

MINUTES of The 35th Annual Assembly Of The Church of God

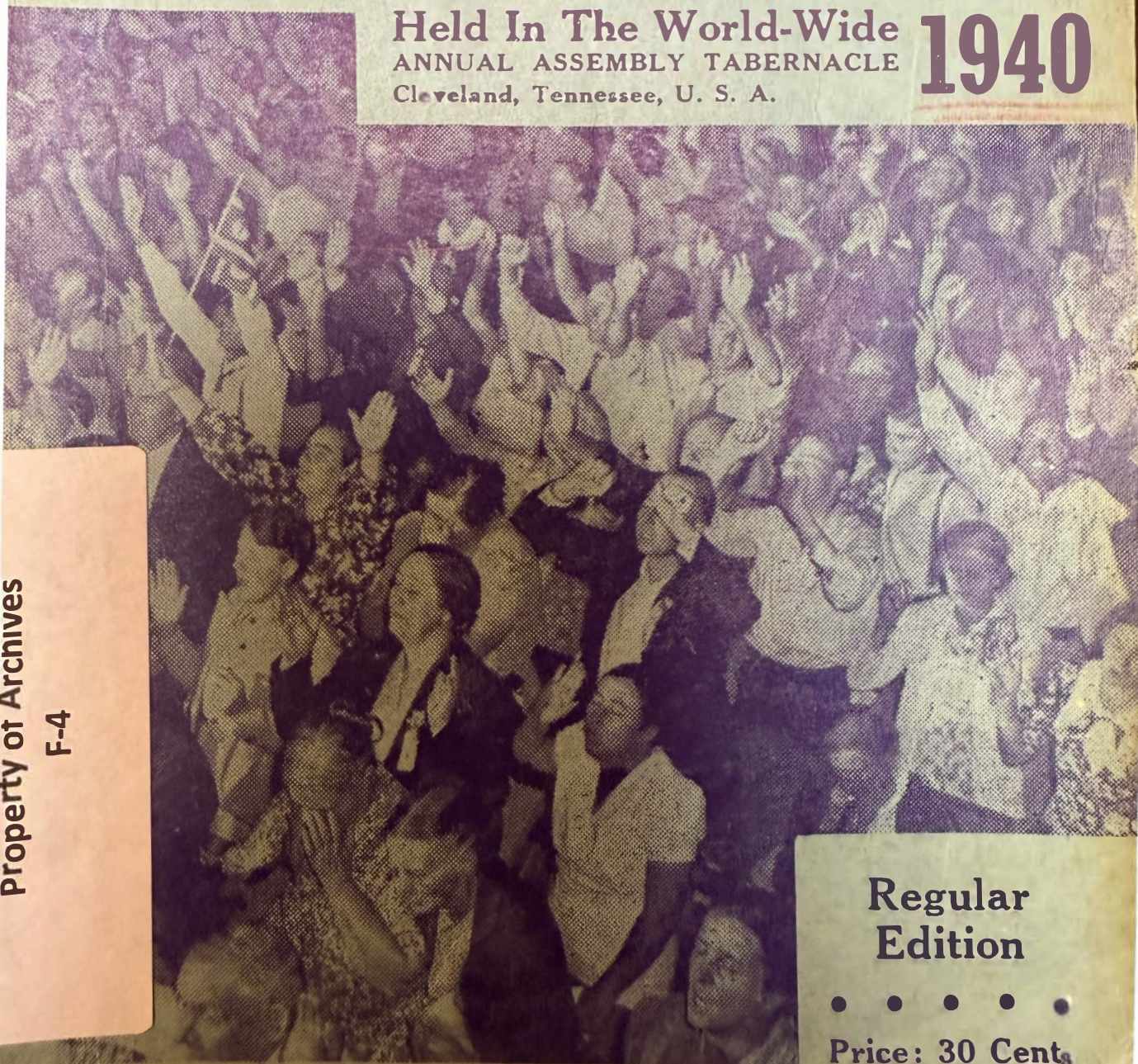


Over Which A. J. Tomlinson Is General Overseer

SEPTEMBER
11-17

Held In The World-Wide
ANNUAL ASSEMBLY TABERNACLE
Cleveland, Tennessee, U. S. A.

1940



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Regular
Edition

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Price: 30 Cents

of The Assembly The Delegates Seemed to Never Tire of Singing, Shouting,
ure Was Taken in The Early Morning But Even at That Hour You Will Note The
ces, The approximate 8,000 Seating Capacity of The Tabernacle, was Always
12,000 Jammed the Streets for Blocks.

MINUTES

35th Annual Assembly

of the

Church of God

Over Which A. J. Tomlinson is General Overseer

Held in The World-Wide Annual Assembly Tabernacle

Cleveland, Tennessee, U. S. A.

September 11-17

1940

"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

It is on the twenty-third of September, 1940 that I start to prepare the minutes of the Thirty-fifth Annual Assembly of the Church of God of which A. J. Tomlinson is General Overseer. The Assembly this year was scheduled for September 11-17, and now only six days after the close I am writing these prefatory notes. The Assembly was wonderful and I am beginning the task of preparing the Minutes and putting the whole together so it can be read.

The people came by the thousands. Not only did our own Church of God people come from nearly every state in the Union, but also many friends and enquirers after truth besides. We were happy to have so many of our own people with us, and gave a glad welcome to thousands of others besides. It is evident that our work and the blessings of God upon us are convincing many that we are the Church of prophecy that is destined to rise and shine in the last days.

I believe I am the only person living that has had the privilege of attending every one of the thirty-five Assemblies. The first in 1906 had an attendance of only twenty-one. But what has happened in the way of work and increase since that time is shown by the gradual increase and growth from year to year, until this last one has surpassed them all according to the actual records, and estimates made by many.

Judging by newspaper reports, and those who kept up with radio hookups, this Assembly was more widely advertised than any of the past. All over the world has the news of this mighty Assembly spread according to statements of those in position to know what they were talking about. While tens of thousands attended, there were millions that read about it and heard of it over the radio hookups.

One thing specially that met the eyes of many surprised people this year on their arrival was the improved and enlarged mammoth Tabernacle, our great Capitol building and Publishing house. This made possible the wonderful dedication service on Sunday afternoon, the fifteenth of September, 1940. The past year was one of building and enlarging, making preparations for great advances in every department.

There were many evidences to convince us that God was with us from beginning to the end. The weather was ideal, could scarcely have been better. Was cool and pleasant most of the time, and not a drop of rain fell. Many were saved, many sanctified and baptized with the Holy Ghost and many sick were healed. The business was carried on with good harmony and loving interest. A full description of all that happened during the mighty feast that lasted eight days cannot be given, but we are trying to tell it the best we can in this 1940 volume. Thanks to the splendid corps of clerks for their untiring efforts in making notes and in every way rendering faithful service which make it possible for the writer to make this volume both interesting and instructive.

The press has been with us year after year for many. The writers and reporters have been rendering much valuable service in assisting us in spreading the wonderful last days message over the world. This excellent service is very greatly appreciated. We earnestly hope that the multitudes of men and women who read and heard of our mighty Assembly will be made better and thus be the means of making the world better, because

Prefatory Notes (Con't.)

of coming under the influence of our programs and religious fervency.

I am very happy to have the privilege of carrying the splendid words in this pamphlet given by our worthy mayor and others of our Cleveland friends who gave the glad welcome speeches to our people from a distance to this city. Many thanks for this and to all of our Cleveland friends for their noble assistance in every way.

We are spending much time in the preparation of this volume and as soon as it is completed we will have great pleasure in sending it forth on its wide mission of loving service to as many as are fortunate in obtaining a copy. It attempts to tell the story of the 1940 Annual Assembly. I trust all of our people, as well as others who may be friendly to our great last days work, will purchase copies and take good care of them, both for the information they contain, and for the history that will be of much interest and value to many who are yet to become enthusiastically interested in the mighty last days message.

Our registrars did splendid work in picking up the names and addresses of many of the thousands that attended this year. It has been impossible for years to register all of the thousands that were present. The total number registered as handed me on the last night of the Assembly and announced was 20,077. Even if there should have been some slight mistakes made, it is well known that there were many thousands more than this number in attendance from first to last.

The official count as we have it is as follows: Out of town, 12,018. In the city, 8,059. Total, 20,077. This gives the largest number ever registered.

The time for the next great Annual Feast—The General Assembly of The Church of God, over which A. J. Tomlinson is General Overseer, according to the rules governing the time, will be September 10-16, 1941. We fully expect many more will join our ranks by that time to assist us in making further preparations for the return of our Lord.

A. J. TOMLINSON, GENERAL OVERSEER,
Cleveland, Tennessee, U. S. A.

MINUTES OF THE THIRTY-FIFTH ANNUAL ASSEMBLY OF THE CHURCH OF GOD

A. J. Tomlinson, General Overseer

HELD IN CLEVELAND, TENN., U. S. A. SEPT. 11-17, 1940

Management and Personnel of the Home and Local Organization

General Overseer, A. J. Tomlinson

Private Secretary, Lillie Duggar

SUPERINTENDENT OF COMMITTEES—Reception, Entertainment, Registrars, Ushers, Camp Ground, Order and Regulation Department—**F. F. Johnson.**

CLERKS—J. R. Kinser, R. M. Stover, Milton A. Tomlinson, Mrs. Ina Mae Tomlinson, Charles T. Davidson, Mrs. Lovie Wetzel.

TREASURER—A. J. Lawson—Office Secretary, Mrs. Lula Lawson—Bookkeeper, Miss Inez Kinser.

REGISTRARS—J. V. Johnson, E. M. Kinser, Louise Reed, Estella Watts, Winnie Shannon, Dorothy Deadrick, Emma R. Reed, D. M. Deadrick, J. P. Cox, Ruth Reed, Willeam Woods, Nelle Farmer, Iva Farmer, Margueretta Lindsey, Irene Foster, Sylvia Vincent, Iris Johnson, Archie A. Tripp, May Garrett, Louise Lawson, Maxine Arthur, Sylvia Kesley.

PUBLISHING DEPARTMENT—A. D. Evans, Iris Evans, Mary Hoppel, Mamie Holcomb, Julia Goins, Estelle Mayhall, Mildred Boring.

POST OFFICE—J. F. Anderson, postmaster.

RECEPTION—C. R. Payne, Ethel Payne, C. F. Reynolds, Emitt Davis Sarah E. Gonia, Mary J. Tomlinson, Beatrice Marlow, J. R. Smith Olive B. Smith, J. D. Kirkland, Onie Faulkner, Fern Johnson, James Daniel, Paul Garrett, Virdel Stafford, Posey A. Shupe, Archie Melvin E. P. Cooper, S. O. Gillaspie, Flora M. Gillaspie, Allen Potts, Vadio Potts, William Bell.

ENTERTAINMENT—Grady R. Kent, Lloyd Rogers, Marvin McAlister David Riddles, Alvin Goins, Holt Renslow, Viola Cooper, Laura Rogers Lula Ward, R. C. Cannon, Jr., Raymond Lawson, Inez Kinser, John McElreth, Ressie Mae Griffith, Stacy Riddle, Chester Howard, C. C. Linder, Roscoe Cannon, Latha Anderson, T. W. Goins, Kathlee Pruitt, Bessie Linder, Fred Clark.

ORDER AND REGULATION DEPARTMENT—D. M. Shults, H. H. Irwir J. W. Dunn, Otis A. Seratt, J. H. McSpadden, T. E. Bradley, Patric Reed, N. L. Tabor, John A. Stubbs.

USHERS—E. H. Griffith, Marvin Wilson, H. L. Faulkner, C. W. Woodard Carl Johnson, Charley Smith, Lloyd Goins, W. B. Smith, Albert Wilson, Cecil Cunningham, Clarence Sullivan, Ralph Scotton, Arthur Johnson, Kenneth O. Cox, Enos Campbell, Albert Reed, Henry Fai

banks, Archie Melvin, Wesley H. Hill, John L. Sullivan, Lattie McLean, Davis Rogers, Wynn Stockdale, J. W. Chapman, David Ezel, Dewey Foster, J. A. West, P., George D. Wilson, P., Jess Pruitt, P., William O. Mills, P., Roy Woods, Jack Decker, Homer Rye, Herbert Watts, James C. Palmer, E. L. Goodwin, Autie E. Cleaver, Owen Ellenburg, Andrew Davis, H. C. Chapman, Taft Henderson, Fred Clark, Paul Benson, William H. Price, Grady V. Horner, Winsor Tripp, Zivon R. Young, G. W. Sheriff, T. W. Goins, Earl R. Metcalf, Hermon Freeman, J. T. Freeman, Earl Evans, Charlie Odom, Carson Barker, T. A. Watkins, Jess Tomlinson, Paul Riddle.

CAMP GROUND—Will H. Brown, Boon Whitmire, Bill Dooley, John Brown, J. N. Hurley, Rube Whitlock.

INTRODUCTORY SERVICES

Monday Evening, September 9:

7:00 p. m.—Open air service in front of Tabernacle, in charge of the General Overseer, who read the program and gave an introductory talk. The program called for prayers, supplications and intercessions for the mighty Assembly that was to open a few days later. A few verses of songs and choruses and a prayer by S. O. Gillaspie. Other prayers and songs followed. All clapped hands and lifted up holy hands and praised God. Big concert prayer. Closing prayer by Carl C. Campbell.

Tuesday, September 10:

9:30 a. m.—Workers consecration service conducted in front of Tabernacle by Superintendent F. F. Johnson. This service consisted of music, songs, prayers, Scripture reading by Brother Johnson, talks by S. O. Gillaspie and F. F. Johnson. Big concert consecration prayer. Closing prayer at 10:15 a. m. by Guy Marlow.

2:45 p. m.—Open air song and prayer service in front of Tabernacle conducted by Superintendent F. F. Johnson. By this time several newcomers had arrived. There was music by the Trammel electric string band. Then followed songs and prayers. These prayers were made for committees, people on their way to the Assembly and all the Assembly work. Then came talks on the subjects of organizing and taking care of huge delegations as they arrive, and other things concerning the Assembly work by C. R. Payne, J. D. Kirkland, J. O. Hamilton and F. F. Johnson.

Music and singing by the Trammel string band. Closing prayer by C. F. Reynolds at 3:45 p. m.

6:25 p. m.—Open air program in front of Tabernacle in charge of F. F. Johnson, C. R. Payne and J. D. Kirkland. This program was participated in by the Assembly organization—Secretaries, Treasurer, Registrars, Reception and Entertainment committees, Order and Regulation Department, Ushers, Camp Ground attendants, and all others present.

Three songs led by Maurice S. Curry. These songs stirred the people. Much praise and shouting. Prayer by William Bell, others joined in. The Superintendent called the committees and lined them up with flags in hand, and proceeded in their program of marches and drills. Song by everybody led by Alvin Goins. V. L. B. Flag drill led by Ralph Colvin. As soon as



WELCOME WAS GIVEN to Visitors and Delegates Attending The 35th Annual Assembly of The Church of God in The Great Tabernacle at Cleveland, The Assembly Officially Opened Wednesday Evening, September 11th. Among The Thousands Seated on The Main Platform Were The Above Speakers. Left to Right They Are S. O. Gillaspie, General Field Secretary to The General Overseer; Charles W. Harle, President of The Merchants Bank in Cleveland; A. Henderson, Executive Secretary of The Federal Savings and Loan Association of Cleveland.

this was over all went inside the Tabernacle for further programs. Song by Jim Quartet. Reading, entitled "Others" by Mamie Holcomb. This was repeated by her, after which the General Overseer had the congregation to repeat it after him.

OTHERS

Lord help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for others.

Help me in all the work I do
To ever be sincere and true
And know that all I'd do for you,
Must needs be done for—Others.

Let self be crucified and slain
And buried deep and all in vain
May efforts be to rise again,
Unless to live for Others.

And when my work on earth is done
And my new work in heaven begun,
May I forget the crown I've won,
While thinking still of—Others.

Others, Lord, yes, Others,
Let this my motto be,
Help me to live for Others,
That I may live like Thee.

Song by Bradley Harmony Quartet.

Message by J. D. Kirkland—Making the Assembly sacred and powerful. The speaker closed his message with a prayer at pulpit as all stood.

Song by Jim Quartet.

Ten minutes message by W. M. B. Acting Secretary, Mrs. Flora M. Gillaspie—W. M. B. Zeal.

V. L. B. Free Literature Zeal, ten minutes message by Sister Willard H. Boyles. At the close of her message a little V. L. B. came on the platform with a Bible in one hand and flag in the other. A number of V. L. Bs. came to the platform and scattered free literature all over her, to illustrate how the V. L. Bs. will cover the world with the Church of God message. Song by the Bradley harmony Quartet.

A. B. M. Zeal—Ten minutes message by E. H. Griffith. While the message was being delivered a brother came to the platform with a card hanging to him. Printed on the card were the words, The Church of God. Another brother came with a sign which read, "Increase of His government."

Sunday School Zeal—Ten minutes message by Guy Marlow. He called all to repeat after him, Zeal, Zeal, Sunday School Zeal.

Zeal on the Field—Ten minutes message by S. O. Gillaspie.

Foreign Missionary Zeal—Ten minutes message by F. F. Johnson.

Emergency Zeal—Ten minutes message by Ressie Mae Griffith. As she closed her message she began collecting emergency dollars. Other secretaries rushed into the same kind of work. They gave each one that paid

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the emergency dollar a receipt. Emergency zeal song was sung by Ressie Mae and Julia.

Two minutes talks by state secretaries, telling how happy they were about their year's work—Alice V. Moxley, W. M. B. Secretary of Tennessee in charge. These talks were extremely interesting and profitable. The names and states were as follows:

Evelyn Roach, V. L. B. Secretary, Illinois; R. J. Finland, V. L. B., S. C.; Carrie Taylor, W. M. B., Wyo.; A. T. Griffin, A. B. M., E. Texas; Fritz Cannon, S. S., E. Texas; William Strey, S. S., Wyo.; Henry Biggers, S. S., Miss.; S. T. Rodman, A. B. M., Wyo.; A. Stockwell, V. L. B., Wis.; Gerald Matthews, S. S., Wis.; Paul Thompson, V. L. B., Minn.; Flossie Johns, W. M. B., Wis.; Bluford Griffin, V. L. B., La.; Georgia Hammond, W. M. B., Minn.

The service was continued on the outside of the Tabernacle. Music and singing by Trammell String Band, prayer by C. F. Reynolds. Short message by C. R. Payne, Tenn.—Mastering every problem. Announcements by General Overseer, closing prayer by Flora M. Gillaspie, 10:06 p. m.

Wednesday, September 11:

8:00 a. m.—Reception Committee program in front of Tabernacle directed by C. R. Payne. A large crowd in attendance. Music and songs by Trammell String Band. Big concert prayer, followed by a prayer by J. O. Hamilton. Short talks by members of the Reception Committee—William Bell, C. F. Reynolds, Ilah Hamilton, Ethel Payne, C. R. Payne, J. D. Kirkland. Announcements, songs and testimonies.

6:00 p. m.—At the appointed time many of the Kentucky delegates formed in line in front of Bill Dooley's ice cream parlor, the Louisville Brass Band in front. At the same time the Florida delegates formed in line in front of the Cleveland Milling Company. The Louisville Band played one number, the Florida delegates sang a song, then another number by the Louisville Band. When the music ceased both delegations started marching toward the tabernacle. The Louisville Band played as they marched into tabernacle, Kentucky on the east side and Florida on the west.

6:25 p. m.—Announcements by the General Overseer and A. D. Evans.

6:30 p. m.—Song service led by J. R. Kinser, Edith Buckner at piano. The great congregation joined in the singing with much enthusiasm. The General Overseer expressed a desire to shake hands with every one present, but since that was impossible he said to just think "Howdy" and count it fixed. Prayer by E. T. Fowler at the pulpit while the congregation stood in sacredness before God. The General Overseer made mention of the absence of the Bahama Brass Band. The band was not allowed to leave the Islands because of world conditions on account of the war.

7:00 p. m.—At this time the program called for "Bring an offering, and come into His courts." Every one was asked to give something to obey this Scripture. The Louisville and Trammell Bands played while the ushers collected the offering, which amounted to \$93.62. Consecration prayer by G. W. Durham.

7:15 p. m.—Music and singing by the Ensign Band of Georgia. This band was composed of eight men in red, white, blue and purple regalia. Each played a stringed instrument. Much shouting and rejoicing by different ones in the audience.

7:40 p. m.—The Cleveland officials were escorted into the building and

up on the platform while the Louisville Band played "The Star Spangled Banner" and the congregation stood.

7:45 p. m.—Song, "I've Got Heaven In View" by the Keeney Trio.

7:50 p. m.—Introductory and welcome address, by Pastor Grady R. Kent. Brother Kent called for the General Overseer to come to the front of the platform. Then called for G. C. Decker, Overseer of Wyoming. Brother Decker presented the General Overseer with a gavel made of native cedar from the mountains of Shoshone National forest by Wayne Meglemore, U. S. Forest Service foreman. The presentation was made in behalf of the Churches of God in Wyoming. The General Overseer thanked Brother Decker and asked him to thank all the Wyoming people for the gift, which he said was the nicest gavel of several that had been given to him.

Brother Kent then proceeded with his welcome address. A portion of the address follows:

"We are gathered here in this Thirty-fifth Annual Assembly. We are gathered here in the mighty power of God. Praise the Lord. And since we are gathered here in that way it makes me feel good. We are expecting this Assembly to be the greatest in history.

"I want to say in behalf of the church at Cleveland and the city, we give you a glad welcome. Glory! I feel something around here. I can feel the spirit of welcome here. We have done everything in our power, and doing all we can yet to make it pleasant for you. We have worked and the people of Cleveland have been nice to work with us and help us to make you comfortable and happy. We welcome you here to the Thirty-fifth Annual Assembly. The Church of God has the message no other people has got. We have a work to do no other people in the world can do. I feel good because of the good work going on.

"I don't know how to express this welcome. I told the Entertainment Committee that we wanted to make it possible for everybody to wear a smile, for everybody to have a place to sleep, and everybody will have what they need. We are gathered together in these last days in this Assembly and we are getting greater every year."

The speaker read Acts 4:31 and then said,

"They had an Assembly there and they had a great Assembly. We want such unity here until we can do exploits. We want to look forward to that.

"We want to make you feel so good that when you go back home it will get on other folks. We want you to know you are welcome, everyone of you. If there is anything we can do for you, let us know. We will make an effort to do anything you want done. Be happy in the Lord. Make yourself free. Walk around here in the liberty of the Lord and the glory of the Lord will be here. We are looking for this to fill the earth. This was a small nation, but she is growing. She is enlarging. It makes me happy. I don't have words to express it, but I say you are welcome, welcome, welcome to the Thirty-fifth Annual Assembly of the Church of God. It takes all of us to make it."

8:00 p. m.—Song, "I Want To Live There Some Day," by the Keeney Trio.

8:05 p. m.—The city of Cleveland gave the Assembly delegates a hearty welcome through its honorable Mayor, J. Y. Elliott. His address follows:

'Rev. Tomlinson, Delegates and Friends:

"It has been my privilege and pleasure, on behalf of the City of Cleveland, for the past four years to welcome the delegates and visitors to this great annual assemblage of the membership of the Church of God, and I have

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for some twelve or thirteen years attended these meetings and observed the activities being carried on, witnessing the splendid spirit of good fellowship and comradeship that is always so profusely exhibited upon these occasions. It has long been a source of wonder and amazement to me that such a multitude of people could gather together, year after year, at the same place, always filled with boundless enthusiasm, overflowing with cheer, displaying a most optimistic spirit and outlook on life, that seems, if possible, to grow with the years. I have seen this Assemblage during the lean years of depressions and the fat years of prosperity, yet during troublous times and times of plenty, the same spirit of cheerfulness and good fellowship is always prevalent. In my opinion, this ever present feeling of optimism and hope that can be seen and sensed at every annual meeting in this city, arises from the faith and confidence that prevails in the hearts and minds of every delegate that sits here tonight. He feels that he is on the right road, and at the same time, I know that much of the feeling that is instilled here and that will be expressed for the duration of this Assembly, is in a great measure due to the leadership by which your church has been carried forward, and especially through the leadership of your revered Overseer, Rev. Tomlinson, who has dedicated his life to the upbuilding of this great spiritual organization, and these assembled thousands, who here exhibit and express their faith in a Higher Leadership, stand as a testimony of their faith and confidence in the earthly leadership embodied in their overseer.

"I desire to congratulate you and your officials upon the great building program which has been inaugurated and carried out during the past year. This splendid auditorium and the beautiful and commodious office and general headquarters building across the street, attest your faith and the faith of your officials in the future of this organization. These buildings are a credit to your church and the community in which they stand, and are just one expression of the far-sightedness of your church officials in keeping in line with the needs and the splendid growth of the Church of God.

"This Church, since its early beginning, has contributed in a great manner towards making this city a better place in which to live, and its influence has grown, it has exerted a correspondingly larger influence on the lives of men throughout our nation. It is particularly heartening and significant, during these turbulent times, to see the symbol of our nation, the Stars and Stripes, floating in the breeze, revered and honored, for I believe that love of country should be a part, however small, of every man's religion, and I know that we are in accord on this belief, as the symbols of your church and of this nation are always displayed together and given a prominent part in your services. It is high time that the people of this nation awaken to the realization and appreciation of what this country means to its citizens. What it has done for us in the past and what are our hopes for the future.

"In conclusion, permit me to thank you for your kind attention, and wish for you a most pleasant, enjoyable and profitable convention. Come back and be with us next year."

8:15 p. m.—The City of Cleveland gave the delegates further welcome through Mr. C. W. Harle, President of Merchants Bank. In introducing Mr. Harle, the General Overseer told of falling in with him when he came to Cleveland more than thirty-five years ago. He told of the kindness and interest shown by Mr. Harle to assist in many instances by loaning money to help over hard places. The General Overseer made mention of one time

when the bank was turned over to him to draw all the money he wanted without note or security. He mentioned him as a benefactor for the Church more than once. Mr. Harle's address in part follows:

"I think I can start my speech like the President of our country does—My friend, Doctor Tomlinson. I hope you all are not strangers even to Cleveland. Most of you are strangers to me, but I hope there isn't any one here that is a stranger to our Lord and Master.

"Brother Tomlinson told you he fell in with me about thirty-five years ago. I didn't know how long it had been, but I am happy tonight that while we have fell in we have never fell out.

"Brother Tomlinson is straight. I have enjoyed the business Brother Tomlinson has given us, and I have never had any sleepless nights about what he owes me.

"I want to say Cleveland is a town to be proud of. There are twelve counties in the third Congressional District, of which our county is a part. In the last census our county showed the largest percentage of gain in the District. Cleveland has never had a boom. I think the leaders in Cleveland would fight a boom. We are just about the right size to know each other and to be interested in each other. We have that personal touch in Cleveland that isn't in any other town I know of. We are happy when they are happy, and when they are sad we want to cry with them. We all get along in fine shape. It isn't a hard town to do business in.

The speaker compared Cleveland and Brother Tomlinson and family to the city God sent Abraham to build. He said,

"I know God sent Abraham out to build a city. Do you know what He said and why He sent him? He said Abraham and his family know God. We have in Cleveland about thirty churches. That speaks pretty well for a town of this size.

"We are certainly proud of this addition to the auditorium here. God built one church and the likeness of that building has never been equaled. God got the finest things He could get and put in Solomon's temple.

"I just want to say I believe in placing God first. I believe in placing others second and myself third. If you will do that in this convention you will all go home with a smile on your faces.

"I want you to look around over Cleveland a little bit while you are here. We all get along fine. You will find a welcome in Cleveland that you won't find in many towns. If you find anything wrong with Cleveland tell Doctor Tomlinson and he will tell me and we will fix it."

8:25 p. m.—The next speaker to give an address of welcome was Glen A. Henderson, President of Cleveland Federal Savings and Loan Association. After he was introduced by the General Overseer, he prefaced his address by saying:

"When a man runs for a political office, he usually says he is solicited by his many friends. Mr. Harle, just before this said, My friend, Mr. Tomlinson. I want to say if Mr. Tomlinson is a friend of us, it is the same as if you had a thousand friends.

"I thought at first I would address the chair as Dr. Tomlinson, then I decided I would address the chair as Rev. Tomlinson, then I decided I would address the chair as Mr. Tomlinson, but I came to the conclusion I would address the chair as Brother Tomlinson.

"I never believed in reading speeches, but at this time I am going to do just like the President of the United States. He always reads his addresses, so I am going to read mine. The main reason I am going to read this little

talk is that the speaker is insignificant, but what I am going to say is very important in my estimation."

The address follows:

"Rev. A. J. Tomlinson and Delegates to the 35th Annual Assembly of the Church of God, this is my first attempt to speak to an audience exceeding one hundred persons. I hardly know what to say to an audience like this of several thousand people, however, what I propose to say is sincere and direct from my heart.

