet the congregation stood. As they continued to sound, the people raised their hands toward heaven and closed their eyes, endeavoring to draw nearer to God.

1:34 p.m—As the trumpets ceased, Delmar Spurling led in singing, "Heaven's Jubilee," with Bettye Hunter at the piano. The blessings of the Lord were poured out upon the people and there was shouting and rejoicing. Harper Hunter, Jr. directed the song, "Working the Road," with Louise Herring at the piano. A verse was repeated and many in the congregation moved around as though they were working. The spirit of the jubilee took possession of the people and they shouted and praised the Lord. At the close of the song, all bands joined in playing, "I Love My Saviour Too," directed by Hermis Ferguson. The presence of the Lord was in the midst and the people continued to shout and praise the Lord Brother Frank Howard led in prayer, then all joined in concert prayer.

1:55 p.m.—V. L. B. Jubilee Special: The state secretaries marched on the platform forming the letters V. L. B. A group of V. L. Bs. marched on lower platform spelling the word jubilee.

2:01 p.m.—Song by Mabel Chandler, "The V. L. B. Jubilee." This was dedicated to the state secretaries.

2:10 p.m.—"Meaning of Jubilee," message by Ruby Hughes. She stated that jubilee means an extraordinary joyful celebration. She said that there is something extraordinary about holy joy and that must be

a jubilee down on the inside. She referred to twenty-one years ago when the V. L. B. started its work and stated that she was a small girl then and living away from the Church of God. She said a short time after that her father moved and in just a little while she was shouting the victory in the V. L. B. She stated that the V. L. B. stands as an army of volunteers filled with the Spirit of God and with a vision to make us want to fill our place and be in that jubilee in the sky. At the close of the message the Secretary called for all to stand and welcome God, Jesus and the Holy Ghost in the midst.

2:20 p.m.—"Who Wouldn't Be Happy to Be a Member of the V. L. B.," message by Augustine Rogers. The speaker stated that when the Lord was pouring out blessings upon the people and many were rejoicing, she looked at the V. L. Bs. in the center of the building, remembered of the work they had done during the year and thought, why shouldn't they be happy. She said, "The joy of the Lord is our strength, that joy that we get from serving the Lord. A touch from the glory world, a touch from heaven moved in my soul, and I say, who wouldn't be happy to be a member of the V. L. B."

2:25 p.m.—"Why I Became a Member of the V. L. B.," short message by Harry Lee Moore. He stated that he became a member because he wanted to join the greatest invasion force the world has ever known.

2:28 p.m.—"Victorious, Triumphant, Marching on to Greater Deeds of Achievement—That's the V. L. Bs.," message by Alvin S. Moss. He said, "This subject shows something is going on, something in action. It is victorious marchers, marching on to greater times of achievement. It shows there is an army for march. An army marches systematically. I like that, don't you? The V. L. B. was put in operation to publish the gospel for the purpose of preparing the people for the return of our Lord. V. L. Bs. you can look back twenty-one years and see what you have accomplished. At that time there was only a few; today this company of V. L. Bs. represent about eighteen thousand young people in the Church of God. With your work you have won a lot of young people for the Lord. You have raised tremendous amounts of money to help get the gospel to other countries. You are happy this evening and you can rejoice in this jubilee. You are still marching on to greater things. You have joined the ranks and you are marching. Aren't you glad? Aren't you happy that you can march on?

"John said to the young people, I write unto you because you are strong and will overcome the wicked one. It is good to be young and strong, but it is better to be an overcomer. Young people can have faith in God. Many young peop'e have turned their backs on this world. You are marching on triumphantly. You are more than conquerors. You be faithful to your Lord and Master and prepare for the return of the Lord. He will descend from heaven with a shout and with the voice of the archangel. Many of you will be here alive when the Son of God makes His appearance."

2:51 p.m.—"V. L. Bs. in Other Lands," message by D. H. Queener. The speaker stated that we have V. L. Bs. in other lands and they work for God just like the V. L. Bs. of our United States. He said we have eighty-nine bands in Jamaica and it is a wonderful sight to see them in action. He mentioned the mighty V. L. B. service in the convention in the Bahamas and said it was a wonderful sight to behold. He made mention that it was not as easy for V. L. Bs. in other lands to raise money as it is in the states, but they are just as faithful. He said that the V. L. B. work was moving on in other countries and after a while we will have V. L. Bs.

all over the world. He stated that God was depending upon the young people and he was grateful for the good work that is being accomplished by them.

3:01 p.m.—History of the Victory Leaders Band by the General Secretary. This interesting history as read by the Secretary follows:

HISTORY OF V. L. B.

In the Assembly Minutes of 1928 (23rd Annual Assembly), under the heading, "Helps and Governments" appears this Bible quotation, "Of the increase of His government and peace there shall be no end." Following this, is a number of statements telling of governments already in operation within the church, with this suggestion, "After the same order of governments within the government could be organized a special young people's association that could take in the young people of all the churches—Make it a national organization." (Page 51, par. 1, from General Overseer's address.)

Acting upon this suggestion, Sept. 18th, 1928, the Questions and Subjects committee brought a report endorsing the General Overseer's statement and offering plans for the organization of a young people's band, with the proposal that the name be "Victory Leaders" (Minutes, page 51).

Looking into the Minutes of the 1929 Assembly, page 14, from the General Overseer's address, we note the following statements under the heading of "Mastering Constructive Problems"—"The purpose of the Victory Leaders Bands is to make the meetings a kind of training school for the young, so that they may be trained in the work of the Church and at the same time keep up their spirituality. The original intention was to train them until they may become skilled workmen so they will soon become so well qualified that they can fill responsible positions. One thing that prevents a more rapid growth is the lack of skilled and well qualified workmen. This is a problem that must be mastered, and even if there are occasional slides that block the progress, the slides must be shoveled out of the way, so the construction work may continue at a rapid rate of speed."

It was in this assembly (1929) that the first Victory Leaders parade and open air mass meeting was held, Friday evening, Sept. 13, 1929, from 5 until 6:15. 136 young people took part in the parade.

Continuing further wth this record, we note the Minutes of the 1930 Assembly, page 14, under the heading of "Our Big Business Program." The General Overseer says, "Then there is the Victory Leaders or young people's organization. In many places these meetings have grown and developed nicely but the full and complete plans have not been matured. We have visions of larger and better methods for the operation of this department of church work. I feel sure that our young people will become a mighty factor in church extension work in the near future. It is my purpose now to mention it only briefly as a part of the Big Business Program. More will be done to assist in developing this department at the proper time."

At this time I wish to add a few more paragraphs from the General Overseer's address under this same heading—still talking of our Big Business Program—" . . . Instead of failure is success. Instead of retreat is charge. Instead of defeat is victory.

"A story is told of the great Napoleon Bonaparte and his drummer boy on one occasion that I think will assist in explaining my feeling about our work. The battle was going hard against the general and he was

about to give over to defeat. Having reached the conclusion that he was beaten he decided to retreat and save his men if possible. 'Beat a retreat' cried the brave general to his drummer boy. But there was no response—the drum remained silent. Again came the orders, Beat a retreat gamin. This time there was a response but not by the drum. It was the boy who cried out and said, 'Sir, I do not know how to beat a retreat, but I can beat a charge that will make the dead fall in line. I beat that charge at the Pyramids, I beat that charge at Mt. Tabor, I beat it again at the bridge of Lodi, May I beat it here?' At this the stern officer cried out to one of his chief officers, 'We are beaten, what shall we do?' 'Beat them' was the reply.

"The drummer boy beat the charge. Desaix, the chief officer, waved high his sword, and the day was won.

"If soldiers can make an extra charge and win the day, we can do it, too. We have not entered into this Big Business Program to retreat. The fight is ours, and we are not fighting a losing battle, it is one of victory. Jesus has not told us to do something that can't be done, therefore we will order another charge and win. A few lines from the pen of Alice Ames are very appropriate here:

" 'Put it through! Put it through, The good work and the true, Believe you can do it, If it's up to you, Give your head and hand to it. Life is in doing—In strongly pursuing, The Race for the shining goal. Clear to your viewing. To the work then brave heart! Put it through! Put it through!'

" . . . Faith says we can do it. Courage says we will do it. Boldness presses right in to the fight without waiting long enough for doubts to creep in and destroy our courage."

The V. L. B. program again occupied from 5 until 6:15 p.m. with 187 marching in the parade.

From the 1931 Minutes, under the heading, GOING ON WITH GOD'S ETERNAL PROGRAM I again wish to quote statements from the General Overseer's address—"Who wouldn't be elated with the prospects of glorious success every day? . . . the truly obedient and selected must follow the program.

"Gideon's three hundred could not fail because victory had been programed, and they were the selected men for that special battlefield. Joseph and Mary had been selected to rear or bring up Jesus the blessed Saviour. (And on and on, he tells of other happenings in the Bible.)

"According to Paul's statement all of those things were programed to happen for our example, and they were written for our admonition in making preparation to scale the heights of the sky without any handholds. . . . We are going on with God's eternal program. We are on the stage now . . . It is like a one way street. . . There are no U turns. And the power is back of the machinery and the machinery is pressing us on. We are not going back to anything. We are going on with God's eternal program. Remember there can be no failures and no uncertainties or guessing games in this when it is declared that God worketh all things after the counsel of His own will . . . And there can be no failure when we move forward as instructed by the Bible. Our work is moving forward after the counsel of God's own will.

"It seems in place here for me to say that those who are opposing us are fighting a losing battle. It is also in place for me to wax bold as did our former brethren, Peter, John and others, and declare that we are not fighting a losing battle any more than Gideon's three hundred. It is programed that we shall win and no opposing power can prevent it. Opposition in action will only serve to make the battle more thrilling and more inter-

esting . . . O excelsior! And this means, 'Yet higher, ever upward, more elevated.' Hallelujah! Down in humility and yet up in victory, and bold in God as the anointing takes possession. O Bravo! And this means 'well done! good; a cheer!' and that is my reason for using it here. My comrades—my associates in performing our part in the program, I want to say, well done to you. I want to cheer you along. Let's go on to higher plains—higher heights, and put this over! . . . We must move on up, put the roof on and paint and polish the entire structure. This is our time. This is our work. We must finish it up and get it ready for presentation."

It was in 1932 that the General Overseer had a chapter in his address, entitled, "Free Literature Fund." Quoting a few statements from this, "I am sure we should have a free literature fund so we could scatter our literature, both tracts and the paper unsparingly . . . I think the V. L. Bs. of all states could do a wonderful work in collecting money to create this free literature fund . . . and who knows but that they might be able to pray out and work out hundreds of dollars the first year to put into this highly important fund?"

It was in this assembly that the Questions and Subjects committee recommended that the V. L. Bs. take an offering in their meetings each week and 50% or more be sent to be used by the free literature department. Also, it was recommended that a General V. L. B. Secretary be appointed and the authority to make this appointment was vested in the General Overseer. This was carried out some time later—Miss Mitti Lee Adams, of the Adams Gospel Crew, was appointed to the position, and served the remainder of that year, and also the next assembly year encouraging the young people and inspiring them to go on with God. It was this year that the Poplar Camp, Va., V. L. B. of which Brother Charles T. Davidson was Leader, raised a V. L. B. offering of a little over $30.00, this being the largest offering raised by any band.

This is a sketch of the history of the V. L. B. from 1928 to 1934, a period of six years. In the General Overseer's report of this year (1934), he stated there were 310 bands with a membership of 4,224. It was in this assembly, Monday, Sept. 17th, 1934, that I was appointed to the position of Secretary, in which capacity I have served until now.

During this year, the first state convention offering (V. L. B.) was raised in Ala. the amount being over $34.00.

Below I give a table to show the offerings raised in the assembly since the first one:

1935	$ 61.54
1936	401.50
1937	654.95
1938	701.48
1939	1,100.00
1940	2,057.25
1941	4,100.00
1942	6,165.00
1943	8,770.00
1944	8,840.00
1945	12,802.43
1946	13,324.45
1947	12,213.25
1948	12,289.38

The record shows, we now have 887 bands and 18,204 members in 14 countries.

The record also shows that during these years, hundreds of thousands of dollars have been raised by the young people as they worked faithfully for their state convention offerings. All praises be to God for what has been accomplished through these years in winning the young people to God, training them for His service, and publishing the gospel. Eternity alone will reveal the value of the V. L. B. work and its great training program. On to Victory, V. L. Bs. greater victory, triumphs and heroic deeds of achievement for our Master. In the words of our former General Overseer—"I want our young people to feel that we are working at the greatest issue that ever has been or ever will be. Now is the time to become heroes to champion the greatest cause of all ages. This is because the preparation for the Lord's return has never been made by any people of any age. And we are favored with the privilege of living in the time of the preparation." God Bless our V. L. Bs. Willard Boyles.

The Secretary stated that she was thankful for all the V. L. Bs. have done and that she had been happy to work with them for the past fifteen years.

3:24 p.m.—The Missouri V. L. Bs. sang, "Jubilee."

3:28 p.m.—"Mighty Miracles to Be Done in These Last Days; Some of These Must Be Performed by the V. L. Bs.," message by Ruth Elliott. She stated that we are on program to do greater things than Jesus did and she referred to some of the mighty miracles performed by the early Church. She said she believed the V. L. Bs. were included in the number that the signs were to follow and the Church of God is going to do the things which will prove to the world that it is the Church of the Bible.

3:34 p.m.—"Greater Talent Is in Demand; V. L. Bs. Know the Bible," message by Katherine Peavy. She stated that talent is skill, cleverness, endued with ability, and that we had to have greater skill than we have ever had and be more clever than we have ever been. She said, "The things we did last year, the spirit we had last year is not enough now to start a new year's work. We are moving forward to something. V. L. Bs., know your Bible. It pays to be able to recognize the Word of God just like it is when you hear it. In order to do this we must know it. We need to know the Word to the extent we will have talent, we will have skill and be able to work the works of the Lord."

3:41 p.m.—Big V. L. B. Jubilee Praise Service conducted by Joe and Maude Martin. Jeanette Lyle and her V. L. Bs. came to the platform and sang songs and choruses during this praise service. The state secretaries were the first to stand and thank God for His many blessings. Then the people in different sections of the building stood and praised the Lord together.

3:48 p.m.—Song by Marvin Cowan and wife, "Oh What a Saviour."

The program called for consecration on the part of all before the offering was brought in. The Secretary stated that we are commanded to draw near to God and the promise is made that He will draw near to us. She asked all to make every effort possible to draw near to God as Brother Cowan led in singing "Nearer My God to Thee." Then as the large congregation kneeled, they sang "I Need Thee" and the chorus of "Oh How I Love Jesus." While still kneeling, they repeated a prayer after the Secretary, consecrating themselves to God for His service.

4:02 p.m.—Free Literature Offering.

The Secretary started the offering with $315—fifteen twenty-one dollars. She called for all who had $21 or more to fall in behind their respective state secretaries in the march and those with other amounts to fall in be-

hind them. Several songs were sung while the long line of marchers passed through the aisles with their offerings. The amounts by states are as follows:

Assembly Free Literature Offering

Alabama	$ 195.85	Mississippi	211.39
Arizona and Nevada	30.00	Missouri	192.63
Arkansas	124.02	Montana and Alberta	49.61
Bahamas	255.73	Nebraska	167.90
California	359.94	New Mexico	113.01
Colorado and Utah	23.52	New York	51.26
Connecticut	5.00	North Carolina	457.35
Cuba	3.00	North Dakota and Manitoba	56.87
Dominican Republic	10.00	Ohio	291.48
East Texas	373.95	Oklahoma	150.81
Florida	284.98	Oregon	53.22
Georgia	645.33	Pennsylvania	45.40
Haiti	6.21	South Carolina	152.69
Idaho	31.66	South Dakota	128.35
Illinois	106.29	Tennessee	682.63
Indiana	108.00	Virginia	1,127.89
Iowa	119.33	Virgin Islands	35.00
Jamaica, B. W. I.	10.98	Washington and British Columbia	114.96
Kansas	166.40	West Texas	58.76
Kentucky	920.19	West Virginia	88.68
Louisiana	98.89	Wisconsin	90.25
Maryland, Delaware and District of Columbia	110.82	Wyoming	125.60
Massachusetts	78.00	Willard Boyles	315.00
Mexico	15.63	Total	$9,116.31
Michigan and Ontario	133.82		
Minnesota	138.03		

4:44 p.m.—Gleaner Program directed by Evelyn Fowler.

The little Hicks girl from Montana sang a song. The Wildwood Avenue Cleveland Gleaners sang, "The Wise Man Built His House upon the Rock," "Safe Am I," "Climb Up Sunshine Mountain" and they gave a yell. Beverly Hoppel sang, "Land of Dreams Come True." The Trion, Georgia Gleaners sang, "Somebody's Been Praying for Me." Dena Rae Decker sang "Somehow." Marvin Ray Cowan sang, "When God Dips His Love in My Heart."

Sister Fowler stressed the importance of training our children in the ways of the Lord. She stated that it seemed this work had been neglected in the past, but she believed it would be different hereafter. She urged all churches that did not have a Gleaner Band in successful operation to go home from the Assembly and organize one.

5:11 p.m.—Awarding banners:

The Champion Banner for the largest state convention Free Literature offering went to the state of Virginia. The amount of the offering was $11,140.38.

The Champion Banner for the largest local band state convention offering went to High Point, North Carolina. The amount was more than $1,400.

Virginia was presented with the Champion Banner for having the largest Assembly offering—$1,127.89.

Covington, Virginia was presented with the Champion Banner for having the largest local band Assembly offering, which was more than $230.

5:15 p.m.—All stood and prayed in concert, consecrating the offering to the Lord for His service.

The Secretary gave instructions about the parade and the General Overseer urged everyone to take part.

5:20 p.m.—V. L. B. Parade and Open Air Program.

The bands gathered on World Capitol lawn. Jack Wilson sounded the trumpet as a signal to start and the General Overseer called the names of the states in alphabetical order. The overseers carrying their banners led their respective states. The bands played while the V. L. Bs. marched two abreast east to Dooley Street, then doubled back and forth until all were in order in front of the Capitol Building. There were 916 in the parade. They carried 85 banners, 21 flags and two musical instruments.

5:53 p.m.—Florida's Contribution to the Jubilee was a short talk by Hubert Vickers and the Florida V. L. Bs. sang, "Rah! Rah! Rah! for the V. L. Bs."

5:56 p.m.—"Geting Ready for That Great Jubilee in the Skies," short message by Elva Howard. She stated that this jubilee celebration was in miniature in comparison to the one that will take place in the skies. She expressed a desire to be ready for that jubilee in the skies and to help others to be ready.

5:49 p.m.—"A New Era Begins for the V. L. B. After Twenty-One Years of Service More Is Expected of Us Now," short message by Opal Matheny. She stated that the V. L. Bs. have had a good time during the past twenty-one years, but they are entering a great era and more will be required of them. She said that she knew they were able to do the work God has outlined for them to do.

6:00 p.m.—"Valiant Soldiers for God," message by John Sands. He stated that he was happy because he knew the V. L. Bs. can be valiant soldiers. He said there would be opposition but God had commanded them to be strong and of good courage.

6:02 p.m.—Closing prayer by Oma Lee Murray.

6:08 p.m.—Program of songs by the Spanish-speaking people in charge of Gabriel Montijo. Following this, a number was played on the organ by a twelve-year-old girl from Colorado.

6:30 p.m.—Song service led by Julian Bennett, Mildred Bennett at the piano. Prayer by Paul Ion as the congregation stood in quietness. At the close of the prayer, all joined together in praying for those for whom requests had been made.

6:44 p.m.—Songs by the Nashville Trio, "Take a Moment and Live;" Elizabethton Trio, "Live for Jesus;" Florida Octette, "Way Down Deep in My Soul;" Sons of Harmony, "Swing Down Chariot" and "When I Lay My Burdens Down." The congregation stood and clapped hands as the last two songs were sung. Before the singing ceased it seemed the entire congregation was moving, swaying, dancing, and shouting to the rhythm of the songs. During the singing an offering was gathered from the congregation by the ushers which amounted to $151.53.

7:16 p.m.—Big Saturday Night Testimony Service in charge of B. B. Ketchum. The congregation stood and quoted Matt. 5:44 in unison. Brother Ketchum called for the people to stand by sections and give their testimonies. This was continued until everyone in the building had an apportunity to praise the Lord and testify to His wonderful blessings. Songs were sung by Charles and Harper at intervals. When the testimonies were concluded, the congregation stood and sang, "I Feel Like

Traveling On," then lifted their hands and praised the Lord together.

7:38 p.m.—The Bahama and Louisville Bands made their way to the large platform and sang together, "I'll Fly Away." Then they marched to the main floor and through the aisles playing "I Love My Saviour." The congregation stood and waved handkerchiefs, then held up their hands and clapped them over their heads. The bands returned to their respective places and the congregation gave them a big cheer.

7:50 p.m—Announcements by the General Overseer concerning the program for Sunday. A big roaring concert prayer followed in behalf of the Sunday services.

7:57 p.m.—Songs by the Melvin sisters and the Indiana Trio.

8:06 p.m.—Foreign Missionary Program in charge of D. H. Queener, Foreign Missionary Secretary. He spoke briefly, then called on the Cowan family to sing, "Lead Me to the Rock That Is Higher Than I."