"This Church of God Assembly, with thousands of its members attending is a wonderful inspiration to all of us. Some say that we modern people are turning away from the church and forgetting it in all this hustle of the everyday living. But I can look around in this great audience and see those who have traveled many miles and those who have made many sacrifices in order to be present at this meeting. It makes me feel good to see this many church-goers in one house of God, and it seems to me that this one congregation discredits that statement that we are turning away from the church.

"The Church of God undoubtedly has the approval of God. This is proven by its many monuments throughout the whole world. Monuments of churches, buildings and of Christian members. The new building across the street is a wonderful new monument to your church. There isn't a nicer business building in the City of Cleveland and we citizens are proud of it. We all like to belong to progressive churches and I can see from these monuments of buildings, and from this large attendance of Christian members that your church is a progressive one.

"The Rev. A. J. Tomlinson has never claimed credit for the Church of God. His only claim is that he is one of God's servants and what a faithful servant he has been. Rev. Tomlinson is a man that has the respect of all colors and creeds. Just the other day a man was in my office who is neither a Catholic nor a Protestant and he was discussing Rev. Tomlinson. He stated that 'He believed that every nickel that Mr. Tomlinson received he turned it back into the church for the use of his Master.' He and I both believe that Rev. Tomlinson is one of the most sincere Christians that we have ever known.

"It has been the privilege of our institution to be associated with Rev. Tomlinson, Rev. A. D. Evans, your business manager, and your board of trustees for a number of years. We have cooperated in the building of this wonderful auditorium. This business association has been a pleasant one because we have always had their cooperation in whatever matter has come up. From a business stand-point we have the utmost confidence in the members of this church because we have always found them honest and willing to pay their just debts.

"Rev. Evans is an efficient business manager. This is borne out in the way he has handled the business end of the construction of this tabernacle and the Bible Place across the street. His energy is only surpassed by that of his wife. She is always in a run and the remarkable thing to me is that with all she has to do she seldom makes a mistake."

"You delegates are not here to listen to pretty speeches nor for fun nor just on a pleasure trip to see our city. You are here for the one sole purpose of worshiping God. You will take part in this great Assembly and listen attentively to the messages that will be brought from time to time and carry back to your home community new ideas and inspirations that will cause your people to walk closer to their Lord and Master and your

own life will be enriched by the spiritual blessings received from this meeting. We are happy to have you with us here in Cleveland and hope that the blessings received at this Assembly will make you want to come back again next year."

8:35 p. m.—After being introduced by the General Overseer, Arthur Trotter, Chief of police, gave a few words of welcome and advice as follows:

"Brother Tomlinson and Delegates of this Thirty-fifth Annual Assembly, I have been present at practically every Assembly of The Church of God. I have missed only one Assembly in Cleveland. I was sick and couldn't come that time.

"I look out over this congregation tonight and my mind runs back something like thirty-five years ago when the Church of God was in its infancy. I remember Brother Tomlinson standing on a rough platform with a cracker box for a pulpit. A very small handful was in that tent. That was an Waterhouse street. I was a small boy at that time.

I want to say to this great Assembly in behalf of the police department and the City of Cleveland, we welcome you. We have been fortunate in the past about accidents occurring and I am going to ask all the congregation to cooperate with us so we can go through this Assembly without a single accident. We want you to come up town, but please walk with the lights.

"We still have some thieves in Cleveland. I want to warn you to take your pocketbooks out and put them in your front pockets. We had some pickpockets here last year and I understand there are some around this year. We have a lot of men on the ground and we want you to cooperate with us. If you have any valuables in your car, take them out. We want to protect you and do all we can for you.

"Going back to the Church of God in its infancy, Brother Tomlinson was more active then. Let's hold up his hands. I have known Brother Tomlinson ever since he has been in Cleveland, and I don't know where you would go the world over to pick a man that is more sincere. I have heard false rumors and have received letters from all over the country asking about Brother Tomlinson. I am glad to say I can answer them that Brother Tomlinson is a God-fearing man. I trust this will be one of the greatest Assemblies you have ever had, and I trust you will come back next year having had greater successes than any time in the past."

8:45 p. m.—Music by Louisville and Miami Bands while the congregation stood.

8:50 p. m.—Response by Joseph O. Calvin, Washington. A few words of the speaker's short talk are as follows:

"It is a privilege to be in Cleveland. I have been in many cities and places but I have never been treated so fine as I have been in Cleveland. I think that is because the people of Cleveland know what the people of the Church of God are. Some one said it was a privilege to live in Cleveland, but I think it is a privilege to be in Cleveland once a year in the General Assembly. It is my fourth year and I mean to be here every year if the police department do not bar me out and I hope they will not do that. We may be a little slow in regard to the rules of your city but we try to obey the laws of the nation and we try to obey the Man of Galilee."

9:06 p. m.—Concert prayer. This was a mighty prayer for all people, our country, our president, all governors, all kings, all rulers and all in authority, our members, ministers, committees and speakers.

9:09 p. m.—Special song, "I know God is God," by Mildred and Julian Bennett.

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9:12 p. m.—Big Holy Ghost message by Kenley M. Sowers, Va. Some special points in the message are given:

"It is a great big message—this Holy Ghost message. Many people fail because they don't do what the Lord says. Elijah prayed seven times for it to rain, and he is a good example to go by. I don't know how long he prayed, but he prayed until. John says the world doesn't know Jesus. So if you are just a little too worldly you might as well get rid of it if you want the Holy Ghost. The only kind of folks who get the Holy Ghost are those who are free from the world. Some folks say they are sanctified and yet they never receive the Holy Ghost. I wonder how many prayers Cornelius prayed. He just prayed until. Some times we have to cry. Sometimes we have to roll and cry to get this experience. But we tarry until."

9:45 p. m.—Altar call by Thomas S. Sweet. Songs led by J. R. Kinser. About twenty-five in altar. Good interest at altar as this service continued.

Thursday, September 12:

5:30 a. m.—Sunrise prayer meeting, C. T. Houston Evans in charge. At 5:15 p. m. the Trammell Electric Band started the music and the people began to come into the building. At the proper time the song service started, followed by individual and concert prayers. The leader read a Scripture and gave a good message on "Getting all spiritual blessings." Special songs by Clemie McAnally and others. While the songs were sung the power of God fell upon the people and many shouted, ran and danced. The Alabama people that were present came to the platform and sang a song. Closing prayer by H. M. Marlow.

6:41 a. m.—Program of music and singing by George Englebert and others.

6:50 a. m.—Song service led by H. G. Nix, Golden Englebert at the piano.

7:02 a. m.—Opening of the Assembly by the General Overseer. Scripture read 1 Peter 1:8—1 Peter 2:17. He then prayed while congregation stood in silence and holy reverence before the Lord. The prayer in part was as follows:

"Our Father in heaven, it is with a grateful heart that I come to Thee this morning, among these brethren and sisters. I thank Thee, and dear Father in heaven, I do appreciate Thy wonderful Son. And just at this time as I am praying this prayer, it opens the wonderful 1940 Assembly—the Thirty-fifth Annual Assembly. I want to submit myself more fully to Thee if there is any possible chance to do it. And as we are gathered here early this morning, I beg that Thou wilt hear my prayer, and the amens, and grant our requests and give us a wonderful Assembly this year of 1940.

"While the eastern countries are plunged into war we are here to represent Him of Whom it is said He came to bring good will and peace on earth. We ask Thee to direct all of this meeting. Direct every officer. Direct all who are here this morning. Bless every one in this city. Bless the citizens of Cleveland. We ask Thee to manifest Thyself in Thy own way. We want Thy blessings here. We want Thy blessings with us in all our testimonies and all our programs. We wouldn't want to do any thing we couldn't ask Jesus to be in. And we thank Thee because in Thy word, Thou hast promised where two or three are gathered together Thou art in the midst. We thank Thee for Thy presence now. Thou has come to us and swelled our hearts. We thank Thee for being good to us. We pray that

Thou wilt help us in all we do in this Assembly from now until midnight Tuesday.

"Bless all who come and go. Bless the clerks and all the committees, and all the workers, the singers, and players of music, the ushers. If I fail to ask anything, please give us everything we need. Bless all who know anything about this great Assembly. As the word goes out through the press and radio, I pray that everybody that gets the least bit of news about this Assembly Thou wilt touch their hearts in some way. O God, grant this prayer that goes up from sincere hearts this morning. We commit ourselves into Thy hands. Bless all who couldn't come—all those who are sick and suffering. Let the mighty God of peace rest upon us and over us, and everybody say, Amen!

7:17 a. m.—The General Overseer pronounced the Thirty-fifth Annual Assembly open for business and anything else that is necessary.

7:20 a. m.—Appointment of committees.

COMMITTEES APPOINTED

No. 1. Questions and Subjects—B. O. Funderburk, D. R. Holcomb, J. R. Smith, W. M. Lowman, E. A. McDonald.

No. 2. Watchmen—Joe C. Crews, Kurtis W. Bancroft, W. A. Newsom.

No. 3. Adjustment—C. L. Taylor, D. M. Cobb, James Daniel, B. B. Ketchum, D. J. Eller.

No. 4. Ways and Means—S. O. Gillaspie, L. A. Moxley, Alvin S. Moss, G. W. Durham, G. C. Decker.

No. 5. Assembly Expense—V. R. Sherrill, C. W. Risner, Vernon H. Smith, J. J. Musselwhite, William G. Harden.

No. 6. Auxiliary Boosters—J. P. Sullivan, M. E. Wilson, D. M. Deadrick, J. B. Wright, J. D. Kirkland, M. S. Curry, L. S. Rhodes.

7:35 a. m.—Special prayer for Committees, Overseers, their delegations and programs by S. O. Gillaspie at the pulpit while the congregation stood.

Call of States and Provinces and Their Response

General Overseer read instructions from program.

7:44 a. m.—Sharp trumpet call by Glen Marlow as signal for all to be ready to act promptly.

Call of states and provinces and their response with music, songs, marches, display of banners and flags, short talks by the overseer, shouts, dances, rejoicing. In calling the states the work was so organized that as one delegation left the platform the next one would start their march for the platform. This made it so two states were usually marching at the same time. All this was directed by the ushers trained for their work. Clerks counted the delegates, banners, flags, musical instruments, songs, etc. The states were called in alphabetical order.

1. Alabama—G. W. Durham, Overseer—Music, one hundred thirty-seven marched, carried eight banners, thirty-two flags, three musical instruments, songs, talks by the overseer.

2. Arizona—Grant Stonelake, Overseer—No representative.

3. Arkansas—F. F. Johnson, Acting Overseer—Music, fifty-two marched, carried eighteen banners, eighteen flags, three musical instruments, songs, talk by the acting overseer.

4. Bahamas—Alvin S. Moss, Overseer—Music, thirteen marched, one

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banner, four flags, talk by overseer, song.

5. California—L. W. Pollard, Overseer—Music, six marched, carried one banner, six flags, one musical instrument, talk by the overseer, song.

6. China—Peter N. Johnson, Missionary, came in later in the day.

7. Colorado—J. H. Horn, Overseer. No representative.

8. Cuba—C. H. Holly, Missionary—Music, four marched, four banners, three flags, one musical instrument, talk by overseer.

9. Delaware—Philip L. White, Overseer—Music, four marched, three banners, two flags, one musical instrument, talk by the overseer, songs.

10. District of Columbia—John W. Wood, representative—Music, nine marched, carried seven flags, talk by representative, songs.

11. East Texas—W. J. Vandergriff, Overseer—Music, one hundred and eight marched, forty-five banners, forty-one flags, three musical instruments, songs, talks by overseer and D. M. Deadrick.

12. Eastern Virginia—W. J. L. Campbell, Overseer. No representative.

13. Florida—Maurice S. Curry, Overseer. Music, eighty-six marched, twenty-five banners, twenty-two flags, fourteen musical instruments, songs, talk by overseer.

14. Georgia—M. E. Wilson, Overseer. Music, two hundred and fifty-one marched, seventy-three banners, forty-five flags, thirteen musical instruments, songs, talk by Overseer.

15. Idaho—Kurtis Bancroft, Overseer. Music, nine marched, six banners, five flags, two musical instruments, song, talk by overseer.

16. Illinois—George D. Wilson, Overseer. Music, fifty-five marched, sixteen banners, twenty-one flags, songs, talks by overseer and S. O. Gillaspie.

17. Indiana—R. C. Neblett, Overseer. Music, fifty-eight marched, twenty-two banners, twelve flags, four musical instruments, talk by overseer, songs.

18. Iowa—Wesley H. Carter, Overseer. Music, thirteen marched, seven banners, four flags, three musical instruments, songs, talk by overseer.

19. Kansas—C. W. Risner, Overseer. Music, twenty-six marched, eight banners, eight flags, five instruments, songs, talk by overseer.

20. Kentucky—Tom Pentecost, Overseer. Music, one hundred and seventy-seven marched, twenty banners, forty-three flags, seventeen instruments, songs, talks by overseer, city judge, of Fordsville and Ada McGehee.

21. Louisiana—J. T. Priest, Overseer. Music, twenty-six marched, eight banners, six flags, six instruments, talk by overseer, songs.

22. Maryland—Norman C. Taylor, Overseer. Music, twenty marched, fourteen banners, nine flags, three instruments, songs, talk by overseer.

23. Massachusetts—C. G. Humphries, Overseer. No representative.

24. Michigan—Vernon H. Smith, Overseer. Music, thirty-four marched, fifteen banners, eleven flags, six instruments, songs, talk by overseer.

25. Minnesota—Paul M. Snodgrass, Overseer. Music, seventeen marched, ten banners, six flags, five instruments, song, talk by overseer.

26. Mississippi—B. O. Funderburk, Overseer. Music, fifty-two marched, eighteen banners, eleven flags, five instruments, songs, talk by overseer.

27. Missouri—D. R. Holcomb, Overseer. Music, forty-nine marched, twenty-one banners, twenty-one flags, nine instruments, songs, talk by overseer and A. E. Cleaver.

28. Montana—Kenneth O. Cox, Overseer. Music, two marched, one banner, one flag, one instrument, talk by overseer, song.

29. Nebraska—C. E. Manning, Overseer. Music, twelve marched, seven banners, six flags, four instruments, talk by overseer, songs.

30. Nevada, New Mexico, Utah—J. H. McSpadden, V. L. Melton, W. V. Collins, Overseers. Music, seven marched, two banners, one flag, one instrument, song, talks by J. H. McSpadden, C. G. Hass, Mrs. Walter V. Collins.

31. New Hampshire, Vermont—H. T. Gardner, Wm. A. Newsom, Overseers. Music, thirteen marched, one flag, one instrument, song, talks by Overseers.

32. New York, New Jersey, Connecticut—H. A. Tomlinson, C. C. Campbell, Otto Koelz, Overseers. Music, twenty-four marched, five banners, eight flags, songs, talks by overseers and others.

33. North Carolina—C. L. Taylor, Overseer. Music, one hundred and forty-eight marched, thirty-three banners, sixty-two flags, three instruments, talk by overseer, songs, shouts, praises.

34. North Dakota—P. G. Shroyer, Overseer. Music, six marched, two banners, six flags, two instruments, talk by overseer, song.

35. Ohio—J. B. Wright, Overseer. Music, forty-eight marched, twenty-two banners, sixteen flags, one instrument, songs, talk by overseer.

36. Oklahoma—D. H. Queener, Overseer. Music, thirty-two marched, six banners, eight flags, one instrument, songs, talk by overseer.

37. Ontario, Canada—Vernon H. Smith, Overseer. Music, six marched, one banner, talks by overseer and others.

38. Pennsylvania—V. R. Sherrill, Overseer. Music, sixty-two marched, nine banners, twenty-eight flags, four instruments, songs, talk by overseer.

39. Saskatchewan, Alberta, Manitoba, Canada—J. A. Harris, Overseer. Music, thirteen marched, six banners, two flags, four instruments, talk by overseer, songs.

40. South Carolina—E. A. McDonald, Overseer. Music, seventy-four marched, fifteen banners, fifteen flags, five instruments, songs, talk by overseer, entire delegation testified at the same time, talk by W. M. B. leader of Charleston.

41. South Dakota—F. E. Van Deventer, Overseer. Music, fifteen marched, five banners, five flags, three instruments, songs, talks by overseer and State Secretaries.

42. Tennessee—L. A. Moxley, Overseer. Music, three hundred and three marched, thirty-six banners, one hundred and twelve flags, seven instruments, songs, talk by overseer.

43. Turks Islands—Alvin S. Moss, Overseer. Music, twenty-two marched, five flags, ten instruments, talk by overseer.

44. Virginia—W. M. Lowman, Overseer. Music, two hundred and four marched, fifty-five banners, seventy-two flags, seven instruments, songs, talk by overseer.

45. Washington—J. O. Calvin, Overseer. Music, five marched, one banner, four flags, one instrument, song, talk by overseer and others.

46. West Texas—J. R. Moxley, Overseer. Music, five marched, three banners, three flags, talk by overseer and T. J. Lowe.

47. West Virginia—D. J. Eller, Overseer. Music, twenty-eight marched, nineteen banners, eleven flags, one instrument, songs, talks by overseer and others.

48. Wisconsin—Emery S. Johns, Overseer. Music, thirteen marched, twelve banners, eight flags, one instrument, songs, talk by overseer.

49. Wyoming—G. C. Decker, Overseer. Music, thirty-four marched,

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sixteen banners, twenty-one flags, four instruments, talks by overseer and others, songs, shouts, praises.

12:00 midnight. Trumpet sound by Glen Marlow as a sign the closing of the marches had come. Announcements by the General Overseer and dismissed for the night.

Note—The call of states and provinces and their response was one continuous program from 7:45 in the early morning until the trumpet sounded at midnight. Many beautiful scenes were enacted and much rejoicing, dancing, shouting, runs and the power of the Lord fell upon many of the delegations during their marching and special programs. The overseers gave interesting reports of their year's work. The power and presence of the Lord was manifested all day as one after the other of the delegations came on for their marches, music, shouts and beautiful demonstrations.

Many were dressed in their caps, sashes, capes and many varieties of regalia. All this added a touch of color to the parades as well as the beautiful banners and flags waving. The ushers did noble and wonderful service in arranging and directing the marches all day long and until midnight when the trumpet announced the close. Indeed this was a wonderful day.

Friday, September 13:

5:30 a. m.—Sunrise prayer meeting in charge of Joseph M. Dougherty. At 5:10 a. m. Brother J. C. Trammell and his band started their music. The music and singing for this early morning service was in charge of the Iowa string band. The service consisted of songs, prayers for the sick, prayers for the Assembly, special songs, message by the leader, shouts, dances and praises to God. The power and presence of God was demonstrated throughout the service.

7:55 a. m.—Announcements by the General Overseer.

8:00 a. m.—Program of music and songs by Olin and Guy Dean of Virginia.

8:10 a. m.—Music by Louisville brass band in front of tabernacle. The band marched in the tabernacle and up to the band box while playing.

8:17 a. m.—Song service led by Ruby Brown, Mildred Bennett at the piano. Prayer at pulpit by W. J. Vandergriff while the congregation stood in holy reverence before God.

8:26 a. m.—Announcements by A. D. Evans. Following the announcements the General Overseer read a telegram from Estes Kefauver, a member of congress. The telegram read:

"Washington, D. C. Congratulations upon your splendid meeting and best wishes for your success. Estes Kefauver."

8:32 a. m.—Special selection by McMahan Quartet.

8:35 a. m.—General Overseer called for a moment of silent prayer.

8:36 a. m.—The General Overseer's Annual Address.

GENERAL OVERSEER'S ANNUAL ADDRESS BEFORE THE THIRTY-FIFTH ANNUAL ASSEMBLY of THE CHURCH OF GOD INTRODUCTORY

Mighty work to do! Mighty people to do it! Made mighty by the power of God because of their faithfulness in fulfilling prophecy. There seems to

be a force actuating these faithful men and women similar to the force that walked the animals into Noah's new ship. The people I refer to are so fully consecrated to God and His work of the last days, that they are being operated more or less by the power of God and His providences rather than by their own muscular force and decisions of their own minds. This has been demonstrated in many instances. They have done the right thing at the very right time without having had any time for premeditations, and for making plans.

There have been times, however, when these same people have acted quite slow because they were not sure as to the best course to pursue. And this is a show of wisdom, and agrees with John's advice of "Try the spirits whether they are of God." But there have been some involuntary moves made that have had the appearance of something similar to God getting into the cows that were taking the ark home. They did not seem to want to go. They were leaving their calves and raised some complaint about going away from them. The record states that the cows "went along the highway, lowing as they went." But their legs walked them right along in the direction they should go. They had to go along the highway the same as the animals had to go into Noah's ship. Things similar to this have happened in these days. Some things have been done, and some things said, that just had to be done and said to meet the requirements of prophecy and no one knew it was according to prophecy until afterwards. We did not know in 1928 that we were following God's blueprint so closely when we instituted our big business program. But since that time the Scriptures have been unfolded in a way that makes it appear we were going along the highway almost involuntarily because God walked us along. It does not matter to us whether we study out the plans or whether God walks us along according to His plan, just so we find ourselves following the plan marked out by our guide Book.

I admit that, a few times since 1903, we have deviated so much that we found ourselves sidetracked from the main line, but singular as it was, we were still going parallel with the main line, but not going so fast. But as soon as we found we were not on the main line, and could do so, we backed up and shot out on the main line again. In my own experience at such times I found myself operating in some miraculous manner that had not been studied out and planned, but I was just doing the right thing at the right time that saved the day, and still the Church rolled on up the line. It is still going today. And I have arrived at a state of mind that I believe God has His blessed hand on the entire machinery that was programmed to operate in these days, and every little defect or every sidetrack will be attended to before anything serious happens. I have confidence in God, that He is able to take care of His own.

I do not hesitate to declare, this is His Church. And isn't it true that many times over, through messages and interpretations, we have been declared to be His people, and He has not been ashamed to own us as His people by saying "I am your God." How many in this presence have heard such statements right here between these walls? I myself have heard them repeated so much that I am believing them. And the zeal of the Lord has pressed me along up the line so much and with such force that I am inclined to the belief that God is using me in this last days work because He put me on the program some where back in eternity, and I just have to operate according to His will in order to carry on His work. And since I am leaning upon the strong arm of my Saviour who has saved me by His grace, then

I have to continue my work in a similar manner to that of other men of God.

It is a fact that our government is increasing at the very time for it to increase. For years, I attended all of the state conventions. For a few years I have had to ask some of the overseers to excuse me because I just could not get around. But this year, what has happened? Most of you know very well. I could not go to the conventions in person, but by God's program providing for our secretaries as we have them, I have been enabled to supply a secretary for every state convention. And that is a wonderful satisfaction to me. I have received good news from every convention. They tell of the best and most successful conventions they have ever had. And in every case, without a single exception, the secretaries have been lauded and praised for the wonderful work they did, and the help they were to the overseers. Indeed, this was good news to me. If it had been otherwise I would have been disappointed and had cause for many regrets. But the reports have shown that every single convention was a success. And to help show that God has placed His approval upon my way of managing the government, there has been a good increase of missionary and free literature money raised. This is indeed wonderful. I think the Lord is still with us. I have no criticism to offer because I believe the Lord is in the management as much as He was in the cows that He had to take the ark home. And why is not that what we are doing? Taking the ark home—taking the Church home to its final goal. And this is what we have to do. God is walking us along toward the goal, even if we do murmur and complain a little occasionally.

"As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (2 Cor. 6:16)

Now we are here in this thirty-fifth Annual Assembly to learn a little more, and make a long leap in the right direction, making triumphant strides toward the goal. I do not want anybody to pull back or raise any question because something may happen that you do not understand. All these years there have occasionally been operations that I did not understand. But just so God directs all, it satisfies me. We may have many questions to consider and many problems to master, but there is always that wonderful dependence we have for consolation. Read it from our Book.

"Where no counsel is, the people fall: but in the multitude of counsellors there is safety." (Prov. 11:14)

"For by wise counsel thou shalt make thy war; and in multitude of counsellors there is safety." (Prov. 24:6)

While these Scriptures are true, and we have depended upon the multitudes of counsellors for safety, yet in spite of all, we have deviated from the true line a few times, as already stated, but almost every time, if not every time, it has proven to be on account of somebody having some wrong theories they wanted to develop, or pure ignorance, or a failure to give God a chance to make us walk the chalk line. But we are getting so far along now, and the time is so short in which to get our work done, and we know what we have to do, that I do not believe God will allow us to go wrong. In fact, we do not have time to back up any more, so we must not make any more mistakes. We simply do not have time, and we must not undertake to put something over that would be a detriment to our work, or a hindrance to our progress.

It seems to me now that the main thing we need is to make progress.

Work! Work! Work! Every member a worker has been our slogan for years. Let us keep on until it is an absolute fact that every member is a worker, and every member has his special work to do. And everything we do must measure up to the Scriptures. God will help us to know our place, and also we must know enough to keep out of the place that others are to fill. I have the kindest feelings for all of this vast multitude before me this day. We are workers together with God to carry out His program according to His will with no failures. Yea, we must not fail!

Please do not think we are compromising in any way to get the favor of all classes of people. I am standing just as firmly and solidly as ever for sanctification as a second definite work of grace, and the baptism of the Holy Ghost and fire with the other tongues as the evidence. And those who know me best know this is true. But it is God that is giving me favor with the people. In fact, this is the time when God is favoring Zion, (the Church) and I am a part of Zion. I am only advocating and practicing the last verses of the second chapter of the Book of Acts. Read it and put it in practice, and thus we, and the whole Church, will soon have favor with the multitudes as fast as we can get to them and show them love that many of their hearts are aching and quivering for. O, they want somebody to love them. Now read the verses.

"And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." (Acts 2:46, 47)

No, there is no compromising—no lowering the standard. But by love and the use of that wisdom that is from above, which is peaceable and pure, the people will respect us and show us many favors they would not if we accused them, and ill-treated them. And we need the favor of all men so they will lend their assistance in the great work God has given us to do. We must do the work, and having the favor of all the people will be a great help to us. It does not require compromising to get the favor of the people we want to help by giving them the red-hot, last-days gospel message. We only have to love one another and love the people and pray for them, and they will grant us favors often to a surprising degree. At any rate, the early Church had the favor of all the people and we must not come one whit behind them because of certain prophecies. Indeed, the early Church had the favor of all the people and no one would accuse them of compromising to get it. They had their troubles, however, but at that particular time it is said they had favor with all the people. And at this particular time we need favor with all the people so we can get the last days message to them which is our imperative duty and this we must have in order to finish up our work in preparation for the return of our Lord.

OUR 303 BIBLE PLACE PROPERTY

When the property containing our printing plant and headquarters offices and conveniences was all swept away from us in 1923, we were forced to continue our operations in our 2525 Gaut Street home in Cleveland, Tennessee. This was the very same place where we started our church work back in 1906. Four years later, in 1910, we began publishing our church paper, named the Evening Light and Church of God Evangel. We used one of our upper rooms for an office room, where we prepared the copy for the paper, wrapped and prepared it ready for mailing. I carried the first few issues from that upstairs room to the post office in a

flour sack on my back. My wife and children assisted in the wrapping, and occasionally one or two of the brethren and sisters in the Church would give us their help. We operated in that room for years. We kept on increasing, and building just across the street until we had a two and three story building, a big printing plant and a large force of employees. We operated there for years as the Church grew and prospered.

It was in 1923 that all of our headquarters offices, the printing plant, the Church paper and all equipment were taken away from us. We had no other place to go but back to our 2525 Gaut Street quarters, except we used two rooms down stairs instead of the one room up stairs. That same house then became our home to live in, our Publishing House for the paper and office of the General Overseer. The publishing business and the Church work so increased that our two rooms were crowded, and we had much difficulty in carrying on the work.

It was in 1926 during the Assembly in September that the property where the world capitol now stands was sold at auction and our A. J. Lawson, A. D. Evans and Homer A. Tomlinson bid it off. The next year they erected a building which we rented and moved our office furniture and fixtures into, the first two days of February, 1928. These are the same offices we still occupy. The building has been known as 303 Bible Place, Cleveland, Tennessee, U. S. A., ever since that time. The name, Bible Place, was very appropriate because the street running north from Central Avenue on the west side is named Bible, and we were using the building for a place to handle Bibles, and the Church of God, for which it is headquarters, stands for the whole Bible rightly divided. With all of these things taken into consideration what could have been more appropriate for a name than Bible Place? And the post office department gave us the number 303 on Central Avenue. Then when it was all put together it just naturally became 303 Bible Place, Cleveland, Tennessee, U. S. A.

The Church through the General Assembly never felt able to take over the property, which the brethren were willing for us to do, so we just went on using the building and paying rent. But this year, 1940, I believe the Lord stirred up the brethren until they became very anxious to transfer the property to the Church. In the meantime the property to the east of it was closed out and sold at auction and they managed to acquire it. But when they decided to sell, the General Overseer, I believe stirred up by the Lord also, and acting for the Assembly when not in session as he was given authority to do years ago, decided to accept their proposition and took over both properties for the Church. Thus the deeds were all made to the same trustees that hold the tabernacle property. All of these deeds show the title made to the trustees and their successors to have and to hold for the Church of God over which A. J. Tomlinson is and was General Overseer, with headquarters at 303 Bible Place, Cleveland, Tennessee, U. S. A. And this headquarters is around five thousand miles west of Jerusalem, the headquarters of the early Church. It is evident that we are fulfilling prophecy in being established a long distance from the place of the destruction of the early Church.

"For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away."

I fully believe that God, by His spirit and providences has located us here. Why not think of it in that way? We have not tried to establish ourselves here and build up something great for ourselves. But God has kept working, here a little, and there a little, as spoken by the prophet, until we

are here as you see now this day—this thirteenth day of September, 1940. Here we are in our own mammoth tabernacle, with our headquarters offices just across the street, including our own Publishing House. And God did it all. I believe God moved upon the brethren to want to dispose of the property and I believe God moved upon the General Overseer to take it over. I believe God moved upon the Tabernacle committee and us at headquarters to build this year, and it was surely God that made it possible. The house as it was became too small. Our business had so enlarged and expanded, and our stock had to be increased to supply the demand, and to enlarge our quarters became a case of necessity. And look who we are! World Headquarters for the Church of God of the Bible. It was necessary for all this to be done in 1940 to fulfill the Scripture prophecy. What was I, yea, what were we, to rebel or even hesitate when God was pushing us on? Talk about W. M. B. zeal and V. L. B. zeal which is good and right, but we were impelled by a mighty emergency zeal, running on double tracks and on double-quick time besides. I believe it was the zeal of the Lord that pushed us along. Isaiah said the zeal of the Lord of hosts will perform this, referring to the mighty increase of His government and peace, and it took this increase in building to make room for the increased government to operate.

Provision had to be made for the corps of secretaries to the General Overseer to assist in the mighty work. There was a time when I was General Overseer with no state overseers, and I had the care of all the General Overseer's work, the state work, what few states we had, editor and publisher of the paper, and was pastor of the local church besides. But that was when the work was small. But now the growth and enlargement has become so great that it is necessary to have a secretary for every department, and secretaries to assist me in the work of the General Overseer besides. And there will be still more secretaries to take care of other departments as the government still increases. There are visions of still greater enlargements, as we move along up the prophetic road toward the mighty goal that must be reached before the trumpet sounds to call the dead out of their graves to join us in the mighty sweep upward to the place of somewhere.

The house, the mighty house, with its forty-five rooms, which is already now the world headquarters for the Church of God of the Bible. It will be too small later, but will be large enough for a year or two. There it is, right there on the other side of Central Avenue, in Cleveland, Tennessee, U. S. A. Cleveland has already been designated as the capital of the world for the Church of God. This title was first given Cleveland in a speech before the Cleveland Chamber of Commerce April 16, 1935 by the General Overseer. With us it still carries that title which is becoming more popular as time moves on. And now that we have the enlargement of the capitol building, and the big tabernacle besides, it becomes a GREATER LIGHT to the world, over the radio, through the press, and by the personal visits of the tens of thousands that attend our annual feasts, as well as the thousands that throng the place throughout the years one after another.

The Lord was interested in building certain houses in Bible days, and since our building is for the purpose of carrying on the great work of the Church of God I believe He is interested in our building program as it looms up before us this day. I FEEL THAT I SPEAK THE SENTIMENT OF ALL OUR PEOPLE HERE THIS DAY when I say that our people are happy because we have the large and commodious building for our Capitol, and the mammoth Tabernacle to house our great Annual feasts. Our peo-

ple can come and enjoy the feasts and feel at home. They come long and short distances and feel at home alike. In this way we are not forced to pay out our money for rent. True, the upkeep will cost something, but it is a great satisfaction to know it belongs to the Church for which we are giving the strength of our lives. Then the great influence for good that it is wielding is worth all of the cost. Then when speaking to others about the great capitol of the world it brings such a feeling of satisfaction when we can say it belongs to the Church of God, A. J. Tomlinson, General Overseer.

What could have been done to mark the wonderful year of 1940 any more appropriately? While wars were raging in Europe and China we have been giving our attention to greater and more extensive preparations for world wide work for our Master and His Church. Our faith has been shown and demonstrated by our works. We know what our work is, and the extent of it. And hearing of wars and rumors of wars has not prevented our moving forward at an even more rapid rate of speed while the wars were raging than we did when there was not so much bloodshed. Many times mention has been made about the multitudes that have lost their lives before we could get to them. But still we have worked on. We want to get the printed pages prepared by the millions and printed in as many languages as possible. This could not be done in our small quarters for lack of room. And we want to prepare millions in the languages of the warring nations and have them ready to put in the hands of those who are still alive, as soon as we can after the treaty of peace is signed.

Look high upon the front of the building and view the display of large golden letters. There they are where the multitudes of passers-by can read them every day. How much do these letters compare with the writing urged by the prophet that was destined to be written some time down the centuries, and who knows but the time is now? The prophet does say that at the end it shall speak and not lie. And it shows there is much need of hurrying. And we are in a great hurry to put the message home to every creature in the wide world. Read the verses:

"And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth." (Hab. 2:2)

"The Church of God World Capitol
A. J. Tomlinson, General Overseer."

Behold, carved in the stone above the middle front door, in the bill or beak of the swift flying dove as she is looking eastward. How much does this correspond with the Scripture which reads as follows?

"Behold, these shall come from far: and, lo, these from the north and from the west; and from the land of Sinim." (Isa. 49:12)

How well this applies to our Victory Leaders Bands flying to the land of the prophets five thousand miles eastward (from the west), and scattering the printed last days message direct from our world headquarters, printed in the many languages required!

How striking to note that God's providences have placed the world capitol nearest the main business section of the city of Cleveland, which has been designated the capital of the world for the Church of God! Then immediately east of the General Overseer's office is the dove carved in the stone as if flying eastward, having just been let go and sent from the General Overseer's office, carrying the words, carved in the stone also, "The Printed Message for all nations." There in the eastern wing is the Publishing Department, in which is located the long, spacious room filled with great loads of the printed pages from which the swift flying dove can fill

her containers with the supplies and still continue her eastward journey. It is quite noticeable and striking also, that high up on the front of that eastern wing of the building are the words in large golden letters,

"White Wing Publishing House
The Printed Message for all Nations."

Only a short distance on her eastward journey until this dove rises above the Great Smoky Mountains and enters the "Land of the Sky" of North Carolina. She passes over the very place where it appears that David found the Church of God, the place provided for God to dwell in—he said, "We found it in the fields of the wood," the very place also where God through the mouth of Isaiah commanded the Church to "Arise, shine," the very place of springs of water where this Scripture was literally fulfilled and the last days Church of prophecy began to function. Still proceeding on her eastern journey through North Carolina, that sacred dove soon arrives over the very place of the beginning of the airplanes—Kitty Hawk, N. C. The last days Church and the airplanes came up together. At the very same time the Wright brothers were inventing and constructing their first Flying Machine in the northeastern county of North Carolina, a few spiritual men and women in the extreme southwestern county of the same state were crawling along on their knees with their Bibles open, searching for the Church of God. And away goes the dove from thence on her eastward journey. On and on she flies all the way to the land where the prophet stood as he cried,

"These shall come from far: and, lo, these from the north and from the west." (Isa. 49:12)

Why could not this mean North Carolina—the land of the rising of the Church of the last days, and land of the beginning of the airplanes? And both are in the same chapter. (Isa. 60:1,8; Isa. 49:12)

With these inscriptions mentioned above shining forth on the front of this God-given Capitol building, there can be no misunderstanding about who we are, and what we represent. The words, A. J. Tomlinson, General Overseer, prevents any confusion with others who claim the same title, Church of God. And "The printed message for all nations" expresses the great extent of our work. And this shows also that the printed message must be prepared in all languages. We also have a type of this given in the book of Esther which I shall read here.

"For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the languages of every people." (Esther 1:22)

This mighty work of translating will be discussed in another chapter, but I wish to make mention of it here because our headquarters offices will have to be enlarged many times over in order to make room for this mighty work that will be required to put our glad and glorious last days message in the many languages required.

Please do not think of me as being beside myself in looking forward to this mighty work to conserve unity, and all speaking the same thing, with no divisions, but all perfectly joined together in the same mind and in the same judgment. (1 Cor. 1:10; John 17:20-23). This means all languages in order to keep out crosses and divisions. We must all know the doctrine the same whether written in German, Italian or English. And what is true with these three languages must be true in all languages.

I may sound like a fool, but you stick to me a few more years in what may seem like foolishness to many, and I will show you a thing or two. Many of you do not half know me yet. But some of this vast throng have stuck to me for many years, and they do not seem to be inclined to leave me. What has become of some that did leave me years ago, many of you know very well. I would like to have this mighty concourse of friends and fellow-laborers who are gathered here before me this day to know—"This is the Lord's doing, and it is marvelous in our eyes."

MORE INCREASE OF GOVERNMENT

Probably we are moving at a more rapid rate of speed in obedience to Isaiah's prophecy than we know, or than many know. But the vision that is now before me is that the Church of God will eventually have to have all of its literature printed in all the foreign languages of the world. Isaiah states that of the increase of His government and peace there shall be no end. He also declares that the zeal of the Lord of hosts will perform this. That is, the zeal of the Lord will increase the government. It will have to be increased to manage all of the departments that will be required to take care of the multitudes of people that are going to be in the body of Christ, which is His Church that means government. We are all agreed that all nations and languages will furnish material or members for the Church. This being the case, it will take a mighty increase of government to manage all of the departments that will be required because of the inflow of people to be governed and directed properly. And properly is always according to and in harmony with the Bible, our Book of rules.

In order to keep the doctrine and teaching clean, and to avoid falling into error and heresy, all the fundamental teaching will have to go out from headquarters. This then, means that a group of translators will be required to put our teaching into all the languages, the same as the American Bible Society is making Bibles in the many languages of the world. Every where the Bible goes we must go to carry the last days message. This is in harmony with the great commission given by our Lord where he says,

"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. Amen." (Matt. 28:19,20)

Baptizing them shows we are going to get them for the Church. Teaching them shows the same thing. And teaching them means to cause them to learn. We must have our teaching printed in every language so we can teach them and cause them to learn. It will not do to depend upon the Bible going alone, because it has been proven that the people may have the Bible and become divided into a thousand bodies believing different doctrines and thus forming an unbounded number of faiths, when the Bible itself declares there is only one faith. So we must put the faith, the doctrine, the teaching, in all the languages in order to govern and control the faith, the doctrine and teaching. Without this authority being exercised, we will be no better off than we are under the common practice of the vast number of churches of today and their different faiths, doctrines, and teachings. Besides this, we would be no better off than the early Church was when the terrible apostasy began to make inroads into the true faith as taught by Jesus and His holy Apostles. Even as early as the year 150 A. D. in the time of the sainted Polycarp, this mighty man of God became

greatly troubled because of the heresies that were spreading over the land.

During the life and ministry of Polycarp, who was a disciple of the apostle John, a departure from the doctrine of the apostles was apparent, for that faithful saint busied himself in exhorting the people to hold steadfastly to the apostles' doctrine. As he grew older heresy began to abound more and more so that in the last years of his life the words were constantly on his lips, "Oh good God, to what time hast Thou spared me, that I must suffer such things?"

Although heresy had frequent advances, the Church continued unbroken and undivided until Arius rose up with his teaching which culminated in a final division. The views of Arius first attracted attention about the year 319 A. D. When the final separation came, congregations became violently excited and the Christian religion became a subject of irreverent controversy. Even the heathen joined in the profane uproar. This continued until the once beautiful Church was lost from view—lost its identity and fell into obscurity as the Church of God.

We are to guard against all heresies and nip in the bud all appearances of apostasy caused by heretical teachings. To do this, our literature must be kept pure and all alike in teaching in all languages. The principle teachings must be kept under the supervision and inspection of the General Assembly as it has been all these years. And according to the ruling of the Assembly no new or different doctrine is allowed to be taught by any of our ministers or teachers until closely inspected by those in authority and the General Assembly. Here is the only safeguard we have. Many heresies have been stamped out in the past and the same practice must be followed in the future.

We are looking forward to the time that all of our standard messages in the White Wing Messenger, the Joyful News and in tract form will have to be translated and printed in the many languages into which we have started a wedge. In fact, the time is at hand when the White Wing Messenger, the Joyful News and all of our Sunday school literature will have to be printed in many languages. This will require the assistance of a secretary of languages to assist the General Overseer, besides many undersecretaries and translators and inspectors. Care will have to be taken to keep the meaning the same in all languages. Already we need the White Wing Messenger printed in Spanish, French and Italian. And I am almost ready to say in Russian, Polish and Ukrainian to accommodate our people of these languages in Canada and elsewhere. There are demands for the paper also in the Greek language.

Besides all of this already mentioned, there will be the reporting system, and all other ministerial writings, credentials, and general letters by the General Overseer that are to keep going to the overseers and ministers, as well as the examination sheets and much more printed matter possibly than we are using at the present time to carry on the mighty work of the Church. All of these and a thousand other things are necessary to make ready for the flowing together time that is just ahead. All of this work to be done will require more increase of government and peace.

Then I should mention the several languages into which some of our literature has already been translated and printed. Russian, Polish, Ukrainian, Spanish, French, Armenian, Turkish, Greek, Italian and Chinese. Besides these ten languages we have printed and distributed millions in the English language through the C. G. L. R. department and otherwise. All this has been made possible by the work of the Victory Leaders Bands in their raising of free literature money.

As the General Overseer's voice rang out clear and plain—"All this has been made possible by the work of the Victory Leaders Bands in their raising of free literature money"—Sister Willard H. Boyles, V. L. B. Secretary, came out in the open on the big platform completely covered with tracts, papers and some of almost every kind of our printed literature, followed by about forty or fifty other V. L. B. young people, in mighty demonstration. This group also made a great display of literature as they waved it in their hands and as it hung to their clothing. This demonstration lasted for minutes when Sister Boyles descended the steps to the main floor of the mammoth Tabernacle. Soon the Brass Band began to send forth mighty music and more V. L. Bs. joined in the demonstration as they weaved about through the aisles and spread over the floor until all the aisles were filled with young people and some older ones as well. Great excitement, and thrills upon thrills as the V. L. B. enthusiasm gripped the multitudes. I shall give it in the words of the clerks.

One said—"The V. L. B. Secretary, with fifty V. L. Bs. came out covered with literature. It was a great demonstration and was approved by the Holy Ghost in messages and interpretations. The V. L. Bs. marched through the aisles of the Tabernacle, every one full of the Holy Ghost and fire, shouting, dancing and praising the Lord. All bands played. Everybody stood clapping hands and rejoicing in the Lord. I will confess that I could not describe the scenes that took place. I was feeling it too much."

Another clerk—"At this point a group of young people came and marched on the platform with tracts, White Wing Messengers, and Joyful News led by Sister Willard. Messages and interpretations:

"Behold, I have raised up two great armies that shall carry this message to the ends of the earth. It must go! It must go! Wilt thou carry this message? Yea, thou shalt carry it.

"I will lift up this great standard to all the world, to every nation. This banner shall be lifted up. This flag shall be seen on every hill and every mountain.

"These are the great people I have said should come from the east and from the west, and they shall scatter this great message. I will give the people open ears and hearts to receive my message.

"Young people march off of the platform and into the aisles. Miami Band plays. Sacred feeling—shouts—back to the platform—Louisville Band plays. Willard speaks on platform.—Isaiah 4:5 used. She is looking for that cloud and fire to make its appearance. General Overseer asks that all music play and all stand and rejoice. March started on platform. It seems that we are in the midst of a cloudburst of glory as the shouts rise from many in various sections of the big Tabernacle. Surely God has placed His approval on the work of the V. L. B. in raising money to publish the message in the different languages of the world. The young people are dancing and having a big time on the platform. I guess all of this is just a part of the unwritten program. The Miami Band started some drum beating but hadn't got very far till the Louisville Band broke in with some more music. General Overseer got a quick touch that caused him to cry out. Willard read Psalm 68:11. Young people march away."

Another Clerk—Willard Boyles covered with literature leads a march across rostrum, followed by forty-six V. L. Bs. with hands full of free literature or free literature pinned promiscuously about on their garments. The Miami Band breaks forth with music as the V. L. Bs. march through the aisles of the Tabernacle. As some of them scream it seems they feel the

very agony of the multitudes of lost souls. They scream, they groan, O! O! O! they feel it. And that is why and how the money is raised. Louisville Band breaks in with music as V. L. Bs. march back to platform.

"Sister Willard Boyles speaks. Isaiah 4:5, 'I am looking for God to make His appearance by cloud by day, and fire by night. Let's open our eyes and see things that are coming!'

"As I look out over the vast throng that has filled the mammoth tabernacle there is one of the best examples I have ever seen of harmonious action in any Assembly. O, it surpasses our knowledge of explanation. They are now proclaiming God's excellency with hand clapping and voices rumbling like the falling of many waters as the power of God uses His people with unexcelled magnificence. Brother Marlow waits to talk, but the magnitude of the many voices as instruments play, goes over the tabernacle and he just waits. If there has been unbelievers in the Free Literature hitherto, surely this zeal has so surmounted the opposition until now there should be none. Just watch these great bands of musicians as they play without assignment. As one band slows up another breaks in and goes right on. This is unity and seeing eye to eye in this great program. Sister Willard speaks further and reads Psalm 68:11. The early Church published the Word and we will too."

While the faithful work done by our wonderful young people in their V. L. B. work has been enough to give us a small start in this special department, yet I feel that it is only a start. The falling of the abundance of rain must begin immediately after this Assembly closes and all the V. L. Bs. get back to their fields of labor. I feel also that our foundations are already laid for this mighty auxiliary must be strengthened and broadened. Where they have collected cents in the past they will need to make it dollars in the future. Where they have collected dollars in the past they should make it hundreds in the future. Doubtless, they will need to enlarge and increase their plans so their collections will mount higher and higher till the countries can be flooded with the apostles' doctrine. It was acknowledged in the early days that the Church of God filled Jerusalem with the apostles' doctrine. Now we must not only fill Jerusalem or one city some where, but also whole countries. And as stated before, in order to keep the doctrine pure and free from heresies or private beliefs it is necessary to keep apace with the American Bible Society in the languages.

The American Bible Society has printed and published the whole Bible in 182 languages and the whole Bible and parts of the Bible together in 1,039 languages. It is plain now to see the mighty work left for us to do. One thousand and thirty-nine languages. This is almost unbelievable. There are more than a thousand languages already in print. And all the balance that are in the world will have to be found and prepared, printed and published. This is true because the Scriptures show that every creature must be told, and they will have to be told in their own languages for it to do them any good. O THE GREAT WORK THERE IS YET TO DO! And when we have the message in the other languages on paper any one can hand them out even if he does not know the language so he can speak to the people. But the printed page will tell them and he can pray and intercede for them. Thus revivals will break out and souls will be saved, sanctified and baptized with the Holy Ghost. Then by having the full information and instructions on paper they can be taken into the Church and put to work for the Lord among their own people. Read what Jesus says about publishing the gospel message:

"And the gospel must first be published among all nations." (Mark 13:10)

"And this announcement of the kingdom shall be published in all the world, for a testimony to all nations: and then will come the consumation." (Matt. 24:14 Syriac translation)

This is about the same as the authorized version except the word "published" is used instead of the word "preached." The meaning of publish is not limited to the distribution of printed or written reading matter, but it includes this. The meaning of the word as given by the dictionary is as follows: Publish—"To make known, announce or proclaim; print and offer for sale; put into circulation. To notify the public orally, in writing or printing."

The publishing business in which we are engaged, that is, putting the apostles' doctrine and the last days message into the many languages, is not to be despised, ignored or neglected. It is indeed very necessary on account of existing conditions all over the world. In the time of Queen Esther, Mordecai and Ahasuerus, the king over one hundred and twenty-seven provinces, it became necessary for the king to send forth certain information into all his realm. He decided to commit the message to writing and send it out in that way. Now read it as it is written in the Bible.

"For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people."

There was a Bible character that knew how to get the same message to people of all languages that belonged to his realm. Now since that was necessary at that time, how much more is it necessary to translate the message God has given us into all the languages spoken by people in our realm, which is the whole wide world, to be published according to the language of every people!

In order to make this subject more impressive and to carry the weight and our responsibility further, I wish to refer to a few more Scripture verses. I wish here to refer to some of the work done by the early Church. This is in the message Peter delivered to Cornelius, the first Gentile convert.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

"But in every nation he that feareth him, and worketh righteousness, is accepted with him.

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

"That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached." (Acts 10:34-37)

How is this for team work in all Judaea? They must have made house to house campaigns. And this agrees with the orders given by Jesus thus—"Ye shall be witnesses unto me both in Jerusalem, and in all Judaea." Jerusalem had already been filled with the doctrine and the Bible plainly states that they went in every house.

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts 5:42)

"Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." (Acts 5:28)

Then at the time Paul departed from the Jews because they judged themselves unworthy of everlasting life and rejected Paul's message and he turned to the Gentiles, it is said that "the word of the Lord was published throughout all the region." This was another clean sweep. Now I wish to refer to a few prophecies pointing out what shall be done in the last days.

"The Lord gave the word: great was the company (army) of those that published it." (Psalm 68:11)

It is evident this was a vision of the last days by the prophet. Army is used in the margin and army indicates being already trained for service. We can well look forward for a great and mighty host of trained men and women that will publish the message in all languages. Why not say all languages when Jesus said every creature. And since the American Bible Society has mastered one thousand and thirty-nine languages sufficient to publish either all or parts of the Bible in them, why not have faith in that mighty institution finding the residue and publishing them also. And bear in mind that since all languages are destined to be mastered by the American Bible Society, it is also destined that the Church of God must publish the message, which is also the Bible rightly divided, to every creature, and that will mean in every language under heaven. Is this saying too much? How could it be saying too much in the face of the mighty prophecies that cannot fail? Just one verse to fully verify this statement. John was peering into the future and the verse reads as if he saw something in heaven. And the multitude he saw must have been gathered from earth, and I think some of them must have been those we will yet be used in bringing in by the mighty programs we are now putting into operation. Read,

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." (Rev. 7:9)

These must have been saved people gathered from the earth. And the verse plainly reads—of all nations, all kindreds, all people and all tongues. This surely shows then the message must and will go to people of all languages. Now isn't this clear? Now read from another prophet and then from the mighty Church Apostle. The prophet first.

"How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

"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. (And this shows Zion, which means the Church, has been in existence once, and now when it comes back, everybody will see alike, because heresy has been kept out and all false teachers put down and out of the way. And our literature translated into all languages along with the Bible. All see alike, and all believe alike and all teach alike. Agreeable to Paul who falls in with his statement "that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10) And when this wonderful state is reached it is no wonder the prophet continues by saying:

"Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord has comforted his people, he hath comforted Jerusalem.

"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isa. 52:7-10)

Here, God, by the mouth of the prophet, portrays another clean sweep. And all of this shows that it is the intervention and work of the Church of God coming up in the last days that keeps the doctrine and teaching clean by its government and authority given by the same God that gave all power to Jesus some time before He gave that wonderful commission to His Church when He 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 always, even unto the end of the world. Amen." (Matt. 28:18-20)

Teaching them, means to cause them to learn. Cause all nations to learn by using the printed page in their own languages as well as the Bible in their own languages and by word of mouth in their own languages as fast as possible. This calls for another clean sweep. The indication is that the all power committed to Jesus is also to be committed unto His body, which is the Church. And to show further about the clean sweep that is to be made, let me call attention to the blessings God promised to Abraham and his seed which was transferred to the Gentiles—the Church of the last days which is composed of Gentiles and a remnant of the Jews.

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12:2,3)

"And the Lord said, Shall I hide from Abraham that thing which I do;

"Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? (Gen. 18:17,18)

The next Scriptures are to show that not only are the families and nations of the earth to be blessed in Abraham, but also they are to be blessed by his seed. Read further and get this fully imbedded in your minds so we can all see and understand just what is right now ready for partial operation. And it is clear that it cannot be put in full operation till we get our literature prepared and printed in all languages. Now read again:

"And the angel of the Lord called unto Abraham out of heaven the second time,

"And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:15-18)

Now, it is very clearly shown that our Lord Jesus Christ is the seed referred to here, but there is more to this besides that I wish to consider here. But first read about Jesus being the promised seed.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16)

Then dropping back a few verses it is stated,

"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit by faith." (Gal. 3:14)

While Jesus was here He told the Jews that the kingdom of God would be taken from them and given to a nation that would bring forth the right kind of fruit. They were given the first chance, but since they rejected Him all the way through, the time came that His statement was verified. In fact, they became so furious against Him and His doctrine, that when Pilate was declaring His innocence and seeking His release they went over their bounds as the tumult cried,

"Then answered all the people, and said, His blood be on us, and on our children." (Matt. 27:25)

Thus they rejected the counsel of God against themselves and counted themselves unworthy of everlasting life through the very one they determined to have crucified. Then what else could happen, but the very thing Jesus had told them? Read it from our Book:

"Therefore I say unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43)

What other nation could that be but the Holy Nation mentioned by Peter? This is none other than the Church of God which already has the flag with the special design of the Scepter, Star and Crown which is registered in the patent office at Washington, D. C. of America. Now read from Peter:

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

It is true then that the Church of God of which Jesus is the head, is the body under one government that is to bring forth the fruits thereof. Where is the body of people other than ourselves that is sticking to the all things as laid down in the last commission—"teaching them to observe all things?" I have staked my life on it. You have staked your lives on it when you took the sacred covenant at the time you became members of the Church that continues to bring forth the fruit of the kingdom of God that was taken away from the Jews because they rejected Christ, and given to the Gentiles when they were no people but now are the people of God and the holy nation under one government.

"And to this agree the words of the prophets; as it is written,

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

"That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15:15-17)

His name was once called on Israel, but now it is called on the Gentiles with a remnant of the Jews who accept the Christ and join the Church with the Gentiles and thus make themselves worthy to share the blessings of Abraham. Indeed, God's works are so wonderful and amazing that it is no wonder Paul made his marvelous expression when he discovered God's wonders in regard to the Jews, Gentiles and the Church of God of the last days.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." (Romans 11:33)

But there is consolation in another statement by Paul which shows that while God's ways are past finding out, yet God reveals them unto certain whom He can trust with His deep and marvelous things.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. 2:9,10)

To go further into the depths of what Paul reveals for which the last days Church is now responsible, I wish to quote from this wonderful Church of God man. I want this vast assemblage of mighty men and women upon whom God is depending to plunge into the depths of the last days spirit so you can penetrate the walls of unbelief and skepticism and know as well as I do the depths of the mighty work of this last days Church. Now, altogether plunge with me into the spirit of revelation and the last days work as I read from Paul.

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

"If ye have heard of the dispensation of the grace of God which is given me to you-ward:

"How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

"Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

"Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

"That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

"Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

"And to make all (ALL) men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

"To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God,

"According to the eternal purpose which he purposed in Christ Jesus our Lord:

"In whom we have boldness and access with confidence by the faith of him." (Eph. 3:1-12)

"What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

"And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

"Even so, whom he hath called, not of the Jews only, but also of the Gentiles.

"As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

"And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

"Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

"For he will finish the work, and cut it short in righteousness: because a short work will the Lord make on the earth.

"And as Esaias said before, Except the Lord of Sabaoth had left us a

seed, we had been as Sodoma, and been made like unto Gomorha.

"What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

"But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

"Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

"As it is written, Behold, I lay in Sion a stumblingstone and rock of offence; and whosoever believeth on him shall not be ashamed." (Rom 9:22-33)

It is clearly stated further that the promises to Abraham were shifted from the Jews to the Gentiles. It must not be forgotten, however, that a remnant of the Jews have a part with the Gentiles and will share with the Gentiles because they have accepted the faith line instead of trying to become heirs by the works of the law. It is to the Lord's last days Church that the mystery is made known. Then it becomes its duty to make all men see what is the fellowship of the mystery. To do this will require the very best organization and government.

Now, since it is extremely clear that we, the Church of God, of which A. J. Tomlinson is General Overseer, is debtor both to the Greeks and to the Barbarians; both to the wise and unwise, and all nations besides, we must enlarge and increase our facilities for the performance of such a world service. We have to prepare for the Greeks. We must prepare for the Barbarians. We must prepare to attract and capture the wise and those who may not be so wise. We are obligated by accepting the Bible as our Book of rules to make all necessary preparations to attract and gather in all nations. This is shown by our faith in the last commission. We are to teach all nations and baptize all nations. We are obligating our service to do this by the covenant we make when we join the Church. Isn't this true?

It is true that most all of the multitudes that we are obligated to teach and baptize, speak in other languages. On this account we have to have all of our literature translated into all of the other languages. And we must win the multitudes of foreigners in this country so they can be trained for service to work among their own people in other countries. It requires all of this, and careful and right translations to conserve the doctrine and rightly divide the word of truth. I feel a secretary of languages is needed to assist the General Overseer in that work the same as the other secretaries are needed for their different departments. In fact, this work is of such vast importance, and must be done, that it will not only require one secretary, but other secretaries, translators, inspectors, and in fact this will develop into a colossal department.