8:14 p.m.—Short talks by the foreign missionaries—R. C. Smith, Jamaica; Alvin S. Moss, Bahamas; Senen Gonzalez, Cuba; J. Vital Herne, Haiti; Moses Stephens, Virgin Islands; J. A. Jimenez, Mexico; Horace Lafortune, Ontario, Canada; W. A. Newsom, Alberta, Canada; Walter C. Bates, Dominican Republic; Nelson W. Johnson, Manitoba, Canada. Each of these short messages was full of interest and enthusiasm for the Church of God and the work they were doing in their respective countries. Brother Smith stated they were holding forth the high standard of the Church of God in Jamaica. He said he had started out to win the island for the Church of God and the Lord has given one major victory after another. Brother Moss stated that he is in this work for what he will get out of it at the end of the race and that he is happy under all circumstances. Brother Gonzalez said he was happy in the Church of God because in it we are going to conquer. He thanked the Lord for the privilege of working for God and His Church in Cuba. Brother Herne said that he was in the Church of God because he knew it was true. He thanked the Lord for our foreign secretary and stated that the people of Haiti were well pleased with him and loved him. Brother Stephens thanked the people in the United States for their help in the Virgin Islands. He stated that all of us must go with greater speed and put forth greater efforts to carry the message to every nation. Brother Jimenez stated that he was glad to represent the Church of God in Mexico. He thanked God for Brother Queener and told of some of the sacrifices he had made for the advancement of the work in Mexico. He begged the people to pray earnestly for Brother Queener that God will heal him. A mighty prayer ascended to God in his behalf. Brother LaFortune expressed gladness for having found the Church of God. He stated that Ontario needed missionaries and begged for help in getting the message to the people. Brother Newsom thanked God for the missionary spirit that takes possession of people. He stated that he visited Alberta three times during the year and thirteen souls were won for Christ. He thanked the Lord for the good people in Alberta. Brother Bates stated the Lord had blessed in a wonderful way in the work in Dominican Republic and great victories had been won. Brother Johnson thanked God for His mighty power because it had made him willing to do anything that is necessary to get the Church of God message to the people. He showed that he was eager to get the message to the people in Manitoba. At the close of these short talks, the congregation stood and said, "God bless these brothers."

9:04 p.m.—Song by Brother W. A. Newsom and his two sisters, "To the Regions Beyond."

9:14 p.m.—Message by D. H. Queener—"The Mighty Message of the Church of God Must Reach Every Country." Before delivering the message Brother Queener called for all to stand and pray in concert. This was a mighty prayer for our missionaries and all the missionary work. A portion of the wonderful message follows:

"God does all things well, but He has to have people to work through. Several have said to me since the Assembly started that I look bad. I realize that sometimes we get sick. I appreciate the prayers of the saints of God. I have been with these brethren (foreign overseers) in their homes and have heard them praying and crying long after I was supposed to be asleep. I couldn't stop just because this old body got sick. I am working for God. The Bible tells about those old boys back there suffering great things. There will be someone who will suffer for this gospel. The Church will not go down in darkness, but we are going to run into opposition.

" 'To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.' I want you to know there has been something promised and it is according to the program of God. God's eternal program will be fulfilled. Nothing in this world will keep His program from being fulfilled. This message is destined to reach every country of the world and every people. We will know more about it as we press forward. God's program will be fulfilled on time, too. I am not worried about the Church one bit. On the authority of the Bible, the Church will make it through.

"Away back in the beginning of time, Jacob had a son named Joseph. He loved that son. He loved him so well that he fixed up a spotted robe for him. He gave it to him. He had other children but only one robe. He brought that little spotted coat to him and put it on him. He had other boys but only one with a spotted coat. He looked different.

"One of the brothers said he didn't like that. He thought his father should have given all of them a coat, but papa Jacob knew exactly what he was doing. It started a bad spirit. They couldn't stand to think about him wearing that coat. First, they just merely mentioned it, then they talked about it for a minute, then two minutes, then five minutes, and finally it became the only topic of conversation. One of the brothers rose up and said we are all one man's sons, but only one of us gets to wear that spotted coat. They began to lay plans and said bigger and harder things, but that little boy wore the spotted coat. He wore his coat and took care of his flock. Those brothers got so full of hatred, yet they were all one man's sons. They laid plans to destroy that boy. Why? Because his father bestowed an honor upon him.

"We can't help it who we are. God clothed us this way. What are you preaching? The Bible! If the shoe gets hot on you, kick it off!

"Joseph did not meddle in the other man's business. He attended to the spotted coat and his own business. He had all he could do to keep them from stealing the spotted coat his father had given him. He didn't bother them. He just took care of his coat, his very own spotted coat.

"Those brothers got some kind of a bad spirit. Wasn't that a sight? Just over a spotted coat. They laid their plans and made preparations. They sat up night after night to get it all outlined. They took the coat off of him and placed him in a pit with the intentions of killing him. Something happened to one of them, though, and they killed a lamb instead. Along came some people traveling toward Egypt. They gave the spotted-coat boy to them and then they had a hallelujah time because the spotted-coat fellow was out of the way. They took the coat back

to their father and told him the wild beasts had torn the boy up. You see, they didn't want the spotted-coat for themselves after all.

"Down in Egypt Joseph got himself a job with Potiphar. His wife caught him and told a lie on him. He was innocent but he was placed in prison. 'The secret things belong unto the Lord our God.' There he was but God, who held the secret things, let him in on a few of them. Joseph was in contact with God Almighty. He foretold the outcome of the dreams of the butler and the baker because God let him in on the secret things. He told the butler to tell the king about him when he was restored to his position.

"One day the king dreamed a dream and he called for everyone but none could interpret it. Joseph was still in prison, but finally the butler remembered. The king sent for Joseph and they brought him out of the dungeon. The king wasn't interested in what he had on, but what he had down inside of him. The thing that is troubling the world today is not us, it is what we have. Joseph was made the king's right-hand man. We have more in us now than people know anything about. They can see how we look but they can't see what is inside us. The king recognized something in Joseph. When we talk about all the people coming together in one church, they think we are crazy.

"Joseph went to the big throne beside the king. He turned the business of gathering things together over to him. He was still king, but Joseph had the job of gathering together the food. There came the seven years of plenty and Joseph hired men to build the garners larger. Those blessed brothers started this over in Canaan when they sent him to Egypt. At the end of seven years came the famine. The land of Canaan felt this famine, too. By and by starvation got closer and closer. Those brothers had all the land and buildings. Joseph had a vision and told them what he had seen. They could not believe it that way. They had the vision outlined to them before they got rid of the brother. The famine continued and they lost everything they had. One of the brothers said he had heard there was plenty over in the land of Egypt. God's eternal program must be fulfilled. There they went, down into the land of Egypt to get food. They went to the man by the king, the spotted-coat fellow. He looked them over and he knew everyone of them. They didn't know him. He had grown up and didn't look like the same boy they had thrown out. He was the same one who gave them the vision years before, the same little fellow with the spotted coat which his father had given him that caused all the trouble for him. He did not throw them out, but got ready to feed them. He took care of them. He could tell by looking at them that they were nearly starved and needed a little of what he had a plenty. God's eternal program must be fulfilled. He called for one of his men and told him that these were his brothers and he was going to give them corn. We are supposed to do good for evil."

There was a mighty demonstration of the power of God at this point in which Brother Queener seemed forced to his knees while speaking in tongues. A message and interpretation followed. The Lord claimed us for His own and admonished us to love our enemies and do good to them who despitefully use us and to follow Him all the way.

Brother Queener stated he was happy to have the Holy Ghost in the midst because He knows all things. He said he would not continue his message and invited all who did not know the Lord to seek Him. The General Overseer led in singing "Where He Leads Me I Will Follow." Brother Queener and some of the foreign overseers urged all who needed anything from God to come to the altar. Many came forward and sought

earnestly for the blessings they needed. Eight were saved, eight sanctified and sixteen filled with the Holy Ghost.

Sunday, September 18

5:30 a.m.—Sunrise prayer meeting in charge of J. Vernon Galloway and Johnnie McGlothlin. The service was opened with a concert prayer. This was followed with some testimonies. The song service was led by Brother McGlothlin. The South Carolina String Band furnished the music. Brother Galloway was in charge of a testimony service in which many praised the Lord and glorified His name for His wonderful blessings to them. The presence of the Lord was very real. During this service the leader called on individuals to pray for each session of the Assembly that day. Then the sick were prayed for and anointed. God blessed in a wonderful way as the prayers ascended and the people felt a touch from the glory world. The testimonies continued, followed by another prayer in concert and a short talk by Brother McGlothlin. The service was dismissed at 7:16 a.m. with all standing with hands lifted toward heaven and praising the Lord.

8:45 a.m.—The state everseers and state secretaries met with the General W. M. B. Secretary in the Capitol Building. They formed in line and at the sound of the trumpet by Jack Wilson they marched inside the tabernacle and on to the large platform while the bands played. The state overseers were seated on the east side and the secretaries on the west. All members of the Womens Missionary Band were seated in the center row of seats in front of the platform. The missionaries were seated on the platform on the east side. The music was continued until everything was in readiness for the sacred missionary program.

9:10 a.m.—Missionary program in charge of W. M. B. Secretary, Sylvia Hardin.

After a few introductory remarks were made by the Secretary, "Sweet Hour of Prayer" was played softly on the piano by Willystene Calfee while the audience stood in holy reverence before the Lord. Then Kathleen Pruitt led in singing, "Jesus Saves." The congregation stood and prayed in concert, led by the General Overseer.

9:22 a.m.—Honor was paid to our missionaries who were present. As the Secretary called their names they stood. Then the congregation repeated after the Secretary words of appreciation for their faithful service and prayed God's blessing upon them. While they remained standing, the congregation cheered them.

9:27 a.m.—"Go Ye," message by Alvin S. Moss. A portion of this inspiring message follows:

"This is a sacred service. All of our services are sacred and important, but there are times when we can feel a very, very sacred feeling and this is one of those times. I can feel the Jacob feeling when he said this is a dreadful place. This is none other than the House of God, the gate of heaven. I can feel a great fear.

" 'Go ye' is a great commission. The commission of our Lord and Saviour Jesus Christ which He gave to His Church, His body. It is the spirit of the Church. It is the missionary spirit. It means to move from one place to the other and keep moving. It does not mean stay in one place. It means to spread out and it is the command of our Lord. In obedience to His command, we carry on and we endeavor to practice this 'go ye.'

"It is quite clear that Jesus means for His Church to go and He made it clear that they were to start at Jerusalem and go into all the world and teach all nations. We know the story regarding the Church in the beginning going down in the dark ages. We know the story about its rising and shining in these last days. Jerusalem was their headquarters. Cleveland, Tennessee is our headquarters. The Fields of the Wood is the place where the Church began to rise and shine in the last days. This commission has come down to us in the last days, 'go ye into all the world.' Surely this commission is for us. God got hold of somebody and somebody obeyed the commission of our Lord and took the message to the Bahama Islands. Somebody has consecrated their service to the Lord in order for this gospel to reach the foreign fields. Somebody has presented themselves and said, 'here am I, send me.' Somebody submitted themselves in perfect obedience. Somebody supported it. Somebody backed it up in order for us to spread in as many foreign countries as we have this day. It is the work of the Church of God and it is still our responsibility even though we have reached many foreign countries already, and it is still our responsibility to go just as much this morning as it was that morning when Jesus spoke to His disciples. The Lord Jesus gave this commission to His Church and it is necessary for the Church to be obedient. No one else has this message. No other people has the message or authority. The authority is in the Church of God and God holds His Church responsible to go with the message. We have been appointed ambassadors from the courts of glory to carry this message. Christ came into the world to save sinners. This message of salvation, this gospel that is the power of God unto salvation to everyone that believeth, to the Jew first and then to the Gentiles, this message is our responsibility.

"If we want to be real friends of Jesus, we must be obedient and do what He has commanded. His command is to 'go ye' and that is why we are in the missionary work. That is the reason we have followed the spirit of the commisson. We are the ones to whom the mystery of the kingdom has been revealed. All of us cannot tell the story in person, but all of us can help make the story go. It is our duty to lift Him up by going. We are gathered here to raise an offering for this great cause. Our Lord is stressing this. He said 'give, and it shall be given unto you.' This morning, saints of God, we are on this missionary program. God help the missionary spirit to come over us. Not many of us can go to Africa, Cuba and even to our United States, but we can go by supporting the cause. We can go by helping others to carry this great message. This is a mystery but it is true—the more we give, the more we increase. God is the one that makes the increase. The more we put in the missionary cause, the more interest we will have in it.

"I remember the story of the poor widow when she threw in everything she had. The Lord justified her for doing this. She did all she could. If everybody in the Church of God did what they could, we would be farther along with carrying the message. God doesn't expect more of anyone than they are able, but the Book says as the Lord has prospered you, so let you give. No sacrifice is too great for the spreading of this great gospel. One thing that hinders this message and hinders obedience is the worldly mind. If the Church of God people will get deep down in their hearts that this world is not our home; if we will get deep down in our hearts that it is not necessary to lay up here for a rainy day; if we will get deep down in our hearts that we are pilgrims and strangers and just passing through, we will be willing to make any sacrifice. Jesus said to not lay up for ourselves treasures on earth where moth and rust corrupts

and thieves break through and steal. Nothing we can lay up in this world is safe. Jesus said to lay up for ourselves treasures in heaven—'go ye into all the world,' for where our treasure is, there will our heart be also. If we put our treasure in the missionary cause, if we put our treasure in the Church of God, if we put our treasure in heavenly things, then we are bound to be heavenly minded. Oh God, help us to go! Money is no good except to be used. To use it, you have to spend it, and the best way to spend it in the world is to put it in the missonary cause."

9:59 a.m.—Song by Marvin Cowan and family, "Go Bring Them."

10:06 a.m.—"The Chinese Prayer"—Tennessee W. M. Bs., in charge of Bettye Parton. This was a very touching demonstration of idol worship in heathen lands.

10:25 p.m.—"Foreign Missions," message by D. H. Queener, Foreign Missionary Secretary. Following is a portion of the message:

"I am happy to be here this morning. While this little program was going on this morning showing people worshipping idols, I was thinking that after you get out of the United States you will see something like this. You won't have to go ten thousand miles to find it. I have visited in countries where people have acted this very way and a whole lot worse. I have been where people have crawled on their stomachs for miles and miles to go to an idol because they had vowed to do so. If you had been taught that, you would have acted the very same way. You could have been born in some of these other countries just the same as you were born in America where we have the gospel. They have been taught that so long that it doesn't leave them overnight. It is hard for people, even though they become Christians, to ever get out of their minds that they don't have to worship an idol. It takes months and weeks to teach those people that the idol doesn't mean anything to them. There are lands that are full of idolatry. The island of Cuba, a short way off the coast of the United States, it is full of idolatry. People crawl on their stomachs in that country to worship idols. It takes time and it takes money to teach an individual and cause them to leave off that way of worship.

"Isn't it wonderful that God has spared us and looked down upon us and taught us the ways of the Lord. We today are people who are full of light. I am so happy we can live in this land that we are living in and that we can send the message to the people. Thousands of our people are not faring as well as you and I. They don't have a good place to stay like you have, and I want to tell you, my friend, I have thought about Brother Moss and his precious workers in the Bahamas Islands, how they have labored and toiled to take the message to the islands of the sea; how they have got on a little boat for an island and be in a storm for days. Over here our overseers make a report that they traveled 20,000 miles in an automobile. While we do this in America, I want this to bear on your mind that these brothers in foreign lands struggle for every mile they have made. They have been on the high seas for days and weeks. They finally arrive at their destination and there they have trials and tests, but they stand and preach this gospel to those people and tell them the doctrine of the Bible. This message must reach every creature. Regardless of the number, we must reach them. They are God's people. We must reach them some way, some how.

I could tell you people in this Assembly some things that have taken place on these islands that would stir you up until you would be stirred from now on. A lot of times our people turn away from people because they are not our nationality. The reason you do that is you haven't been any place. If you ever get out of your back yard, you will find out something.

I am not in this for any purpose in the world but to please God. I don't intend to get out of my place; I intend to stay in my place. I don't intend to mistreat any of God's people. The Man I am preaching about was a Jew and at one time the Jews didn't have anything to do with the Gentiles, but when He came He broke down the partition and every nationality has a right to know God. This is an every island of the sea message. It is an every country of the world message. I don't know all the wheres or whys, all the ins or the outs, of how this message will reach all these creatures, but I do know one thing, the secret things belong to God and He is fixing to reveal them to us. God in the right time will let us know how to do this exactly right.

I know that some of our people are under the impression that we are going to have to enter these countries and evangelize them, but the great purpose of this last days message is to gather God's people together in one. This great message of regeneration has been heard for years and years. They have people saved in those other countries the same as we do. They are doing their best to tear down idolatry. They are working at it. We have been working at it. I firmly believe that God is fixing up a way to get His people all together. I long for the day when we will be called to these countries to bring this message."

11:02 a.m.—Brother Dan Williams and the South Dakota Indians sang, "Sweet Hour of Prayer" in their language.

11:09 a.m.—"If Men Go to Hell, Who Cares," song by the Bemidji, Minnesota Trio.

11:15 p.m.—Missionary offering. The congregation stood and prayed in concert for God to bless the people and cause them to give of their means to the cause of missions. While the organ was played by Mildred Davis, the ushers received the offering from the large congregation. A quartet from North Dakota sang a chorus in German. Then the Spanish people sang a song in their language. The congregation stood and thanked the Lord for the offering.

11:44 a.m.—The missionaries and state overseers passed by the microphone and announced the amount they had collected for the Assembly offering. Below is a record of these offerings and the offering given by the congregation:

Assembly Missionary Offering

Alabama	$ 400.00	Indiana	308.00
Arizona and Nevada	75.27	Iowa	85.54
Arkansas	214.17	Jamaica, B. W. I.	173.10
Bahamas	477.09	Kansas	113.60
California	540.62	Kentucky	1,435.10
Colorado and Utah	53.00	Louisiana	106.32
Connecticut and Rhode Island	5.00	Maryland, Delaware and District of Columbia	181.10
Cuba	16.33	Massachusetts	110.00
Dominican Republic	45.00	Mexico	85.50
East Texas	514.19	Michigan and Ontario	246.75
Florida	571.09	Minnesota	325.67
Georgia	1,413.01	Mississippi	192.70
Haiti	8.25	Missouri	358.09
Idaho	147.62	Montana and Alberta	61.20
Illinois	220.55	Montserrat, B. W. I.	2.00

Nebraska	113.47	South Dakota	243.03
New Mexico	201.70	Tennessee	1,132.33
New York	147.00	Virginia	1,430.36
North Carolina	675.01	Virgin Islands	60.00
North Dakota and Manitoba	193.50	Washington and B. C.	120.40
Ohio	456.71	West Texas	72.76
Oklahoma	184.11	West Virginia	100.00
Oregon	55.65	Wisconsin	128.77
Pennsylvania	86.19	Wyoming	121.01
Sierra Leone, B. W. A.	15.22	General Offering	542.71
South Carolina	253.86	Total	$14,819.65

11:53 a.m.—The audience stood and prayed in concert, asking God's blessings upon the entire Church of God. The Secretary thanked the overseers, state secretaries, missionary bands and churches for the good work they had done during the year for the missionary cause and for the efforts put forth for the Assembly offering.

11:56 a.m.—Song by Ralph Scotton, "He Paid a Great Price for My Soul."

12:03 p.m.—"My People Must Hear the Full Gospel," message by Dorothy Deadrick. A portion of this powerful message follows:

"This is a very sacred time to me. Jesus died that my people might hear the full gospel. God is blessing my people. I am talking about my people this morning hearing the full gospel. There are 12,865,518 negroes in the United States. They must hear the full gospel and only 1,205 are members of the Church of God. Do you see why I am especially interested in my people receiving the gospel? They must hear the full gospel —the Church of God gospel. The Church of God is the only one that is preaching the full gospel. They must hear this Church of God message preached in all its fulness. Full means filled, having no empty space, well supplied. I am talking about full gospel. I mean preaching it like it should be preached and it will win these twelve millon people, but if it is brought in any other way it will not win them. This command is to the Church of God. This great accomplishment will be done through the Church of God. The Church of God is the only salvation for this twelve million people that must hear the full gospel. This is a problem that the Church of God must master.

"The full gospel preaches fellowship. The full gospel preaches brotherly love. When you step out and preach the full gospel, it will win regardless of the color. Some people say we can't preach to your people. Why can't you? The full gospel will have its way. Twenty years ago somebody brought the full gospel with fellowship and brotherly love to East Texas. It wasn't a colored person. We can preach it, but if you don't help us preach it, it won't do much good.

"Some people feel we don't belong here, but I want to tell you this morning it is our responsibility to get the full gospel to my people. God's Word says this gospel must be preached to all people. I know it is trying to win a discouraged race. Everything has always failed, but we want the Church of God to stand behind us. There are twelve million colored people that need to be won. The world can't give them what we can give them. They can give a portion, but we have the full gospel. You must help us to back this thing up. We want you people to help us win our people for the Church of God. Some people tell me it is not time. If it is not, Sister Hardin gave you this message out of season. If this is not the time for our colored people to be saved, tell me when to start preaching the

thing and I will do it. I know it is now. I know the Church is not behind time. It is on time and the 'go ye' has been given to us.