Let me repeat that the early Church was overrun with heresies which finally culminated in a complete apostasy. This was according to prophecy, however, but provisions must be made now to protect the doctrine and keep it clear of heresy, because prophecy shows that the Church this time shall be kept from former errors and never go down behind the cloud of heresy any more. Provisions have been made for the ministers to perfect the Church so it will become the glorious Church not having spot or wrinkle which Jesus will be delighted to present to Himself some day.

I will expect the Questions and Subjects Committee to give these subjects their prayerful and careful attention and consideration, and if in their wise judgment they decide the time has come to take such bold and important

forward moves let them prepare what ever recommendations they think should be brought before the Assembly for further consideration.

Prophecy must be fulfilled. The time of the great preparation is at hand. The automobiles are surely "the chariots" with flaming torches. The great dams that make it necessary to have gates in the rivers surely form the "gates of the rivers" that shall be opened. There must be mighty preparations made and we must keep apace with prophecy. The mighty fleets of airplanes are signs which call for the mighty spread of the glorious last days message among the nations. "A bird of the air shall carry the voice, and that which hath wings shall tell the matter." Why not this be the correct view along with the sight seen by John that describes the scene as follows?

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14:6)

In order to have the loads of our literature to drop down for the people to read, it must be printed in their own languages. And is it not true that God's doctrine—the Church of God doctrine, shall drop like the rain? Now read and see the mighty work we have to do when we are fully prepared with literature printed in the many languages of earth's inhabitants.

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass;

"Because I will publish the name of the Lord: ascribe ye greatness unto our God." (Deut. 32:1-3)

To fulfill these Scriptures the doctrine must be put in the different languages so when it is dropped from the fleets of airplanes like the rain, the people below can pick it up and read it in their own language. Then this angel flying in the midst of heaven cannot be a heavenly angel because the gospel was not committed to angels but to men. This is shown by the last commission when Jesus said to the disciples, "Go ye." No place do we find where Jesus told the angels to "go ye" and teach all nations. The "go ye" message was given to ministers of the Church of God. In the case of Cornelius the angel did not tell him what to do, but told him to send men to Joppa, and call for Simon Peter, "he shall tell thee what thou oughtest to do." And besides this, Peter explains concerning the preaching of the gospel, "which things the angels desire to look into."

And please notice the word "publish" is used which corresponds with other Scriptures referring to the published message. What a wonderful comparison! And what a wonderful way to drop the doctrine down! "My doctrine shall drop as the rain." Print it and drop it.

Now think of fleets of airplanes equipped with loud speakers and Church of God men and women, and loaded with our literature, God's doctrine, Church of God doctrine, the Scriptures rightly divided to prevent wrong interpretations or men's opinions, flying through the heavens. Even though there may be many men and women, yet they are all one—the Church of God. Angel is messenger. The Church of God was given the last commission—the last days message. The Church of God is one, the body of Christ. The world is making planes by the millions, why not think of some of them being made for this purpose? Or there may be fliers of a different type prepared by the time we get ready to use them in our work of dropping the doctrine down.

Then there are the flyers of the sixtieth chapter of Isaiah which show

the mighty gathering of the Gentiles into the Church of God during the time of the flyers flying. The caption of the chapter alone gives amazing information of the mighty movements destined to be made while the fliers fly. Read the caption:

"The glory of the Church in the abundant access of the Gentiles, and the great blessing after a short affliction." Now read the entire chapter and you will see the flowing together, instead of the heresies, divisions and final apostasy, and Paul's falling away time he referred to. This is not the falling away time but the gathering together time. All nations, all languages, middle walls of partition broken down, all in one body, under one government, God's government—theocratic instead of democratic or any other. The Church of God! Indeed, we are now in the preparation time. All signs show this.

O, I hope this Thirty-fifth Annual Assembly, and its Questions and Subjects committee, will become so thrilled with my message that they will be so inflamed with the full meaning of the prophesies, and our fulfilling them, they will not only recommend the selection of a Secretary of Languages, but also as many secretaries as may be needed to carry on this mighty work, so they may be selected as they are needed. This is increase of government and peace, and increased by the zeal of the Lord of hosts in the last days. A part of the peace comes in by the ministers and workers seeing eye to eye and no divisions. This is made possibly by the government guarding and protecting the teaching so the Scripture will be rightly divided. Amen!

A TREATISE ON TOBACCO AND ITS USES AND ABUSES

This subject has been before the Assembly occasionally for thirty-five years. Even at the time of our first Assembly in 1906 some of our members used tobacco. The subject came before the Assembly for discussion for the purpose of learning whether or not it was right or wrong to use it as it was being used by many people, both men and women, and even children. It was being used by the people for chewing and spitting, smoking, and some times blowing the smoke out through their noses, snuff on sticks and swabbed in their mouths, or their lips poured full of it, pipes, cigars and cigarettes. After long discussions, prayers, reading the Bible with a desire to get information, and honest light and good understanding of the subject, it was finally agreed and fully decided that it was wrong to use it in any form. Thus the following record was made:

"After due consideration this Assembly agrees to stand with one accord in opposition to the use of tobacco in any form. It is offensive to those who do not use it; it weakens and impairs the nervous system; it is a near relative to drunkenness; a bad influence and example to the young; useless expense, the money for which ought to be used to clothe the poor, spread the gospel or make the homes of our country more comfortable. Last, we believe the use of it to be contrary to the teaching of the Scripture, and as Christ is our example we cannot believe He would use it in any form or under any circumstances.

"It was further recommended and advised that the pastors and deacons of each church make special effort to use their influence against the use of tobacco, deal tenderly and lovingly with those in the Church who use it, but insist with an affectionate spirit that its use be discontinued as much as possible."

In the minutes of the third Assembly it is shown that the tobacco sub-

jected was mentioned twice. The first mention was a question; viz., "Does the use of tobacco disqualify a man for the office of a deacon?" The answer was simply "Yes."

The second mention was as follows:

"It was decided that those in the Church who use tobacco should be dealt with kindly, fairly and given a little time for consideration and those who refuse to discontinue its use in a reasonable length of time be disfellow-shipped." As proof that this view was considered right, and the proper course to pursue, the following Scriptures were referred to: "Isa. 55:2; 2 Cor. 7:1; Gal. 5:19-21; Eph. 5:3-7."

The fourth and fifth Assemblies passed without any mention of tobacco at all. But the subject came up again in the sixth. The record reads as follows:

"The subject of tobacco was considered which resulted in reading the minutes of the first Assembly. The General Overseer advised that ministers who are receiving persons as members into the Lord's Church should humbly, tenderly and lovingly, advise those who might be eligible to membership, not to present themselves for membership if they use tobacco in any form unless they, in that self-same moment, decide to renounce the habit and by the grace of God declare themselves total abstainers hereafter."

The seventh and next Assembly brought up the subject in the form of a question and answer as follows:

Question. "What about selling tobacco and rolling cigars when their bread and meat depends on this labor?"

Answer. "You might do such work a little while until you can have time to change your vocation, but to continue it you will soon get under a cloud of condemnation." Reference was then made to the sixth Assembly minutes.

The very next year, the eighth Assembly, the subject came up again. This was in the form of a question.

Question. "What must be done with a member who has the Holy Ghost and 'must have just a little bit of tobacco?'"

Answer. "This question gave rise to considerable discussion and careful consideration of the tobacco subject. The sentiment of the Assembly was finally obtained and a decision made.

"All of our ministers and local churches are to refuse to accept any who use tobacco into the Church under any circumstances. Those who are already in the Church who use it are to be dealt with in love, given ample time, only a few weeks, and if they fail to abstain they are to be disfellow-shipped."

Two more Assemblies passed without anything being said about tobacco. But in the eleventh Assembly held November 1-7, 1915 the subject was brought up again. It was brought before the Assembly by a question: "What shall be done with members of the Church that grow, sell or handle tobacco?"

"There was considerable discussion on this subject. The extremes were shown on both sides. After some time was given to this discussion the General Overseer offered the following statement, which, with the amendment was accepted, and it seemed good to the Holy Ghost and to us:

"It is the sense of this Assembly that our members be required to abstain from growing and selling tobacco, either owners, renters or clerks in stores, but that each one be dealt with wisely and always tenderly, and when such

dealers or producers obstinately refuse to concur with the advice of the Assembly after all has been done to teach that is necessary under the surrounding circumstances connected with the individual case, then such individual should be dismissed.

"Amendment to the above ruling added, that in no case should any one be finally dismissed from the Church without the approval of the state and general overseers."

I do not find where the tobacco question has been openly discussed by the Assembly since this ruling was made. If any mention was made of the subject reference was usually made to this ruling. Although the members of the Church were forbidden to grow, sell or handle tobacco by this last ruling, more attention has been given to keeping the Church free from members who use it in any form than from growing or handling it. The obligation demands that no one be taken into membership who uses it in any form. Then after they become members and take up its use they are supposed to be dealt with properly, and if they do not leave it off they are dismissed from membership. Many have been excluded because they refused to abstain. Quite a number have been dismissed for growing and handling it, but not so many. In a good many instances, those who felt like they must grow it as a means of earning their support and livelihood they would quietly withdraw from the Church and grow their tobacco. In some instances, this class produced their tobacco, sold it and paid their tithes in the Church and attended the services as faithfully as if they were members. Such as these never used it for chewing or smoking or any other way. All this time they claimed they did this without any condemnation, and felt good because they could have money upon which to pay tithes for the support of the ministers.

When the Church made this ruling it was not known that tobacco had any other uses but chewing, smoking and grinding into snuff. The use of it in this way was counted filthiness of the flesh. And used in this way it is no less filthy than since it has been learned that it has a commercial value outside of chewing and smoking. But now it is being used for other purposes that are very important to the interests, business and protection of the people against pests, as well as for their enrichment, and other benefits of mankind. A statement from an authoritative source reads thus: "It might be added that approximately two hundred and ten million pounds annually of the United States tobacco crop is used for other purposes other than human consumption. It should be explained, however, that most of this volume is derived from the tobacco stems or midrib of the leaf * * * which is just as much a FARM PRODUCT as the leaf which is used in smoking and chewing. While the exact figures are not known (says this authoritative source), as to the production of such stems and other factory wastes, it is estimated that one hundred and eighty million pounds of stems are consumed for nicotine and fertilizer uses. In addition to stems, ten to fifteen million pounds of low grade whole leaf tobacco are also used for extraction of nicotine, tobacco extracts and fertilizer. It should be added that probably 1% of the one billion five hundred million pounds of tobacco produced on American farms is of such inferior grade or damaged in handling that it is never offered on the market but is used by the producer as a fertilizer at home."

Now, I wish to call attention to some of the purposes for which tobacco is used, besides chewing, smoking and snuff as compiled by the government agents.

First—Horticulture and veterinary use. The nicotine that is given up to be poison to be taken into the system of the human is extracted from tobacco and used as a spray or powder to protect fruit and enables us to have the beautiful, luscious fruit. Without the use of spray there can scarcely ever be any beautiful, luscious fruit any more on account of the multiplied quantities of fruit pests. "It is supplied as nicotine sulphate, pure nicotine and in various combinations with oil, mineral, and other carriers." This statement is taken from the government report.

Second—As an insecticide. Finely ground tobacco is a dust for insecticidal use. It is used extensively. "The increasing infestation of the codling moth in nearly all of the apple-growing areas has required increased amounts of insecticides to be applied to the fruit to keep it fit for salable market grades. Information gathered from the government, indicates that there is scarcely any end to the valuable uses of tobacco extracts for the benefit of farmers, horticulturists, poultry raisers, sheep raisers, cattlemen and many other industrialists."

Third—Besides all of the above which have been mentioned briefly, there is a vast field of manufactured fertilizers. A government statement says: "Finely ground extracted stems and leaf are used in appreciable quantities in the mixed fertilizer industry of the United States as a conditioner to prevent caking of the mixed chemicals and as a source of potash and nitrogen in the fertilizer formulas."

"To a much less extent the extracted material is used as a fertilizer and soil conditioner alone. Also where available factory byproducts such as stems, scrap leaf, and dust are used, without extraction, for fertilizer uses."

The government report shows also that in addition to stems which are used for fertilizer, ten to fifteen million pounds of whole leaf tobacco are also used for extraction of nicotine, tobacco extract and fertilizer. "It should be added," says the government statement, "that probably one per cent of the total amount of tobacco produced on American farms is used as a fertilizer at home and never offered on the market." Summing up the whole as taken from the government reports, I will repeat that approximately two hundred and ten million pounds of the United States tobacco crop is used for purposes of real value to our people and country besides chewing and smoking.

Like many other farm and earth products, tobacco has its uses and abuses. Corn growing is an American industry. Rye is also grown extensively. Growing sugar cane and beets is a mammoth industry. The mining and refining of copper is a great industry. Although corn is used to make whiskey that is such a curse to humanity, yet we do not cease to eat our fine hot cornbread, grits and mush just because men take the corn and make it into corn whiskey. Rye could be compared in the same way. Then they use thousands of tons of sugar because they cannot make whiskey without sugar. Could we think of doing without sugar just because sugar is used in the manufacture of whiskey that sends men to a drunkard's grave and a drunkard's hell? And besides this, there is the copper stills and copper worms they are obliged to use, I am told, in its manufacture. Shall we refuse to handle or work at copper mining which includes the refining and purifying processes, just because a few million tons of copper is used in the whiskey making business? And shall our men be required to stop climbing telephone, telegraph and light poles because they would be required to handle copper wires? Shall we keep our men from working on shipyards because of the masses of copper they would be

required to handle? And what about growing cane and beets for sugar production? What about handling the cane and beets? What about working in the sugar refineries? I might add here, what about using fertilizers in your cotton fields, in your wheat fields? It appears according to the government statement that scarcely a bag of fertilizer is made now without the use of some parts of the tobacco plant.

I have heard of preachers quoting the verse, "Touch not; taste not; handle not; which all are to perish with the using," and apply it to tobacco. And another verse also, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." I admit that tobacco is filthy handled in the abusive way that it is, but in the light of God's Word do you really think those two verses mean tobacco? Couldn't they mean something else more appropriately when you study them closely?

As for not handling tobacco, we could not have any members on the freight crew loading and unloading freight cars. We would have to keep our members off of the ship crew, loading and unloading ships. They could not run delivery trucks, work in fertilizer plants, nor handle fertilizers on the farm because it might be fertilizer containing tobacco.

I wonder if we have not dropped into some extreme views and practices when we ruled that our members should not grow tobacco, or handle tobacco, or work with it in any way. I wonder why we did not have our people to stop growing corn and rye because large quantities are used in making whiskey. Another kind of extreme way of doing things would be to stop our members from working in paper mills because of the millions of tons of paper being used in the manufacture of billions of cigarettes. Has it not been on the extreme to turn women and children out of the Church because they assisted their husbands and fathers in growing tobacco?

Is it true that land owners have made what may have been bogus deeds of their land to their children to let their children raise tobacco so the land owner himself could say he did not own the land, to escape being turned out of the Church? Was that a good way to do? Was that kind of business teaching the children to be honest? After all, was it not deception, a thing that our Book of rules is strictly against? Also what about the brother that felt he must grow tobacco on his farm because it was adapted to that crop more than any other crop? He was excluded for growing tobacco. When the crop was raised and sold he paid his tithes as a matter of loyalty, and by this means helped to feed the preacher that had used his influence and authority in ousting the tobacco grower from membership. But he was glad to get the money that was made from the growing of tobacco by a man that had been excluded because he felt like he must grow it.

Years ago our people held a glorious revival in a certain city, and as a result, a large church was established. Among those taken in were a large number of men and women who worked in cigar factories for a livelihood. It was all the occupation they knew—rolling cigars. They were taken in with the understanding that they were to work themselves out of that job and into another as soon as possible. Some of them quit, and tried to get other employment. But they could not get any other work to do because they had never learned anything else. None of them smoked, none of them chewed. They were all clean as to the use of tobacco, but the only work they could do was roll cigars. Many became discouraged, gave up hunting jobs, went back to rolling cigars, then they were excluded for handling tobacco. In the course of a year or so that class was all gone, and not long

after the whole church was gone. That was serious to me. I had much correspondence in regard to the matter and I think I made some visits to that particular church to see if we could not work some way to keep the members and let them roll cigars, but all of my efforts failed. I had to work with some extremists and every member was lost as far as I know. I do not think any more effort has ever been made to have another revival among that clump of cigar factories. I guess there is not much use to try to save such people since they will soon learn that they will have to give up their jobs if they get saved and join the Church.

But the commission does not exclude tobacco farmers, cigar rollers or any others that have anything to do with tobacco. What will we do? If we know that we cannot get people to give up their employment, and means of livelihood, and their way of making a living for their families, why should we require it? Many work in it that do not use it. This has been tested. Many testify to a good experience of salvation and work in it and handle it. Can we afford to doubt their experience when their good fruits show as evidence? There are millions of prohibitionists that do not drink any kind of liquor and never will. They would like to keep others from using it. They would rather no more whiskey would be made, but where is even one that would stop growing corn or rye just because he is so strongly opposed to the making of whiskey?

I have been told of a section of country where they grow tobacco. Every land owner, every renter. A renter cannot rent unless he will agree to raise tobacco. In that country no one can get a job if he will not work in tobacco. A state overseer has said he did not see that he could do much in that part of his state if all he got saved would be required to stop growing and handling tobacco. That is all they have to do, and a very few would break up their homes and move to other parts of the country. As he saw it, it would be almost useless to pitch tent meetings or try to establish churches in that section. The people would soon learn that they would have to give up growing and handling tobacco to join the Church and that would soon end the prospect of building for the Church. They could soon see the wrong in its use, but to stop the work in it, what else could they do? It would be too big a pill for them to swallow when it comes to stopping their means of a living.

What is to be done about planting our flag in such a district? The commission still calls for every creature. And it is not enough to give them the message and let them go and let our responsibility cease. Our responsibility does not cease until we present every man perfect in Christ Jesus. This is more than just giving them the message and pass on. The people in that tobacco district must be saved, sanctified and filled with the Holy Ghost and presented perfect. But if we undertake to interfere with their way of making their living they will stop before they start as a rule. I feel that there must be some way to get the Church in that part of the state as well as any other section. Jesus died for them as well as any, and we must give them the last days message and give them the story of the flag.

I once wrote a letter to an elderly mother in the Lord. I made some mention of my success in some of my meetings. Incidentally I mentioned how the "devil had been stirred." In her reply she was glad I had such good success, but kindly warned me to be careful that I did not stir up more devils than I could cast out. I think that might be good advice to carry along into sections similar to the one mentioned above. I am afraid to undertake to enforce the rules laid down by the Assembly as interpreted by

many of our people in regard to growing and handling tobacco, and thus interfere with their livelihood and way of making a living. There might be more devils stirred up than all of us together could cast out. I do not know of any example given in the New Testament Scriptures where any of the apostles and early Church preachers undertook to interfere with the way people had to make their living. Where is a statement, just one, where Paul or Peter undertook to say what people should raise on their farms or what they should not raise? Where is the General Assembly of the early Church that made any decrees about anything that was grown on their farms, or any kind of work they were forbidden to do to earn their living?

Besides the land owners who are kept out of the Church because they are not allowed to be members and grow tobacco or allow it raised on their farms, there are the renters who have been raised in tobacco growing sections. They know how to grow tobacco, and that is about all they do know to do for a livelihood. They must make a living for their families, and besides that, they cannot rent a farm for a season if they will not grow tobacco. The land owners require it and will not rent to any man that will not raise tobacco. In this way renters either have to leave the Church and go on with their tobacco crop or be driven out of the country to seek other employment, and thus the Church work in that kind of a country cannot thrive. Quite often when people have to leave the Church to get work they lose their good experience. Some, however, leave the Church, work in tobacco and still keep the victory, but by doing this they do not have the assistance of the Church and the Church does not have the assistance of the one that leaves, and it usually results in the whole family going out and the Church going down besides. And this all because our members are not allowed to work in tobacco.

Only a year or two ago some of our evangelists and workers went into a new community and had a successful revival. Many were saved and some went on into the deeper experiences. Everything was going fine until the time came to set the church in order and they ran against the tobacco problem. Those who had used it had quit that as they most always do when they get saved. Getting the experience usually stops the use of tobacco. But nearly all of that good number worked in tobacco and they were tied up in it so they could not break away immediately. On that account they did not organize. Only a few months later another movement came in and captured all of those precious souls and thus the work of our workers was lost. And since the other movement did not teach our doctrine it would be natural for them to soon cool off and lose out entirely. I think it is time for our people to look such things squarely in the face and learn how to overcome and counteract such experiences and save our fruit for the Church of God.

Another experience might be given. This was that of a young man and his wife. They were wonderfully saved, sanctified and baptized with the Holy Ghost and became wonderful workers. They were obliged to get work to support their children and themselves. They tried the mill but it was full. The brother worked on the W. P. A. a little while but that gave out. He searched and hunted for work, but finally had to accept a job working in tobacco. He gets good wages and is taking care of his family, and is a great worker for the Lord. But as I understand it, the Church is not getting his help and he is not getting the help and fellowship of the Church.

The above cases are only two of many. One of our churches that used to have a large membership, led in raising missionary money, and had a

strong band of young people, has recently gone down in membership, zeal for missions, the V. L. B. nearly dead, and the shouting ceased. This information has been given me during the past year. What is the cause of all of this drop? Because the tobacco question was raised. It was not the chewing and smoking, but it came up over growing and working in it. Many of them felt they had to work in it for a livelihood, others objected. General unrest was brought about by the subject being agitated over the large community. There got to be more talk about the tobacco business than about religion and Church work. I believe there is a way to escape such unrest and disruptions that cause many to go down in the spiritual scale. When the decrees of the General Assembly at Jerusalem were made and delivered to the churches during the period of the early Church, it caused the churches to grow and prosper and brought rejoicing. Judging from information I have received our decrees against growing and handling tobacco seem to have the opposite effect. Can this be true? If it is, then it seems to me that it would be wise for us to reconsider this subject and get it around where our people can both rejoice and the churches will increase in number daily. I think I will repeat from the action of the Assembly referred to which was held at Jerusalem.

"For it seemed good to the Holy Ghost, and to us, to lay upon you (the Gentiles) no greater burden than these necessary things;

"That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

"So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

"Which when they had read, they rejoiced for the consolation." (Acts 15:28-31)

And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

"And so were the churches established in the faith, and increased in number daily." (Acts 16:4, 5)

Now if we have undertaken to put too great a burden upon our people by requiring them to abstain from growing, selling, or handling tobacco in any way, is it not reasonable to think there might be found some middle ground that would bring relief to those who are burdened and bothered and still not hurt the other class? There are large numbers of our people who do not feel that the decrees are burdensome because they are far separated from districts where tobacco is raised and handled much. But they are charitable toward their brethren and sisters and many feel a sympathy for those who are brought under the burden by the rules of the Assembly on the subject.

But the Assembly rulings may not be so burdensome after all if they are properly understood and correctly interpreted. The question that brought the subject before the Assembly in 1915 was put on record as follows:

"What shall be done with members of the Church that grow, sell or handle tobacco?"

The extremists in the discussion said, "turn them out." Those who held a more liberal view in the discussion did not want them turned out abruptly, but wanted them given plenty of time for consideration so they might not have to be excluded at all. When the discussion was finally closed the following ruling was agreed upon and adopted:

"It is the sense of this Assembly that our members be required to abstain from growing and selling tobacco, either owners, renters, or clerks in stores, but that each one be dealt with wisely and always tenderly, and when such dealers or producers obstinately refuse to concur with the advice of the Assembly after all has been done to teach that is necessary under the surrounding circumstances connected with the individual case, then such individual should be dismissed."

Before this was adopted an amendment was offered and accepted. Then the whole was accepted with the amendment. "In no case should any one be finally dismissed from the Church without the approval of the state and general overseers."

With this amendment it makes a long road before any one can be dismissed. There is nothing in this to charge the grower or seller or handler with disloyalty if they do not abstain. And if there are any that do not give it up without persuasion, the pastor or deacons are to proceed wisely and always tenderly, and not until all has been done to teach that is necessary under the surrounding circumstances connected with the individual case are they to be dismissed. But how much teaching is to be done? How much is necessary under the surrounding circumstances? Who is to do the teaching and what are the surrounding circumstances? Certainly not the overseers because they are not to be brought into it until all of this teaching and persuading and tender dealing has all been done. Then when the case is all done and the pastor and deacons supposedly, have finally finished and decided it is not necessary to say or do anything more, the case is to be taken before the overseers to be reviewed by them. Then the overseers must be agreed about it before they pronounce their approval of the decision of the others to dismiss them. And if the overseers hold liberal views about the case it could be a long time before any would be dismissed, if ever. Really, it is in the hands of the two overseers in each state or province. And there is nothing said about the overseers making any investigation of the case. They are to wait till the case is finally drawn up for action, and the action cannot be taken by the pastor and local church until they get the approval of both the overseers.

It is surely quite plain to see that to follow this ruling of the Assembly closely, and as it was intended by the Assembly when it was adopted, that very few would ever be excluded if any at all. This about leaves the ruling open so there is scarcely any restrictions at all, more than to give advice and those engaged in growing tobacco, selling and handling it are left to follow their own conscience about the matter, and whether or not it is a case of necessity in order for them to earn a livelihood.

After dealing with this subject at some length, it should be brought to our attention that we represent an institution that is world wide in its scope, and seeks for its membership from every land and people. Every land has its different customs. Every race has its peculiarities and practices. To undertake to impose certain customs and practices on all nations and races would certainly be an unnecessary burden and expense. Paul did not try to do that and he was sent to the Gentiles. He says he became all things to all men that he might by all means save some. For us to undertake to carry a rule with us all over the world to restrain all members from growing, selling and handling tobacco would surely be an unnecessary task. It is different about using it, because that usually goes from a seeker when the Bible experience takes possession of the heart and life. But salvation does not usually regulate his occupation or business and means of

livelihood. And no where do I find where the apostle to the Gentiles undertook to regulate the occupation, business or means of support for their families, or the kind of labor the people followed. It seemed to be with him any kind of labor to make an honest living and pay expenses. He himself made tents to help get along a part of the time.

There is another phase of this subject that I think should be given plenty of good cool-headed consideration. In many sections of this country, as well as other countries where they grow tobacco, it is the only money crop the farmers have. I have been informed of some good people who said that if they were deprived of growing and handling tobacco they would lose their farms and homes. It is in some sections like wheat is for some. Others, it is corn, and still others, it is cotton. Certain crops are adapted to certain soil. And if they are forced to cease growing that certain crop that is adapted to their land they are ruined."

But it is argued by some that tobacco is filthy and injurious to man, and is different from corn, rye, wheat, apples and peaches. I grant that the way some people use tobacco it is filthy. But there are some ways people use corn, rye, apples and peaches that makes them filthy. What is more filthy than a man or woman that gets in a certain stage of drunkenness when they vomit, throw out excretions from their bodies and wallow in the filth on the floor, in the ditch or where ever they may be? You can hardly think such filth coming from corn and sugar, or rye and barley, or apples and peaches. But if we stay around people who drink very much you will soon see. And besides, the corn, rye, barley, apples, peaches, grapes and other farm products turned into whiskey and all kinds of liquor, not only make men and women filthy, but that kind of stuff makes them wild and mean. Men take drinks to stir up their passions for the purpose of committing murder. You do not hear of tobacco having that kind of an effect upon men and women. They use tobacco and sleep and let people alone. But they drink that juice that comes from the other kind of farm products and they go wild and mean. They kill and burn their innocent little children. When they come to themselves they are filled with regret and remorse. They sometimes go crazy over what they have done. All of this meanness and murders come from corn, rye, barley, sugar, apples, peaches, grapes and other farm products. Why does not the Assembly make rules to not grow corn, rye, sugar, barley, apples, peaches and grapes because of the abuses that come from them? But no, this would be inconsistent.

But I never have heard of the devil's fire-water being made of tobacco. It is filthy, and I am against people using it, but the devil's fire-water that causes murders and kicks up all kinds of disturbances in the home and any where comes from the other farm products. Even Noah got drunk on grape juice that turned into fire-water, and went wild and pulled off his clothes and played the brute and doubtless wallowed around in the filth until his youngest son got a view of his naked body, and an account of it the curse fell upon him. But no where does the Bible show that the land owners had to quit raising grapes to get to be members of the Church of the Bible. I am strongly opposed to men taking our fine, beautiful apples and peaches and making devil-water out of them, but even if they do we never think of turning a man out of the Church for growing this beautiful fruit. After all, would it not be just as consistent to make rules in the Assembly to keep our members from raising crops of sugar cane, beets, and the other crops that men use and abuse the good use and convert them into devil-

water, as to make rules against growing tobacco just because men abuse the use of it and stink worse than carrion? By the use of it they make themselves stink, but you can't say tobacco makes men devils like apples and peaches turned into brandy, corn turned into whiskey, etc. On account of tobacco being a money crop in certain sections it would almost seem that the radicals and extremists in the Assembly in 1915 almost made us cut off our noses to spite our faces. The only thing that saved us or give us any hope at all was the amendment that was finally adopted in spite of the radicals and extremists which said, "In no case should any one be finally dismissed from the Church for growing, selling or handling tobacco without the approval of the state and general overseers."

The people in the Assembly at that time knew that I was always liberal and always wanted to save the people instead of driving them away. The more liberal members at that time did not believe I would approve of turning any out except in extreme cases. Those of you who are familiar with my ways know that I am still that way. I do not agree with the abuses of tobacco any more than I agree with the abuses of corn, sugar, apples, peaches, rye, grapes, blackberries and a host of other things, but when it comes to making decrees in our Assembly to turn members out for growing useful crops it seems too much. We want the money, we need the money, we must have the money for a defence. In fact, the wise man said "money answereth all things." We need money to save souls. Since money is a defence and answereth all things and we need money to save souls, why put a ban on the very farm crop that brings the most money? I have shown already that tobacco has a high commercial value outside of the way people abuse themselves with it. Get the money out of it for the usefulness of it just like you get the money out of the usefulness of corn and barley, and if some people do abuse themselves with it, you do not advocate putting a ban on raising it. Just because men abuse themselves with tobacco and mulch and spit and stink like carrion why put a ban on raising it when it is useful for so many things and even makes money to carry on the church work and make it possible to save so many souls? "O consistency, thou art a jewel!"

This is not compromising with sin and Satan. It is only showing good and wise judgment. We have made many changes in our rulings. We have promised to walk in the light. When the ruling was made to ban our members from growing, selling and handling tobacco we did not know of it being used in other ways and for other purposes so extensively, but now since we have learned of tobacco being used for so many other valuable purposes besides chewing and smoking, and it being a money crop besides, what would we make ourselves to fail to give it our attention enough for reconsideration? We do not want to allow ourselves to become so set in our ways until we cannot change, when a change would show wisdom and good judgment. It has been said that "a wise man changes often, but a fool never does." To make the growing and raising of tobacco on a par with corn, barley, wheat, rye, apples, peaches and other crops that are abused perhaps just as much, why would it not be wisdom and a show of good judgment? And besides this, many of our people can grow and work with tobacco with a good conscience according to their own testimony. Then with Paul, why would it not be charitable to say, "for why is my liberty judged of another man's conscience?" (1 Cor. 10:29) And just above that verse Paul says, "the earth is the Lord's, and the fulness thereof."

I started in with this subject entitled a treatise on tobacco and its uses

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and abuses. I have not fully exhausted the subject, because there are many more points that could be brought into the discussion, but I believe I have considered the whole with sufficient reasoning and proof for the purpose intended. We are open before the world and the Church as a whole. We are open before one another here in this vast assemblage this day. We must prove ourselves wise because of who we are and the vastness of our scope. We are passing judgment for the entire world. We must not make mistakes in our final decisions. God will help us. O God, give us wisdom from above and help us to display the wisdom that comes from above.

I have held our people off of this subject for years because I was sure there would be disagreement, and a discussion of it would result in the former ruling remaining as in 1915. But there has been such an increase of unrest and dissatisfaction for the past two or three years that I finally decided to undertake it in the 1940 Assembly. Now here it is. I have tried to be fair and refrain from any appearance of prejudice or self interest. I have studied the subject on many angles and with world wide interest because our work is to reach every land and nation.

Much more could be presented, but I believe this is sufficient to get the subject before the Questions and Subjects Committee for their consideration. It is well known to the most of our people that questions are often referred back to the Assembly for reconsideration. We are very zealously affected with a desire to have every question settled in a way that makes it in harmony with the Scripture and according to wisdom and good judgment, for the best interest of the Church and the salvation of the souls of lost men and women. To show that men are to reach conclusions after plenty of time is taken for consideration we only have to refer to the manner by which the early Church did business in their Assembly, when they said "It seemed good to the Holy Ghost and us." And to show that good judgment is to be used in the government of the Church read from Paul who gave special instructions to the Church.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10)

INTERESTING INFORMATION

Under the head of interesting information are several tables that show increase or decrease to compare with the same departments last year. The decrease referred to does not mean an actual decrease in the department, but it only means that there was not as much accomplished as last year. The increase means there was more done than last year.

	Last Year	This Year		
Sermons	90,758	99,709	Increase	8,951
Converted	12,366	13,863	Increase	1,497
Sanctified	6,573	6,854	Increase	281
Holy Ghost	4,067	4,213	Increase	146
Water baptism	3,942	4,207	Increase	265
Added to Church	6,611	5,123	Decrease	1,488

It is to be noted that the number of sermons made another good increase this year and only lacked 291 of reaching the one hundred thousand mark. If the ministers had only reported doubtless the number would have run far above the one hundred thousand mark. Ministers, please report next

year. This is a good report but if all ministers had reported properly the number of sermons would have surpassed this good amount.

The next table shows the number of ministers who did not report and the number that reported only part time.

Number of ministers that did not report a single time last year 267

Number of ministers that did not report a single time this year 258

This is nine less than last year.

Number of ministers that reported only part time last year 535

Number of ministers that reported only part time this year 585

This is worse than last year for the part time reporting. Why is this?

There has been a little improvement in the number of ministers that did not report a single time, but this is so small that the situation still gives me much concern. If God should use this record for one part to judge these ministers that do not report, His sentence would surely show a low grade in awarding the rewards. I do not see how He could say, Come ye blessed of my Father, as much as ye have been faithful in a few things I will make you rulers over many things. If a person will not report as required by the Church, I do not see how He could trust him to be a ruler at all. The same is to be considered with those that report only part time. And the part timers have increased fifty over last year. What will we do that has not been done to improve this situation? Just think of it a moment—we furnish the reports forms and envelopes, and it seems to me the ministers should show enough interest in complying with the rulings of the Assembly to spend five minutes a month—only one hour a year to make these reports and mail them to headquarters.

The next is to call attention to the churches that have failed to report as much as they should. By this failure to report on the part of the treasurers has kept certain information from us that is very important. What shall we do with treasurers of local churches who fail to report? The Church stands strictly against stealing. But what is this when they keep from us certain information that we should have for the benefit of this Assembly and for the good of the Church?

Number of churches not reported a single time last year 128

Number of churches not reported a single time this year 138

This looks bad when it is getting worse.

Number of churches reported only part time last year 298

Number of churches reported only part time this year 307

I wish the boosters committee would prepare a lamentation over this because of the going back down hill of the reporting of both churches and ministers, and tell us how to overcome this condition. Some of our following reports will not be right because the treasurers and ministers have failed in sending in their reports.

MINISTERS

Below is a table showing the number of ministers as compared with last year:

Rank	Last Year	This Year		
Bishops	177	206	Increase	29
Deacons	168	164	Decrease	4
Evangelists	1,213	1,247	Increase	34
Total	1,558	1,617	Increase	59

TITHES RECEIVED AT HEADQUARTERS

For years I have been giving the amount of tithes received at headquarters the past year. This has been for the purpose of showing the growth in tithe paying by our people. We have felt that our people were blest above all people because they pay tithes. It has been exceedingly interesting to watch the figures climb from year to year. The increase may be due to the increase of tithe payers, or to the prosperity of the members, or both. The amount received this year has reached the sum of \$20,278.58. This is an increase of \$3,164.11 over last year. I wish to place emphasis upon the fact that those who pay tithes into the Church will prosper as a rule. I wish to insist that all of our ministers and members pay their tithes regularly and orderly as required by the tithe system. Ministers cannot preach tithe paying consistently without setting the example by practicing it themselves.

FOREIGN MISSIONARY DRIVES

The next to mention is the Foreign Missionary collections. The Assembly instructed us to make two special drives during the year to collect money for our Foreign Mission work—one in October, 1939 and one in March, 1940. I mention this simply to inform this Assembly that these drives were made and the money was sent to our headquarters treasurer, and used as directed by the committee selected by the Assembly to dispense all foreign missionary funds. Thanks to all who contributed to this wonderful cause.

STATE CONVENTION MISSIONARY OFFERINGS

Another requirement of the Assembly is the taking up of a missionary collection at each state and province convention. Below is given a table showing the amount collected last year and the amount collected this year, with the amount of increase or decrease over or under last year. This table will be of great interest to study during the coming year. It will be placed in the minutes and every member should purchase a copy.

Below is given the amounts by states and the one with the largest collection at the top:

State	Amount Last Year	Amount This Year		
Virginia	\$3,085.00	\$4,775.52	Increase	\$1,690.52
Wyoming	2,004.00	2,931.00	Increase	927.00
Georgia	2,383.65	2,562.68	Increase	179.03
Kentucky	1,500.00	2,016.16	Increase	516.16
Tennessee	2,102.50	2,002.91	Decrease	99.59
Mississippi	1,308.00	1,527.40	Increase	219.40
Ohio	802.00	1,224.00	Increase	422.00
North Carolina	480.00	1,202.03	Increase	722.03
Pennsylvania	469.00	1,120.13	Increase	651.13
South Carolina	438.36	1,000.00	Increase	561.64
Michigan	500.14	858.27	Increase	358.13
Bahamas	505.02	856.80	Increase	351.78
Florida	718.83	822.77	Increase	103.94
Alabama	621.15	687.55	Increase	16.40
Minnesota	238.29	609.42	Increase	371.13
East Texas	294.70	559.84	Increase	265.14
Missouri	517.10	552.00	Increase	34.90
Arkansas	538.53	501.00	Decrease	32.53

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Maryland	210.03	393.50	Increase	183.47
Iowa	258.79	389.00	Increase	130.21
Kansas	123.00	363.07	Increase	240.07
West Virginia	413.50	348.08	Decrease	65.42
Illinois	328.51	291.28	Decrease	37.23
Oklahoma	212.31	286.80	Increase	74.49
Wisconsin	110.75	237.00	Increase	120.25
South Dakota	220.66	225.70	Increase	5.04
Indiana	153.04	206.00	Increase	52.96
Louisiana	221.52	178.00	Decrease	42.82
California	107.16	136.96	Increase	29.80
Idaho	126.22	128.65	Increase	2.43
New York	216.54	127.00	Decrease	89.54
West Texas	48.15	123.10	Increase	74.95
Jamaica, B. W. I.	101.00	120.00	Increase	19.00
Nebraska	42.50	85.00	Increase	42.50
New Jersey	0.00	65.00		
Arizona	40.20	51.89	Increase	11.69
Oregon	25.00	50.00	Increase	25.00
Washington	0.00	45.00		
Delaware	0.00	40.00		
Turks Islands	15.04	23.77	Increase	8.73
Cuba	8.35	23.40	Increase	15.05
Montana	0.00	20.40		
North Dakota	8.80	15.20	Increase	6.40
Connecticut	34.00	13.00	Decrease	21.00
Haiti	2.48	10.08	Increase	7.60
Colorado	2.20	10.06	Increase	7.86
Porto Rico	0.00	7.00		
Virgin Islands	0.00	6.05		
Canal Zone	0.00	6.00		
Ontario	0.00	5.00		
Alberta	0.00	5.00		
Dominican Republic	0.00	2.00		
Costa Rica	0.00	1.00		

Total	21,574.13	29,829.49	Increase	8,255.36
States showing increase	35	States showing decrease	7	
States showing nothing last year that raised misisonary money this year				
				11

In order to show the increase and amount of missionary money sent to headquarters for years, and keep this information before our people we have prepared the following table. Notice the special increase the first year of the W. M. B.

Year	Amount	Year	Amount	Year	Amount
1925	\$ 200.65	1930	\$3,681.78	1935	\$ 9,129.90
1926	324.42	1931	4,093.12	1936	8,512.29
1927	426.52	1932	3,423.67	1937	10,791.18
1928	832.86	1933	3,508.01	1938	10,355.98
1929	2,177.42	1934	5,114.60	1939	11,185.04
				1940	17,417.30

ATTENDANCE AT STATE CONVENTIONS

In order to show the growth or deterioration of the State Convention work, and the way they are serving to advertise the Church of God, some information concerning the attendance is shown by the table below. For years we have worked to make the conventions worth something to the Church and the good of souls. We feel this work has been quite successful. Now the states feel they cannot do without them. The figures given in the table do not show the total attendance because it is always impossible to register every one. But they will show the interest manifested in these annual state feasts. The table shows a good increase of attendance over last year.

	Last Year	This Year		
Bahamas	6,173	7,301	Increase	1,128
Jamaica, B. W. I.	4,334	4,032	Decrease	302
Mississippi	3,000	3,616	Increase	616
Georgia	2,700	3,000	Increase	300
Florida	2,208	2,923	Increase	715
Tennessee	1,491	2,200	Increase	709
Kentucky	3,228	1,993	Decrease	1,235
Haiti	1,638	1,972	Increase	334
Pennsylvania	1,099	1,855	Increase	756
Oklahoma	1,890	1,800	Decrease	890
North Carolina	1,452	1,441	Decrease	11
Alabama	3,136	1,417	Decrease	1,719
Virginia	800	1,190	Increase	390
West Virginia	465	1,073	Increase	608
Arkansas	688	1,004	Increase	316
South Carolina	946	1,000	Increase	54
Cuba	00	760		
Illinois	500	700	Increase	200
Iowa	1,258	650	Decrease	608
New York	500	600	Increase	100
Missouri	1,474	568	Decrease	906
East Texas	698	543	Decrease	155
Delaware	00	500		
West Texas	465	500	Increase	35
Porto Rico	00	500		
Ohio	500	459	Decrease	41
California	267	438	Increase	171
Wyoming	464	432	Decrease	32
Kansas	450	421	Decrease	29
Maryland	346	398	Increase	52
Turks Islands	207	376	Increase	169
Dominican Republic	00	350		
Virgin Islands	00	350		
South Dakota	160	341	Increase	181
Minnesota	169	296	Increase	127
Louisiana	475	295	Decrease	180
Arizona	302	289	Decrease	13
Michigan	502	269	Decrease	233
Wisconsin	236	249	Increase	13
Indiana	214	216	Increase	2
Nebraska	480	190	Decrease	290

Idaho	124	148	Increase	24
Washington	00	130		
Canal Zone	00	125		
New Mexico	228	110	Decrease	118
Oregon	68	106	Increase	38
North Dakota	92	97	Increase	5
Connecticut	50	88	Increase	38
Costa Rica	00	86		
British Columbia	00	60		
New Jersey	00	53		
Colorado	230	50	Decrease	180
Hawaii	00	37		
Ontario	00	34		
Alberta	00	25		
Montana	00	22		
TOTAL	45,707	49,678	Increase	3,971

WOMENS MISSIONARY BANDS

It is a source of pleasure to give information concerning the work and growth of the W. M. B. which is taken from the monthly reports sent to headquarters by the local churches. It is quite gratifying to know of the increased interest manifested by the sisters and the whole Church in the wonderful institution. They have done wonderful work the past year. The missionary zeal is still running high among them. It is largely due to their efforts that the large sum of missionary money was collected by the state conventions this year. I feel these faithful sisters are worthy of high commendation for their mighty work this year.

The following table will show the growth or deterioration of the strength of the institution by states as reported. I am certainly happy with the good increase of members as well as the good work done. Thank the Lord and the workers for the good increase in the number of bands and membership this year. The table shows the number of bands last year and this year, also the total membership in each state now.

State	Bands Last Year	Bands This Year	Total No. Members
Alabama	17	18	240
Arizona	2	2	29
Arkansas	17	18	193
Bahamas	28	38	641
California	4	4	43
Canal Zone	0	1	15
Costa Rica	0	1	12
Cuba	0	1	12
Dominican Republic	0	2	16
District of Columbia	1	1	6
East Texas	18	23	284
Florida	13	23	327
Georgia	39	44	625
Idaho	3	1	12
Illinois	4	7	71
Indiana	8	7	72
Iowa	4	5	69

56 MINUTES OF 35TH ANNUAL ASSEMBLY CHURCH OF GOD

Jamaica, B. W. I. -----	31	48	1,166
Kansas -----	7	6	55
Kentucky -----	41	36	583
Louisiana -----	4	5	35
Maryland -----	3	5	60
Michigan -----	5	5	61
Minnesota -----	2	2	41
Mississippi -----	39	35	386
Missouri -----	17	16	176
Nebraska -----	2	3	28
New Mexico -----	2	1	3
New York -----	4	3	47
North Carolina -----	35	33	302
North Dakota -----	0	1	2
Ohio -----	8	8	121
Oklahoma -----	17	13	184
Oregon -----	1	1	9
Pennsylvania -----	12	13	236
South Carolina -----	14	15	183
South Dakota -----	4	3	38
Tennessee -----	43	45	790
Turks Islands -----	2	3	37
Virginia -----	35	43	570
Virgin Islands -----	0	1	9
Washington -----	0	1	7
West Texas -----	6	5	45
West Virginia -----	12	10	85
Wisconsin -----	2	2	26
Wyoming -----	12	13	154
TOTAL -----	518	566	8,106
Total last year -----		518	7,422
Increase -----		48	684

VICTORY LEADERS BANDS

This is a wonderful institution and is constantly increasing in number and usefulness by their gathering in money for free literature and otherwise. The table is given by states which shows the number of bands last year, the number this year, and the number of members this year. Then the totals, both of bands and members now, as compiled from the monthly reports sent in by the local churches, also the increase over last year.

It is a source of satisfaction to find from the figures this year the good increase both of bands and membership, which has reached the fine sum of 13,092.

State	Bands Last Year	Bands This Year	Total No. Members
Alabama -----	19	18	415
Arizona -----	2	2	135
Arkansas -----	15	18	522
Bahamas -----	26	27	928
California -----	6	6	155

Costa Rica	0	1	12
Cuba	0	1	11
Dominican Republic	0	3	38
District of Columbia	1	1	15
East Texas	17	21	331
Florida	10	20	542
Georgia	36	39	767
Idaho	1	2	27
Illinois	4	6	151
Indiana	6	6	125
Iowa	4	5	98
Jamaica, B. W. I.	33	46	1,691
Kansas	5	4	83
Kentucky	36	34	1,013
Louisiana	5	5	63
Maryland	4	4	82
Michigan	5	5	116
Minnesota	2	2	38
Mississippi	31	30	608
Missouri	16	20	409
Nebraska	3	3	30
New York	2	3	67
North Carolina	38	36	621
North Dakota	0	1	12
Ohio	7	8	169
Oklahoma	16	15	446
Oregon	1	2	35
Pennsylvania	12	13	345
South Carolina	17	17	344
South Dakota	3	4	48
Tennessee	44	37	1,164
Turks Islands	2	3	62
Virginia	34	35	831
Washington	0	1	9
West Texas	6	6	111
West Virginia	13	10	172
Wisconsin	2	3	57
Wyoming	11	13	194
TOTAL	498	536	13,092
Total last year		498	12,696
Increase		38	396

SUNDAY SCHOOLS

The Sunday school interests are still increasing. The following table shows the number of schools by states and territories and the strength of our Sunday school army. This is compiled from the reports received. It shows the number of schools reported last year and the number reported this year, also the number of scholars in each state this year, and the total number of schools and scholars.

58 MINUTES OF 35TH ANNUAL ASSEMBLY CHURCH OF GOD

State	Schools Last Year	Schools This Year	Average Attendance
Alabama	20	20	704
Arizona	2	2	185
Arkansas	17	21	656
Bahamas	29	30	1,353
California	6	6	238
Canal Zone	0	1	15
Costa Rica	0	1	10
Cuba	0	1	40
Dominican Republic	0	3	67
District of Columbia	1	1	16
East Texas	20	25	709
Florida	18	29	851
Georgia	40	44	1,807
Idaho	3	3	95
Illinois	5	6	217
Indiana	7	8	185
Iowa	5	6	236
Jamaica, B. W. I.	32	52	2,100
Kansas	8	6	230
Kentucky	42	41	1,861
Louisiana	3	5	102
Manitoba	1	1	12
Maryland	4	4	110
Michigan	5	5	227
Minnesota	2	2	75
Mississippi	38	36	937
Missouri	20	24	779
Nebraska	3	4	60
New Mexico	1	1	15
New York	7	5	109
North Carolina	40	40	1,258
North Dakota	1	1	31
Ohio	7	9	418
Oklahoma	16	18	798
Oregon	1	2	30
Pennsylvania	13	13	500
South Carolina	18	19	909
South Dakota	4	3	141
Tennessee	52	48	2,313
Turks Islands	2	2	89
Virginia	38	36	1,309
Virgin Islands	1	1	25
Washington	0	2	36
West Texas	7	7	155
West Virginia	14	10	307
Wisconsin	4	4	75
Wyoming	13	13	355
TOTAL	572	621	22,750

Total last year	572	21,036
Increase	49	1,714

THE WORLD MUST KNOW THE CHURCH OF PROPHECY CONCLUSION

One reason for our being "churchy" as people often say we are, is because others are not, and the Church of prophecy must be made known. When Jesus built His Church it is reasonable to think He built it to be looked at and talked about. And we surely should not be ashamed of anything He built. It is said also that He built it for an habitation of God through the Spirit, which makes it of vast importance.

The history of its origin and institution has been preserved as if God intended it to be made known. This history was written by the same man that told of the story of the wise men coming from the east in search of the little Baby Jesus, when He was born in Bethlehem of Judaea. The record concerning the building of the Church of prophecy out there on the mountain goes every where the story of John the Baptist goes. It is carried along with the story of the resurrection. It was written by the same man that gave us the last commission of "Go ye therefore, and teach all nations." It is the only institution that Jesus declared, "the gates of hell shall not prevail against," as told by this same writer, Matthew, one of the Lord's chosen disciples who followed Him until he sealed his testimony with his blood.

It has been said many times that the Church of God of the Bible is God's government for His people on earth. There is much written in that blessed Book to verify that statement. On account of this fact we feel constrained and under strong obligations to talk and teach and instruct about it quite extensively. In fact, I feel strongly impelled to make the Church known in all the world because it is God's government for His people. Because of this, I feel pressed to say the world must know the Church of prophecy. God's people need government just as much as the American people or any other people need government. What would America be without government? What would any people be with no government? Without government any people would fall into anarchism and terrorism. Anarchism is absolute individual liberty with no restraint in any way. This is what some religious people call being free. "I am not going to have anybody to rule over me," they say.

Such as this is contrary to the Bible teaching. Thus we say, must know the Church. We could say, must know the government—God's government. God has given a law Book, and in that law Book are laws and rules to govern His people. There are laws given to restrain and there are rules given to encourage and guide the walks and acts of people in a way that will make them a blessing to any community. These instructions tell how to escape hell and how to reach that wonderful heavenly home at the end of this life. But laws and rules are almost, if not wholly, worthless without somebody in authority to see they are obeyed. Thus the Bible makes provision for rulers and governors. These rulers and governors do not necessarily have to govern with an iron hand or cause those under their care or charge to fear in order to hold them in check. But the same Bible that provides for rulers and governors gives instructions to the subjects to be obedient to those who are over them. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that

must give account," says the Book. All of these things are very clear. And this is God's government for His people. This is the Church of God of the Bible.

Israel was Israel in Egypt while they were under the Pharaoh government, but they were not recognized as the Church in the wilderness until God gave them the laws at Sinai to govern them. Church in the wilderness, said the sainted Stephen, the first martyr. (Acts 7:28) It could have been said, God's government in the wilderness. This was theocratic government because God gave the laws and provided rulers with Moses as the chief selected and appointed by God. Our government in the United States of America is a government by the people for the people. But the Church of God is a government by God for His people, and we have God's Word, the Bible, to supply the laws, so this, in fact, is God's government and makes it theocratic.

Conditions as they exist today, and having a knowledge of the above information, and doubtless the Holy Ghost besides, prompted the subject—must know the Church. And I mean that it, God's Church, God's government, must be known every where among all nations. God's government for His people must be known by all nations and languages. Here is more reason for all of our messages and teachings being translated into the other languages. All people must be told in their own languages. They must all be told and taught the very same so they will know the very same thing in their own language. And it must be translated carefully and correctly so it will mean the very same in all languages. It must be made so perfect that when instructions are given by any department they will all perform in perfect unison and accord. Thus can be carried out the slogan we had in our missionary conference in New York City in 1931—"Do in other countries as we are doing in the United States of America." This means to get the people saved, sanctified, baptized with the Holy Ghost and fire, speaking with other tongues as the Spirit gives the utterance as the evidence. It also means to get them into the Church of God—God's government, practice divine healing without the use of medicine, observe the Lord's supper, practice feet washing, operate the auxiliaries—W. M. B., V. L. B., A. B. M., S. S., pay tithes, every member pay the one dollar into the emergency fund. Besides all of the above, everybody will recognize headquarters at Cleveland, Tennessee, U. S. A., and support it in the same way we have been practicing for years.

Yes, ALL MUST KNOW THE CHURCH. And we must teach them until they have learned, and will put everything in operation according to the practices God has been putting His approval on for many years. And since He has put His approval upon it among people of the English language, why may we not expect Him to put His approval upon the same doctrine and practices among people of other languages just the same? We can, and what would we get done to have the minutes of this Assembly put in many other languages? I wish this could be done. It is not too much to do. A mighty quantity of emergency zeal will do it. Like everything else we have done, the zeal of the Lord of hosts will perform this.

Why the capital of the world for the Church of God settled at Cleveland, Tennessee, U. S. A.? In the first place, God's providences have placed us here. Why A. J. Tomlinson the General Overseer? This can best be answered by reviewing history. Why the first airplane flown in the extreme northeastern county in North Carolina, U. S. A., and a group of humble followers of Him that spake as never man spake were crawling along on

their knees with their Bibles open searching for the Church of God of prophecy the same year in the extreme southwestern county of the same state and country? Probably we had just as well question about Jesus being born in a stable in Bethlehem. This was according to prophecy, might be said. Yes, but why the prophecy? These things and a thousand more may be without satisfactory explanation, but why raise any question about them? Just as well question about the sun shining by day and the moon by night. It is a continuation of God working everything after the counsel of His own will as Paul has said. Read it:

"Wherein he hath abounded toward us in all wisdom and prudence;

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

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

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

"That we should be to the praise of his glory, who first trusted in Christ." (Eph. 1:8-12)

The Bible is teeming with prophecies concerning the Church. They tell of its institution by its Founder, Christ. They tell of the downpour of the Holy Ghost and the prosperity and spread of the doctrine and glorious increase of membership and great growth over large territory. They tell of the apostasy until it was so nearly gone that it was covered over with a multiplicity of creeds until it was lost sight of entirely. Even salvation as an experience was unknown. Sanctification as an experience was a thing of the past. The baptism of the Holy Ghost with the other tongues as the evidence was an experience entirely lost sight of and gone. The prophets also tell of its return after a period of being hidden from the view of mortal man. A few verses here can be given to verify the statement.

"For a small moment have I forsaken thee (the Church); but with great mercies will I gather thee.

"In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

"For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." (Isa. 54:7-9)

But what about the Church being found and started up again about 5,000 miles almost due west from the place where it was first established? Can this be true? Do the prophecies point out anything to harmonize with such a statement? It is quite clear that Jesus first built His Church out on the mountains about twenty miles north of the Sea of Galilee. And this agrees with the prophecy in Isaiah 2:2, 3 and Micah 4:1. Centuries have passed, the time for the Gentiles to constitute the Church has come. Read a prophecy bearing on this point:

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard (ensign or flag) to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." (Isa. 49:22 R. V. Ensign)

Many of these things have already transpired a long distance from the land of the destruction of the Church. And it was destroyed by heresy and apostasy in the early centuries. Now read again:

"For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away," (Isa. 49:19)

The explanation is that the far eastern country where the early Church once flourished and was finally destroyed, is far away from where it is now, and the land where the Church once flourished and was destroyed by persecutions, heresies and apostasy is too small to hold the multitudes that are to be in the Church in the latter days.

Then the prophet was carried by vision where he saw the establishment of the Gentile Church as it came into prominence as it is this day and will be much more only a little farther on up the way. He saw it in his vision making preparation to compass the world with the last days message and would soon be ready to send or carry messages right back to the place where the prophet sat or stood while he was prophesying. Thus he broke out as if astonished:

"Behold, these shall come from far: and, lo, these from the north and from the west; and from the land of Sinim." (Isa. 49:12)

Who knows but this is the name that applies to the New World as the U. S. A. used to be called? We are sure we are west from the place occupied by the prophet. And the "far" applies, because we are far away from the land of the prophets, and the mountains where Jesus built His Church. The land of Sinim. Mr. William Smith, who prepared a dictionary of the Bible, was not able to locate that land, or a country by that name. He pointed it out as "A people noticed in Isa. 49:12, as living at the extremity of the known world." This could very well point to North Carolina, or Cleveland, Tennessee, as well as any other place. And it is true that North Carolina has been pointed out as the beginning of airplanes in the same prophecy that told the Church to "Arise, shine." And it is true, as already stated, that the Church had its rise the same year that the airplanes had their beginning. Whether these things are really fulfilling these Scriptures or not, they certainly compare mighty well, and nobody has ever been able to successfully contradict our teaching about it. The next verse breaks out so nearly like one that is known to refer to the Church coming back that I am inclined to believe I am right about the whole thing.