"Brother Stubbs, our state overseer, we have accepted him just like we have eccepted everyone. I believe our General Overseer was directed by God when he appointed him. Much has been expected of us and, Brother Stubbs, we have expected much of you and I thank God our expectations have not been disappointed. Some of our people get souls saved and go off and leave them. You can't get people saved and go off and leave them and expect them to stay saved. The reason I am in the Church of God today is because God has sent us overseers that would go through the test and preach the things until they felt like we were established. I feel like striving this evening and going forward. We are in no ways discouraged in the Church of God. We feel like driving as never before to reach the twelve million that have not heard the full gospel. We will preach this Church of God gospel. I am preaching it. The first time I came to the Assembly, Brother A. J. Tomlinson preached it. Brother M. A. Tomlinson is still preaching this is the Church of love. I am still preaching there is no difference between Gentiles. I see nothing but victory on top of victory for the Church of God, but the twelve million must be won by preaching the full gospel."

12:40 p.m.—Song by the East Texas colored people, "If Men Go to Hell, Who Cares."

12:46 p.m.—Awarding banners and prizes:

W. M. Lowman, overseer of Virginia, was presented with the champion banner. His state raised the largest amount of missionary money for the state convention—$19,296.06.

J. F. Aites, overseer of Massachusetts, was presented with the record banner. His state raised the largest amount of money for the convention according to membership—$1,072.00.

Alvin S. Moss, overseer of Bahamas, was presented with the leading mission field banner. The Bahama Islands raised the largest offering for the convention in foreign fields—$6,696.25.

A banner was presented to the church at East Street, Nassau, Bahamas, Hermis Ferguson, pastor, for raising the largest local church missionary offering for the convention—$3,633.

A communion set was presented to the local church at Ridgedale, Tennessee, Allen Davis, pastor, for having the largest second Sunday missionary offering for the year—$959.20.

Robbie Cantrell was presented with a W. M. B. cape and cap for raising the largest personal offering for the state convention—$1,525.

The secretary for the state of Virginia was given a book for having the largest number of one-hundred-dollar workers.

A badge of honor was presented to the secretary of Tennessee for having gained the largest number of bands—10. Haiti was awarded a badge of honor for having gained the largest number of members—312.

Badges of Honor were presented to the overseers of Haiti, New York and Porto Rico for having doubled their state convention offerings over last year.

Purple, blue, red and yellow badges were presented to the four overseers having the largest amounts in the Assembly missionary offering. They are:

W. M. Lowman, Virginia	$1,430.36
Harper Hunter, Jr., Kentucky	1,428.50
M. E. Wilson, Georgia	1,413.01
L. V. Jones, Tennessee	1,132.33

1:15 p.m.—Secretaries Special—program in honor of the twenty-first anniversary of the Womens Missionary Band. This was a review of the work done before the institution of the Womens Missionary Band twenty-one years ago and of the rapid advancement of the work since that time. An offering was placed in a tub by the secretaries to represent the first missionary offering received by Sister Clara T. Mabe, the first general secretary. The state secretaries called for the general secretary to stand with them while they sang a song which they dedicated to her. As the song was sung they presented the tub and offering to her as a gift. Sister Hardin expressed her sincere thanks for the gift to the secretaries and all who had a part in it.

1:42 p.m.—Closing prayer by Sister Flora Gillaspie at the pulpit while the congregation stood in silence, then all joined together in prayer, dedicating the offering to the Lord.

1:50 p.m.—The Bahama Brass Band came into the Tabernacle as they played a stirring march. The state Sunday School secretaries and orphanage children followed. The state secretaries were seated on the east side of the platform and the children on the west. They were very attractive in their regalia of red and white and blue and white.

1:54 p.m.—Sunday School Program directed by Edna Rhodes, Secretary.

1:55 p.m.—Song service led by Wilma Bivens and Evelyn Miller, Christine Staggs, pianist. As the song "I'll Fly Away" was sung, the state secretaries marched around the platform waving their arms. The General Overseer led in prayer as the congregation stood with uplifted hands. The Bahama Brass Band came to the platform and played one of their favorite numbers, "A Happy Pilgrim."

2:10 p.m.—Songs by Brother and Sister Petty, "The Medley of Songs" and "The Glory Train Special."

2:19 p.m.—"The Sunday School's Great Expansion Program," short message by Sister Ava J. Stacy. The speaker showed the great need of expanding the work and reaching the multitudes who do not attend Sunday School. She stated that it was necessary to pray and believe God in order to be able to do this work.

2:22 p.m.—The General Secretary said:

"Do you know that seventy per cent of the people in the world never have attended Sunday School and they are among those who are operating the world? We wish we could get a half million in our Sunday Schools this year. The prison camps are now full to overflowing. We must do something to get more people in our Sunday Schools. We must reach the multitudes. We do not know where we will have to go or what we will have to do. Some have gone into places they never thought they would have gone, but they made the sacrifices and they are willing to make more. We have got to meet every class and every age. They are our responsibility. I do not know how it will be done but it will be. This message has to go. Everyone must hear this message. We visited this colored man in New York, Father Divine, who calls himself God.

"We went down there and they were having a big banquet in one of the places they call heaven. We went in and took a seat. They were getting ready to have speeches along with their banqueting. We did not eat. How could we there amid all that idolatry! We listened to these people praise and glorify this man calling himself God Almighty. A lady beside me told me that this man was definitely God. She said there was no doubt in her mind. She showed me a Bible and to my surprise, it was our Holy Bible. She said, 'If you do not believe this is God, then you have the spirit of the antichrist.' We could hardly sit there. I said, 'I want to speak.' I did not know if I would get out of there alive. We had

been told that a newsman had been stabbed there only a few nights before for expressing himself against their beliefs.

"They told me that certain words were forbidden, such as hell and devil and that they were referred to as 'you know what.' They would shout and jabber in some unknown tongue and I was told by this angel beside me that this was the spirit of god—their god. I said then that I definitely wanted to speak. I told the girls that I was going to speak and that they had better leave. They refused to leave me but sent Brother Paul Lawson out in the hallway to keep a way of exit clear for us.

"I took the very Bible the woman had given me to look at and began to speak. I preached my hardest for about thirty or forty minutes. People began coming to this second floor from the floor above and from down stairs. They came from all three heavens. They wanted to hear what I had to say. God was there all right—our God, the living God. Just a week before that reporter had been stabbed right there but God was with us and we suffered no harm. I told God that I had the chance to speak and that I would if He would give me the strength. I feared that the blood of everyone of them would be on my hands. This thing has to go into every nook and corner of the world. We know that God will protect us. When we were speaking, it looked like some of them would take us down. They gnashed their teeth and screamed. When God finished with us, we stepped down and walked through that angry, howling mob. They cried out that we had blasphemed and yelled that we would be struck dead by Father Divine.

"We read the other day that this man has fifty million followers. They are our responsibility the same as others. We must go out where some people are for they will not come to us. All the world must be reached and these people are a part of that."

2:40 p.m.—Songs by the Byrd brothers, "The Little Community Church" and "God Loves His Children Everywhere."

2:45 p.m.—Program by Florida Sunday School workers, Curtis Knowles in charge. This was an impressive demonstration showing the need of speaking to the lost at every opportunity, and a failure to do this may mean the loss of one's own soul as well as the souls of others.

2:55 p.m.—Fanning the Cradle Roll and Home Class Fires, short messages by Irene Akin and Irene Whitten. Sister Akin stated that now is the time to claim the children for our Lord. She referred to Samuel being given to the Lord by his mother when he was very young. She said, "If we can reach the little babes in arms through their mothers, we can win them for the Lord before they hardly realize what it is all about themselves." Sister Whitten said the Home Class Department of the Sunday School is for those who are not able to attend our schools. She stated that these must be reached with the message because many do not know our Lord.

3:00 p.m.—"Get a Glimpse of the Zeal as It Is on the Field—"

VIEW Virginia—Short demonstration in charge of Gene Johnson. A man was carried out on a stretcher and from his appearance he was in a critical condition. Several gathered around him and offered their advice concerning the best treatment. A "doctor" was called and he prescribed the various auxiliary shots. V. L. B. zeal, W. M. B. zeal and so on had no lasting effect. As a last resort he was given a shot of Sunday School zeal and this brought him to his feet.

NOTICE NORTH CAROLINA, in charge of Rufus Nunnery. This was an illustration of the way they gathered together a large amount of food for the orphanage last year in their district conventions, which was

brought to Cleveland in a truck supplied by a brother without charge.

TAKE A LOOK AT TENNESSEE, Jimmye Lovell in charge. This was a demonstration showing the importance of co-operation in the Sunday School by Sister Sunday School washing out the many departments that make up the Sunday School which were hung on the line of co-operation.

BEHOLD BAHAMAS, Stanley C. Beneby in charge. This demonstration showed how much ground is covered by the Sunday School in the Islands. The Sunday Schools help the preacher, and one brother preached while the others encouraged and boosted him. The group repeated the names of the fifteen judges of Israel, the twelve apostles and the 117th Psalm, led by the superintendent of the world's largest Church of God Sunday School. Then all gave a yell.

GLANCE AT GEORGIA, directed by Theodore Holloway. The Sunday School workers marched to the platform singing "He Set Me Free." At the close of the song others rushed to the platform from different directions and all praised the Lord for the Sunday School. The entire group sang, "Heaven's Jubilee."

WATCH WEST TEXAS, in charge of Vera Nichols. The group sang, "He'll Set Your Fields on Fire." Then a very small boy sang a Sunday School chorus.

3:35 p.m.—"Christianity against Crime," message by V. R. Sherrill. Following is a portion of the message:

"I am a firm believer in Sunday School work. With Sunday Schools operating efficiently in communities, the crime wave in that section will be lowered or erased completely. Christianity is against crime. The Christian is not against the criminal but he is against crime. Crime is one of the biggest expenses in this country today. Did you know that we spend something like $15,000,000,000 every year to try to stop it? The early Church started out as a great power against crime. Christianity is still a great power provided it has not been weakened down. When the Church started, it began with so much power that it effected people and it had great influence. If a man's shadow will heal sick folks, then it will surely have an effect on a man's life. When I am speaking I am thinking of the professing world today. Christianity is a way of life and if we live under the influence of the Holy Ghost, it will go a long way to hinder crime. It is not everyone who says Lord, Lord, who will get into heaven. We must manifest the power of Christianity in our lives. We need Christianity in its full power and not weakened down. If we accept things in our lives which are wrong it will effect our influence.

"Crime is an act which one commits that will subject him to punishment under the law. The purpose of the Sunday School is to begin to work in the young people with this feeling of a necessity for Christianity in their lives. If you and I as Christians will let Christianity be as it is meant to be, it will have a great effect upon the world. I am a practical preacher for I feel the things we need to preach are those things which will be lived out yonder in a man's life and not some flighty imaginary, visionary thing which will not make a better man of him. There is more to it than believing.

"My thought on this Sunday School work is that we should make our Sunday Schools better. We can go out and invite people but we are going to have to make them taste it before they will want to come. I believe the greatest trouble is that we need to have something that will interest them and make them want to come back. Let our lights shine so that the world will see we have something they need."

3:52 p.m.—Prison Play in charge of Ora Mae Campbell. The scene

showed a woman prisoner seated on a cot in death row. She was condemned to die on the morrow for murder. As she sat there she lived her life over again in her thoughts. As a transcribed recording of the story of her life was heard, she pantomimed the actions suited to the words. Her mother had taught her the Bible as a small child and impressed upon her mind that God loved her so much that He gave His only Son. Her mother died and her stepfather had her placed in the reform school. She killed him to get revenge and for this crime she was going to die. She picked up a Bible and read John 3:16 and remembered the words of her mother. She prayed for forgiveness and was saved. The train to heaven came and she fell as if dead on the floor. Following this, a prayer was offered for all who are behind bars. Then Texie Johnson sang a song.

4:16 p.m.—The Secretary mentioned the prison book club stamps and encouraged those who had received them to sell them for the purpose of getting Christian literature to prisoners. She stated that many wanted Bibles and books and we wanted to be able to send Church of God books to them.

4:26 p.m.—The children of the Sunday School Orphanage presented a playlet entitled "God's Word Hidden in My Heart." On the left of the platform was a huge open Bible and on the other side a large, cut-out heart. One of the boys read verses of the Bible which metaphorically told what the Bible is. Items mentioned in the Bible such as bread, meat, milk, water, a lamp and so on were carried from the open Bible through the big heart by the boys as the girls sang a little chorus fitted to the actions. Then the girls sang, "He Lives," and all sang, "Dearest Old Book."

4:40 p.m.—Orphanage offering. The secretaries announced the amounts they had collected from their respective states and turned in the money. The children sang a song and a prayer was offered. Then opportunity was given for those who wanted to give personal offerings to march to the lower platform where the orphan children were standing and place the money in decorated buckets. Leaflets having interesting pictures of the children and giving bits of information concerning them were given to those who came with offerings. Below is given a report of this general offering, also the amounts turned in by the secretaries:

Assembly Orphanage Offering

Alabama	$ 141.54	Maryland and Delaware and D. C.	50.19
Arizona and Nevada	30.00	Massachusetts	25.00
Arkansas	116.52	Mexico	7.50
Bahamas	150.69	Michigan and Ontario	183.31
California	132.53	Minnesota	80.00
Colorado and Utah	36.50	Mississippi	110.11
Connecticut and R. I.	5.00	Missouri	78.44
Cuba	1.00	Montana and Alberta	38.25
East Texas	237.66	Nebraska	70.96
Florida	290.07	New Mexico	266.24
Georgia	486.62	New York	17.10
Idaho	40.00	North Carolina	255.21
Illinois	83.16	North Dakota and Manitoba	88.63
Indiana	65.20	Ohio	215.41
Iowa	69.75	Oklahoma	57.01
Kansas	142.47	Oregon	48.60
Kentucky	643.49		
Louisiana	26.00		

Pennsylvania	50.30	West Texas	60.00
South Carolina	96.55	West Virginia	68.25
South Dakota	32.06	Wisconsin	34.19
Tennessee	476.52	Wyoming	40.00
Virginia	846.99	General Offering	370.11
Virgin Islands	6.00		
Washington and B. C.	58.05	Total	$6,429.18

While the people came with their offerings, songs were sung by the Ridgedale, Tennessee quartet and by a visiting quartet from Chattanooga, Tennessee. The bass singer of this quartet sang a solo.

5:40 p.m.—Awarding banners and prizes:

Virginia was awarded a banner for having the largest state convention orphanage offering—$8,000.

Minnesota was awarded a banner for having the largest state convention offering according to the number of churches—$562.62.

Salem, Virginia was awarded a banner for having the largest local Sunday School offering for the state convention.

Bahama Islands was awarded the Champion Attendance Banner.

East Street, Nassau, Bahamas was awarded the Champion Attendnce Banner for a local Sunday School.

Haiti was awarded penants for having the most new Home Classes organized—19; the most new Cradle Rolls—13; and books for having organized the most new Sunday Schools.

5:55 p.m.—"The Pilgrim's Pathway," play by the East Texas colored people in charge of D. M. Deadrick. This was a touching scene of the pathway of the faithful pilgrim through this life and the glories of heaven at the end. The scene opened with a group on life's journey carrying heavy burdens. Satan appeared at intervals to tempt them and as the temptations grew more severe and the burdens more heavy to bear, angels leaned over the balcony of heaven to encourage and help them along. Finally one was overcome and the others wept, but journeyed on. A small child with the pilgrims fell suddenly ill and death came and claimed it. Another pilgrim was captured by the enemy. This brought grief to the faithful and Jesus appeared to comfort and strengthen them. Still another was overcome by Satan and one lone pilgrim continued the journey. The great day of the wrath of God came and those who had fallen by the way were taken to live with Satan. The lone pilgrim made her way to heaven where she met her Lord and Master, also her little child that had died. Tears of joy were shed and many of God's children shouted triumphantly and praised Him for the hope that was planted in them that sometime they would reach the place that Jesus has gone to prepare.

6:20 p.m.—All stood and prayed in concert for God to keep us faithful as we go along the rest of life's journey. Following this, the service was adjourned with prayer by Polly Hulsey.

6:36 p.m.—Ordination service. Those to be ordained came to the platform. The General Overseer read the third chapter of First Timothy and spoke a few words of admonition to those before him. The overseers who assisted prayed in concert for these brethren as they knelt, then they were ordained by the laying on of hands. Those who were ordained bishops were: A. A. Callahan, Malcolm T. Linkous, Charles M. Kinder, Alvin Golden, Joe Martin, Henry M. Dennis, Carl D. Funk, Richard L. Axley, Clyde Overstreet, C. V. Creel, L. A. Fritts, Lonnie Freeman, Clyde W. Nelson, D. C. Johns. Thomas Grover Sigler, H. L. Mixon and J. B. Pate were

ordained deacons.

6:50 p.m.—Program of songs by the Memphis, Tennessee delegates, directed by A. T. Wagar, pastor.

7:04 p.m.—Song service led by Ernest Kinser, Grace Kinser at the piano. Brother C. T. Davidson introduced Mr. W. Lee Higgins, a music teacher and director who is connected wth Stamps-Baxter Music Company. Mr. Higgins directed the singing of "Leaning on the Everlasting Arms" and "Victory in Jesus," Mildred Davis, pianist. Prayer was offered at the pulpit by James Daniel while the congregation stood in sacred quietness before God. At the close of the prayer, requests were made for the sick and others who needed help from God. The congregation joined in concert prayer for these.

7:32 p.m.—Songs by the Sons of Harmony, a quartet from Virginia, the Whirlwind Evangelists and the Inspirational Trio.

8:03 p.m.—Music by the brass bands. The congregation stood and clapped their hands and waved handkerchiefs. The blessings of the Lord came down upon the people and some marched through the aisles praising God, while others shouted, danced and praised the Lord.

8:22 p.m.—The large audience stood and prayed a mighty, roaring concert prayer.

8:25 p.m.—"Come Under the Banner of Love," song by Clemmie Gladney and a sister.

8:30 p.m.—"The Banner, the Emblem of Truth," message by Raymond Pruitt. The speaker used for a text Psalm 60:4 and stated that the reason we display the banner is because of the truth. He said that the flag is the emblem of the Church of God and the Church stands for the truth and its mission is to proclaim the full truth, and it is that for which the Church stands that gives the flag its meaning. He showed that people who feared God are going to speak the truth and because we are practicing and teaching the truth, we have the authority to display the flag.

9:17 p.m.—Harper Hunter led in singing the Church of God Flag Song. The audience stood and some waved flags as the song was sung.

9:22 p.m.—Program by the three Happy Harvesters and prison workers —Edna, Texie and Ora Mae. This was an impressive program in which the Happy Harvester was put on trial. Edna, the judge, declared court open for business and stated the first case on docket would be Satan against the Happy Harvester. Satan (Texie), the prosecutor, stated the case. The Happy Harvester was charged with traveling over the United States, Hawaii, Canada, Porto Rico and Bahama Islands for four years for the sole purpose of disputing the authority of Satan and undermining his work among prisoners. He charged that instead of gambling parties there were now prayer meetings in many of the prisons, and some of his most devout followers had organized Bible classes and had dedicated their lives to the ministry. Satan declared that Happy Harvester had disturbed the peace of his servants. The Happy Harvester (Ora Mae wearing dress of Happy Harvesters) defended itself by saying it had not disturbed the peace because the wicked had no peace to disturb. Both Satan and Happy Harvester used the Bible as their book of statutes. Satan produced further evidence that Happy Harvester was the means of turning prisoners from sin to God. The judge stated that if this defendant in four short years had hindered Satan's program so much, she would not like to try the case afer Happy Harvester had worked for fifty years. The Happy Harvester was acquitted and the case was closed forever by the judge.

9:44 p.m.—The congregation stood and sang, "Where He Leads Me I Will Follow," led by the General Overseer.

9:50 p.m.—Evangelistic message by Amos J. Creel. The General Overseer made the altar call. Several made their way to the altar and some prayed through to the experiences they sought.

Monday, September 19

5:50 a.m.—Sunrise prayer meeting in charge of Herbert Chapman and Buck Mathis. The song service was led by Brother Chapman. A concert prayer followed. Brother Mathis was in charge of a praise service and many stood and gave God the glory for the blessings they had received at His bountiful hand. At the close, all stood and praised the Lord together. Brother Chapman delivered a good message. Those present gathered around the altar and prayed, then they shook hands and greeted each other. The service was dismissed at 7:00 a.m.

8:40 a.m.—Program by the West Texas delegates in charge of L. E. Silvers. This program consisted of a song by the group, special songs, harmonica solo and praises to God in concert.

9:00 a.m.—Song service led by Elton Shores, Imogene Radford at piano. Prayer by A. D. Haney, followed by concert prayer for those for whom requests had been made.

9:17 a.m.—Song by the Spanish delegation.