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord has comforted his people, and will have mercy upon his afflicted." (Isa. 49:13)

Now here is the other verse referred to that follows the verse that plainly shows the Church coming back after having been hidden so long. I will give both verses.

"Thy watchman 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.

"Break forth into joy, sing together. ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

"The Lord hath made bare his holy arm (the Church) in the eyes of all nations; and all the ends of the earth shall see the salvation of our God." (Isa. 52:8-10)

Now there it is. And this Scripture is far on its way of fulfillment because of the mighty prominence it is getting over the world through the press and the radio of our past Assemblies and especially this one—the thirty-fifth. And all of this corresponds well with the last commission, "Go ye therefore, and teach all nations." God will and is taking charge of His Church in the last days, and will show His mighty power until all nations,

all peoples, will know it is the Church of God of prophecy going through the land, yea, going through all lands.

And now my soul is boiling over with that same feeling that comes upon me over and over again when under the anointing as if I am moved by the Holy Ghost. I am reminded of other spells I have had for years while my pencil has been moved with great rapidity. I almost wonder some times if it may turn out yet that I am a man of prophecy. I wonder if such a thing could be. John the Baptist said he was and I have a mighty zeal that burns me up at times in regard to making all men see the mighty last days Church. It comes on me mightily at times, and God said He was going to look to some man, and I do know that mighty responsibilities have fallen upon me, and I do want to be faithful in my sphere whether I have been pointed out by the prophets as that man or not. If I am not the man I want to hold up the hands of the man that God is looking to as described by Isaiah where he says,

"For all those things, hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." (Isa. 66:2)

And now here I go again. A mighty fire breaks out in me and that same determination to make God's name glorious in all the world. Yes, people must know the Church, and that it is not like other churches. It must be known everywhere among all nations, peoples, languages and the whole wide world. And Jesus keeps on sounding out the mighty word, EVERY CREATURE. His house must be full! And it is clear that it is going to take more than persuading and letting people do as they please about it. There is the compelling power to be exercised to get those that will not come of their own accord. This way of doing is surely not very far off.

Indeed, God is looking to me for my part in this great drama. He is looking to you—multitudes of men and women—to make this message, this untarnished message—the Scripture rightly divided and kept pure and holy, go into all the world. This is made possible by our watchmen keeping it well guarded and protected. Heresy and unsound teaching SHALL NOT BE TOLERATED. It must be said as much in the last days as the early days,

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer." (Acts 2:42)

Wrong teaching and heresy shall not get the preeminence over the truth. The watchmen—preachers—must stick to the doctrine that is according to godliness. There must not be a repetition of apostasy as it was in the early Church that caused it to go into darkness. Paul counsels to mark them that cause division and offences contrary to THE DOCTRINE that is held and taught by the Church.

It is not enough to make Christ known in all places of the world, but His Church must be made known also. Not only are the people of every nation, kindred and tongue and peoples to be saved, sanctified and baptized with the Holy Ghost and fire, but they are to know the Church and be taken into it by covenant just as you and I came in where they can be kept also. Surely the time is near at hand when there will be no more backsliding, no more going astray and getting lost. The perfect operation of the Assembly Band Movement will provide such perfect protection and warnings that none will want to get out by themselves where they will have no fellowship so they can get lost. Keeping busy working for God will give no

time to get away and be lost, and there is always plenty of work to do either through the auxiliaries or otherwise.

Must know the Church! I feel that I should make this as strong and imperative as possible. Compare it with Daniel's stone that is to expand and spread and keep on growing and spreading until it fills the whole earth. This is another way of saying that "of the increase of His government and peace there shall be no end." God's Church! God's government! That rock that will break in pieces everything that is mixed with false or rotten doctrine and not sure and steadfast. It will break and tread down everything that is not according to God's plan. This will be done by holding up the true standard rather than by using force in putting down the false. His Church shall be made known in all the earth! Yea, verily, **THE WORLD MUST KNOW THE CHURCH OF PROPHECY—THE CHURCH OF GOD!**

Now let us once more sing our battle hymn that we have been singing for many years at this juncture in the Assembly. Let us sing it from our hearts as usual, and really mean it a little stronger than ever before. Let the bands all play it that can, and put their whole souls into the music as well as the words. Everybody stand and sing and be happy and full of rejoicing because we mean it, and know who we are, and what we are going to do.

AT THE BATTLE'S FRONT

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

Chorus:

Hear the tramp! tramp! tramping of the army
The triumph shouting, the foe we're routing;
Hear the tramp! tramp! tramping of the army
Marching on to victory.
I'm in this army, this glorious army,
And the God of the battles will defend me,
I'm in this army, this glorious army,
At the front of the battle you will find me.

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

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

Note—During the delivery of the part of the address under the head of "303 Bible Place Property" came a demonstration which was noted by the clerks in part as follows: C. F. Reynolds came to the General Overseer speaking in tongues, with some other demonstrations. In connection therewith came interpretations of which a very small part were written:

"Behold my servant whom I have chosen. Wilt thou obey? Wilt thou listen? I have given him and I have spared him to thee. Thou art my people. Thou art the people of my heart. I have chosen thee. Wilt thou come

unto me? Do not plan to thyself. I have great things in store for thee. Thou shalt carry this message speedily. Wilt thou listen? Wilt thou understand? I will send thee after a while to the four corners of the earth. I am soon coming and this message must go."

"O my people, listen unto the voice of him that has called thee to order many times. I have strengthened him, I have given him my hand, and I will continue to lead. Others will decrease, but thou shalt increase. Thou art a prosperous people, because of my might and my power. Thou dost not know the things I have done for thee, but thou shalt know."

"Behold my message! I have called. I have called. Listen my people, humble thyself before me. Those that are disobedient, I will set them aside. I have chosen this people to do my work, and they must do it. They must be obedient to those that are over them. If they fail, if they disobey, they will be set aside." At this time there was a call to prayer and a low rumble of prayer was heard over the congregation.

1:37 p. m.—The General Overseer concluded his Annual Address by having the congregation to stand and sing "At the Battle's Front." The song was led by J. R. Kinser with Eunice West at the piano and the bands joining in. While the song was being sung some formed lines and began marching on the platform and in the aisles of the tabernacle.

1:48 p. m.—Closing prayer by M. E. Wilson.

2:25 p. m.—Program of music and singing by the Trammell String Band.

2:40 p. m.—Song service led by Joe C. Crews, Lovie Neunice at the piano. Prayer by C. F. Reynolds at the pulpit while the congregation stood in silence.

Announcements by the General Overseer concerning the United Bible Institute course conducted by Homer A. Tomlinson.

2:57 p. m.—General Treasurer's Annual report—A. J. Lawson.

General Treasurer's Financial Report For the Year Ending August 31, 1940

Total Receipts and Disbursements of All Funds

Tithes brought forward Sept. 1, 1939 \$12,953.48
Tithes received this year 20,278.58

Tithes, Total \$33,232.06
Tithes paid out this year 29,320.90

Tithes on hand August 31, 1940 \$ 3,911.16

Mission brought forward Sept. 1, 1939 \$ 3,083.47
Mission received this year 17,417.30

Mission, Total \$20,500.77
Mission paid out this year 12,174.62

Mission on hand August 31, 1940 \$ 8,326.15

Mission tithes received this year \$ 3,146.14
Mission Tithes paid out this year 3,000.00

Mission tithes
on hand August 31, 1940 \$ 146.14

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Assembly expense deficit Sept. 1, 1939 ..\$	714.75	
Assembly expense received this year ____	1,466.83	
Assembly expense, Total		\$ 752.08
Assembly expense paid out this year ____		1,541.60
Assembly expense deficit Sept. 1, 1940		\$ 789.52
Emergency and Tabernacle deficit Sept. 1, 1939	\$ 5,844.66	
Emergency paid out this year	4,981.27	
Emergency, Total paid out		\$10,825.93
Emergency received this year		5,822.23
Emergency deficit Sept. 1, 1940		\$ 5,003.70
Sunday School tithes received this year	\$ 656.20	
Sunday School tithes paid out this year	656.20	
Sunday School tithes on hand Sept. 1, 1940 ____		None
V. L. B. tithes received this year	\$ 1,165.73	
V. L. B. tithes paid out this year	1,165.73	
V. L. B. tithes on hand Sept. 1, 1940		None
Total funds carried forward Sept. 1, 1939 ____	\$16,036.95	
Total funds received this year	49,953.01	
Total receipts all funds		\$65,989.96
Total deficit carried forward Sept. 1, 1939 ____	\$ 6,559.41	
Total paid out this year	52,540.32	
Total paid out all funds		\$59,399.73
Balance on hand August 31, 1940		\$ 6,590.23

STATEMENT OF VALUE AND INDEBTEDNESS OF OUR HEADQUARTER'S PROPERTIES

Tabernacle Properties:		
Total cost value of property	\$45,727.38	
Amount paid on property	28,006.96	
Balance owed on property		\$17,720.42
Bible Place Properties:		
Total cost value of property	\$33,800.00	

Amount paid on property 19,842.34

Balance owed on property ----- \$13,957.66

Total cost value of Office

Furniture and supplies ----- \$ 991.00

Respectfully submitted,

A. J. LAWSON, Treasurer.

This report was accepted by the Assembly in regular order.

3:10 p. m.—Special song, "He is my Jesus," by Clemie McAnally, Brother and Sister Carl Johnson.

3:13 p. m.—Special song, "Kneel at the Cross," by Elizabeth Potts.

3:16 p. m.—White Wing Publishing House Report—A. D. Evans, Assistant Publisher and Business Manager.

Report of Publishing Department

The Church of God is continually growing and has now become world-wide and truly international in scope, and ever since the White Wing Publishing House began distribution of Bibles, religious books, Sunday school supplies, and commenced publication of the White Wing Messenger, and later on began publishing Joyful News magazine for the benefit of all Church of God auxiliaries, we have had to seek larger quarters. And during the recent years of vast and varied activities a dire and pressing need for a larger administration building that would provide more expansive quarters and greater as well as more modern facilities for transacting the vast and numerous business affairs of the church became more evident.

And so it happens after all these years of planning and striving for the desired and greatly needed additional facilities we see at this, the Thirty-fifth Annual Assembly of the Church of God, that God has given heed to our prayers and rewarded our years of effort by making possible the construction of a new and modern and greatly enlarged administration building with a total of forty-five offices and rooms to accommodate the General Overseer and his staff and the Publishing Department.

But the greatest handicap of all connected with transaction of vast affairs of the Church of God in the headquarters at Cleveland was the exceedingly limited amount of space provided for our beloved General Overseer, A. J. Tomlinson, and his staff, to say nothing of the limited accommodations provided in the old administration building for the officials and employees of the White Wing Publishing House. It is not exaggerating to say that none of us in the old administration building had scarcely room enough to turn around. All of us were so crowded that we had to have paths for moving about in the different offices that weaved and turned and twisted this way and that between desks and chairs and doors and windows.

So it is a grand and glorious achievement that the Church of God has recorded on the pages of time during the past year in constructing our modern and magnificent building, and we must thank God with all our hearts and praise Him with shouts of joy because He has made it possible for the Church of God to build a sacred home for His works which, we are proud to say, is the finest, the most modern and most beautiful home occupied by any church in any city, large or small, in the South. There is nothing to compare with it in the Southern states and few church buildings of similar beauty can be found anywhere in the United States.

In my report on the publishing department made at the Thirty-fourth Annual Assembly and covering developments for the previous fiscal year, I introduced my report by declaring the self evident fact that "the gospel must first be published among all nations." My Scriptural authority for that declaration may be found in the tenth verse of the thirteenth chapter of St. Mark, reading: "And the gospel must first be published among all nations."

What, then, is the duty of the White Wing Publishing House and the duty of each member of its staff of employees and the duty of the Church of God? Why, that combined duty, according to the Word of God in St. Mark, is to find ways and means to carry the gospel to all nations and to all peoples on the globe, which the printed word often can do where human effort is unavailing or when other methods are unavailable. With this conviction in our hearts, we, of the White Wing Publishing House, keep on trying to spread the gospel throughout the world—the gospel of Jesus Christ and the Church of God—and we are doing this as far as it is humanly possible through the printed page as contained in issues of The White Wing Messenger, and Joyful News, and through other means, as books and pamphlets. Some times, because of difficulties of one kind or another, some physical, some financial, we become for a time quite unable to do as much as we would like to do, but in our more cheerful and optimistic moods we see that we are really advancing, month by month and year by year. It is a great task, however, and the publishing department needs the help and support, energetically, physically, morally and financially of each and every member of the Church of God, and each and every member of all its auxiliaries.

Every man and woman are influenced by what they read. They do not realize that they are being influenced at the time they are reading because it is a psychological influence of which they are at the moment unaware, but the influence is none the less powerful and permanent.

Frequently the Publisher and Assistant Publisher have indisputable evidence of the power upon the mind of the printed word and of the fact that many lives are affected by reading The White Wing Messenger, Joyful News or some one of the many publications issued by the publishing department, when there comes through the mails to the General Overseer or the Assistant Publisher letters declaring that the Readers had been much benefited spiritually and made much happier through reading something received from the publishing department. When we receive such assurances it always encourages us very much and makes us work all the harder.

It seems incredible, but it is true that just one sentence that may be published in The Messenger, or in Joyful News, or in one of our publications may save a soul. Isn't such a result worth working for and praying for? And isn't such a work worthy of your earnest support? It surely is.

When you consider all these facts and also consider the great possibility for good that is contained in the printed material issued by the White Wing Publishing House, you will not, I am sure, think we are exaggerating when we say that the publishing department is one of the most important of the several departments of the church. And we wish to distinctly impress upon you that it is the sincere and determined purpose of the White Wing Publishing House always to use the power of the printed word to the utmost limit for the glory of God and of the Church of God and for the saving of souls throughout the world.

USEFUL TO THE CHURCH

Did you ever visit our book, paper and magazine department, in which department is kept all manner of things useful to the church, to the Sunday school, and useful to every auxiliary and every member of the Church of God? The variety of useful things carried by what we call the merchandise department cannot be imagined without a personal visit to the department and a personal inspection, so you are invited to visit the department at any time you find it convenient to do so while attending this annual assembly or at any other time that you may visit Cleveland. You will find in the merchandise department hundreds of things desirable for use by the church and its auxiliaries, ranging from church flags and emblems to buttons and badges, and from bound books to loose leaf pamphlets, for church services, Sunday schools and any service of the several auxiliaries, as well as Bibles and all manner of books on religious topics.

For the benefit of those visiting this annual assembly we have established a large Book Department in a special booth located in the Lobby of the Tabernacle, where you can find the varied merchandise handled by the Merchandise Department. Clerks who will be in charge of the booth during the assembly, will show every visitor the utmost courtesy whether or not anything is purchased.

For the benefit of those not able to visit the annual assembly and never able to visit Cleveland at all at any time of the year, the White Wing Publishing House has had printed for the Merchandise Department a complete catalogue of everything useful and ornamental that the department offers, and a copy of the catalogue will be sent free to any one upon request.

Also we wish to impress upon you that in addition to the articles that go to the Merchandise Department direct from the Publishing House, there are many articles obtained from other Publishing Houses and through other merchandising channels, giving the department a great variety of useful articles from many sources for sale at the most reasonable prices—in fact, at a price much less than you will be able to obtain elsewhere, because we purchase large quantities of each article in bulk and therefore are able to obtain our supplies at an unusually low cost.

It would be a waste of time to even try to tell you of the articles we carry in the Merchandise Department. Just visit the Bookland booth in the lobby of the Tabernacle or the Salesroom in the Publishing House, or get a catalogue from the department and you will better understand as well as appreciate more fully the great variety and desirable articles carried by the department.

SUNDAY SCHOOLS ADVANCE

Last year the Publishing Department reported that a rapid increase in Sunday school activities had been shown through increased sales of articles used in Sunday schools, and this advancement of the Sunday school was given greater growth during the past fiscal year. We can tell this by the larger orders we receive. And the publishing department is proud to state that because of the great variety and excellent quality of merchandise carried by the merchandise department we are often called upon by other denominations for supplies.

When we started supplying Sunday schools several years ago we had only one quarterly, today we have a varied assortment of other kinds of supplies for Sunday schools, and the demand is not only quite large at present but is increasing all the time.

Some idea of how our distribution of Sunday school supplies have in-

creased during the past eight years may be gathered from the following facts and figures:

In the year 1932 we supplied 48,000 quarterlies for Adults, Junior and Beginner classes in Sunday schools. During the past year we supplied more than 97,850 quarterlies, an increase of 49,850 quarterlies.

We also handle a variety of leaves and cards for use in Sunday schools. In 1932 we supplied 38,800 sets of these leaves and cards and last year our output totalled 48,200 sets, an increase of 9,400.

THE WHITE WING MESSENGER

Did you ever stop to think how appropriate is the name we gave to our church periodical, our Church of God newspaper, which is published bi-monthly? What name could be more appropriate than The White Wing Messenger? The paper is in truth a messenger and it literally wings its way to thousands of homes throughout the United States and to hundreds in foreign countries. When we start to talk about The White Wing Messenger it is with great difficulty that we can refrain from growing too enthusiastic, because we are indeed proud of our church paper.

We must confess that we have never been able to understand and never will be able to understand how any member of the Church of God can do without their church paper—The White Wing Messenger. A daily secular newspaper is a mirror of events and activities in the secular world, events which every day are making history for future generations, and practically everybody takes a daily newspaper to keep up with the world.

In the same manner The White Wing Messenger, our Church of God newspaper and official organ, mirrors the events and activities of the Church of God and its auxiliaries and gives you interesting news from every department of the church in every state and section. And then there are the letters from members everywhere, and letters from state overseers, and letters from pastors, all published in great variety and number in The White Wing Messenger.

The featured article in every issue of The White Wing Messenger is an inspiring article written by the Editor himself who is our beloved General Overseer. If there were nothing else in The White Wing Messenger but Brother Tomlinson's interesting and inspiring articles The White Wing Messenger would be worth the subscription price for that alone. But there is always much other splendid reading matter and, as previously stated, we just don't see how any member of the Church of God can do without The White Wing Messenger.

This thought impresses us the more when we feel that the subscription price for The White Wing Messenger for a year is very low. It is only \$1.50 a year. Under certain circumstances you may take a subscription to The White Wing Messenger through a Church of God Literature Representative, generally referred to as a C. of G. L. R., or you can take a subscription through a White Wing Worker, generally referred to as a W. W. W., and either one will send you The White Wing Messenger for one year for one dollar.

We do hope that before returning home from this assembly that you go to the Bookland booth in the lobby and subscribe to The White Wing Messenger for a year.

JOYFUL NEWS ALSO VALUABLE

Our other official periodical, appropriately named Joyful News, is attractive and interesting. Joyful News is profusely illustrated for the

practical reason that it is a monthly magazine and pictures are more appropriate and more largely used in magazines than in newspapers.

Joyful News is published for the special benefit and information of the Sunday schools, the Victory Leaders bands and the Womens Missionary bands, and all other auxiliaries of the Church of God. Joyful News is particularly attractive and interesting to children because it contains so many pictures, and children always like pictures. Joyful News devotes a whole page to little stories of special interest to children. Old people, men and women as well as boys and girls, and youths, and young women and middle age folk—all will find Joyful News interesting.

Not long ago a member of a church other than the Church of God told me that he had seen lots of magazines published specially for Sunday schools of different denominations but that he had never seen such a splendid magazine of its kind as Joyful News. We felt highly complimented of course, but at the same time we knew he was telling the truth about Joyful News. It really is a splendid magazine. Everybody who has seen a copy says that.

We are not exaggerating or claiming more than the facts justify, but this magazine, Joyful News, is so pictorially attractive, so interesting in its varied stories and articles, so high class in literary value, so helpful in religious value and character and of such great benefit as a BUILDER for Sunday schools, Victory Leaders bands, Womens Missionary bands. and other groups, that a copy of Joyful News should go to every leader of those groups and to every member of each auxiliary.

We are justly proud of Joyful News and we do think that its splendid character merits universal support, and we are glad to report that during the past year this support has been more manifest than in any year since we began its publication, which encourages us to feel that with continued effort on our part, aided by members of all auxiliaries of the Church of God, we shall in time see the magazine as widely circulated as its attractive character deserves.

We hope you will find it possible to subscribe for Joyful News while attending this annual assembly. Or, better still, that every Band leader of the church will manage to subscribe to a sufficient number of copies to provide each member of his or her band with an individual copy. You will never regret it as Joyful News will be a constant source of delight.

FREE LITERATURE DEPARTMENT

One of our really most important fields of work is that pertaining to the free distribution of tracts, pamphlets and Gospel Flakes, for it will be admitted by every member of the Church of God that it is very important indeed to distribute free literature everywhere in order to spread the Gospel throughout the world.

Proportionately with the growth of the Church of God in the United States and through its mission fields in foreign lands, the free Literature Department has increased each year, but it is necessarily limited to the extent of the funds provided for printing the free literature.

We have effected one great economy in printing literature in Foreign languages for distribution in Foreign fields by selecting the best tracts and leaflets we have, and then having electroplates made of each leaflet after they have been translated into the Foreign language for the Foreign field in which they are intended to be distributed. By using an electroplate we can print quantities of the leaflets from time to time as needed, thus saving the cost of composition on the linotype with each reprinting.

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You will be surprised to learn that we are now printing literature in ten Foreign languages. These ten different languages are the Russian, the Polish, the Ukrainian, the Greek, the Spanish, the Italian, the Chinese, the French, the Turkish and the Armenian.

Of course the European war, which has touched Europe, Asia and Africa with paralyzing and disastrous effect, is handicapping our work in Foreign fields affected by the dire conflict, but there are hundreds of peoples from each one of the Foreign countries mentioned who are now living as refugees or as citizens of the United States, and we are doing everything possible to place our Foreign language free literature in the hands of these Foreigners who are now seeking liberty, freedom and happiness in America, and they can find all they seek and more too through the Church of God if we can only reach them with our literature.

At the Thirty-first Annual Assembly in 1936 a plan for increasing distribution of free literature was adopted which provided appointment of a representative in each local Church of God throughout the nation whose duty would be to handle the free literature in his territory. Lack of funds has prevented the Free Literature Department in promoting this plan to as great extent as desired, but during the past fiscal year we have had encouraging improvement and hope to extend this important work more widely than ever during the coming year.

Recently we added to the variety of free literature 20 small cards which we appropriately named "Gospel Flakes." These have proved very popular and, although they are less expensive, the Gospel Flakes have been surprisingly effective. At one time recently we had more than a million and a half of these flakes on hand but hundreds of thousands have been distributed throughout the world and we are again providing more. At present we have an approximate million, and also another million of our regular tracts on hand ready for distribution.

The extent of this important work is limited of course by the amount of funds contributed to the Free Literature Department. There has been an encouraging increase in amounts contributed to the Free Literature Fund by a large group of states, but a decrease in the amount contributed by some states during the past fiscal year. We are gratified at the support given by all, however, and wish to now thank each and every one for their support to this important fund.

I am now going to read a list of the states and of Foreign countries that contributed to the Free Literature Fund during the past year. The amount contributed by each convention, as shown here, is after the ten percent has been deducted for the expense of the V. L. B. Secretary.

Virginia	\$1,081.28	Mississippi	209.23
N. Carolina	901.14	Alabama	198.82
Georgia	733.54	Iowa	190.44
Kentucky	678.24	Minnesota	188.69
Tennessee	631.65	Pennsylvania	147.62
Ohio	549.90	Illinois	135.00
Missouri	496.80	Arkansas	134.12
Michigan	393.60	Louisiana	127.76
Wyoming	318.89	Maryland	112.08
Oklahoma	288.81	Florida	96.94
S. Carolina	269.80	Wisconsin	90.49
Texas	263.10	S. Dakota	62.50
Kansas	223.28	Indiana	54.39

Florida	45.46	Kentucky	4.00
Nebraska	31.04	Haiti	2.93
W. Virginia	29.68	Jamaica	2.70
California	23.74	Montana	2.70
Texas	16.20	N. Dakota	1.20
Idaho	12.60	Costa Rica	.45
Oregon	9.08	Dominican Republic	.45
New Jersey	8.00	Panama	.45
Cuba	7.60	Porto Rico	.45
Delaware	5.00	Virgin Islands	.45
Washington	4.50		

The total amount of funds received from the Conventions is \$8,786.79. Amount received from Victory Leaders Bands and other sources in this department is \$4,640.56. The total amount of funds is \$13,427.35. Balance in Free Literature Department now is \$3,678.36.

Before getting away from this phase of the Free Literature Department subject, I wish to say that the demand for all kinds of our free literature is increasing all the time.

At present we are furnishing through this department 65 different tracts, ranging from two to eight pages each, and also 20 various kinds of Gospel Flakes. At an early date we purpose to provide five million "Gospel Rain Drops" which will be special salvation tracts for the busy public.

During the past year approximately 4,000,000 tracts, Gospel Flakes, White Wing Messengers, Joyful News, Gospel portions, Testaments and Bibles have been distributed free from this department.

In conclusion, I speak from my heart when I say that we are deeply grateful to every state Convention, Victory Leader Band, church and to each and every member for the moral, religious and financial support given so willingly to the growth, increase, advancement and success of this great free literature movement, designed to save souls by carrying the Gospel to all parts of the world.

We thank you from our hearts and say, May God bless you, you and everyone absent from our presence today.

White Wing Publishing House

303 Bible Place

Cleveland, Tennessee

Statement of Cash Receipts and Disbursements and Assets and Liabilities

September 1, 1939 to August 31, 1940

Bank Balance September 1, 1939	\$ 1,116.00
Total Cash Receipts from Sales, Subscriptions, etc.	40,240.00
Total	\$41,356.00
Expended for Merchandise, operating expenses, etc.	39,031.46
Bank Balance August 31, 1940	\$ 2,324.54

ASSETS

Current:

Cash in Bank \$ 2,324.54

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Accounts Receivable	\$ 6,798.78	
LESS—Reserve for past		
Due Accounts	1,200.00	5,598.78

Inventories:

Merchandise	9,766.34	
Supplies	642.18	10,408.52

Debit Balances in Accounts		
Payable		617.83

Total Current Assets		\$18,949.67
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Fixed Assets:

LESS—Reserves		
Furniture and Fixtures	6,232.01	
Depreciation	1,567.52	
Net Fixed Assets		4,664.49

Total Assets		\$23,614.16
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Total Liabilities		9,143.90
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LIABILITIES AND SURPLUS

Current Liabilities:

Accounts Payable	3,016.88	
Credit Balances in		
Accounts Receivable	4,327.02	
Notes Payable to Individuals	1,800.00	

EXCESS OF ASSETS OVER LIABILITIES

Represented by Surplus, August		
31, 1940		\$14,470.26

Respectfully submitted,

A. D. EVANS, Business Manager.

This report was accepted by the Assembly in regular order.

4:05 p. m.—Announcements by the General Overseer.

4:10 p. m.—Song, "I'm Going Home," by Old Hickory Quartet.

4:20 p. m.—Message by F. F. Johnson, Foreign Missionary Secretary. The theme of his message was "the isles shall wait for me." He mentioned that Brother Tomlinson admonished him to watch the providences of God as he was leaving the office on one of his visits to the islands. He told how the providences had provided passage for him on boats and airplanes when it seemed impossible. He related many of his experiences in the work and many interesting incidents connected therewith. He had the privilege of carrying greetings from the capital of the world to the president of Cuba. Brother Johnson showed some pictures of workers in the different islands.

4:59 p. m.—General Overseer read from the program and gave instructions concerning the music and flag march in honor of the churches that came into the Church of God this year in Haiti, Dominican Republic and

Porto Rico. This was also a celebration for "the isles shall wait for me," and all the islands where we have churches established.

THE ISLES SHALL WAIT FOR ME CELEBRATION PARADE AND TABLEAUX

5:11 p. m.—Music by the Miami Band as they led the way out of the Tabernacle with the colored people following. The white people followed with the Louisville band bringing up the rear. The colored people formed on Central Avenue, five abreast, with the Miami band in the lead. The white people formed five abreast with the Louisville band in the rear. A fringe of sixteen small colored girls and sixteen small colored boys formed a square around the Miami band, eight on each side, and all carrying flags. Also a fringe of sixteen small white girls and sixteen small white boys, all carrying flags, formed a square around the Louisville band, eight on four sides. The children marched in this position with the bands. This was an added attraction to the parade. They marched east to Gaut Street, following ushers, then returned. The Bands made music while they marched. Approximately 650 people took part in the great parade.