9:22 a.m.—Short talk by J. O. Hamilton. He stated that he had been a member of the Church of God for thirty-two years and nothing had ever fazed him in his belief in the Church. He said that his only regret was that he had not been able to do as much as he wanted to do and asked for prayer that he might get into the work and do what God wanted him to do.

9:25 a.m.—God's Financial Plan for His Church," message by Alvin S. Moss. Following is a portion of this timely message:

"The word financial comes from the word finance which means the monetary system, or in plain speech, it means money. The manner of raising money to carry out any object is the system. Plans mean outlines or schemes. What is that scheme for the Church of God? How does God want us to go about getting money? We cannot carry on without money. The Church is a divine institution and we must look to God for instructions.

"The altar worship. Cain, Abel, Noah, Abraham and all of them offered worship at the altar. They furnished it from what the Lord had given them. God called Noah to do a great work. We have a great work today for the saving of God's people. God gave Noah a description of what He wanted done, but Noah had to raise the means. He and his family had to raise the money to build the ark. We have no history that God handed them anything down from heaven. It took a long time but the ark was built. Then we find Abraham worshiping at the altar and we find him furnishing the cost. We also find Abraham was a tithes payer. We remember how Jacob promised when something got on him like what got on Abraham that he, too, would pay tithes. Abraham gave tithes when he met Melchisedek. When Jacob had the vision that night he promised that if God would bless him he would give Him the tenth.

Then comes the building of the tabernacle. Moses built the tabernacle perfectly for God gave him the pattern from on high. God gave him a plan but the children of Israel gave the materials. How should Moses get the money? 'Speak unto the children of Israel, that they bring me an offering.' It was to be a willing offering. The form of monies has changed a lot since Moses' time, but any medium of exchange recognized

by the people is the same as money. It was not in the form of bills or coins, but it was finance. God authorized Moses to take an offering from the people. Today our money is coined in gold, silver and other metals. We use largely bills. But it is still money. God likes us to give much more than He did them. Our money has a greater purchasing power than then. In our day we could not collect things that Moses did for his work for money is more handy. God gave instructions through Moses and they ran home to get their offering. The moment he told them about it they went and got the offering.

"After the children of Israel crossed over into the land of Canaan they needed a permanent place of worship and the moving tabernacle was no longer necessary. God put the inspiration on David to build a house. If you want to see a happy people, see a people who come and offer willingly to the Lord. That is why we are so happpy in this Assembly. Show me a brother who does not give willingly and I can show you one who is not happy. Real happiness comes from free and willing giving. We know that the first temple that was built for the Lord was destroyed and it was rebuilt by Ezra and it was built in the same way. His people gave the money to carry on the work and then they gave one hundred suits of clothes for the ministers. That same spirit will work fine today. We find that Herod the Great built another temple. Jesus came along then and said He would build His Church and the gates of hell would not prevail against it.

"God's financial plan for His Church, that is our subject. Upon this rock I will build my Church, my Church! What is the financial plan for that Church. Jesus did not tell people to bring an offering to Him, but something got hold of them and they ministered to Him of their substance. It was that same spirit which got on Paul—'Lord, what will thou have me to do?' There is something that will get on us. We are pained to think that the first treasurer in the Church was a thief. Judas was the treasurer. They had money or means and they had a man to handle it.

"We have brought sufficient evidence to show the Church has a financial system, and now in conclusion I would like to mention tithes. We stated that Abraham, Jacob and the people who lived in the tabernacle age paid tithes. 'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.' Yes, a man will rob God. Church of God people rob God in tithes and offerings. God laid down the plan a long time ago. 'The earth is the LORDS', and the fulness thereof,' God demands the tenth part of our income. God asks that the tithes be placed in the storehouse of the Lord. The storehouse is the Church of God. God's plan and scheme to finance His Church is by tithes and offerings. If you get salvation and it does not get down into the pocketbook, it is no good.

"Jesus told us to give. 'Give, and it shall be given unto you.' God does not need money but His workers need it and that is one way for you to get a blessing. Tithe paying is a distinctive key to the windows of heaven. That is the only key mentioned to God's celestial storehouse. This subject should stimulate tithe paying. People who do not pay tithes may be much worse than they think they are. I found out what was wrong with those people who began to pick and find fault with God's financial system. They were robbing God and they are backslid and are not with us today. I am scared of ministers who will not pay tithes.

"I happen to be on this program and I must not fail to declare the full Word of God. This house is not only to be built, it must be maintained. It takes money to operate this house. No family can operate

without money. It must be brought in every week. Some people say they take up too many offerings but in Moses' day they brought one every morning. I feel happy this morning that those who pay tithes are real Church of God material. The world will help us but the plan is that we must get the money from among our own people. Strangers will help us, but it is our specific responsibility to maintain the House of God, the Church of God. God help us to get down to business and pay of a willing mind."

10:12 a.m.—Song by Harold and Carolyn Beemer.
10:16 a.m.—Report of Field Secretary No. 1, C. R. Payne.
The report was read and accepted by the Assembly in regular order.

Report of Field Secretary No. 1 From September 1, 1948 to August 31, 1949

To the 44th Annual Assembly of the Church of God—Greetings:

Number of sermons	123
Number saved	3
Number sanctified	1
Number baptized with the Holy Ghost	3
Number homes visited	163
Number of special ministers' conventions attended	39
Number of state conventions attended	10

(Attended all of New York and Indiana and only part of Ohio, Kentucky, West Virginia, Michigan, Alabama, Mississippi, Louisiana and Arkansas)
Attended 2 District Overseers' meetings
Attended several District Conventions
Made several trips to assist State Overseers
Attended 1 V. L. B. Jubilee
Taught in B. T. C.
Directed improvements and repairs of tabernacle and Bible Place.

Number of miles traveled	49,654

Respectfully submitted,
C. R. PAYNE,
Field Secretary.

10:18 a.m.—Report of Field Secretary No. 2, Ralph Scotton.
The report was read and accepted in regular order by the Assembly.

Report of Field Secretary No. 2 From September 1, 1948 to September 1, 1949

To the 44th World-Wide Annual Assembly of the Church of God over which M. A. Tomlinson is General Overseer, Greetings:

I beg leave to submit the following report of my year's work for the Lord and His Church:

The work for your humble servant was increased this year for which I thank God, because I know that as the years roll on, the nearer to the end of this work we come, the more work we will

have to do.

There has been an increase in the colored work in general, for which I give God thanks, but I am not satisfied, and won't be until every minister is out on the field for God, and every man, woman, boy and girl has heard the message of the last days Church of God among my race: there are many of them that would heed the message of the last days Church if someone would take it to them; who will go for the Church of the last days? If every minister of the colored race could win just 12 souls a year, just think how many we would have in the Church by the end of the year. I believe that we can do it. I must do more for God and His Church; you must do more; we can do more.

I did field work in the following states: Virginia, Pennsylvania, North Carolina, South Carolina, Tennessee, Alabama, and East Texas.

Attended Ministers' conventions in the following states: Florida, Tennessee, North Carolina, Virginia, New York, District of Columbia, and East Texas.

Attended District conventions in the following states: New York, South Carolina, Alabama, Georgia, and Washington, D. C.

Attended state conventions as follows: Florida, Virginia, North Carolina, Mississippi, and Louisiana.

Moderated two conventions: South Carolina, and Alabama.

Number sermons	192
Number states visited	13
Number visits to states	29
Number converted	23
Number sanctified	15
Number received the Holy Ghost	4
Number added to the Church	21
Number of homes visited	133
Number churches visited	51
Number revivals conducted	5
Number prayer meetings conducted	41
Number miles traveled	26,762

Respectfully submitted,
R. C. SCOTTON,
Field Secretary.

10:23 a.m.—Report of Missionary Committee to dispense Foreign Mission Funds—M. A. Tomlinson, C. T. Davidson, S. O. Gillaspie, L. S. Rhodes, D. H. Queener.

The report was read and accepted by the Assembly in regular order.

Report of the Foreign Missionary Committee To Dispense Foreign Mission Funds

To the 44th Annual Assembly of the Church of God, Greetings:

A great majority of the world has not as yet been reached by us, but we are still laboring at the task of carrying this message to the ends of the earth. Wherever there is a soul, that soul is our responsibility. We must keep struggling to carry the last days message to every creature and our responsibility will not end until we have done this. Jesus said,

"Go ye into all the world, and preach the gospel to every creature." This charge is placed upon the Church and she will never be relieved of her obligations until the last soul is reached and every field has been exploited for God and His Church.

Our mission fields are still moving on for God and His church. The overseers are doing a splendid work and they are to be commended for their tireless efforts expended in these mission fields; and, we commend the faithful services of our Foreign Missionary Secretary, D. H. Queener, who has labored so faithfully at his task and has visited a number of mission fields this year.

Our foreign terms of B. T. C. have been a great blessing and a source of inspiration to those who have been able to attend. Also we feel that those foreign students who have attended B. T. C. at Cleveland will never forget the inspiration and instruction received while in attendance.

We commend Sister Sylvia Hardin, general W. M. B. secretary, for her faithful and inspiring work which has greatly contributed to the mission cause this year. Likewise, we appreciate the great service rendered by the Womens Missionary Band everywhere in formulating plans and devising methods to raise funds for the state convention offerings as well as the Assembly offerings. As a matter of fact, we wish it were possible to express our gratitude to everyone who has contributed so liberally to the mission cause, without whose help we could never have kept our mission fields in operation. May God bless you and sustain you by His presence and power and let you share equally with the missinary laborers when the great reward is presented in the future.

Our mission funds for the Assembly year 1948-49, as authorized by the Committee, were disbursed as follows:

Aruba	$ 2,270.00
Bahamas	5,373.00
Barbados, B. W. I.	1,461.21
British West Africa	3,000.00
B. T. C.	3,681.73
Canada	3,208.36
Central America	3,665.00
Chinese Work	50.00
Dominican Republic	6,340.00
Greece	2,310.00
Haiti	8,522.60
India	934.72
Indian Work in North Dakota	1,400.00
Indian Work in South Dakota	2,050.00
Jamaica, B. W. I.	6,775.00
Mexico	11,249.70
Miscellaneous	508.80
Montserrat, B. W. I.	805.00
Porto Rico	4,855.00
Spanish Work in Arizona	120.00
Spanish Work in California	1,300.00
Spanish Work in Colorado	50.00
Spanish Work in New York	600.00
Turks Island	1,125.00
Virgin Islands	2,915.00
Total	$74,570.12

Humbly submitted,
FOREIGN MISSION COMMITTEE
M. A. TOMLINSON, Chairman,
C. T. DAVIDSON, Secretary,
D. H. QUEENER,
L. S. RHODES,
S. O. GILLASPIE.

The same committee was retained to serve another year.

10:31 a.m.—Report of Committee No. 1, Questions and Subjects. The report was read a section at a time and a number of the sections were accepted. After some discussion one section was referred back to the committee to study until next Assembly at the suggestion of the General Overseer. Two other sections were held over until some future time. The committee suggested in its report that time be given for the discussion of the Visual Department of the C. P. M. A. in order to get the mind of the Assembly. After this discussion the report was referred back to the committee to prepare this section for the Assembly to act upon. The report appears in the Minutes at a later time when it was accepted as a whole.

12:30 p.m.—Appointment of overseers, missionaries, secretaries and others by the General Overseer:

State Overseers, Missionaries, Secretaries and Other Appointments

Alabama, Roy H. Phipps
Alberta, Canada, W. A. Newsom
Arizona, James E. Adams
Arkansas, James Staggs
Aruba, Walter C. Bates
Bahamas, Alvin S. Moss
Barbados, C. A. Lewis
British Columbia, Canada, Sidney A. Cooley
California, Adrian T. Griffin
Central America, A. S. Anderson
Colorado, William T. Pettyjohn
Connecticut, Walter Phillips
Cuba, Senen Gonzales
Cyprus, M. K. Kounnas
Delaware, M. P. Price
Dominican Republic, J. H. Ladoo
East Texas, John A. Stubbs
Florida, M. S. Curry
Georgia, M. E. Wilson
Greece, Paul P. Costas
Haiti, J. Vital Herne
Idaho, William A. Grant
Illinois, E. T. Fowler
Indiana, Joe Martin
Iowa, Howard W. Thomas
Jamaica, R. C. Smith
Kansas, C. J. Cunningham
Kentucky, Harper H. Hunter, Jr.
Louisiana, Earl Cowen
Maine, Walter Phillips
Manitoba, Canada, Nelson W. Johnson
Maryland and District of Columbia, Posey A. Shupe
Massachusetts, Walter Phillips
Mexico, J. A. Jimenez
Michigan, George Albert Wilson
Minnesota, Paul H. Thompson
Mississippi, Henry M. Biggers
Missouri, Boyd Thornton
Montana, W. A. Newsom
Montserrat, Walter C. Bates
Nebraska, Jesse A. Griffin
Nevada, John W. Morrison
New Hampshire, Walter Phillips
New Jersey, Walter L. Harvey
New Mexico, T. J. Lowe
New York, J. F. Aites
North Carolina, R. Clement Lynch
North Dakota, Nelson W. Johnson
Ohio, M. M. Burt
Oklahoma, D. F. Rowland
Ontario, Canada, Horace Lafortune
Oregon, William G. Hardin
Pennsylvania, Paul J. Ion
Porto Rico, Pablo R. Garcia
Rhode Island, Walter Phillips
Saint Kitts, Walter C. Bates

Sierra Leone, B. W. A., David E. Longstreth
South Carolina, E. A. McDonald
South Dakota, F. E. Van Deventer
Tennessee, L. V. Jones
Turks Islands, Simeon B. Handfield
Utah, Harold W. Laster
Vermont, Walter Phillips
Virginia, W. M. Lowman
Virgin Islands, Moses Stephens
Washington, Sidney A. Cooley
West Texas, L. E. Silvers
West Virginia, V. R. Sherrill
Wisconsin, Don B. Thomas
Wyoming, G. C. Decker
W. M. B. Secretary, Sylvia Hardin
V. L. B. Secretary, Williard H. Boyles
Sunday School Secretary, Edna M. Rhodes
A. B. M. and S. O. P. A. Secretary, E. H. Griffith
Foreign Missionary Secretary, D. H. Queener
Field Secretary, No. 1, C. R. Payne
Field Secretary No. 2, Ralph Scotton
C. P. M. A. Secretary, Grady R. Kent
Foreign Language Secretary, Jess F. Pruitt
Assistant Editor, L. A. Moxley
Fields of the Wood Manager and Auxiliary Designer, L. S. Rhodes
B. T. C. Superintendent, J. B. Wright
Orphanage Superintendent, John W. Miracle
Fields of the Wood Caretaker, T. B. Andrews
Carribean Islands Representative, Walter C. Bates

The General Overseer requested the appointees to come to the platform as their names were read for the installation ceremony. They stood facing him and with right hands raised they repeated words after him pledging themselves to be true and loyal to the Church of God and its doctrine and practices, and dedicating themselves to the work to which they were appointed, and promised to do all within their power for its advancement, and to faithfully co-operate with the General Overseer in all of the work. They prayed in concert, consecrating themselves to God for His service, then the General Overseer offered a prayer in their behalf.

12:50 p.m.—Adjournment with prayer by H. F. Edwards.

1:05 p.m.—Program of music and songs by the Columbus, Georgia church, directed by Everett Higdon.

1:15 p.m.—Song service led by Virdel Stafford, Mildred Davis at the piano. Prayer by Allen Potts while the congregation stood in sacred quietness before the Lord.

1:30 p.m.—Report of A. B. M. and S. O. P. A. Secretary, E. H. Griffith. The report was read and accepted in regular order by the Assembly.

A. B. M. and S. O. P. A. Secretary's Report From September 1, 1948 to August 31, 1949

Sermons preached	182
Homes visited	146
Homes prayed in	96
Prayer meetings conducted	6
Number converted	1
Number Sanctified	1
States visited in the interest of the A. B. M. and S. O. P. A. work; Tennessee, Georgia, West Virginia, East Texas, Virginia, Louisiana, Indiana.	
Total states visited	7
Local churches visited	48

Special Ministers' Conventions attended 38
District conventions attended 4
Attended one District Overseers' Special Revival Rally and one V. L. B. Jubilee Rally, Conducted one revival.
A. B. M. and S. O. P. A. rallies attended 5
Special Evangelistic rallies attended 13
State Conventions attended 8
California, Arizona, New Mexico, West Texas, Mississippi, Alabama, Arkansas and Louisiana. I also attended the convention in Old Mexico.
Assisted in the Missionary and Free Literature offerings in the state conventions. I also boosted the Emergency Fund, The Church of Prophecy Marker Association, White Wing Messenger and Joyful News Broadcast. I assisted in giving out and mailing approximately 1,100 Emergency Honor Rolls to the States and local churches. I have corresponded with the State Secretaries, pastors, Band Leaders and workers on the field in the interest of the A. B. M. and S. O. P. A. work. Assisted in one term of Bible Training Camp. Prepared some articles for Joyful News Broadcast.
Miles traveled 42,504

Respectfully submitted,
E. H. GRIFFITH,
A. B. M. and S. O. P. A. Secretary.

1:34 p.m.—Report of Foreign Language Secretary, Jess F. Pruitt.
The report was read and accepted in regular order by the Assembly.

Report of Foreign Language Secretary From September 1, 1948 to September 1, 1949

To the 44th Annual Assembly of the Church of God—Greetings:

I have occupied the office of Foreign Language Secretary throughout the entire year. I have kept in touch with the Foreign Language work, and have carried out certain duties that have come in line with this office by correspondence and otherwise.

However, my chief responsibility was pastoring the local church on Wildwood Avenue, Cleveland, Tennessee, from which I received remuneration.

Respectfully submitted,
JESS F. PRUITT,
Foreign Language Secretary.

1:36 p.m.—Report of W. M. B. Secretary, Sylvia Hardin.
The report was read and accepted in regular order by the Assembly.

W. M. B. Secretary's Report From September 1, 1948 to September 1, 1949

Sermons 81
Homes visited 201
Number saved 8

Number sanctified 6
Number filled with the Holy Ghost 6
Miles traveled in the work, approximately 13,010
Programs attended in Fields of the Wood 2
Local churches visited 24
Tennessee 7, North Carolina 1, Indiana 1, Ohio 1, Kentucky 3, Wisconsin 1, Wyoming 1, Minnesota 1, Virgina 7, Georgia 2.
These churches were visited between conventions.
Some of them were visited more than once.
Ministers conventions attended 1
Tennessee.
District conventions attended 3
Tennessee 2, North Carolina 1.
State Conventions attended 5
Wisconsin, Minnesota, North Dakota, Montana, Illinois.
W. M. B. conventions attended 9
Virginia 2, Ohio 1, Indiana 1, Kentucky 4, Wisconsin 1.
Taught in B. T. C.

ASSEMBLY WORK

Directed in raising the 1948 Assembly missionary offering which was $17,662.37.

WRITTEN WORK

Directed through correspondence the March and October Foreign Mission drives, also the work of collecting clothing for our mission fields.

Prepared the Womens Missionary Band Year Book of Programs, Aids and Suggested Plans for 1949. Wrote articles for the White Wing Messenger; wrote many letters and cards to the W. M. B. secretaries, leaders and workers in behalf of the missionary work. Prepared the Womens Missionary Band instruction booklet for the fourth edition.

I'm sincerely grateful to all who have contributed to the worthy cause of missions in any way.

Respectfully submitted,
SYLVIA HARDIN,
W. M. B. Secretary.

1:40 p.m.—Songs by the Curry family.

1:46 p.m.—Report of the Sunday School Secretary, Edna Rhodes.

The report was read and accepted in regular order by the Assembly.

Sunday School Secretary's Annual Report From September 1, 1948 to September 1, 1949

Sermons preached 139
Number converted 31
Number sanctified 5
Number received Holy Ghost 4
Homes visited 80
States visited 17
Miles traveled 24,655
Taught in B. T. C.

Had 65 District S. S. rallies in these states: Oklahoma, Missouri, Kansas, Alabama, Tennessee and Virginia. Conducted 3 S. S. revivals and one

State S. S. Convention. Visited several churches in behalf of S. S. work. According to the reports I have received, there have been 115 new schools organized this year, 82 Home Classes and 69 Cradle Rolls.

CONVENTION WORK

Ministers' Conventions attended	1
State Convention attended (W. Va., N. J., Md., Pa.)	4

ORPHANAGE WORK

Conducted Orphanage drives in all rallies and boosted orphanage work in churches visited. In addition, made plans and wrote many letters to S. S. workers concerning the need of raising more funds for the advancement of our orphanage cause. The response has been good, and we appreciate the loyalty of our people who have given of their means and labors to the orphanage work.

PRISON WORK

Conducted 5 prison services in state prisons. Several new Sunday Schools have been organized in prisons this year. The Happy Harvester is being sent to all State and Federal Prisons in the Nation, and also to a number of county prisons and jails. It is also sent to prisons in Canada and Hawaii, Bahamas, Porto Rico and Greece. The Prison Invader, our special prison quarterly is reaching some eighty-eight prison groups in prisons the Nation over. I am thankful for the assistance of my co-workers, Texie and Ora Mae.

WRITTEN WORK

Directed through correspondence, clothing drive for orphanage children and stamp drive to boost prison work and the book club. The response to these appeals has been remarkable. Also wrote messages for the White Wing Messenger, Joyful News Broadcast and Happy Harvester.

Humbly submitted,
EDNA M. RHODES,
General Sunday School Secretary.

1:50 p.m.—Report of the V. L. B. Secretary, Willard Boyles.

The report was read and accepted by the Assembly in regular order.

V. L. B. Secretary's Report From September 1, 1948 to August 31, 1949

Sermons preached	112
Homes visited	117
States visited	16
Foreign countries visited (conventions)	2
Ministers' conventions attended	2
State Conventions attended	7

ASSEMBLY WORK

Directed raising Assembly offering which was $12,289.38.

FIELD WORK

Miles travelled approximately 20,399

Conducted 46 District Rallies (124 churches represented). Raised for Free Literature Fund—$2,886.94 cash, $476.00 pledges.

Attended 4 State V. L. B. Jubilees. Offering raised, about $571.52. Attended 10 District Jubilees.

Preached 22 messages in State Convention. V. L. B. offerings brought in, in the drives, about $1,200. Missionary, about $3,840.

Total V. L. B. offerings brought in, in drives conducted through the year, about $16,947.84.

WRITTEN WORK

Prepared four quarterly program books for bands. Wrote messages for Joyful News Broadcast and White Wing Messenger.

Wrote letters to be sent State Secretaries and Leaders at regular intervals.

Took care of mail that came to the office.

Prepared new B. T. C. Course.

Taught in B. T. C.

Respectfully submitted,
WILLARD BOYLES,
V. L. B. Secretary.

1:53 p.m.—Report of the C. P. M. A. Secretary, Grady R. Kent.
The report was read and accepted in regular order by the Assembly.

C. P. M. A. Secretary's Report From September 1, 1948 to September 1, 1949

To the 44th Annual Assembly of the Church of God—Greetings:

I feel in giving this report, that I want to connect it with a scripture since it is the duty of this auxiliary to aid in making all men see what is the fellowship of the mystery.

"Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever." Job 19:23, 24.

Listed below is the record of my work:

Number miles traveled 64,000

(These miles were traveled by airplane, car, bus, and train.)

In these 64,000 miles, I preached 388 sermons. (In these sermons I preached over 800 hours.)

Made one tour around the United States covering 32 ministers' conventions.

Visited 4 states in special C. P. M. A. meetings, (Alabama, South Carolina, Michigan, and Illinois.)

Visited many of the states two and three times conducting C. P. M. A. rallies and special Honor Stone programs to promote the perfecting program.

Attended 10 state conventions.

Visited a large number of local churches and district conventions.

Assisted in the church picture program.

Taught in B. T. C. in April.

Made one trip to the Bahama Islands in behalf of the marker to honor

Coluubus for the discovery of America, thus making it possible for A. J. Tomlinson to find the Church of God in Fields of the Wood. During this visit I attended the colonial convention.

Prepared several tables for the C. P. M. A. committee to be placed in Fields of the Wood.

Spent much time in photographic work covering all departments of the church.

During this year, I wrote a new tract on the Voice of Fields of the Wood and several thousand of them have been scattered over the United States and many foreign countries. To my regret the Voice of Fields of the Wood has been damaged to the extent that it can not be flown. Damages amount to about $4,000.

The C. P. M. A. committee has authorized me to open the program for the Tabernacle of Honor which is to be built in Fields of the Wood. A reception room for material has been arranged in the Publishing House and there has been some material placed there awaiting the approval of the committee. The committee has also authorized the C. P. M. A. to publish the Prophetic Bulletin. I have solicited and gathered material to get the first issue published which will be given to every council member free.

I have boosted and worked very hard in the Honor Stone program to fill the Honor Roll this year and I believe that when all stones have been placed there, it will be running over.

Prepared many articles for the White Wing Messenger.

Made photographs for the B. T. C. Annual. Also made pictures of Bible Place and all offices in the White Wing Publishing House and its departments for the ministers' book which is to soon be published.

Number saved	48
Number sanctified	49
Number received Holy Ghost	41

Wrote many letters in behalf of C. P. M. A. work.

Respectfully submitted,
GRADY R. KENT,
C. P. M. A. Secretary.

2:00 p.m.—Report of Committee No. 3—Adjustment.
The report was read and accepted in regular order by the Assembly.

Adjustment Committee Report

To the 44th Annual Assembly of the Church of God—Greetings:

We, your Adjustment Committee, beg leave to submit the following:

We have met in regular session and nothing has been brought before us for our consideration. We are very happy for the love and unity that seems to exist among our people.

Humbly submitted,
C. L. TAYLOR,
ADRIAN T. GRIFFIN,
WYNN STOCKDALE,
D. M. COBB,
ARCHIE MELVIN.

2:04 p.m.—Report of Committee No. 5—Assembly Expense.
The report was read and accepted in regular order by the Assembly.

Report of the Assembly Expense Committee

To the 44th Annual Assembly of the Church of God Greetings:

1. We wish to commend the ministers, members and friends of The Church of God for their faithfulness and co-operation in helping raise funds for the expense of the Assembly this year.

2. We recommend that all Sunday Schools with an average attendance of fifty or less contribute $1.00 per year, all Sunday Schools with an average attendance of over fifty and less than 100 contribute $1.50 per year, and all Sunday Schools with an average attendance of 100 and over contribute $2.00 per year for the expense of the Assembly.

3. We further recommend that each Victory Leaders Band, each Womens Missionary Band, and each Minister pay $1.00 to the expense of the Assembly.

4. The pastor of each local church be responsible for the collection of these funds immediately after the General Assembly, or not later than January 1st forwarding them to the State Overseer. The State Secretaries be responsible to the State Overseer to boost and assist in collecting these funds, the State Overseer forwarding same to the General Treasurer.

5. We feel that this plan will help to relieve the State Overseer from some of the minor responsibilities during the rush of his state convention.

Humbly submitted,
C. R. PAYNE,
ROY H. PHIPPS,
ALEXANDER GILMORE,
C. W. RISNER,
M. M. BURT.

2:06 p.m.—Report of the Foreign Missionary Secretary, D. H. Queener. The report was read and accepted by the Assembly in regular order.

Foreign Missionary Secretary's Report From September 1, 1948 to September 1, 1949

To the 44th Annual Assembly—Greetings:

This has been another wonderful year in the Foreign Missionary work. God has blessed in a glorious way. There have been some gains for which I praise the Lord.

Conducted 3 revivals (2 in Virginia and 1 in Tennessee)
Ministers' Conventions 30
(Tennessee, Arkansas, Mississippi, Alabama, Georgia, South Carolina, North Carolina, Virginia, Maryland, New York, Massachusetts, Pennsylvania, West Virginia, Ohio, Michigan, Kentucky, Kansas, Nebraska, South Dakota, North Dakota, Wyoming, Idaho, California, Arizona, New Mexico, East Texas, West Texas, Oklahoma, Louisiana, and Illinois.)
State Conventions 3
(Arizona, California and Oklahoma.)
Foreign Conventions 9
(Bahamas, Haiti, Jamaica, Dominican Republic,

Porto Rico, Virgin Islands, Montserrat, Cuba and Mexico.)

Number miles traveled	44,000
Number homes visited	110
Number sermons preached	146
Number converted	37
Number sanctified	9
Number received the Holy Ghost	3

STATISTICAL REPORT OF FOREIGN WORK

Countries	Churches	Ministers	Members	S.S.	W.M.B.	V.L.B.	A.B.M.
Bahamas	57	78	2,803	53	40	40	40
Costa Rica	2	3	19	2	2	2	1
Cuba	3	3	34	3	2	2	2
Cyprus	3	7	100	3			
Dominican Republic	17	20	450	17	17	17	17
Greece	2	4	540	2	1	1	
Haiti	163	165	7,832	169	168	169	169
Jamaica	128	95	5,200	89	89	89	89
Mexico	22	17	800	17	18	17	2
Montserrat	5	7	100	7	3	3	1
Puerto Rico	8	9	224	8	8	8	8
Sierra Leone, B. W. A.	5	1	800	3	0	0	0
Turks Islands	5	9	250	4	4	4	4
Virgin Islands	3	7	59	3	3	3	3
Alberta, Canada	1	1	18	1	1	1	1
Ontario, Canada	1	1	7	1	1	1	1
B. C., Canada	1	2	18	1	1	1	1
Manitoba, Canada	1	1	30	1	1	1	1
California, Mexican	9	10	165	8	8	8	4
South Dakota, Indian	2	2	35	2	2	2	2
Arizona, Mexican	2	2	35	2	2	2	2
Colorado, Mexican	1	1	12	1	1	1	1
New Mexico, Mexican	2	2	33	2	1	1	1
Total	443	447	19,564	391	373	373	350

Respectfully submitted,
Dorlan H. Queener,
Foreign Missionary Secretary.

2:10 p.m.—Report of Committee No. 6—Auxiliary Boosters.
The report was read and accepted in regular order by the Assembly.

Auxiliary Boosters Committee Report

To the Forty-Fourth Annual Assembly—Greetings:

We, your Auxiliary Boosters Committee, beg leave to submit the following report for your consideration and approval. There are so many things that need boosting that we will each boost a particular auxiliary. Some need more boosting than others do, but all need boosting. You have done well in past years, but you can do more. The Lord said, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." We do not wish to be taken away I am sure, so let's do our best in every department of the Church of God.

SUNDAY SCHOOL

The great commission given to the Church of God by her Founder was, "Go ye therefore and teach all nations." The Sunday School was given to the Church as one of the helps and governments (I Cor. 12:28) to accomplish the great task of reaching all the souls and filling up the house of God. (Luke 14:21-23) If this is properly carried out by Sunday Schools through every department—Cradle Roll, Home Class, the regular school and orphanage work, we shall soon see many more souls brought into the Church of God. We want to encourage every pastor and Sunday School superintendent to take on new zeal and promote the great work of the Sunday School in every local church, and that the Sunday School State Secretaries and District Overseers encourage the organizing of new schools wherever possible.

VICTORY LEADERS BAND

It was stated by our General Overseer while speaking of our young people that all of them can do something. "Some of them may need to be encouraged to use their talents and all need the Christian love and sympathetic understanding of the pastors and older ministers and members." It was probably not realized twenty-one years ago that the V. L. B. would be the great army that it is today. This has gradually been realized as God led us along. To say that the V. L. B. has been successful is not enough. They have gone far beyond our highest expectation. Since the institution of this great organization twenty-one years ago, its members have not only been successful in publishing the Word of the Lord, but many have gone out as pastors, evangelists, auxiliary secretaries, state overseers, and even some to the foreign fields. This can be attributed largely to the training received while working as V. L. Bs.

GLEANER BAND

Some of the churches have had Gleaner Bands for a number of years. These had been made up of children who are under V. L. B. age. Their training has been on the same order as that of the V. L. Bs. This has been accomplished through trained leaders over them. A forward move was made in this work during the Forty-Third Annual Assembly when greater recognition was given to this work. It is surely more profitable to keep these young lives pure than to attempt to salvage some good from lives that have been wasted by sinful living. God bless them all.

WOMENS MISSIONARY BAND

Our Womens Missionary Bands are to be commended and highly praised for the outstanding work which they have done and the good which has been accomplished through their efforts. Without the work of these faithful sisters the GOING FORWARD of the Church of God would have been greatly hindered and the preaching of the gospel dwarfed. We MUST continue our course—reaching EVERY nation and reaching EVERY creature in EVERY nation with the glad tidings—"On earth peace, good will toward men." To do this, we MUST not slacken our pace. We MUST drive forward for there is no command given for time out. We believe that the Womens Missionary Band will look neither to the right nor to the left, but will keep their eyes fixed steadfastly on the goal for their work will be rewarded. We solicit the prayers, strength and labor of all of our women and girls of the Church and also from our many friends that have not yet given their strength to this desired end, for

"The harvest truly is plenteous, but the laborers are few," and "The Master is come, and calleth for thee." Let us therefore hasten to the front of the battle and help gain a glorious victory for Christ and His Church. Come on, Missionary Bands, let's go!

ASSEMBLY BAND MOVEMENT AND STATE OVERSEERS PAY ASSOCIATION

We know the Assembly Band Movement is an auxiliary in the Church that needs boosting more than any other one. The other auxiliaries have made rapid progress in past years, but it has taken a long time to bring the A. B. M. up to where it is today. The wonderful work done by our General Secretary, Brother Eddie H. Griffith, has been indispensible. There has been a great and wonderful growth in every department of the A. B. M., but still there is much to be done. Some of our band leaders don't have their meetings regularly, and many fail in the love offering for the state overseer, and it seems that some have their meetings just to say they have had a meeting. This is an auxiliary that needs our full attention. We should not let anything hinder us as band leaders. Our responsibility is as great as any other leader in the Church, if not greater, so come on, band leaders, let's do our best this Assembly year.

The State Overseers Pay Association takes care, or should take care of all the state overseer's emergencies; in fact, it is the state overseer's emergency fund. If we as band leaders would only do our best, our state overseers would not be handicapped financially. The love offering would make up for the deficiency in the tithes sent to the state overseers. A friendly rivalry could be carried on among the band leaders to see who could make their love offering the largest. That was tried in one of our churches this year and the pastor gave a prize to the winning band leader. The love offering went from around $8.00 per month to about $20.00 per month. It will work, so let's do our best in the S. O. P. A. The Church of God can count on us, band leaders, can't it?

CHURCH OF PROPHECY MARKER ASSOCIATION

We thank the Lord for the wonderful co-operation of our people this year in the work of the C. P. M. A., and the ON TO PERFECTION program. We feel the Honor Stone program is playing a great part in getting all the local churches to strive for the same thing. Surely there would not be a minister or member that could feel satisfied unless he is co-operating with the program which has proved such a blessing in the last few years in getting our churches to reach the high standard of spirituality and organization which it will take before the Lord will come after His Church.

BIBLE TRAINING CAMP AND CORRESPONDENCE COURSE

We really believe in B. T. C. It has done so much in the past in bringing a number of our young ministers to the place in knowledge of the Bible and Church of God doctrine that they are men and women to be wondered at. No one has done or had the time to do what B. T. C. has done for our ministry in the great Church of God.

We feel like every minister should have some kind of training, so a Correspondence Course has been prepared for those who cannot attend B. T. C. They can study at home and help to qualify themselves with this pure Church of God knowledge of the Bible and the Church of God way of doing things. It will bring unity in our ranks and a better under-

standing of our duty to God and His Church. Let's everybody attend B. T. C. or study the Correspondence Course at home. Think of the happy hours you can spend by your own fireside studying B. T. C. lessons this winter, and the price is in the reach of all.

PUBLICATIONS

We praise the Lord for our Publishing Department, which has proved such a blessing to the Church. We want to boost and encourage our members and friends to be regular readers of all our publications and especially the White Wing Messenger, Joyful News Broadcast and The Happy Harvester. We would also like to encourage our people to use our own song books and read books sold by our publishing house; read and distribute our tracts. If you need any religious books or any printing done, our publishing department can supply all your need along this line. Every book, every tract, every song book you buy, every publication you subscribe for and all printing that you have done will assist in building up our publishing department.

REPORTING SYSTEM

All licensed ministers, including bishops, deacons and evangelists, both male and female, are required to report to the General Overseer at the end of every month. This we all promised to do when we answered question No. 88 on the examination certificate which reads thus: "Are you willing to submit to the wise counsel of those who are over you in the Lord?" Any minister who does not report is guilty of negligence, slothfulness in business and disloyal to the wonderful organization he represents. Come on, ministers, let's make our word our bond and don't withhold the valuable information asked for on your report blanks. Both the General and State Overseers need your reports which are kept on file for future reference and from which they make their annual reports. This also applies to our treasurers. Their reports, if properly filled out, give valuable information which is badly needed. Your faithfulness in reporting will mean much to you in the future.

Faithfully submitted,
J. P. SULLIVAN, Chairman,
EARL COWEN,
M. S. CURRY,
D. M. DEADRICK,
SEBASTIAN McGEE,
POSEY A. SHUPE,
R. CLEMENT LYNCH,
F. E. VAN DEVENTER.

After the report was read and accepted, each member of the committee spoke briefly to encourage the work of the various departments mentioned in their report.

2:55 p.m.—Business concerning court case. The General Overseer read a resolution which was adopted in the 24th Annual Assembly in 1929. This is given in the Minutes under the head of "Preamble and Resolution" as follows:

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

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

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

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

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

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

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

"Third, that this General Assembly is our regular Annual Assembly that now registers one thousand or more attendants representing an organization composed of many thousands of members, and which is seeking to publish the gospel in every land, and now have missionaries in foreign countries besides doing extensive work in our home land and country. The orphans home now located in Dyersburg, Tenn., and valued at around forty thousand dollars, is to be kept up and maintained, and the precious little children fed, clothed and educated for future usefulness;

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

"Fifth, that it is not our purpose in adopting this resolution to indicate, or in the least degree to appear, that we are possessed with the spirit of bigotry. But since we feel that God has called us into this special line of work, and the responsibility of pushing it forward, we feel it, perhaps,

as forcibly as the apostle Paul felt the work the Lord laid upon him when he said, 'Woe is unto me, if I preach not the gospel.' (1 Cor. 9:16) And, indeed, we feel that woe is unto us if we do not maintain the sacredness of the words CHURCH OF GOD by speaking them reverently and claiming our membership in this same institution started by our Lord, propagated by His holy apostles, and is to appear in full strength and glory in the last days for all people to become members thereof if they so desire, and are willing to meet the conditions required by God's Holy Bible;

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

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

This Preamble and Resolution was brought to the Assembly in 1929 by the Questions and Subjects Committee and accepted in regular order. The General Overseer called on W. M. Lowman and S. O. Gillaspie, who were members of that committee at that time to speak. Each of them said they felt just as they did when it was prepared and accepted by the Assembly. The General Overseer then called on the congregation to kneel before the Lord and earnestly beg Him for wisdom at this time. After the prayer the General Overseer stated that he sent some of the brethren to Chattanooga to speak with our attorney there and called on them to speak—E. H. Griffith, C. T. Davidson, J. B. Wright and L. A. Moxley. These brethren spoke very highly of the manner in which the attorney received them and of his interest in the case. According to the information they received from him, there seemed nothing to do but follow the proper procedure of law. They felt that the road to victory would probably be long, hard and expensive and it would be necessary for our people to stand together and support the case with their prayers and means. They also felt that God is with us and that victory is assured and they showed no spirit of compromise. It seemed to be the desire of everyone in attendance at the Assembly that we stick to the action that was taken in the 24th Annual Assembly.

The General Overseer read the amendment to the petition filed against us May 11, 1949 by the complainant church. The hearing in connection with this was to be brought before the court in October. Brother L. V. Jones suggested that the court trial be brought to the tabernacle where there would be room for all who wanted to attend it. The Assembly stood in

favor of the suggestion and a telegram was sent to the Honorable Judge Glenn W. Woodlee, signed by the General Overseer, inviting him to hold court for the hearing of this case in the tabernacle. The telegram follows:

"Honorable Glenn W. Woodlee
"Dayton, Tennessee

"Since so many of our members wish to attend the hearing of the Church case on the third Monday in October, our Annual Assembly now convened in Cleveland, Tennessee, hereby extends to you a cordial invitation to hold the hearing in our Assembly Tabernacle in this city so that all who wish may be able to attend."

The General Overseer called the overseers to come to the platform if they were willing to carry a copy of the old court decree to the governors of their respective states and countries and appeal to them for their assistance in obtaining our freedom from the decree of the court which is a hindrance to our work and deprives us of our religious freedom. The overseers rushed to the platform and they were instructed by the General Overseer to go to the telephones in the World Capitol Building and arrange for appointments with the governors. At this time there were messages and interpretations. These encouraged us to continue to put our trust in God and He will deliver us.

3:45 p.m.—The congregation stood and sang the chorus of "Where He Leads Me I Will Follow."

3:47 p.m.—Report of Committee No. 4—Ways and Means.

The report was read and accepted in regular order by the Assembly.

Ways and Means Committee Report

To the 44th Annual Assembly—Greetings:

We, your Ways and Means Committee, beg leave to report as follows:

1. We recommend that the Emergency Fund be continued and that each member pay $1.00 to this fund each year; and that the present system of collecting these emergency dollars be continued as practiced last year.

2. We recommend that the plan of each member giving a love offering each month to increase the fourth Sunday offering for the State Overseer be continued as practiced last year, and that the pastors and band leaders see to it that this plan be carried out in all churches one hundred per cent.

3. We recommend that all V. L. B., S. S., Mission, C. P. M. A., White Wing Publishing House and B. T. C. tithes be placed in the General Tithes Fund and that the allotments of the Editor and Publisher, Assistant Publisher and Business Manager, Assistant Editor, the General Overseer's private secretary, the General Treasurer, Field Secretary No. 1, Field Secretary No. 2, the General A. B. M. and S. O. P. A. Secretary, the General S. S. Secretary, the General V. L. B. Secretary, the General W. M. B. Secretary, the General C. P. M. A. Secretary, the Foreign Missionary Secretary, the Foreign Language Secretary, the General B. T. C. Superintendent be paid out of this fund. The allotments are as follows:

We recommend that the Editor and Publisher of the White Wing Messenger be paid $4,000 per year and incidental expenses; Assistant Publisher and Business Manager, $3,500; Assistant Editor, $3,500; the General Overseer's private secretary, $3,000, the General Treasurer, $3,500 and incidental expenses; Field Secretary No. 1, Field Secretary No. 2,

General A. B. M. and S. O. P. A. Secretary, General S. S. Secretary, General V. L. B. Secretary, General W. M. B. Secretary, General C. P. M. A. Secretary, Foreign Missionary Secretary, Foreign Language Secretary, General B. T. C. Superintendent, and the Superintendent of the Orphanage be paid $250 per month each and incidental expenses. All the above allotments are to be paid if funds are available.