One clerk wrote the following:

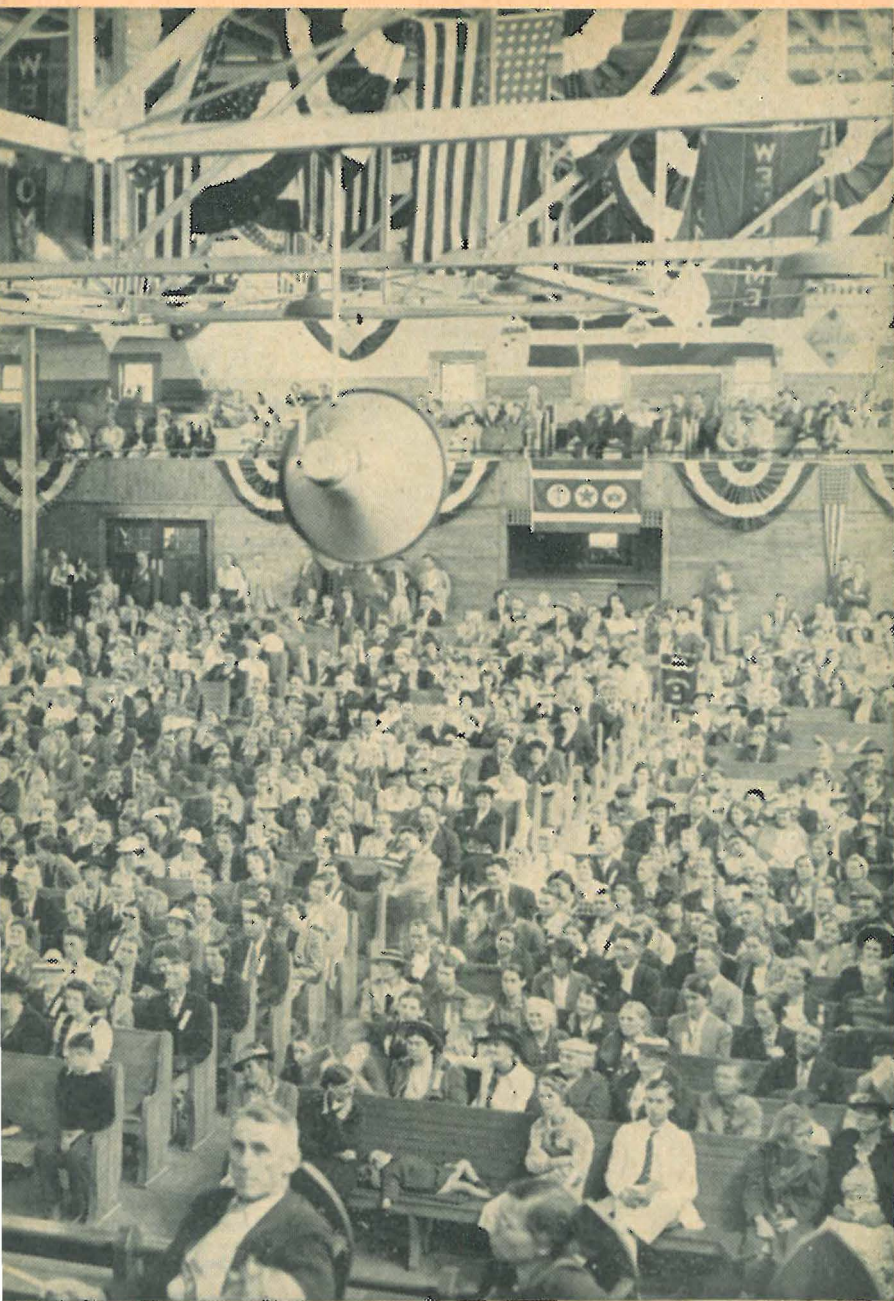
"Central Avenue is jammed for three blocks and on either side of the street people are crowded close together participating in the great celebration of 'the isles shall wait for me.' Oh, we do mean to honor you, O isles of the sea! Our foreign missionary secretary's report of your eagerness to unite with us in this great fold—the Church of God, A. J. Tomlinson, General Overseer, has enshrouded our hearts and souls with love. We love thee, O isles of the sea! We love thee, and Jesus Christ loves us together as we carry the great ensign, the Church of God flag. Look at the throng of colored people now marching five abreast led by the Miami Band. Then comes the passing throng of white people marching to the rythm of the Louisville Brass Band, five abreast with shouts and praises to our God. O isles of the sea, we stage this magnificent parade in your honor, and we shall endeavor to bring this token of love and fellowship to you ALL as soon as possible. O isles of the sea, look out for the Church of God, we are coming!"

The paraders marched inside the tabernacle for the tableaux. The bands played as the people came in the building.

The tableaux: The thirty-two colored children were lined up in front on platform. The thirty-two white children were lined up back of them. All the children were waving flags. They put on a flag drill directed by ushers. A picture was made of the children. When the children were seated, colored on west and white on east of the platform, the colored people formed and marched on the platform and in the aisles of the tabernacle, led by C. H. Holley and wife, and Alvin S. Moss. The Miami Band marched with them and made the music. These were representing the people of the isles of the sea. As they marched it seemed the entire tabernacle was filled with the presence of God. All bands played, "When We All Get to Heaven," and the people joined in singing led by Brother Moss. Great victory was demonstrated as people sang, shouted, danced and praised the Lord. At the close the General Overseer said, "This is more demonstration that 'the isles shall wait for me.' We want the world to know the Church of God is coming. Every bit of this demonstration and celebration is for the purpose of the Church of God going to the isles of the sea in fulfillment of prophecy. 'The isles shall wait for me,' and they are waiting for the Church of God."



THIS GENERAL VIEW of The Auditorium Taken From The Floor Entrance, Rising One Above Another From The Floor to The Ceiling. This Picture Was Taken From The Balcony, Not From The Floor.



The Building Gives a General Idea of The Arrangements of The Five Platforms 48 Hours Before The Official Opening of The Assembly at a Time When Figures For The Total Number Attending The Assembly This Year Was

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6:10 p. m.—Dismissal.

6:30 p. m.—Program by Herring String Band.

6:40 p. m.—Song service led by Virdel B. Stafford, Wilma Gonia at the piano. Prayer by D. J. Eller at pulpit while the congregation stood in silence.

6:57 p. m.—Message, How to get healed, by Ernest J. Bias, Calif. The speaker used Isaiah 53:1-5 and stated healing was provided for in the atonement along with salvation. He related his experience of being healed of heart trouble. This was a fiery message.

7:31 p. m.—Special song, "Rose of Sharon," by Mrs. Myrtle Schroder and daughter.

7:45 p. m.—Special song, "I went back Again," by Garland Sheriff and wife.

Music by Louisville and Miami bands as the ushers gathered the offering which amounted to \$67.17.

8:07 p. m.—George D. Wilson of Illinois brought the annual healing message.

8:17 p. m.—Big annual concert prayer by around ten thousand voices which sounded like the falling of many waters. As soon as the sound of the mighty prayers had died away, Homer A. Tomlinson who had charge of the healing service began to speak and read from Acts 1:1-5, written by the great physician, Luke, he said. Homer asked all who had been healed in answer to prayer alone to raise their hands. A great number responded by holding up their hands. He then asked all to stand who had been in the hospital before they were healed, and had a hospital record and were later healed by divine power after the hospitals had failed. A goodly number responded to this proposition. He requested that they give him the hospital record. Others stood who had been examined by physicians and afterward healed by the power of God in answer to prayer.

8:50 p. m.—Those who came for healing began passing through the line. Those whose names are given on the program that waited on the sick and laid their hands on, prayed and anointed were—Homer A. Tomlinson, D. R. Holcomb, W. M. Lowman, G. C. Decker, J. D. Kirkland, E. A. McDonald, A. S. Moss, J. R. Smith, L. A. Moxley, General Cook, Mrs. Lucy Cook, Mrs. Alice V. Moxley, Mrs. Sarah E. Gonia, Grady R. Kent, Mrs. Pattie K. Scotton, Mrs. Buna Lowman, Mrs. Goldie Lester, James Daniel, M. E. Wilson, C. W. Risner, Guy Marlow, J. R. Moxley, C. L. Taylor, Mrs. Daisy L. Fowler, Miss Florence M. Fowler, Mrs. Dorothy Deadrick. Others were selected to anoint and pray over the handkerchiefs. A clerk describes this part of the service in the following words:

"The line of sick or afflicted people begins to come to those who are praying. A cripple girl on crutches. Young and old pass by. Some dance, others take things more quietly. The photographers take pictures at intervals. Children are carried. A lady walking very slowly with a man helping to hold her up goes by. Here come some colored folks. A man bent over and using a cane is prayed for. While this part of the service is in progress, a group of ministers is busy praying over handkerchiefs which have been handed in. 'I Need Thee Every Hour' is sung. Still they come. Those who are praying for the sick are lined up across the platform and the sick pass in front of them and hands are laid on the sick in accordance with the Scriptures. 'O How I Love Jesus' is sung. Also 'The Great Physician.' During the healing service several men and women come to the microphone on the platform and give in their testimonies of being healed."

The count showed 729 passed through the line, and 371 handkerchiefs were prayed over. Prayer at the close by L. A. Moxley. Brother Homer Tomlinson gave his own testimony of being healed when he was almost blind.

10:15 p. m.—Short talk by Pattie K. Scotton. She gave out pieces of anointed cloth to many.

10:25 p. m.—Special song by the Tabor family.

10:28 p. m.—Evangelistic message to get people saved, sanctified and baptized with the Holy Ghost and fire, by Nell M. Whitaker, Ky. She used for a text Romans 13:11. She stressed the danger of spiritual sleep, and mentioned the disciples sleeping in Gethsemane and the foolish virgins. She concluded her message and gave the altar call. Many knelt at the altar and the record shows two saved, three sanctified and two baptized with the Holy Ghost. J. O. Hamilton led the singing for the altar call, with Ila Hamilton at the piano.

Saturday, September 14:

5:30 a. m.—The Sunrise prayer meeting was conducted by E. A. McDonald and C. C. Holmes. The clerk shows the service started with good interest and the power of God fell and the early worshippers enjoyed a feast from the Lord. The song service was led by Brother McDonald. There were several special songs and concert prayers. Brother Holmes talked briefly and gave opportunity for those that were healed during the healing service the night before to testify. The clerk shows sixty-three testified to being healed of different diseases, besides many others that testified to being healed without naming the disease.

Brother Homer A. Tomlinson gave a short message and arranged for those present desiring prayer for healing to be prayed for. Brother Homer and those assisting him prayed for and anointed thirty-nine persons.

This was a great early morning service. The presence of the Lord was wonderful.

9:15 a. m.—Program of special songs by North Carolina colored V. L. Bs.

9:40 a. m.—Song service led by E. M. Kinser, Grace Kinser at the piano. Prayer by Roy M. Prince at the pulpit while the congregation stood in holy reverence before God.

9:53 a. m.—White Wing Messenger and Joyful News drive, A. D. Evans in charge. Brother Evans talked briefly and called on a few others to speak concerning the White Wing and Joyful News. He then showed a copy of the first White Wing printed September 15, 1923. The C. of G. L. Rs. were called to platform and given caps to wear. They were given envelopes and sent out into the audience to get subscriptions for the papers. The bands made music while they worked. These workers brought in a good number of subscriptions. The General Overseer led in singing "Where He Leads Me I Will Follow" while the congregation stood with one hand raised. A moment of silent prayer followed the song.

10:02 a. m.—A. B. M. Zeal to Master the Problem of Saving our Members Instead of Losing so Many—Message by Eddie H. Griffith, A. B. M. Secretary. At the beginning of the message a group of A. B. M. workers carrying banners, marched down the aisle and on to the platform saying "This problem must be mastered." Others come to platform from behind the pulpit and say "What problem?" Brother Griffith answers "A. B. M.

—Saving or keeping all souls.” Brother Griffith then went on with his message. A few excerpts are: “If souls are worth saving, they are worth keeping saved—We compass land and sea to get souls saved and sometimes we let them backslide, and the Bible teaches they are worse than they were before—When we get the zeal of the Assembly Band Movement it will function in every local church—The Assembly Band Movement means keeping every member—Jesus was the first band leader—It is just as necessary for us to keep the souls entrusted in our care as it was for Jesus to keep the disciples—If your church does not have the bands it is not having the proper nourishment.”

At the close of the message Brother J. D. Kirkland came to the microphone and began speaking. As he spoke, two masked men came down the aisle. One of them picked up a child as if kidnapping him. He carried the child to the other man and they carried him away. When the loss of the boy was discovered groups of men went out looking for him. They looked in every nook and corner and finally found him. They brought him back and rejoiced because they found the sheep that was lost. This was a very inspirational demonstration.

12:14 p. m.—Dismissed.

12:50 p. m.—Program of music and singing by Trion, Georgia V. L. B.

1:00 p. m.—Music by Trammell String Band.

1:25 p. m.—Song service led by J. D. Kirkland, Mary Smith at the piano. Prayer at the pulpit by J. D. Kirkland as the congregation stood in silence.

1:37 p. m.—Special prayer for a sick boy. The General Overseer explained the boy had been brought three hundred miles to be prayed for. A group gathered around the boy and prayed for him while the congregation stood and prayed.

2:05 p. m.—It takes the mighty Emergency Zeal to create the Emergency Fund. Tell how the victory was won at Cleveland through the band leaders—Message by Grady R. Kent.

This was a fiery message filled with emergency zeal. He stated the emergency zeal is in all of us but it needs stirring up. And that since money is a defense, the Emergency fund is our defense. He explained about the band leaders in Cleveland putting on grocery sales to pay Emergency dollars for those who could not pay.

During the message one brother came to the pulpit and paid his emergency dollar. At the close of the message others were given the opportunity to pay their emergency dollars. The secretaries went out in the congregation and gathered in the dollars.

2:58 p. m.—Report of Committee to dispense missionary money. The report was read by A. D. Evans, committee secretary, and accepted by the Assembly in regular order.

Report of the Foreign Missionary Committee to Dispense Foreign Mission Funds

To the Thirty-fifth Annual Assembly of the Church of God—Greetings:

Last year the Assembly, finding it very necessary that a Committee be maintained to administer Foreign Mission Funds, appointed this committee who today feels that to report to you, from whom we received our authority, is fitting and in keeping with doing good business for God.

The Committee has had an official meeting on the 9th or 10th of each month during the past fiscal year in order to go over the needs of the dif-

ferent Foreign fields and to ascertain the amount of funds to be sent each missionary for that particular month. The Committee has held thirteen sessions since the 34th Assembly closed last September, and we are happy to say that every meeting of the committee was harmonious.

The Secretary of the committee has kept faithful and accurate minutes of each meeting and had the minutes put in typewritten form, all of which are now on file in the office of the Secretary at Bible Place, the Church of God World Capitol, and these records of disbursements as well as decisions made by the Committee, are approved by the Committee monthly and are held on file for future records.

In every instance where the committee authorized expenditure of any amount of money, whether small or large, the specific amount and the name of the worker receiving the money as well as the specific purpose for which it was assigned have all been recorded in the minutes of each month's meeting.

In addition to the financial record kept by the Committee, a careful and complete record of the work of each missionary and mission field have been kept. Some of our missionaries have been restricted and handicapped by the European war, which has practically paralyzed the missionary work of the Church of God as well as other churches throughout all Europe, Africa and Asia, but the Committee is keeping in as close contact, as possible, with our missionaries in these war-stricken countries in order to assist them in the preservation of their lives as well as the maintenance of the mission work of the Church of God.

This committee intends to report only on the receipts and disbursements of the Foreign Missionary Funds. That part of the mission work pertaining to the activities of our missionaries in connection with the churches established in the various Foreign fields, will be reported by the General Foreign Missionary Secretary, Brother F. F. Johnson, who will also report on his travels and accomplishments in the Foreign fields during the past year, which we believe will be deeply interesting.

If this committee went into each and every detail of its important missionary work, this report would take more time to read than there is to spare in the face of the many other events on the Assembly program. But we do wish to report on the total amounts of money disbursed by the committee during the past fiscal year for missionary work in the various Foreign fields where the Church of God has churches and missions. Here are the figures:

Bahamas	\$1,040.00	Cyprus	625.00
Barbados	340.00	Dominican Republic	163.37
British West Africa	603.57	Greece	835.00
Canada (J. A. Harris)	826.37	Haiti	733.37
Canada (Vernon Smith)	440.00	Jamaica	1,373.37
Canal Zone	248.37	Montserrat	375.00
China	1,746.07	Polish Work	395.00
Costa Rica	239.37	Turks Islands	265.00
Cuba	1,597.39	Virgin Islands	328.37

Very sincerely and humbly submitted,
A. J. LAWSON, Chairman,
A. D. EVANS, Secretary,
GRADY R. KENT,
R. C. CANNON,
A. J. TOMLINSON.

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3:07 p. m.—V. L. B. Program, Miss Willard H. Boyles, V. L. B. Secretary, in charge. The first on the program was a selection by the Ridge-dale Quartet, Grace Kinser at piano.

3:17 p. m.—Message—Harvest Workers for Jesus, by Willard H. Boyles. The speaker stated that the best investment we can make is to put ourselves and all we have into the work of the Lord. This was an inspiring message.

3:41 p. m.—Special song, "Heaven's Jubilee," by Harper Hunter, Jr., and Charles Batson.

3:43 p. m.—Getting ready for greater things, was the subject of a message by Opal Matheny, Tennessee State V. L. B. Secretary. This was a good message—full of fire and zeal.

3:50 p. m.—Buford Johnson, V. L. B. leader at Murfreesboro, Tenn., came on with a message on the subject, The responsibility of each V. L. B. member. He delivered a fiery message and showed that he felt his responsibility as a V. L. B. member and leader.

3:59 p. m.—Message—Why each local band should report to the White Wing Publishing House on the first of each month, Nell Whitaker, Kentucky State V. L. B. Secretary. Before the message the Whitaker Trio sang "Working the Road." "The main reason for reporting to the White Wing Publishing House is because the Church of God stands for it," she said. "There are two sides to this. There is a shouting side, and there is a business side. We must keep it all up."

4:10 p. m.—Songs by the Rossville V. L. B.

4:15 p. m.—Short, fiery talks by Elton Shores, Maryland; Raymond Pruitt, Missouri; Dorothy Deadrick, East Texas.

4:22 p. m.—The free literature mony was brought in and placed on the speakers pulpit.—Sister Willard announced the amount—\$2,000.00. Following the announcement the Miami Band broke in with fiery music and the V. L. Bs. marched on platform and on main audience floor. One clerk writes:

"The V. L. Bs. are shouting and praising God as they march. God's wonderful blessings are being showered down in a marvelous way. V. L. Bs. are now leaving the stage and all joining in one grand march through the tabernacle. Oh, what a beautiful scene—V. L. Bs. marching with regalia, flags waving. A large container has been put on the platform and more free literature money is being put in this by those who march."

The amount of the offering by the marchers was \$45.25. Below is given a full report of the Assembly free literature offering.

Assembly Free Literature Offering Record

Alabama	\$ 20.80	Indiana	8.10
Arizona	2.00	Iowa	27.06
Arkansas	45.07	Kansas	15.35
California	15.00	Kentucky	74.94
Connecticut	1.01	Louisiana	13.25
Delaware	5.00	Maryland	35.00
East Texas	200.15	Michigan	23.93
Florida	39.45	Minnesota	14.50
Georgia	133.01	Mississippi	20.00
Idaho	3.00	Missouri	76.90
Illinois	37.00	Nebraska	6.00

New Jersey	1.00	West Texas	.92
North Carolina	93.06	West Virginia	11.50
North Dakota	2.00	Wisconsin	33.00
Ohio	23.82	Wyoming	40.95
Oklahoma	10.54		
Pennsylvania	61.70	Total States Offering	\$1,354.15
South Carolina	6.36	Miscellaneous	12.00
South Dakota	9.00	Willard Boyles	645.85
Tennessee	181.76	General Collection	45.25
Virginia	60.39		
Washington	1.00	Grand Total	\$2,057.25

The banners and prizes awarded are as follows:

Champion state in the Assembly free literature offering—East Texas. The banner was presented to Mrs. Ruth Elliott.

Champion band in the Assembly free literature offering—Rossville, Ga. The banner was presented to the pastor, L. S. Rhodes.

Virginia again received the banner for raising the largest free literature offering in the State Convention. The banner was presented to the Overseer, W. M. Lowman.

Little Helen Parrish, Selma, N. C. awarded banner in child's contest.

Bernidine Williams, Kansas City, Mo., presented special gift for largest personal offering.

A banner was presented to the local V. L. B. in each state which took the largest free literature offering to the state convention. The bands receiving the banners are as follows:

Omaha, Nebr.; Beloit, Wis.; Laboratory, N. C.; Hackleburg, Ala.; West Palacios, East Texas; Burdine, Ky.; Walnut Grove, Miss.; Lawrenceville, Ill.; Liberal, Mo.; Zimmerman, Minn.; Greybull, Wyo.; Salisbury, Md.; Los Angeles, Calif.; Cleveland, Tenn.; Worstell, Okla.; Vincennes, Ind.; Fort Myers, Fla.; Rossville, Ga.; Borger, West Texas; Sandy Hollow, Pa.; Kansas City, Kans.; Morgan City, La.; Sturgis, S. Dak.; Augusta, Ark.; Charleston, S. C.; Chapmanville, W. Va.; Detroit, Mich.; Shenandoah, Iowa; Akron, Ohio; Schoolfield, Va.

Following the presentation of banners, those receiving them lined up on platform. A picture was made.

5:15 p. m.—Dismissed inside the tabernacle for open air meeting outside.

V. L. B. OPEN AIR MASS MEETING AND PARADE

5:27 p. m.—Prayer and a few words of greetings by the General V. L. B. Secretary, Willard Boyles. The General Overseer gave some instructions. Trumpet call by Glen Marlow to show it was time to start the parade. The General Overseer called the states in alphabetical order and the line of march was soon formed, the state overseer leading the way, carrying his banner. The Louisville, Miami and Trammell Bands made music while the young people marched. They marched east, two abreast, to Gaut Street and returned. It was a beautiful sight to see the street filled with young people marching in different directions. Some were dressed in regalia of different kinds and many carried banners and flags. Songs were sung and there was rejoicing and praising God. In due time the ushers rounded all up in front of the Publishing House and Capitol Building for the open air program—

Prayer by Ralph Colvin. Special song by three V. L. Bs. of Vincennes,



OF THE MOST BEAUTIFUL Events of The 35th Annual Assembly Came When Banners Were Presented to The Leader e V. L. B. in Each State Which Raised The Largest Fund For The Free Literature Department at The State Convention g The Past Fiscal Year. Miss Willard Boyles, General Secretary of The V. L. B. Presented The Banners. The General eer, A. J. Tomlinson, and Miss Boyles Are Seen Standing in The Center. They Are Wearing The New V. L. B. Cap.

Ind. Short talk by Edna Rhodes, North Carolina V. L. B. Secretary. Her subject was Obedience to our Lord's Command. Following this, Ruth Elliott, of East Texas delivered a short message on The Zeal that Consumes. Big concert prayer.

6:36 p. m.—Dismissed.

The count by the clerks showed 1,312 in the parade, carried 160 banners, 171 flags, 49 musical instruments. 725 in parade last year—587 more this year than last year. This is a good gain and it was a grand parade.

6:47 p. m.—Three numbers by the Bradley Harmony Quartet.

6:57 p. m.—Song service led by Julian Bennett, Mildred Bennett at the piano. Prayer by Charles T. Davidson at the pulpit while the congregation stood in silence.

7:04 p. m.—Program by the Assembly Expense Committee. Music by the Trammell band and special songs by different people while Brother Tomlinson and Brother Gillaspie took up the offering which amounted to \$80.04. Showers of blessings fell upon the entire congregation during this time.

8:04 p. m.—A. D. Evans introduced Mr. Anderson Miller, contractor and general foreman of building the additions to the Tabernacle and Bible Place. Mr. Miller said a few words, expressing his pleasure in working for us. He stated that "this shower has paid me for it all."

8:06 p. m.—Our Annual Saturday Evening Testimony and Praise Service, interspersed with songs and music, conducted by W. Cobb Dennard. This was indeed a wonderful testimony and praise service. Testimonies rang out all over the building. Songs and music by the bands as people shouted and rejoiced. At the close of the praise service a big handkerchief wave was called for while the bands made music. More showers of blessings. People ran, leaped, shouted, danced, and rejoiced. The big Tabernacle was filled with the power and presence of God. One clerk mentioned the scene as beyond description.

8:37 p. m.—The Missionary Chariot—a program in charge of Mrs. Bessie A. Wilson. This was a beautiful and interesting program. The chariot was composed of six sisters dressed in white and harnessed together with red and white ribbons. Each carried a bell. A sister, also dressed in white, drove the chariot. A brother came on the platform and told of his call to Italy, but he had no way to go. The missionary chariot came racing up and the driver informed the man she would take him to Italy in the missionary chariot. He got in and they raced away. Another missionary was carried to Russia, another to Japan, another to Germany and another to Africa. Brother Cobb Dennard sang "I'm Going to work till the work is done," and the program was closed with a few remarks by Sister Wilson.

8:54 p. m.—Announcements by the General Overseer.

8:57 p. m.—Mighty concert prayer for the Sunday Missionary program—all to save souls.

9:01 p. m.—Music and songs by the Miami Brass Band in their box. As the Louisville Band played the Miami Band marched down to lower platform. When the Louisville Band ceased the Miami Band played and marched through the aisles stopping at intervals. When they got back to the steps the Louisville Band made music while they marched back to their places. While the Miami Band was playing and marching the congregation stood and waved handkerchiefs and praised the Lord.

9:14 p. m.—The General Overseer asked the congregation to repeat after him: "I am a missionary, I am filled with missionary zeal. I am filled

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with V. L. B. zeal. I am filled with Sunday school zeal. I am filled with A. B. M. zeal. I am filled with emergency zeal. By Thy help, O God, I will be faithful in Thy service all the days of my life. I will do my very best to help in this last days work to put the Church of God everywhere in the world, both with my efforts as an individual and with my means. I will contribute all I can from time to time to help swell all the funds that belong to the Church of God. I will ever be a faithful member. I will get others to be faithful as soon as they will come in. O, God, help me! O God, don't let me fail! Amen."

9:18 p. m.—Program in charge of Mrs. Olive B. Smith. A group sang, "I'll Have a New Life." Following this, two candles were placed on platform. Ten sisters came in carrying candles. They sang "Go and Tell," with appropriate gestures. Then they sang "Rescue the Perishing" and "Let the Lower Lights Be Burning" with gestures. The last on this program was a beautiful drill by ten sisters carrying candles.

J. R. Kinser led in singing the chorus of a song.

9:44 p. m.—Evangelistic message by Carl C. Campbell. He stated Jesus is the master of sin and referred to Scriptures to show He is Master. He mastered death, He mastered blindness, He is a wonderful Master.

10:15 p. m.—Exhortation and altar call by T. E. Bradley. Song for altar call led by Marvin Cowan, Mrs. Marvin Cowan at piano. Big altar service continued until late at night.

Sunday, September 15:

5:30 a. m.—Big Sunday morning prayer service conducted by Kurtis W. Bancroft. H. G. Nix led the singing and the Iowa String Band furnished the music. While the first songs were sung the blessings of God were upon the people. Some shouted, danced, ran, leaped and praised the Lord. A mighty concert prayer followed. The leader read 1 Timothy 2:1, and gave some good instructions on prayer. He exhorted those present to pray for all men, the General Overseer and his staff, every member of the Church, lost souls, and the Sunday services. Another concert prayer followed. The sick were given attention and special prayers prayed for them. Probably a hundred were prayed for. While the sick were being prayed for some were seeking the Holy Ghost. Music by Trammell Band, several special songs, and closing remarks by Brother Bancroft.

8:53 a. m.—The sacred service called for by the program started with music by the Louisville Band.

9:05 a. m.—General Overseer read from program about the service. He made the announcement that the W. M. B. Secretary, Mrs. Eurice Bennett, was ill and could not attend the Assembly. Her place on the program will be filled by Mrs. Flora M. Gillaspie as acting Secretary.

Some time was taken to get the W. M. B. sisters and others seated properly.

9:31 a. m.—Sacred worship conducted by the General Overseer. While the piano was played softly the congregation turned eyes upward and worshipped the Lord quietly. Then all stood with uplifted hands and worshipped the Lord in low tones.

9:35 a. m.—Song service led by J. R. Kinser, Wilma Gonia at piano. Prayer at pulpit by Mrs. Bertha Holcomb while the congregation stood in silence.

9:48 a. m.—Special song by George and Melige Post.

9:53 a. m.—Good work done by the W. M. Bs. in raising money to save souls—Message by Mrs. Buna Lowman, Virginia State Secretary. She told of the good work done by the W. M. Bs. in Virginia and stated there is no place to stop. They raised their missionary money by work and the love of God. She mentioned that Virginia had held the champion state convention missionary offering banner for five years and they hoped to keep it always. The W. M. Bs. feel the zeal to excel and they have their place to fill.