4. We give praise and thanks to God for the mighty annual address delivered by our General Overseer on Friday of this Assembly.

5. We recommend that the overseers of states and territories receive a substantial amount if funds are available for their service, said amount not to exceed $250 per month and expenses. Any amount above $250 per month and expenses received each month by the state and territorial overseer from the tithes of the local churches is to be mailed monthly to the General Headquarters' Treasurer with his report. This does not include offerings and poundings received by the overseer.

6. We recommend that ten per cent of the tithes received each month by the local church treasurer be sent with his or her report to General Headquarters' Treasurer and that the same amount be sent to the state overseer.

7. We recommend that the pastor receive an amount not to exceed $250 per month out of the tithes of the local church after headquarters and the state overseer have received their portion, if funds are available. This does not include offerings and poundings received by the pastor.

8. We recommend that all ministers and churches observe the rulings of the Assembly with reference to the use of the tithe money which is "The tithes are for the support of the ministry only."

The system in practice now as authorized by the Assembly is: Each member pay tithes into the local church treasury where he or she has membership. The treasurer takes ten per cent out of the tithes and sends to headquarters each month with his report. The same amount or more is to be sent to the state overseer each month. (This has been the practice in the past. At this Assembly the recommendation was made that the same amount be sent to the overseer that is sent to the treasurer at headquarters. See section No. 6 of this report.) The remainder of the tithes is for the support of the pastor. The pastor is to receive $250 per month out of the tithes of the local church if funds are available after headquarters and the state overseer have received their portions. This does not include offerings and poundings received by the pastor. If there is a surplus in the local church treasury at the end of the Assembly year, the treasurer sends this amount to headquarters. The Assembly has also instructed ministers to send tithes from money received in the ministry with their reports to headquarters. Tithes received from manual labor or business is to be paid to the local church where the minister has his membership.

9. We recommend that any surplus tithes left in the local church treasury after the pastor has received his support be sent to Headquarters' Treasurer at the end of each Assembly year. These surplus tithes are in the hands of the General Overseer and the General Treasurer to aid overseers in states not self-supporting.

10. We recommend that all Sunday School offerings be tithed and this be turned over to the local church treasurer to be sent with his report to headquarters on the last day of each month and that the same amount be sent to the state treasurer for the support of the state auxiliary secretaries.

11. We recommend that all Sunday School Orphanage collections be held

for the state conventions and Assembly the same as the W. M. B. and V. L. B. offerings; ten per cent of these offerings to be sent to headquarters and the same amount to be sent to the state treasurer to assist in the support of the state auxiliary secretaries. (The local church is not supposed to tithe any of these offerings as this is taken care of after they are turned in at the state convention or Assembly.)

12. We recommend that the Chairman of the Ministerial Aid Committee be paid from Ministerial Aid Fund and Tithes Fund, the amount to be decided by the Ministerial Aid Committee.

13. We recommend that all give perfect co-operation to our faithful General Overseer in putting into practice all of the rulings of the Assembly.

Respectfully submitted,

S. O. GILLASPIE,
W. M. LOWMAN,
G. C. DECKER,
ALVIN S. MOSS.

4:01 p.m.—"Ephraimites in the Church," message by Clifton E. Hyatt. The speaker used Hosea 10:11 for a starting point. He stated that Ephraim had a large population and covered a great deal of territory, but Judah was small, and that Ephraim was riding but Judah plowed. He stated that we have more riders in the Church of God than those who do the plowing. He then referred to Hosea 7:8, 9, and mentioned the fact that if pancakes were cooked on only one side they were no good. He said there were a good many folks who were not cooked on all sides. He then used Hosea 12:1 and stated that some people reminded him of the seven lean cattle consuming the seven fat cattle and when they had finished you couldn't tell they had eaten anything. He stated that some people fed on wind and their glory will fly away—Hosea 9:12. He said that all the glory they have is riding because they don't work, and he thought one of the best ways to lose our victory is to sit down and listen to the winds. He felt that God was going to help us and that it is time now to buckle down to real business for God.

4:30 p.m.—Report of the General Properties Committee.

The report was read and accepted by the Assembly in regular order.

Report of General Properties Committee

We, your General Properties Committee, beg leave to submit the following report:

1. In accordance with the recommendation of the Questions and Subjects Committee to the 41st Annual Assembly, which recommendation was accepted unanimously, we are glad to report that our general properties, with the exception of Orphanage property, has been conveyed to the Church of Prophecy Holding Association, Inc.

2. The Orphanage property on North Lee Highway has been conveyed to the Sunday School Orphanage, Inc.

3. Repairs and improvements have been made where necessary to keep

the property of the Church in good condition and we hope that our efforts will meet with your approval.

Respectfully submitted,
GENERAL PROPERTIES COMMITTEE
M. A. TOMLINSON, Chairman,
J. R. KINSER, Clerk,
C. T. DAVIDSON,
L. A. MOXLEY,
C. R. PAYNE.

4:32 p.m.—Report of C. P. M. A. Membership and Finance.
The report was read and accepted in regular order by the Assembly.

Church of Prophecy Marker Association Membership and Financial Report

C. P. M. A. MEMBERSHIP BY STATES

State	Members Council	Members Monthly
Alabama	68	0
Arizona	4	0
Arkansas	61	0
California	78	0
Colorado	6	0
Connecticut	1	0
Cuba	0	3
Delaware	7	0
District of Columbia	1	0
Dominican Republic	2	0
East Texas	157	0
Florida	211	0
Georgia	407	0
Idaho	23	0
Illinois	69	0
Indiana	49	1
Iowa	23	0
Kansas	34	0
Kentucky	179	0
Louisiana	28	0
Maryland	34	0
Massachusetts	5	0
Michigan	59	0
Minnesota	25	0
Mississippi	115	0
Missouri	61	1
Montana	11	0
Nebraska	12	0
New Mexico	71	0
New York	12	1
North Carolina	417	0
North Dakota	21	1
Ohio	59	1
Oklahoma	74	2
Oregon	12	3

Pennsylvania	64	9
South Carolina	121	0
South Dakota	35	2
Tennessee	367	0
Virginia	308	5
Virgin Islands		5
Washington	29	0
West Texas	41	0
West Virginia	53	16
Wisconsin	3	0
Wyoming	41	12
Total	3,458	59

State	Amount Received
Alabama	$404.00
Arkansas	19.22
Arizona	13.80
California	137.35
Canada	1.00
Delaware	78.30
East Texas	176.54
Idaho	243.77
Illinois	652.50
Iowa	116.00
Kentucky	434.17
Louisiana	77.48
Massachusetts	50.00
Michigan	1.40
Minnesota	10.42
Mississippi	458.05
Missouri	91.94
Montana	136.00
Nebraska	101.00
New Mexico	71.81
Ohio	243.96
Oklahoma	86.67
Oregon	44.47
Pennsylvania	18.00
South Dakota	38.55
Tennessee	324.97
Virginia	445.80
Washington	78.40
West Texas	28.16
West Virginia	159.16
Wisconsin	17.86
Wyoming	199.86
W. M. B. Marker	993.38
A. B. M. Marker	68.84

C. P. M. A. FINANCIAL REPORT

Cash on hand September 1, 1948	$ 5,935.49
Cash received the past year (Sept. 1, 1948 to Sept. 1, 1949)	28,523.41

Total Cash	$34,458.90
Cash paid out during the past year	27,389.89
Cash on hand September 1, 1949	$ 7,069.01

4:40 p.m.—Report of Committee No. 2—Watchmen.
The report was read and accepted by the Assembly in regular order.

Watchmen Committee Report

To the 44th Annual Assembly of the Church of God—Greetings:

We, your Watchmen Committee, after prayer and careful watching throughout this wonderful Assembly wish to submit the following report:

We are very thankful for the wonderful co-operation given us by our Church of God people, and we wish to express that we highly appreciate the faithful Chief of Police and his loyal staff of officers for their great help to us in different problems that arose during the Assembly.

It is unpleasant for us to report that we have had several major and minor problems to confront us, but by God's help and through the good co-operation of the different state overseers we have been able to get every problem worked out.

We wish to thank all our Church of God people for observing the instructions of our General Overseer concerning any type of church services being carried on in the basement during Assembly services.

Humbly submitted,
W. A. NEWSOM,
L. E. SILVERS,
OMER C. LAWSON,
T. J. LOWE,
J. V. JOHNSON,
J. W. DEADRICK

4:44 p.m.—Songs by Brother and Sister Arthur Woodruff.
4:50 p.m.—Report of Committee No. 1—Questions and Subjects.
The remaining sections of the report which had not been accepted at a previous time were read and accepted, then the report was accepted as a whole in regular order by the Assembly.

Questions and Subjects Committee Report

To the 44th Annual Assembly of the Church of God—Greetings:

We, your Questions and Subjects Committee, beg leave to report as follows:

Section 1

We endorse the General Overseer's suggestion that each local church have a C. P. M. A. leader. We recommend the selection of the C. P. M. A. leader in business conference by the local church. The duty of the leader shall be to boost the C. P. M. A. work, keep a record of the number of members, encourage the renewal of membership and get new council members, report his work to the local church quarterly conference and also report quarterly to the state secretary.

We further recommend this leader be given equal privileges with other auxiliary leaders in having services. The services can be arranged between the local pastor and C. P. M. A. leader. All monies collected by

leader for Burger Mountain projects and other purposes, except membership fees, be kept until state convention and turned in at that time during C. P. M. A. program. This money shall be turned over to the local church treasurer to hold for the convention. Membership fees shall be sent by the leader to M. A. Tomlinson, Bible Place, Cleveland, Tennessee. Membership cards will be returned to the leader to be given to the members.

Section 2

Since this Assembly expressed the desire for the Visual Department of the C. P. M. A., we wish to recommend that this department be continued as outlined in the General Overseer's Annual Address. We wish to quote a portion of his address as follows: "To have a library at headquarters with all pictures approved by the C. P. M. A. Committee and handled through the C. P. M. A. secretaries in their respective states. At this time I am only in favor of pictures showing the activities of the Church. I am against any worldly type of moving pictures. I would also discourage the use of any pictures not approved by the C. P. M. A. Committee."

We suggest no pictures be shown in a state without the permission of the state overseer, state secretary, pastor and local church. In no instance is admission to be charged for the privilege of seeing the picture.

Section 3

We heartily endorse the portion of the General Overseer's Annual Address under the heading "Honor Stone Program." We recommend this Assembly go on record as being highly pleased with this program and its wonderful benefits in the "On to Perfection" program. Also, that every pastor and local church put forth greater effort in behalf of the Honor Stone Program.

Section 4

We feel that Joyful News has proved a great blessing to the Church and has served its purpose as an auxiliary booster. We feel the enlarged edition of this paper known as Joyful News Broadcast has met with hearty approval on the field. We recommend this Assembly approve the action that has been taken to enlarge and improve this paper. We also wish to encourage the promotion of greater circulation of this fine magazine.

Section 5

This section was held over until some future time.

Section 6

We highly endorse the section of the General Overseer's Annual Address in regard to the tithing system. We recommend that all members pay tithes on their income into the treasury of the local church where their membership is, and that all ministers send tithes of their income in the ministry, including both tithes and offerings, to the General Treasurer with their reports on the last day of each month, and pay tithes on income from manual labor or business into the treasury of the local church where their membership is.

Section 7

We recommend that the White Wing Publishing House close its books for inventory July 31 of each fiscal year so as to give more time for the auditors and the Business Manager to prepare the report for the General

Assembly. We are deeply grateful for our Business Manager and his staff of loyal workers who have labored so faithfully to make the Publishing House a success. We feel this Assembly should go on record as making an expression of appreciation for their untiring efforts.

Section 8

This section concerning our manner of calling pastors was referred back to the committee for further study until next year.

Section 9

This section was held over until some future time.

Section 10

Question. Should a person, having been married more than one time, presenting himself for membership to the Church, be received as a member until proof is given the first companion is dead?

Answer: This committee recommends that satisfactory proof be given to the local church that he is eligible to become a member.

Section 11

We recommend that there be an Orphanage Committee appointed composed of the General Superintendent and two members of the General Properties Committee and that this appointment be made by the General Overseer.

Respectfully submitted,
M. E. WILSON,
HERMIS FERGUSON,
S. A. COOLEY,
L. V. JONES,
BOYD THORNTON.

4:56 p.m.—Adoption of Minutes and Instructing Local Churches to Consider, Endorse and Ratify the Business Acts of the Assembly at the First Business Meeting after the Assembly. The Assembly agreed to accept the Minutes as prepared by the clerks. The General Overseer urged the pastors to read the Business Acts to the local churches for their consideration and acceptance.

4:59 p.m.—The congregation stood and sang, "Jesus Hold My Hand," led by Harry Lee Moore.

5:04 p.m.—The congregation stood and prayed in concert which closed the business part of the Assembly and dismissed the afternoon session.

6:08 p.m.—Program of music and testimonies by the Bahama Brass Band, directed by Hermis Ferguson.

6:30 p.m.—Song service led by Eugene Richardson, Ruth Slay at the piano. Prayer by Omer C. Lawson at the pulpit while the congregation stood with bowed heads and reverent hearts before God.

6:43 p.m.—Song by W. Cobb Dennard, "My Home Sweet Home."

6:46 p.m.—Songs by the Florida Quartet, "I'm Winging My Way Back Home;" B. T. C. Trio, "Looking for a City" and "Is There Anybody Here;" Brother Breckenbridge, "Rolled the Sea Away."

7:03 p.m.—"Our Responsibility of Evangelizing the World," message by V. R. Fowler. The speaker stated that last year sixty thousand churches in the United States reported no conversions; thirteen million received no instructions in the Word of God; ten million without any church of

any kind; thirty million villages without a resident pastor. Sunday morning we have only eight per cent in attendance and Sunday evening we have only two per cent. Rural churches are dying at the rate of one thousand a year. He stated that in the Church of God we have about forty thousand people. He showed that we have a grave responsibility but he felt the message we have to preach will get the people saved. He stated that he looked forward to a world-wide revival and it will be the Church of God that will bring it about by the power and blessings of God.

7:30 p.m.—Testimony and praise service in charge of Clara Reese and Beulah Miracle. Sister Clara testified. She stated that she had been on the program at this time for twenty-one years and had been attending the Assembly for twenty-five years. Sister Beulah stated in her testimony that she had been attending the Assemblies for twenty-three years. Beulah sang, "Won't We Have a Good Time." The congregation stood by sections and praised the Lord. Another song by Beulah, "Troublesome Waters." As she sang the Holy Spirit came upon her and she played the piano under the power of God and sang in other tongues. The testimonies and praises to God were continued. At the last all stood and praised the Lord together and remained standing while the song, "God Is Keeping Me" was sung.

8:03 p.m.—The General Overseer called for those who had attended the Assembly for the longest period of time to come to the platform to testify. Sister L. K. Ward, who had attended the Assembly for forty-two years, testified to the goodness of the Lord. Brother Gillaspie, who had attended thirty-six Assemblies and Sister Gillaspie who had attended thirty-five praised the Lord for His wonderful blessings to them.

8:09 p.m.—Songs by the Rogers sisters and Louise Herring.

8:17 p.m.—Indiana Program—We Can, Will and Must Do the Work Marked Out by the Big Business Program—Every county in my state—every state in the union—every country in the world and every island of the sea, Joe Martin in charge. Brother Martin delivered a short, fiery message, then called for some of his ministers to speak. Each of these showed their eagerness to help in the great work of getting the message to every creature of the world. A number of other Indiana delegates rushed to the platform and the entire group sang, "I'll Be Somewhere Working." Then they praised the Lord in unison.

8:40 p.m.—The General Overseer spoke to thank all for their splendid assistance and co-operation in making the 44th Annual Assembly the success that it was. This included the city of Cleveland, the press, the radio, clerks, registrars, publishing department, those who worked in the cafeteria, the speakers, musicians, singers, committees, ushers, overseers, secretaries, camp ground attendants, storm troopers, altar workers, everybody.

8:45 p.m.—The Bahama Brass Band played two numbers.

8:48 p.m.—Program by the Auxiliary Boosters Committee.

One representing a lost soul came on the platform. The devil came also and laughed at him. The man continued to say he was lost and he wanted the A. B. M. to come to his rescue. The devil's imps offered him many things to cause him to forget he was lost, but again and again he said he was lost and wanted the A. B. M. Finally the A. B. M. came and put the devil to flight and took him to a prayer service. They greeted the lost man and gave him a hearty welcome. He acknowledged he had fought the auxiliaries and refused to pay his tithes and emergency dollar. They prayed for him and he was soon able to join in singing, "He Set Me Free." He then wanted to join all the auxiliaries, pay his tithes and emergency dollar and attend B. T. C.

9:11 p.m.—The congregation stood with uplifted hands and thanked the Lord for the glorious 44th Annual Assembly. Then they joined together in singing the fine old hymn, "God Be With You 'Till We Meet Again," led by C. R. Payne. The bands poined in with their music. A concert prayer followed in behalf of those for whom requests were made.

9:20 p. m.—Closing prayers by M. E. Wilson and Henry Biggers. Handshakes and goodbys followed. Thus closed the mighty 44th Annual Assembly of the Church of God.

M. A. TOMLINSON, General Overseer,
LILLIE DUGGAR, Private Secretary,
L. A. MOXLEY, Chief Clerk,
ASHEL T. WAGAR, Assistant Clerk,
J. J. STEWARD, Assistant Clerk,
ZELLA CREEL, Assistant Clerk,
MILDRED BENNETT, Assistant Clerk,
MILDRED DAVIS, Assistant Clerk,
VERA ULANSKY, Assistant Clerk,
JOHN L. SULLIVAN, Assistant Clerk.

The Present Financial System of The Church of God

(NOTE TO MINISTERS AND TREASURERS. Please fill out all reports accurately, giving names and addresses where called for and any other information needed. Write or print plainly so it can be easily read. Be sure all amounts shown are correct. If any further assistance in filling out reports is needed, write J. R. Kinser, Treasurer, Box 658, Cleveland, Tennessee.)

1. TITHES. All members should pay their tithes into the treasury of the local church where they belong. All ministers should send the tithes of income from the ministry with their monthly reports to headquarters, and tithes on income outside the ministry, should be paid into the treasury of the local churches where they belong. The treasurer of the local church is to send ten per cent of tithes received each month with the treasurer's report to J. R. Kinser, Treasurer, Box 658, Cleveland, Tennessee, and the same amount to the State Overseer. The balance of the tithes is in the hands of the local church and treasurer to pay the pastor for his services. The Assembly has agreed that a pastor is not to receive more than $250 per month from the tithes, and any surplus tithes left in the treasury should be sent to the General Treasurer on the last Sunday before the Assembly. If the tithes at any time are insufficient for the pastor, special collections and poundings should be taken up for him. State Overseers are to receive not more than $250 per month and expenses from the tithes of the local churches. Any amount above this should be sent to the General Treasurer with the monthly report. This does not include offerings and poundings received by the Overseer. The Assembly has ruled that tithes are for the support of the ministry only. Surplus tithes received by headquarters are in the hands of the General Overseer and General Treasurer to aid overseers in states not self-supporting. Ten per cent of all tithes received at headquarters is to be placed in the Ministerial Aid Fund.

2. SUNDAY SCHOOL. Ten per cent of all Sunday School offerings should be given to the local church treasurer to send to headquarters with

his monthly report and the same amount sent to the state treasurer for the support of the state auxiliary secretaries.

3. ORPHANAGE. All Sunday School Orphanage offerings are to be held by the Sunday Schools and turned in at the state convention and Assembly. Ten per cent of the state convention orphanage offerings is to be sent to the General Treasurer and an equal amount to the state treasurer. The balance is sent to the General Treasurer for the support of the orphanage. Ten per cent of the Assembly offering from each state is to be sent to the respective state treasurer for the state secretary pool fund by the General Treasurer.

4. EMERGENCY FUND. All ministers and members are to pay one dollar per year into the treasury of the local churches where their membership is, and the treasurer should send wth his monthly report all emergency dollars turned in to him that month. Ten per cent of all emergency money received at headquarters is to be placed in the Ministerial Aid Fund.

5. MISSION MONEY. The second Sunday missionary offerings and money raised by other means are to be held in the local W. M. B. treasury and turned in at the State Convention and Assembly. Ten per cent of the State Convention Missionary offering is to be sent to the General Treasurer and an equal amount to the State Treasurer. Half of the remainder is left in the state as Home Mission money and half sent to the General Treasurer as Foreign Mission money. All mission money collected in the special March and October drive is to be sent to the General Treasurer as Foreign Mission money. All missionary offerings at the Assembly are turned in to the General Treasurer as Foreign Mission money. Ten per cent of the Assembly offering from each state is to be sent to the respective state treasurer for the state secretary pool fund by the General Treasurer. Ten per cent of the mission money received at headquarters is to be placed in the Ministerial Aid Fund. Ten per cent of the home mission money left in the state from the state convention offerings is to be sent to headquarters to be placed in the emergency fund to assist ministers in times of emergencies.

6. FOURTH SUNDAY OFFERING. The fourth Sunday has been set apart by the Assembly for every local church to take up a special collection for the State Overseer. This should not be overlooked or neglected. This is also the time for the pastor or other selected person to turn over to the treasurer the money which has been collected by the A. B. M. leaders. After the treasurer has taken out ten per cent of these offerings to be sent to the State Treasurer, the balance should be sent to the State Overseer. Do NOT send any of this fund to headquarters. In addition to this collection every month, each local church is instructed to take a pounding for the State Overseer once or twice a year.

7. V. L. B. OFFERINGS. Fifty-five per cent of the regular weekly offerings is to be turned in at the state convention along with any other Free Literature money raised in any manner. After the state convention, these offerings should be kept in the local V. L. B. treasury until time to send them in for the Assembly Free Literature Offering. The remaining forty-five per cent of the weekly offering may be kept in the local band for expenses. Ten per cent of all Free Literature money turned in at the state convention should be sent to the General Treasurer and an equal amount sent to the State Treasurer. The remaining eighty per cent is to be sent to the General Treasurer, who was appointed Free Literature Fund Treasurer at the 40th Annual Assembly. All Free Literature money raised at the Assembly is to be turned over to the General Treasurer. Ten per cent of the Assembly offering from each state is to be sent to the re-

spective state treasurer for the state secretary pool fund by the General Treasurer. Ten per cent of all Free Literature money received at headquarters is to be placed in the Ministerial Aid Fund and the balance may be disbursed under the direction of the V. L. B. Free Literature Offering Disbursement Committee appointed by the 39th Annual Assembly.

8. ASSEMBLY EXPENSE. In order to assist in taking care of the expense of the Annual Assemblies, the State Overseers are asked each year to collect funds as noted below, and send same to the General Treasurer.

(a) $1.00 from each minister.
(b) $1.00 from each Victory Leaders Band.
(c) $1.00 from each Womens Missionary Band.
(d) $1.00 from each Sunday School with an average attendance of fifty or less.
(e) $1.50 from each Sunday School with an average attendance of over fifty but less than 100.
(f) $2.00 from each Sunday School with an average attendance of 100 or over.

9. THE CHURCH OF PROPHECY MARKERS ASSOCIATION. To become a council member of this association will require the payment of ten dollars at any time, which will count for the balance of that calendar year and the next full year. After that it will require the payment of ten dollars between the first and tenth of January of every calendar year thereafter. To fail to pay the ten dollars as required will be cause for the forfeiture of the position as council member.

To become a council member for six months will require the payment of five dollars at any time which will count for the balance of that six months and the one immediately following. The six months always count from January to July or from July to January. After that it will require the payment of five dollars from the first to the tenth of January and July. To fail to pay the five dollars as required, any one will forfeit the position as council member.

A person may become a member one month at a time by paying one dollar. Any one paying one dollar each of ten consecutive months will be entitled to two more months free. Those paying in this way are counted council members for the rest of that fiscal year after the payment of the tenth dollar. If the first payment is made between the first and tenth of any month it shall count only for that present month. If the first payment is made after the tenth it will count for the balance of that month and the one immediately following, then after that the dollar must be paid between the first and tenth of each month thereafter. A failure to pay at any time forfeits membership.

Send all C. P. M. A. payments to M. A. Tomlinson, General Overseer, Bible Place, Cleveland, Tennessee.

Ten per cent of all C. P. M. A. funds received is sent to the treasurer of the state and the same amount is turned over to the General Treasurer.

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 consequence of their perfect unity and careful organization.

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

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

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

Instructions—Local Church Officers

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

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

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

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

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

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

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

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

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

It is suggested that where practicable in a locality the first Monday night in January, April, July and October, be observed by all local churches

for their regular quarterly meetings, so as to conserve uniformity and concerted action.

The pastor should act as a 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 specifically by the overseer of the state. Where one pastor has the care of several churches he can arrange the time for his business meetings to suit his convenience.

Attendance

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

Arrangement

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

Order of Business

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

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

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

Correction of minutes if any.

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

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

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

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

Report of C. P. M. A. by representative or pastor—number of members and receipts.

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 of his obstinacy and if he shows

the good spirit so that he should be heard, then show him courtesy. But if he proves to be wrong then deal with him as the Bible directs. After this is all done take up the original subject and dispose of it in harmony and love.

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

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

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

Advice to Members

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

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

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

As a rule take part in the singing.

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

Be ready for testimony when such is in order.

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

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

Always live a good straight life at nome 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, lockets, and large showy pins are unbecoming for a saint of God.

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

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

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

A member who may have a living companion should not marry another

under any circumstances even if divorced. Neither should a member marry anyone who has a living companion although such person may be divorced.

Remember

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

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

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

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

Duties of State Overseer

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

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

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

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

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

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, if needed.

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

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

Each Overseer should be able to know at any time the name and address of every minister located in his state. He should also know the number of members in his state, keeping a record of the increase as well as the 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.

Duties of District Overseer

To moderate business conferences for women preachers who may be acting as pastors, and men who may not be licensed if they are taking care of churches in his district.

To do evangelistic work in his district if he has time. If he has a district with no churches it is his duty to evangelize and organize churches.

For convenience it is often thought best for a pastor of a strong church in the district to be selected as district overseer so the church can serve as a means of his support.

The district overseers are to be appointed by the state overseers, therefore, they are subject to the state overseers.

Obligation For Membership In The Church of God

Will you sincerely promise in the presence of God and these witnesses that you will accept this Bible as the Word of God—believe and practice its teachings rightly divided—the New Testament as your rule of faith and practice, government and discipline, and walk in the light to the best of your knowledge and ability?

The minister who administers this obligation should see that every applicant replies in the affirmative. In taking the obligation, applicants should think of it as being "a perpetual covenant that shall not be forgotten."

Teachings of The Church of God

Over which M. A. Tomlinson is General Overseer,

Cleveland, Tenn., U. S. A.

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

1. Repentance—Mark 1:15; Luke 13:3; Acts 3:19.
2. Justification—Rom. 5:1-9; Titus 3:7.
3. Regeneration—Matt. 19:28; Titus 3:5.
4. Born Again—John 3:3; 1 Peter 1:23; 1 John 3:9.
5. Sanctification Subsequent to Justification—Rom. 5:2; 1 Cor. 1:30; 1 Thess. 4:3; Heb. 13:12; 1 John 1:9.
6. Holiness—Luke 1:74, 75; 1 Thess. 4:7; Heb. 12:14.
7. Water Baptism—Matt. 28:19; Mark 1:8-10; John 3:22, 23; Acts 8:12, 36-38; 10:47, 48; 16:33; 19:3-5.
8. Baptism with the Holy Ghost Subsequent to Cleansing, the Enduement of Power for Service—Matt. 3:11; Luke 24:49-53; Acts 1:4-8.
9. The Speaking in Tongues as the Evidence of the Baptism with the Holy Ghost—John 15:26; Acts 2:4; 10:44-46; 19:6.
10. The Full Restoration of the Gifts to the Church—1 Cor. 12:1, 7-10, 28, 31; 1 Cor. 14:1.

11. Signs following Believers—Mark 16:17-20; Rom. 15:18, 19; Heb. 2:4.
12. Fruit of the Spirit—Rom. 6:22; Gal. 5:22, 23; Eph. 5:9; Phil. 1:11.
13. Divine Healing Provided for All in the Atonement—Psa. 103:3; Isa. 53:4, 5; Matt. 8:17; Jas. 5:14-16; 1 Peter 2:24.
14. The Lord's Supper—Luke 22:17-20; 1 Cor. 11:23-33.
15. Washing the Saints' Feet—John 13:4-17; 1 Tim. 5:10.
16. Tithing and Giving—Gen. 14:18-20; 28:20-22; Mal. 3:10; Matt. 23:23; Luke 11:42; 1 Cor. 16:2; 2 Cor. 9:6-9; Heb. 7:1-21.
17. Restitution Where Possible—Matt. 3:8; Luke 19:8, 9; Rom. 13:8.
18. Premillennial Second Coming of Jesus.

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

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

19. Resurrection—Isa. 26:19; Dan. 12:2; John 5:28, 29; Acts 24:15; Rev. 20:5, 6.
20. Eternal Life for the Righteous—Matt. 25:46; Luke 18:30; John 10:28; Rom. 6:22; 1 John 5:11-13.
21. Eternal Punishment for the Wicked. No Liberation nor Annihilation —Matt. 25:41-46; Mark 3:29; 2 Thess. 1:8, 9; Rev. 20:10-15; 21:8.
22. Total Abstinence from All Liquor or Strong Drinks—Prov. 20:1; 23:29-32; Isa. 28:7; 1 Cor. 5:11; 6:10; Gal. 5:21.
23. Against the Use of Tobacco in Any Form, Opium, Morphine, etc.— Isa. 55:2; 1 Cor. 10:31, 32; 2 Cor. 7:1; Eph. 5:3-8; Jas. 1:21.
24. Meats and drinks—Rom. 14:2, 3, 17; 1 Cor. 8:8; 1 Tim. 4:1-5.
25. The Sabbath—Hosea 2:11; Rom. 13:1, 2; Rom. 14:5, 6; Col. 2:16, 17.
26. Against members wearing gold for ornament or decoration such as finger rings, bracelets, earrings, lockets, etc.—Isa. 55:2; 1 Peter 3:3; 1 John 2:16.
27. Against members belonging to lodges—Matt. 5:34; John 18:20; 2 Cor. 6:14-17; Jas. 5:12.
28. Against members swearing—Matt. 5:34; Jas. 5:12.
29. Against the Divorce and Remarriage Evil—Matt. 5:32; Matt. 19:3-12; Mark 10:12; Luke 16:18; Rom. 7:2, 3; 1 Cor. 5:1-5, 13; 1 Cor. 6:9, 13, 16-18; 1 Cor. 7:2, 10, 11; Rev. 2:20-22; Acts 15:28, 29; Matt. 14:3, 4.

List of Ministers

BISHOPS

Adams, James E.
Adams, T. E.
Aites, J. F.
Akers, J. L.
Akers, William
Aldridge, W. W.
Allen, Marvin R.
Anderson, Albert S.
Anderson, Stafford B.
Andrews, Thomas B.
Armour, Fred I.
Arnold, G. E.
Atkins, George E.
Axley, Richard L.
Baggett, Daniel O.
Baker, W. H.
Bancroft, Kurtis W.
Bates, Walter C.
Batson, Charles W.
Beasley, Pearley A.
Beneby, Fred
Bennett, G. Julian
Benton, Floyd E.
Bethea, John H.
Bias, Ernest J.
Biggers, Henry M.
Blumenthall, H. H.
Bradley, Thomas W.

Bradley, Trosie E.
Brewer, Joseph
Brooks, Charles S.
Brown, Joseph M.
Brown, Lebert A.
Brown, Lewis W.
Burke, Austin A.
Burns, H. Pierce
Burt, Martin M.
Busby, John W.
Byrd, Albert G.
Caldwell, D. Talmadge
Caldwell, E. Glaidwell
Caldwell, Mack
Callahan, Aaron A.
Camacho, Juan
Campbell, W. I.
Cantrell, Ralph G.
Cardwell, J. E.
Carter, Jack O.
Carver, Tom R.
Chapman, Herbert Clyde
Chapman, J. W.
Chatham, Jesse F.
Coalter, John E.
Cobb, Dolphus M.
Coker, Bryce H.
Collins, Clarence W.
Colon, Alejandro
Conner, Henry Lewis
Cook, General
Cooke, Alston L.
Cooke, Cyril S.
Cooley, Sidney A.
Cooper, Erie P.
Cooper, James R.
Costas, Paul P.
Couch, Aaron
Covey, Rudolph O.
Cowart, R. W.
Cowen, Earl
Cox, Theodore
Crader, Leman
Creasy, Donald D.
Creel, Amos J.
Creel, Chester V.
Crenshaw, C. Louis
Crews, Joe C.
Crowder, James H.
Cunningham, Cecil J.
Curry, Maurice S.
Curtis Emmanuel
Curtis, Henry
Cypret, Cecil A.
Dalton, George
Daniel, James
Daniels, Enoch
Daugherty, Walter G.
Davidson, Charles T.
Davidson, Leon
Davis, Andrew W.
Davis, Emitt
Davis, Lew Allen
Daxon, Thomas A.
Deadrick, D. M.
Decker, Jack C.
Decker, Tracy H.
Deadrick, Jim Willie
Decker, G. C.
Delay, Harry C.
Deleveaux, Wilbur
Dennard, W. Cobb
Dennis, Henry H.
Dingus, Hady L.
Dixon, Jack V.
Duggan, Noley A.
Dunkin, Albin H.
Durham, G. W.
Durr, Charles W.
Earp, John M.
Economou, Christopher
Edralin, Lawrence G.
Emmett, Verlie E.
Ferguson, Alfred E.
Ferguson, Hermis A.
Ferguson, Samuel M.
Fleming, Carroll P.
Flowers, Dewey A.
Flowers, Edgar E.
Foster, G. Dewey
Fouts, Blair M.
Fowler, E. T.
Fox, William Jerald
Freeman, Lonnie
Fritts, Lawrence A.
Fuller, Floyd F.
Funderburk, B. O.
Funk, Carl D.
Galloway, J. Vernon
Garcia, Pablo R.
Garcia, Victor E.
Gardner, Harvey A.
Gardner, Howard T.
Garr, D. Ernest
Garrett, R. Paul
Gentry, George M.
Gibson, Oscar
Gillaspie, S. O.
Gilmore, Alexander
Going, Albert E.

Goings, W. M.
Golden, Alvin
Goss, Cleveland T.
Graham, Percival N.
Graham, Theophilus L.
Grant, William A.
Greenawalt, Alfred H.
Gregory, Daniel B.
Griffin, Adrian T.
Griffin, Jesse A.
Griffith, Eddie H.
Grimes, Harry W.
Grubbs, George W.
Gullett, Med V.
Hall, James T.
Hamilton, Abraham C.
Hamilton, J. O.
Hampton, Ira H.
Handfield, Simeon B.
Haney, Adril D.
Hardin, William G.
Harvey, Walter L.
Hayes, Sine
Henderson, Jessie R.
Henderson, Willard C.
Herne, J. Vital
Herring, Charles G.
Herron, George D., Jr.
Higdon, Everett L.
Hires, J. H.
Hogan, Oluf Robb
Holcomb, D. R.
Holcombe William C.
Holland, W. T.
Holloway, Dewey E.
Hooker, Claudius D.
Hughes, Dewey M.
Hunter, Harper, Jr.
Hunter, Theophilus
Ion, Paul J.
Jared, Thomas J.
Jeffrey, Roy
Jimenez, Jose Amando
Johns, D. C.
Johns, Emery S.
Johnson, Jack R.
Johnson, James V.
Johnson, Michael
Johnson, Nelson W.
Johnson, Walter R.
Johnson, Wiley A.
Jones, E. L.
Jones, L. V.
Judd, John M.
Keener, Charles F.
Kemp, Joseph R.
Kent, Grady R.
Ketchum, B. B.
Kinder, Charles M.
Kinser, Delmar F.
Kirkland, J. D.
Knight, Johnie W.
Knowles, Joseph W.
Kounnas, M. K.
Ladoo, Joseph H.
Lafever, J. Earl
Laird, Willie P.
Lane, L. Russell
Lawrence, John H.
Lawrence, O. N.
Lawson, Omer C.
Lawson, Samuel H.
Leazenby, Leon S.
Lewis, Charles A.
Linkous, Malcolm T.
Linville, Albert J.
Linville, Kendrick
Longstreth, David E.
Looper, John H.
Lord, Cleason D.
Lowe, T. J.
Lowman, W. M.
Lynch, R. Clement
Maddox, Thomas Roy
Malone, Sidney W.
Manning, Chesley E.
Martin, Collie
Martin, Joe, Jr.
Matheny, Hubert F.
Mathis, Bill
Mathis, Buck
Mathis, C. F.
Matthews, David G.
Mayhall, Grady
McCoy, John G.
McDearis, C. C.
McDill, James W.
McDonald, E. A.
McGee, Sabastion
McGehee, Ada
McGlothlin, Johnnie
McKeown, A. C.
McKoy, L. N.
McLeod, Kenneth B.
Melvin, Archie
Mielke, Herbert W.
Miller, Elias A.
Miracle, John W.
Mitchell, Arthur L.
Moffitt, Elbert B.
Moore, George W.
Moore, H. B.

Morris, Luthur R.
Moss, Alvin S.
Moss, Arthur A.
Moxley, H. M.
Moxley, L. A.
Mudd, Cicero
Musselwhite, Wilton E.
Nelson, Clyde W.
Newsom, W. A.
Nichols, Ira C.
Nix, Henry G.
Overstreet, J. Clyde
Owenby, Lum
Palmer, James C.
Payne, Connie Lee
Payne, C. R.
Pearce, John
Peninger, Lee Roy
Pennington, Charles S.
Peters, Ivan
Peterson, Sam P.
Petty, Benjamin H.
Phillips, Walter
Phipps, Roy H.
Pittman, S. Melvin
Poloski, Frank
Potts, Allen
Price, J. D.
Price, Marion P.
Priest, J. T.
Pruitt, Jess F.
Pruitt, Raymond M.
Pulliam, E. R.
Queen, R. Wayne
Queener, Dorlan H.
Radford, Robert L.
Rains, M. Claud
Rawls, William J.
Ray, Tomy J.
Reese, Bradley A.
Reeves, Roy
Rhodes, L. S.
Rich, Lawrence V.
Richardson, Eugene B.
Riley, Jonathan A.
Robinson, Guy
Rodman, Shannon T.
Roney, Warren E.
Rowland, Delmar F.
Roy, Dewey
Rye, Homer
Sager, Hubert H.
Sanderson, Albert L.
Sapp, Walter R.
Sargent, James O.
Sartin, Clarence H.
Savage, Stewart S.
Schwandt, Roy E.
Scott, Guy T.
Scotton, Ralph
Searcy, James R.
Shelton, Clay
Shelton, James G.
Sherrill, V. R.
Shores, Elton
Shroyer, Orlies F.
Shroyer, Owen E.
Shroyer, Pleonard G.
Shults, D. M.
Shupe, Posey A.
Sikes, Lodie B.
Silvers, L. E.
Smith, George P.
Smith, L. G.
Smith, Obie D.
Smith, R. C.
Smith, Sampson
Smith, William B.
Smith, William J.
Sowers, Kenley M.
Spence, J. Corbett
Stafford, Virdel B.
Staggs, James
Stanford, William R.
Stargel, G. T.
Steele, Archie R.
Stephens, Moses
Stockdale, R. Wynn
Stone, Leslie E.
Stover, Woodrow
Stratton, Jesse M.
Stubbs, John A.
Suggs, William P.
Sullivan, Evan G.
Sullivan, John L.
Summerville, A. D.
Swain, Frank R.
Sweat, Rhubin D.
Sweet, T. C.
Talbott, Richard P.
Taylor, C. L.
Taylor, Hosea M.
Taylor, Jennings S.
Taylor, Norman C.
Thomas, Don Burton
Thomas, Howard W.
Thomas, James A.
Thomas, J. Roy
Thompson, Paul H.
Thompson, J. T.
Thompson, Willie R.
Thorn, James A.

Thornton, Boyd W.
Tomlinson, M. A.
Trump, Orville W.
Turner, Nathaniel A.
Van Deventer, Fred E.
Voss, Charles T.
Wagar, Ashel T., Jr.
Wallor, George A.
Watson, Egbert A.
Weaver, Phillip T.
Webb, Cordell C.
Webb, Wiseman W.
Weidner, John B.
West, J. A.
White, Isaac E.
White, James L.
White, William E.
Williams, Alexander
Williams, Don
Williams, George M. T.
Williams, J. D.
Williams, Johnnie
Williams, John W.
Williams, Lemuel J.
Williams, Leo T.
Williams, Randolph
Williams, Robert L.
Wilson, C. A.
Wilson, George Albert
Wilson, M. E.
Wood, John W.
Woods, Roy D.
Wootton, Bryon
Worrell, George W.
Wright, J. B.
Young, Foster
Young, Zilvon R.

DEACONS

Allen, Daniel
Allen, Sam T.
Anderson, Harvin H.
Anderson, Robert S.
Anderson, Rufus A.
Andrews, Grover G.
Ashworth, Charles E.
Austin, Charlie C.
Austin, James R.
Baccas, James
Bafford, Green
Bain, Alfred R.
Baker, Hubert H.
Baptiste, Vilme Jn
Barnette, J. Oland
Barrett, Richard M.
Batson, A. Clarence
Baxter, John L.
Beasley, J. Wilbert
Beck, Grover C.
Bennett, William H.
Benton, Walter O.
Bird, Fred P.
Bowling, Fred E.
Bradford, Sewell E.
Briggs, Ernest
Brown, Dexton
Brown, Harvey E.
Brown, Obie C.
Brown, Luther C.
Brown, Marvin
Brown, Whit
Bryant, Alexander
Buckley, J. W.
Burke, Dolphus
Burris, Thomas A.
Butler, Henry A.
Butler, Johnie E.
Byerly, Hubert
Bynum, Calvin M.
Cabales, Santos A.
Cash, Huey O.
Cassell, Madison W.
Charles, Exalus L.
Charles, Letoir Jean
Charles, Monlouis J.
Chastain, George D.
Chastain, Mathie
Clements, S. Grady
Cobb, C. E.
Codrington, Wilfred H.
Coen, Samuel A.
Coker, James W.
Cook, Thomas A.
Cooper, John H.
Coquillo, Louis
Cowger, R. N.
Cox, Joel
Cox, Wesley Grady
Crews, H. M.
Crews, W. H.
Culmer, M. R.
Dames, Charles A.
Davis, Omer F.
Davis, Orbie
Davis, Peter E.

Davis, Randolph B.
Daxon, Thomas A. Jr.
Dean, James A.
Dean, Lafayette F.
Dean, Wesley M.
Devore, John W.
Dirlam, Claude S.
Dorsett, Curtis R.
Dosier, James S.
Drummonds, Grover C.
Duncan, Clarence E.
Duty, Robert
Englebert, George W.
Evans, Frank R.
Evans, J. R.
Evans, Samuel W.
Falk, Ervin A.
Fendley, William C.
Ferguson, Herbert A.
Ferguson, Marion N.
Fleming, Ernest L.
Francis, Nathaniel
Franklin, Wilburn T.
Frederick, Grover C.
Gardner, M. Gray
Gass, Arthur C.
Gibbons, Fain F.
Gilbert, R. M.
Giles, Thomas H.
Gilmer, James T.
Goforth, Andrew H.
Gonia, I. B.
Grant, Bernard B.
Haase, Ernest E.
Haddock, James H.
Hagan, William L.
Hall, Thomas S.
Hall, Valentine E.
Hamby, Curtis
Hanes, Herbert R.
Harris, Reginald A.
Hartless, Robert J.
Hatley, John W.
Helms, Chesley B.
Hembree, Walter D.
Henry, Uriah
Heslop, George E.
Hill, J. Clyde
Howard, Ely J.
Hughes, Oscar H.
Hunter, E. Roy
Hunter, Harper H. Sr.
Hutchinson, Isaac A.
Ingram, U. Leonard
Jackson, Charlie
James, George W.
Johnson, Fred M.
Johnson, Herbert E.
Johnson, Kedrick L.
Johnson, Lee Pharries
Jordan, James R.
Keeney, C. B.
Kelley, Haley J.
Kilgore, Thomas W.
Kinard, T. B.
King, Carl R.
King, George S.
King, J. H.
King, Wilbur G.
Lafleur, Cyrius
Landers, Luther
Lassiter, Robert L.
Latham, Joseph M.
Lavender, Walter E.
Laws, Custer
Lawson, Raymond D.
Ledford, Robert H.
Lewis, Reuben T.
Lovell, J. D.
Lovvorn, Frank
Mackens, Charlie
Mahoney, William A.
Malone, Roy
Martineau, Edward
McCalla, Samuel A.
McCoubrey, James H.
McCoy, Emmitt T.
McElrath, John H.
McIntosh, D. A.
McKee, J. C.
McKenzie, James A.
McLean, Robert S.
McLeod, Allie B.
Melvin, Thomas G.
Minns, Herbert L.
Mixon, Horace L.
Moore, J. Walker
Moss, John W.
Moss, Wilfred G.
Mullins, Henry R.
Nabors, Clymer H.
Nielly, Edwin R.
Norris, Edouard Henrilus
Norris, Justin
Oglesby, Thomas
Owen, Ralph W.
Owens, Bunk
Owens, Edgar
Palmore, Charles P. Jr.
Parker, Bill
Parks, John C.
Parton, Thomas H.

Paschall, Ollie
Pate, J. B.
Peavy, Elvie A.
Penant, Hedley
Phillips, Chester R.
Ponder, Raymond E.
Price, Bassil N.
Price, Maxie Lee
Profitt, Clarence A.
Puckett, Richard Lee
Rainwater, Allen C.
Rampley, William T.
Ray, G. Scott
Reed, D. Homer
Renfrow, Leslie
Reynolds, W. L.
Rhorer, Henry R.
Ricketts, Harold J.
Robbins, Herbert V.
Roberts, Bertie C.
Roberts, Stephen
Rorrer, Guy
Ross, Ernest E.
Rowe, Walter S.
Saint Cyr, Bovil
Samuels, Adonijah M.
Sanders, Dewey L.
Sauls, Harley O.
Scotton, Willie T.
Seratt, Jesse D.
Shannon, John
Sharrar, Robert C.
Shelton, B. W.
Shelton, Robert L.
Shirley, Lewis C.
Sigler, Thomas G.
Silas, Wesley
Slay, Sheldon M.
Smith, L. K.
Smither, Charles T.
Solomon, Edgar N.
Sprinkel, William H.
Standly, Willie
Stanley, Horace B.
Stearman, Marion B.
Stockton, Andrew J.
Stockwell, William L.
Story, Frank E.
Tabor, N. Linell
Taylor, Nathaniel
Taylor, Willie
Thomas, Leonard S.
Thomas, Richard C.
Thompson, Charles E.
Thompson, R.
Thompson, Wilbur B.
Trogdon, Elic
Turner, L. L.
Waden, Fletcher
Wall, Early G.
Wallace, James H.
Watson, J. W.
Watts, Herbert C.
Weakley, M. E.
Welch, W. J.
Westburg, Charles U.
Whitaker, John R.
Williams, John F.
Williamson, W. Raymond
Willis, Frank R.
Willoughby, Walter
Wilson, J. Howard
Wilson, Joseph C.
Wilson, Wavie C.
Wolfe, Raphael O.
Wood, Claud
Woodward, Finley
Wooten, Chester L.
Word, Timothy
Wright, Cecil
Wright, Wib
Wyant, Ray M.
Wynns, Isaiah

MALE EVANGELISTS

Abbott, Lonzo R.
Abercrombie, William A.
Abernathy, Johnie E.
Acosta, Ignacio
Adams, George D.
Adams, Reuben A.
Adderly, Boston
Adeir, John T.
Adkins, Calvin R.
Adorno, Juan P.
Aiken, Johnie E.
Aites, E. Carl
Alexander, Ernest D.
Allen, Arthur, Jr.
Allen, James E.
Allison, William H.
Alloway, Frank G.
Altus, Cheriza
Alyse, Arnold
Amador, Gonzalo A.

Amaya, Francisco B.
Ammons, Edwin L.
Anderson, Charles T., Jr.
Anderson, E. W.
Anderson, James Edward
Anderson, Maurice H.
Anderson, Sheldon F.
Andrews, Charlie P.
Angelidas, Leonidas
Antilus, Ulysse
Aprazin, Cecile
Arias, Luis
Arnold, William
Atnip, W. Everett
Ausel, Woodrow W.
Austin, Jacob L.
B., Juan Hernandez
Bafford, Joe Lean
Bailey, Alma C.
Bailey, Bernard L.
Bailey, Ottis P.
Baker, Alexander
Baker, Gayford D.
Baker, Paul
Baldwin, Arch J.
Ballard, Jay O.
Bancroft, Paul H.
Banks, Frank J.
Barnes, Caleb M.
Barnes, Leonard E.
Barrett, Perry
Bastien, Raymond
Bathe, Oscar A.
Baxter, Everett L.
Bazzrea, Cleve A.
Beal, Paul
Beale, Henry J.
Beasley, Robert D.
Beaty, Ellis R.
Beaucicot, Absalon
Beckwith, J. B.
Beecham, James S.
Beemer, Harold A.
Bell, Loyd C.
Beneby, Israel
Bennett, David K.
Bentley, John D.
Bethel, Daniel
Bines, Franklin
Bivens, L. Milton
Black, Eugene P.
Black, Horace R.
Black Owen
Blauser, James P.
Bledsoe, Jasper O.
Blythe, Clarence L.
Bobbert, William
Bolton, Arthur H., Jr.
Bolton, O. B.
Bonds, Vernie W.
Bonham, Amzia W.
Bonham, Floyd H.
Boone, James W.
Bottorff, Fred E.
Bounds, James W.
Bowers, Clifton C.
Bowser, George B.
Bowser, Hulbert, O.
Boyce, John S.
Boyd, Terah S.
Brackett, Bobbie E.
Brackett, John
Braland, Orvie A.
Brammer, Thomas T.
Branscum, Thurman E.
Brantley, Alvin
Briles, Theodore R.
Brittingham, Edward C.
Brock, Earl
Brooks, Atlee N.
Brooks, Kenneth W.
Brooks, William R.
Brown, Tom
Brown, Will H.
Brown, Willesley
Browning, Charles E.
Browning, Charles M.
Brumley, William
Bryan, E. Hayward
Bryant, Ralph E.
Bullard, Andrew
Burdette, Marvin A.
Burdine, Archie M.
Burns, Thomas F.
Burt, Marvin
Burton, Dock C.
Busby, Arthur B.
Bush, John B.
Butler, Marion S.
Butterfield, Henry T.
Butts, Huey Lee
Byrd, Willie M.
C., Adolfo Hernandez
Cabrera, Joel A.
Cadiche, Anthony
Cadiche, Sireste
Cameron, John N.
Cameron, Lewis
Camilus, Anaise
Camp, Floyd M.
Campbell, J. Daniel

Campbell, Sidney
Campbell, William B.
Carpenter, Eugene L.
Carpenter, Raymond A.
Carrasco, Alfredo
Carrasco, Porfirio
Carroll, Frank G.
Carroll, Lee C., Jr.
Carter, Calvin
Carter, Ernest S.
Carver, Onas R.
Castro, Jose G.
Cazile, Elvelus J.
Chambers, Foster G.
Chapman, Millard A.
Chapman, William H.
Charles, Dufresne
Charles, Exavier Louis
Charles, Merius
Chavis, William A.
Childress, Claud
Cine, Innocent
Clark, Clarence W.
Clark, Clyde H.
Clark, Fred W.
Clarke, Hugh A.
Clawson, Clare L.
Clayton, Sherman J.
Cleaver, Autie E.
Clements, William S.
Cline, A. Lavaughn
Cobb, Roland
Cobos, Angel J.
Cole, Harry E.
Cole, Robert H.
Colley, James F.
Collie, Alfred L.
Collins, Elford N.
Colon, Carlos
Colon, Carlos de Leon
Colquitt, John S.
Colvard, Donald E.
Cone, Jess L.
Conner, Lester E.
Constantin, Delva
Cook, David C.
Cooksey, Cecil R.
Cornett, Sam I.
Couch, Claud C.
Cox, Clarence
Cox, Hudon R.
Cox, James A.
Cox, James E.
Cox, Julias
Cox, Kenneth O.
Craver, Edgar L.
Cravey, Kaiser
Creel, Homer C.
Criddle, Clayton E.
Crossfield, Edward A.
Croyle, Raymond S.
Crutchfield, John E.
Cruz, Jacento
Cummings, Luther
Cunningham, Frank
Curtis, Dovard B.
DaCosta, Eugene E.
Daley, Chas. A.
Dames, Cleveland W.
Daniel, James E.
Daugherty, John F.
Daugherty, W. Delvin
Davis, Albert E.
Davis, Alva L.
Davis, Anderson H.
Davis, Cecil
Davis, James E.
Davis, Jones M.
Davis, Leonard
Davis, Lloyd D.
Davis, Wiley C.
Daxon, David
Day, Roy F., Jr.
Deal, Asa C.
Dean, Hermon E.
Dean, Lucius E.
Dean, Thomas E.
Deese, W. I.
Demeritte, Arnold
Dennard, George M.
Deristil, Laurentil
Deromel, Romain
Desantil, Joseph
Desir, Cadous
Devine, John R.
Dickens, W. Morris
Doran, Verne J.
Doroshuk, Harold
Doss, James C.
Douglas, Charles M.
Douglas, Charles Ray
Douglas, Thomas J.
Drake, Howard E.
Dubois, James B.
Dudding, O. A.
Duncan, J. Roy
Dunford, Fred R.
Eagle, James Holding
East, E. B.
Easter, Edward M.
Edens, Demcy
Edgil, Thomas Jessie

Edmondson, Donald K.
Edwards, Homer F.
Ellis, James O.
Ellis, M. Frank
Ellis, Stephen
Elmore, Loyd E.
Elsea, William M.
Endecott, Clayton E.
Endecott, James Lyle
Esdaile, Austin
Esmond, William Cecil
Espinoza, Ponciano F.
Estep, Dewey
Estep, Granville
Estes, J. W. Marlin
Estira, Pierre
Estrada, Fidel
Eubank, Cyril S.
Evans, C. T. Houston
Evans, Elmer W.
Evans, John E.
Evans, R. Travis
Ezell, David A.
Faircloth, Toby
Fanbert, Septimus
Farless, J. D.
Fennels, Robert
Fenton, George A.
Ferguson, Daniel
Ferguson, Herbert E.
Ferguson, Laban J.
Ferguson, Orie J.
Ferguson, Pembroke E.
Ferguson, Robert W.
Ferguson, Thomas
Fernandez, Felipe D.
Fernandez, Salvador C.
Fidele, Nelcius
Fields, Arthur E.
Fils, Chery Dennean
Finley, Rollie J.
Fleming, Everet
Flick, Harry R.
Flippo, George C.
Flores, Leocadia Lubices
Flowers, Allord S.
Flowers, Grady G.
Floyd, Dannie
Forbes, Leon B.
Ford, Norris E.
Foster, Clarence F.
Foster, Robert J.
Fowler, Joe C.
Fowler, Virgil R.
France, Owen W.
Francis, Caselle A.
Francis, Marvin L.
Francois, Alfred
Franks, Jessie B.
Frederick, Francois
Frederick, Maxi
Frey, Albert E., Jr.
Frost, Barnette P.
Fuchu, Federico
Fulmer, Everrett L.
Fuller, William M.
Funk, Lonnie
Gaddis, Millard E.
Galaviz, Antonio
Ganz, Johnny
Garcia, Alberto G.
Garcia, Jose Maria Dominguez
Garcia, Marcelo
Garcia, R. Fernando
Gardner, Joshua V.
Gardner, Woodie S.
Garr, William J. W.
Garrett, Marvin W.
Gates, Willard D.
Gaylor, Hank V.
Geneus, Rezius
Georges, James W.
Georges, Reginald C.
Gibson, Bruce
Gibson, Sanford F.
Gibson, W. K.
Gilbert, Elmer
Gillis, Leon
Giraud, Ozias
Glass, Eddie J.
Glass, Noah Bell
Gohn, Clarence E.
Goins, Lloyd P.
Goins, Thomas W.
Goins, William M.
Gomez, Otero
Gonzalez, Senen
Gonzalez, Lucas Hernandez
Gooden, Sam B.
Goodman, Ernest D.
Goodman, John W.
Goodwin, Bennie F.
Goodwin, Lloyd T.
Gosnell, Bennie H.
Gosnell, William A.
Goss, Douglas A.
Graham, C. Victor
Graham, James Hardy
Graves, Oather B.
Gray, Johnnie
Gray, Truman

Gray, Willard H.
Gray, Willie
Green, Ben M.
Green, Curtis
Green, Robert B.
Green, Walter O.
Gregory, Colie B.
Gregory, Constantine L.
Grier, Earl T.
Griffin, Bluford B.
Griffin, George H.
Griffith, Dexter W.
Grubbs, James C.
Guerrier, Dieudunord
Guillaume, Carrie
Gustove, Joseph
Guthrie, Robert L.
Guy, Morris L.
Guzman, Refugio
Hagood, Freddie W.
Haire, H. M.
Haire, Lester H.
Hale, Milton B.
Hall, Emanuel O.
Hall, Homer R.
Hall, Moses A.
Hall, Robert J.
Hall, William L.
Ham, Ira W.
Haney, Clifford A.
Hanna, Charles E.
Hanna, Harvis
Hardin, Thomas O.
Hargraves, J. Marvin
Harkey, Ellison C.
Harper, John
Harrington, Theodore B.
Harris, Alger P.
Harris, Arthur C.
Harrison, Edward H.
Harrison, John T.
Hart, Tom D.
Hartley, Prince A.
Hartman, Henry Edsel
Hartness, James W.
Haslom, Samuel
Haulbrooks, Otis J.
Haun, Paul N.
Hawkins, Charles G.
Hawkins, James H.
Hawkins, John S.
Haynes, Albert
Hazen, Thomas H., Jr.
Heckert, Lawrence D.
Heflin, Fred L.
Heltcel, R. B.
Henderson, Neais G.
Henderson, Robert C.
Henderson, W. T.
Henriquez, Alberto Enrique
Henry, James A.
Henry, William
Henry, Younis W.
Henson, Charles H.
Hepburn, Joseph
Herbert, W. Guy
Hernandez, Lino Casillas
Herring, William E.
Herron, George R., Sr.
Hersey, Gerald H.
Hicks, James A.
Hicks, Thomas V.
Highbaugh, Charles E.
Hightower, Carl H.
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Hollaway, Theodore R.
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Hopper, John D.
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Jackson, James D.
Jackson, Thomas

Jared, Clive E.
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Johnson, Luther O.
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Joseph, Georges
Joseph, Hacule
Joseph, Prudent
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Rud, Angel Dones
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Sailem, Sandy

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Saint Louis, Emile
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Strilec, John E.
Sturgeon, James D., Sr.
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Sullivan, Lee J.
Sullivan, William A.
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Switzer, Wilbur F.
Tapprich, Roy
Tarin, Jose Simon
Tarin, Pablo G.
Tarrance, David A.
Tate, Audley M.
Taylor, Hiram M.
Taylor, J. W.
Tedford, H. Wade
Tew, James W.
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Thompson, Arthur F.
Thompson, Ernest W.

Thompson, Jesse A.
Thompson, Ronald G.
Thompson, Warren F.
Thurston, Floyd
Thurston, Sam
Tijera, Ulises
Tinker, Aaron C.
Tittsworth, C. Allen
Totherow, Manuel M.
Townsend, Lonnie
Trammell, Edgar M.
Trammell, James C.
Tranthem, R. Eugene
Trujillo, Carlos
Tsma, Eristal
Tuggle, Alvin
Tugman, Wade F.
Turner, Charles W.
Turner, Linford A.
Uheband, Paul
Uribino, Espiridion
Van Deventer, E. Ellsworth
Vandever, Alvin M.
Vaughn, Elmer L.
Vaughn, Robert J.
Velazquez, Anacleto
Vernon, Horace E.
Via, Calvin H.
Vickers, Hubert J.
Vilcin, Olinma
Villard, Voltair
Vines, Willie
Vinson, R. Hardy
Waggett, Aaron R.
Walker, Elmer G.
Wallace, Carl A.
Wallace, Raymond
Wallace, S. Raeford
Wallen, Kemp W.
Walpole, Joseph R.
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Warren, William C.
Washington, Loyal C.
Watson, Derrel J.
Watson, James C.
Watts, Grayer H.
Waugh, Robert L.
Weakley, Eugene
Weathers, Joseph T.
Weaver, Joel L.
Webb, Arwood
Webb, Francis J.
Webb, George B.
Webb, John W.
Webbe, James N.
Weeks, James
Weikel, Wilbert J.
Welch, Bobby G.
Welch, D. L.
Welch, Leamon C.
Weldon, William W.
Wells, Donald W.
Wells, John E.
West, Aaron W.
West, Furman F.
West, Jay
Wheeler, Dewey L.
White, Olen
White, Walter F.
Whitman, J. Edward
Whittington, Ray
Wickline, C. Russell
Wilkerson, Delbert M.
Wilkerson, Ruben N.
Williams, Alexander, Jr.
Williams, Alphaeus
Williams, Alton T.
Williams, Cecil U.
Williams, Darner L.
Williams, Fred D.
Williams, George
Williams, John R.
Williams, Timothy
Williamson, Cleveland N.
Williamson, James L.
Willis, Clifford
Willis, J. Lee
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Wilson, Elson G.
Winckler, Halmuth K.
Windham, Riley H.
Woodruff, Arthur B.
Woodruff, Judson T.
Woods, Homer W.
Worley, H. D.
Wright, Alfred W.
Wright, Posey J.
Wright, T. C.
Wyant, Nelson E.
Yager, James A.
Yelverton, Wyartt
Yniguez, Hilario G.
Yoder, Eli
York, Nathan
Zamor, Laheus
Zidor, Josa
Zidor, Pierre

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Adams, Mrs. Jennie
Adams, Mrs. Opal D.
Adams, Mrs. Virgie L.
Akin, Mrs. Irene O.
Alexander, Mrs. Fannie
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Allen, Miss Ida Mae
Allen, Mrs. Janettie M.
Allen, Mrs. Odessa
Allen, Mrs. Odessa Mae
Allen, Mrs. Silla
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Bailey, Mrs. Rubie O.
Bailey, Mrs. Thelma R.
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Baker, Mrs. Mary Lou
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