10:07 a. m.—Song, "To the Regions Beyond," by Jim Quartet.

10:15 a. m.—The State Overseers brought in the amount of missionary money from their states. The piano was played softly while the Overseers, one at a time as the General Overseer called the states, layed the money on the clerks table and called out the amounts. The clerks made the following record:

Alabama	\$ 5.45	Mississippi	62.41
Arkansas	40.22	Missouri	57.00
California	1.00	Montana	3.03
Bahamas	15.00	Nebraska	12.00
Colorado	5.00	New Hampshire	1.00
Connecticut	1.05	New Jersey	3.00
Cuba	1.00	New York	5.00
Delaware	2.00	North Carolina	112.75
District of Columbia	2.25	North Dakota	5.00
East Texas	214.79	Ohio	75.00
Florida	35.77	Ontario	1.00
Georgia	207.00	Oklahoma	11.23
Idaho	31.20	Oregon	4.00
Illinois	25.00	Pennsylvania	36.65
Indiana	14.00	South Carolina	27.07
Iowa	26.52	South Dakota	7.50
Kansas	9.20	Tennessee	412.24
Kentucky	92.15	Vermont	1.00
Louisiana	41.10	Virginia	176.01
Manitoba	15.00	Washington	2.00
Maryland	12.10	West Texas	4.00
Michigan	33.05	West Virginia	20.50
Minnesota	20.00	Wisconsin	20.00
		Wyoming	54.00

10:35 a. m.—Song, "All Around You Souls Are Dying," by Marvin Cowan Trio.

10:40 a. m.—Missionary message by Flora M. Gillaspie. During the message two groups of W. M. B. sisters rushed to the platform and staged a demonstration.

At the close of the message a large container was placed on the platform and the people marched around and dropped in their offerings. Several sisters gathered money in the congregation. The Marvin Cowan Trio sang several songs while the money was brought in.

Total amount when all was counted—\$2,131.00

11:25 a. m.—This was the time for awarding premiums. Prizes were presented to the four Overseers that brought the largest amounts to the Assembly.

First, L. A. Moxley, Tennessee	\$412.24
Second, W. J. Vandergriff, East Texas	214.79
Third, M. E. Wilson, Georgia	207.00

Fourth, W. M. Lowman, Virginia 176.01

Following this was the first and second prizes for the states having the largest state convention missionary offerings.

First, W. M. Lowman, Virginia \$4,775.52

Second, G. C. Decker, Wyoming 2,931.00

The next was a Bible presented to Paul M. Snodgrass, Overseer of Minnesota, for raising the largest amount of missionary money in the state convention according to the number of churches in his state. \$609.42 was raised with two churches in the state.

Next, the states that doubled their missionary offering over last year at the state conventions were awarded badges of honor.

C. L. Taylor, North Carolina \$1,202.03

V. R. Sherrill, Pennsylvania 1,120.13

E. A. McDonald, South Carolina 1,000.00

Paul M. Snodgrass, Minnesota 609.42

C. W. Risner, Kansas 363.07

Emery S. Johns, Wisconsin 237.00

J. R. Moxley, West Texas 123.10

C. E. Manning, Nebraska 85.00

R. L. Teague, Oregon 50.00

C. H. Holley, Cuba 23.40

J. Vital Herne, Haiti 10.08

J. H. Horn, Colorado 10.06

Mrs. Flora M. Gillaspie presented Sister Johnson of Rossville, Ga., with a change purse containing change for bringing 600 pieces of silver to the Assembly.

She presented Mrs. Kathleen Pruitt with a Bible for raising \$245.00 by the hen and biddie plan.

These gifts were from Mrs. Eurice W. Bennett, W. M. B. Secretary.

L. A. Moxley and wife presented a gift to Mrs. Kathleen Pruitt for raising most money for Assembly in his state. He also presented Mrs. Rebecca Cowan a gift for raising the second largest amount.

12:05 p. m.—The amount of missionary money was announced, and the General Overseer called for the State Overseers and W. M. B. sisters to gather around the missionary offering and dedicate it to the Lord for His work for the Church of God. They turned their faces toward the offering and all prayed in concert.

12:07 p. m.—Closing prayer by Bessie A. Wilson.

12:10 p. m.—Sister Flora M. Gillaspie presented the General Overseer and wife with a beautiful quilt from the church at Bay City, Texas. General Overseer and wife expressed a few words of thanks and appreciation.

12:14 p. m.—Dismissed.

1:15 p. m.—Program of music and singing by the Ensign Band.

1:30 p. m.—Song service led by W. Cobb Dennard, Edith Buckner at the piano.

1:40 p. m.—Homer A. Tomlinson spoke briefly concerning the consecration of Bishop Paolicelli and the effect of the publicity given to this. Also explained about the Bible Correspondence Course and getting news of the Church of God in the newspapers. Following the announcements, he offered a prayer while the congregation stood.

Note—For the first time in the history of the Church of God Annual Assembly the whole world heard of it by newspaper and radio. News was heard several times during the Assembly in the News Broadcasts of

Columbia Broadcasting Systems, and the National Broadcasting Systems, and the Mutual Broadcasting Systems in the National and International Broadcasting of News. News of it went by Short Wave to South America and Europe, in languages of those countries, Religious News Service gave wide notice to it through large sections of the Independent Radio Stations, and to the Religious press of America.

Newspapers throughout the Nation carried announcements of the Assembly, and news of the events, three or four times, by United Press, Associated Press, and International News Service. "Transradio" News Service served hundreds of Radio Stations. Editorials in newspapers, and columns in hundreds of newspapers commented on the Annual Assembly. Foreign language newspapers carried accounts of it, both in America and Europe. The name "Church of God," with reference to our Annual Assembly appeared not less than One Billion times, according to reliable estimates of the total circulation of newspapers which used the stories sent out by press associations.

DEDICATION SERVICE

1:55 p. m.—Dedication of the Tabernacle, Capitol Building and Publishing House in charge of the General Overseer.

The Tabernacle Building Committee was seated on the small raised platform. The Publishing House force were seated on the platform east and the Secretaries to the General Overseer on the west.

The General Overseer made mention of 1940 being a special year for the Church of God. Then he called for a silent prayer and all were quiet for a few moments. He then read two Scripture verses from Luke 2:21, 24, and spoke briefly concerning the dedication of Jesus when He was eight days old.

Suddenly a trumpet blast sounded and twelve men arose with Church of God flags in their hands and walked slowly across the platform near the front. When they were formed in a line with faces toward the audience the first one spoke clearly and said, Dedication, the next one followed by saying the same word, Dedication. This was repeated one after another until all of the twelve had spoken the same word, Dedication. When the last had spoken all in line stepped back close to the raised platform. When all was quiet again there was another trumpet blast sounded and twelve women arose and walked slowly across the platform and formed a line near the front edge. When all were quiet the leader said—Consecration. The second did likewise and the third followed, and on down the line until all had uttered the same word one at a time. This line of women then stepped back near the line of men. Then came a loud sound by the piano and six colored men and six colored women arose with a man in the lead, then a woman, then a man, and so on until a line of twelve was formed and walked slowly across the platform near the front edge. When all were quiet the leader spoke the word—Tabernacle. Then the second said Tabernacle, then the third and so on down the line until all had said, Tabernacle. When all were quiet again the first group said, Dedication in concert. The second group said, Consecrate in concert, and the third said, Tabernacle. Then as the piano played softly they all quietly marched back to their seats.

When all were seated A. J. Lawson came to the pulpit and requested F. F. Johnson to read from Luke 1:1-4, which he did. Brother Lawson showed by this Scripture and a few words spoken that he had perfect un-

derstanding of all things concerning the Tabernacle from the very first. He then proceeded as follows:

"I am glad to have the privilege of speaking a few words at this time with reference to why and when we located at this place.

"To make my short story more easily understood, especially by those who have not had the privilege of hearing first hand from one who has traveled side by side with our General Overseer all these years, I will have to drop back a little. And please do not understand me to be throwing at anyone, I will not say our enemies, for as I see we just about have no enemies in Cleveland now.

"First, I want to say, about thirty-five years ago, not exact, but about so long, Brother Tomlinson came into Union Grove Church House while we were having a meeting of East Tennessee Holiness Association. He had such a smile on his face we all agreed that we could see a good spirit in his expression, so we, at least I, began to think a lot of him, and the more I knew about him the better I liked him.

"It was not long after that until he came to Cleveland. I lived three miles east of Cleveland. He conducted meetings in and around Cleveland, and in a short time he began to arrange for a Church of God here. Feeling his way into the hearts of the good people he procured three lots from one of our holiness preachers, who at that time was operating a factory in Chattanooga. He almost gave Brother Tomlinson the lots. Later he told me that he wanted us to build a church house on one of the lots, and wanted Brother Tomlinson to build himself a home on one of them. But as Brother Tomlinson had more interest in the Church of God than he had in his own personal affairs, he went on and built a nice church house on one of the lots on 24th street.

"Started with a few members, the membership began to increase until at one time it looked to me like it was coming the time when the people would flow unto it. Some of the finest people of the city came in.

"It was only a little while until at one of the Assemblies the subject of building a larger building came up. After much discussion about it, Brother M. S. Lemons suggested that we give Brother Tomlinson the privilege and authority to go ahead and erect a suitable building as "he is plenty able to carry all the load in the future as he has been in the past and we will go on the fields and get souls saved." That was agreed to by all.

"After the Assembly, Brother Tomlinson got busy and before time to hold the next Assembly in 1920 he had the large Auditorium finished, which was located on Montgomery Avenue. The Lord was blessing his efforts so good, and it looked like every thing he put his hand on was a success.

"But the enemy was wide awake. He slipped it into the hearts of some people that Brother Tomlinson was having an easy time and to get him out of the way would let others have his place. So they formed some kind of charges and had some kind of a so-called business meeting, and declared him out of the Church. But he was not out. Two of their number had said during one of the Assemblies that we need not select our Overseer every year as in the past, for the Lord had shown very clearly that Brother Tomlinson was anointed as General Overseer for life. But they had forgotten that, and let it go on their record that he was out.

"Well, it looked hard to have to give up what looked like a lifetime work, laboring day and night, putting into it everything he had, but he, like a lamb, left the property for which he had labored, prayed over at night, planned for and raised money for, and the Lord had blessed him so

good in all of it. But he gently left, and without any contention for even the property, he arranged an open air meeting right here on this lot, which was then vacant. That was the evening of September twenty-fifth, 1923.

He delivered a most wonderful message as he stood on a box. He announced that the meeting was just a feeler to get the minds of the people. And it was at this meeting, out there in the open, with nothing but the same covering David had over him as he gazed up into the heavens and exclaimed, 'The heavens declare the glory of God; and the firmament sheweth his handiwork.' (Psalm 19:1) Yes, as we looked up into the clear sky above us that night, the stars were twinkling, and the rays of the silvery moon shedding their light—you could see life in them—and David decided that was what was going on in the Heavens—'The heavens declare the glory of God.' Yes, it was at that meeting out there in the open, it was suggested that we buy the lot. All agreed to that, both members and friends. Brother Tomlinson started out and raised nine hundred dollars in less than a week and paid cash for the first lot.

"Brother Tomlinson had so many calls he had to leave and go to the fields, so he asked me to oversee the erection of some kind of a Tabernacle to hold our Assembly in. We got busy and erected a small Tabernacle right here fronting Short street. We had our first Assembly on our new location, November 22--27, 1923. It was our eighteenth Annual Assembly.

"It was only a short time until we tore away the small Tabernacle and erected a much larger one, and fronted it on Central Avenue. But it was not long until it was by far too small, so we purchased one lot back of the first one, and then two lots fronting on Bible Street just west of the first. And last but not least, we purchased the balance of the front of the block, giving us all the frontage of the block on Central Avenue. And now we have covered all of this space and yet we need more room.

"But we surely do thank and praise God for the way He has prospered the work, and the way He has led our faithful General Overseer, and it is to him and to His God we want to give all the honor for all this. Yes, I know we have all helped, but where is the man that would have dared to step out with no more encouragement than he had to start all over again to build up a work without any money to begin with? Not one. So let us be sure we stick to and co-operate with the only man we know of that could and would dare to do as our faithful General Overseer has done. As has been interpreted in the Assembly so many times in the past, let us all help and if he should live until he needs help to hold his hands up, let us jump in and hold him up. He is just a man, though he is a marvel, yet he will die some day or else be carried away. I would not be very much surprised if the Lord was to drop down as he did in the case of Elijah and carry him up. I say that could be.

"Now we are located right here on this corner, and this has become the **WORLD WIDE HEADQUARTERS FOR THE CHURCH OF GOD**. I often think of what M. S. Lemons said when we were discussing about whether to have our Assemblies here at Cleveland or take them into other cities after we tried moving away from Cleveland for two Assemblies and almost made failures in both. At the next one Brother Lemons said, we must make Cleveland our Headquarters, for this town is located in the center of the world. To prove this he said you can take a stick and measure every way and you will see that Cleveland is in the center of the world. Well, whether this is true or not, this is Headquarters of the great Church of God and we are highly pleased with it and with God's way of helping us

90 MINUTES OF 35TH ANNUAL ASSEMBLY CHURCH OF GOD

along. May God bless our General Overseer in the future as He has in the past."

2:35 p. m.—Prayer by S. O. Gillaspie at pulpit with congregation standing.

2:41 p. m.—Information given by A. D. Evans. He told of the circumstances that gave birth to the White Wing Messenger. He showed the first copy of the paper. He told of the purchase of the lots where 303 Bible Place was first started. He stated that he and A. J. Lawson and H. A. Tomlinson erected the first building. He also told of the property being turned over to the Church and of the final erection of the new addition and equipment as it appears now. By doing things as they have been done, Brother Evans explained, fourteen thousand dollars had been saved for the Church. He also told of the campaign that had been put on in Cleveland which brought in about three thousand dollars.

Brother Evans told of the Opening day of the new building after it was completed. This opening day was the eleventh of August 1940. He told of receiving two checks of a hundred dollars each from business men of the city as gifts to help with the expense. Repeating after Brother Evans the congregation said, "Praise the Lord for Bible Place. Thank God for our World-wide Assembly Tabernacle." After Brother Evans closed his message, a prayer was offered by L. A. Moxley at the pulpit while the congregation stood in silence before God.

3:15 p. m.—The General Overseer stood at the pulpit with four men holding four Church flags near him.

"This is the Church of God," he said. He referred to some happenings back in 1923, when he was left without any place for services except under the blue sky. He told of securing a space in the Cleveland Daily Banner of Wednesday, September 20, 1923. He then read what was in the space that day and each day following for a week.

APPEARED IN THE CLEVELAND DAILY BANNER

Wednesday, September 19, 1923

Live to serve.

This space belongs to A. J. Tomlinson.

Look out for what may follow.

Thursday, September 20, 1923

Live to serve.

This space belongs to A. J. Tomlinson.

Look out for what may follow. A pleasant surprise awaiting you.

Friday, September 21, 1923

Live to serve.

This space belongs to A. J. Tomlinson.

Look out for what may follow. A pleasant surprise awaiting you.

Meet me at corner of Short Street and Central Avenue, Tuesday evening, September 25th, 6:30 p. m.

Saturday, September 22, 1923

Grand

Open Air Mass Meeting
Corner Short Street and Central Avenue

Tuesday evening, September 25th.

Take a stroll down the street about sundown. Stop and hear the singing

and speaking. Shake hands with your friends and have a good time. A. J. Tomlinson. September 25, 1923.

Monday, September 24, 1923

Grand

Open Air Mass Meeting

Corner Short Street and Central Avenue
Tomorrow evening, September 25, 6:30 p. m.

Subject: "The Pulse Feeler."

Let the neighborhood bring their chairs and camp stools.

A. J. Tomlinson.

This is an editorial note that appeared in the Banner Wednesday, September 26, 1923.

New church to be built by Tomlinson following.

Overseer of Church of God who established Church here launches move for new church building.

Several hundred loyal friends of Rev. A. J. Tomlinson, overseer of the Church of God, at his invitation met last night on a vacant lot, corner Central Avenue and Short Street in a great open air meeting rallying their forces for the purpose of starting a movement to build a church on the site and it is reported that about one-half of the purchase price of the lot which is \$900.00 was raised at last night's meeting. The people pledged their support to the movement with much enthusiasm and a church building is planned to be under construction, and possibly completed, inside of forty days. A delegation of members were present from Chattanooga and other outlying points.

The church plans to have Sunday school on the vacant lot each Sunday at 9:30, weather permitting.

Another open air meeting is planned for the remainder of the week. Rev. Tomlinson expressed himself as much pleased with the loyal support of his followers and said that it was impossible to hold down a people that showed such enthusiasm as the crowd assembled.

3:25 p. m.—Short message by Pastor Grady R. Kent about the Tabernacle for the purpose of hastening righteousness. He also made mention of Isaiah's cloud and smoke by day and the shining of a flaming fire by night over the Tabernacle. As this message closed the General Overseer said that perhaps the reason we could not see the cloud by day and fire by night was because our eyes were withholden. Then he told of a large ball of fire as of fire falling on the roof of the old church house and breaking in pieces and rolling off the roof during one of our mighty altar services. Here was a message and interpretation, but only a few words were recorded—"I am directing. He shall go before thee. Thou shalt follow him as he follows me."

The General Overseer stated that "this is the year to build." Then he proceeded to speak of the big signs high up on the front of the World Capitol and the Publishing House, and asked the congregation how much they were like the prophecy of Habakkuk where he said—

"And the Lord answered me and said, write the vision, and make it plain upon tables, that he may run that readeth it.

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it: because it will surely come, it will not tarry." (Hab. 2:2, 3)

He then read the words in large gold letters on the buildings and made the comparison. On the Tabernacle are as follows—

THE CHURCH OF GOD

A. J. TOMLINSON—GENERAL OVERSEER
WORLD-WIDE ANNUAL ASSEMBLY TABERNACLE

On the Capitol building are the following—

THE CHURCH OF GOD WORLD CAPITOL
A. J. TOMLINSON—GENERAL OVERSEER

On the Publishing House are the following—

WHITE WING PUBLISHING HOUSE
THE PRINTED MESSAGE FOR ALL NATIONS

Is it not true that seeing the large letters on these tables makes us want to run? And will we not all want to run when we leave this Assembly after having seen these large letters on these large tables? Don't you think this might be the fulfilling of this prophecy?

4:00 p. m.—The General Overseer called his wife to stand at his left side at pulpit. His daughter Iris at his right and his two sons just behind. Called all Secretaries to stand at left front of platform and all the Publishing House workers to his right. A. J. Lawson on left with secretaries and L. A. Moxley on right. These all repeated after the Overseer, "O God Help us!" Then came a message and interpretation—"Behold thou are my people and I am thy God. I have chosen thee, Follow him whom I have given thee—and I will show you things to come."

"And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord." (Jer. 30:21)

Note—reading on down in the chapter you will see it says—"In the latter days ye shall consider it."

4:08 p. m.—The dedication prayer was prayed by the General Overseer while the thousands in the Tabernacle stood with holy reverence to God.

"Now, dear Lord, I am coming with all these arrangements having been made and I am so anxious to please Thee that I am trembling at Thy Word. I ask Thee to guide me safely through this undertaking here in order that Thou wilt be so well pleased until Thou wilt not be ashamed of what we have done. We know this isn't great in a sense, it isn't all together heaven; it isn't the wonderful place of Thy dwelling over there where Thou dost sit on the throne. We don't expect it to be just like the gold of heaven, and we haven't been able to use much gold like Solomon did, but we have the golden letters on the buildings. We are trying to approach Thee with trembling heart and trembling voice because there is a feeling of responsibility, powerful responsibility. This is going on record, not only on our records but it is going out over the world that this is the dwelling place of God and that this is the Capitol seat and building of the world. And this is the tabernacle for the sun, and this is a tabernacle to hasten righteousness; and this is the tabernacle we are expecting to gather once a year in our Assemblies where the power of God falls upon us in a marvelous way. This is the first time we have ever covered the whole lot for the building; this is the first time we have had the roof fixed like it is now; this is the first time we have had an Assembly in a place where we could really be

proud of because it is something we are proud of. Not that pride that lifts us up before a fall, but we feel like we can invite Thee to come in here. Hallelujah! We have been going on from year to year, just gradually getting up a little more until now we have got where we are. Look down from heaven and see us this day just in the condition we are with the work done on the building. And thank Thy precious Name, Thou hast entered into Thy rest because we are doing the work. We want to do the work in a way so You will be pleased, so You can pour Your power upon us, so we can be moved into greater works than we ever thought we could do. We thank Thee for the faith of Him that abides in our hearts. * * * It is not just in a corner, it is not just here in Bradley County, not only in America, but it is the place where Thou hast set Thy Name and we thank Thee because everything worked together for our good and the glory of God until now we feel at home. We thank Thee for the people that have come in to take part in this dedication. We are so glad for our loved ones. We thank Thee because they have come and all together we do this. We ask Thee that Thou wilt take charge of us, and take charge of the building. It is a large building but it was filled last night. * * * We thank Thee for this large place now and it will do for this Assembly but we pray Thou wilt touch the hearts of our people so they will pay their emergency dollars so we can spread out more. Get the emergency fever on all the people.

"This is God's work, this is God's movement, this is God working in us and through us doing the will of God. Please accept our offering, please accept us, please accept this tabernacle.

Then we want to go across the street and talk to Thee about the buildings over there. Thou knowest about how we have been strained and cramped, and the government still spreading and increasing. But Thou hast made it possible for us to get the enlargement on the other side. We thank Thee for the men that have shown us favor. We thank Thee for all of it. Praise God! Thou hast surely moved upon the people as Thou didst move upon the animals to get them into the Ark. They have to help us, they can't help it. We all have to work together, we just have to do it.

"O God, help me to pray right. Help me, Lord. Cause every room on the other side to be so dedicated and filled and thrilled with the power of God when people come in they will feel the power of God. Doubtless, people will come from a long distance like people came to see the temple of Solomon. People have been surprised when they have seen our building. Keep the power of God in there until we will act right and do everything right. Give us good judgment and good minds so we can work the work of Him that sent us. When the business men come in to see us we want them to feel a sacredness. We want Thee to take such charge over there until when people come in they will feel God is there. Now, Lord, go in every room and saturate the walls and floor, and roof, and every part of the building. And as the government increases and we have more workers come over there, cause that they will feel the sacredness of Thy presence and be sacred with us. Please bless all the men who worked over there and were so interested in getting it ready for this day. We want Thee to bless everybody that did anything at all.

"Lord, as we take a look over to some of the places the Bible tells about coming from the north and the west and going over yonder where the prophets stood, help us to get these truths and doctrine over there. Get us so we can have millions of tracts in many languages so we can sow the world down with the doctrine of the Lord Jesus Christ. Make it possible

for them to get it so they will know it is the place God pointed out. Help me to say what I ought to. It gets so big that it seems like my words won't go any where hardly. O, O, put it home, Lord! If I can't say it you understand what I mean. We ask Thee that thou wilt accept our offering. Make the space between the buildings that people driving along will feel something. When they come in and see the different arrangements, help us to make everything so perfect and so good they will be moved upon similar to the Queen of Sheba. * * *

"We commit ourselves and all this means and all we know and all we don't know to Thee. We want to dedicate this building and that building across the street and every part of the buildings. We want everything to be sacred and powerful. Put your blood over it in such a way that nothing will touch it. Protect it from the bombs, the storms, the lightning. Now Lord, by one tremendous moving forward we now dedicate the whole thing to God and the Church of God. O God, in Jesus' name. Amen!"

Note by the clerks—"O how sacred!" Tears of gratitude fills the many." "At times he wept."

Just as the General Overseer closed the prayer the Louisville Brass Band broke in with a piece of music. There were shouts. People shook hands with one another. The Secretaries and A. J. Lawson crossed over and shook hands with the Publishing House workers and L. A. Moxley. Then a march was started. M. S. Lemons and J. P. Hughes, former members of the Church came up and shook hands with the General Overseer, hugged and kissed him and they all three wept together. "Tears of joy are everywhere. O souls of the sea we hope you feel this right now with us. Now here go the State Overseers and others marching around clapping their hands to the rythm of the Miami Brass Band—"When the saints go marching in." The Louisville Brass Band came down from their box to the speaker's platform and join in with the Miami Band. Now the power is falling. Folks are weaving through the audience—marching every where. The spirit of this dedication is felt wth exultance in the exaltation of this the Lord's Tabernacle. Folks are filling the long aisles with their marches. Here comes Brother Price with his whistle. Now the General Overseer climbs on top of the Bible stand with joy clapping his hands. Mighty Host filled with the Holy Ghost, shouts the General Overseer. This is the Church of God." He thanked the four men who held the large Church of God flags during the dedication. A colored man spoke from the Band Box. As part of the ceremony directed by the Holy Ghost the Louisville Brass Band marched down on the audience floor and played as they swung around through the aisles. Probably as many as six thousand took part in these mighty demonstrations. Surely nobody ever saw it on this wise before. I wonder if it would be out of order to say this mighty three-fold dedication service excelled in some respects the Solomon's Temple dedication because a Greater than Solomon is here, and this is some happenings and exploits of the last days when the zeal of the Lord of Hosts is pressing us on into the last days increase of government and peace. Thanks to the clerks for making these records.

4:50 p. m.—Missionary music by Miami Band.

4:55 p. m.—Short talk by Flora M. Gillaspie, acting W. M. B. Secretary. She instructed the sisters to take part in the W. M. B. parade.

5:00 p. m.—Closing prayer by Peter N. Johnson. Adjourned for parade.

W. M. B. PARADE AND OPEN AIR MASS MEETING

5:12 p. m.—Music by Louisville and Miami Bands. Trumpet call for all to get ready for the parade. Prayer by Sister Clara Reese. States were called in alphabetical order and the parade was formed. The Overseers led the states carrying their banners. The sisters marched two abreast east to Dooley Street and returned. The Bands made music while the sisters marched. In due time the ushers lined them up in front of Bible Place for the open air program as follows: Short talk by Clara T. Mabe of Virginia. Short talk by Edna Thompson of New York. Concert prayer for the missionaries and missionary work. Short message by Sister Gillaspie. Closing prayer by Mrs. Mary J. Tomlinson.

The count by the clerks showed 413 in the parade, carried eighty-two banners, sixty-eight flags, five instruments. Twelve more than marched last year. This program was celebrating the twelfth anniversary of the institution.

6:20 p. m.—Big brass band concert on platform, directed by Glen Marlow. Guy Marlow introduced the members of the band.

6:45 p. m.—Song service led by J. L. Rogers, Mary Smith at the piano. Ushers gather in the offering. Amount—\$42.50. The General Overseer remarked that this is the first service we have had in the tabernacle since it was dedicated to God.

7:00 p. m.—Special song by the Keeney Trio, "Don't Stay Outside."

7:10 p. m.—Prayer by Emery S. Johns at pulpit while the congregation stood in holy reverence before God.

7:12 p. m.—Big concert prayer for all men, the Church of God, the Assembly, all auxiliaries, the secretaries, missionaries, tithe payers and givers and all of our work. This was a mighty concert prayer.

7:18 p. m.—Homer A. Tomlinson, Overseer of New York, came on for a message on the subject—How we are getting our mighty Church of God message to the many nations through the World's Fair in New York. Our mighty opportunities through this channel. The speaker introduced his son, A. J. Tomlinson who played a trombone while Glen Marlow played a cornet, "God Bless America." Then as they played it again, Wanda Jean Tomlinson, little daughter of Milton A. Tomlinson sang the song. Following this the New York delegation gathered near the microphone and sang the same song, "God Bless America" led by Sister Marie Tomlinson.

The speaker read Isa. 18:1-7 and spoke highly of our country. He told of the General Overseer speaking in tongues when in the Worlds Fair grounds. He also explained how he got the idea of the program concerning the fifty million refugees being brought over from Europe to the United States. "Get them over here and we can teach them the right way," he said. "We're got to learn to love each other as nations as we love each other as individuals." Banner displayed. Transcription of speech of Col. Spiller. Also another record of a speech by S. O. Gillaspie while in New York. He called on Brother Lewis Kaplan to testify. Brother and Sister Paolicelli and Homer sang a song in Italian, Sister Marie at the piano. Next came a piano solo by Brother Paolicelli. He gave two numbers.

8:29 p. m.—Message by Bishop Eustachio Paolicelli of New York. He brought greetings from his Italian Church of God in New York. "This is a big audience but it will be much greater when we go up to meet Jesus in the air," he said. Hopes to be here next year bringing other delegates from the Italian Church.

8:42 p. m.—Selection by the McMahan Quartet.

8:46 p. m.—Selection by Vanover Trio, Knobs, Ky.

8:52 p. m.—Keep life in the flag—Message by Goldia Lester of Minnesota. 1 Peter 2:5. "We are that holy nation and this is our flag." She and others sang a song about the flag. Three or four men and women waved flags while the message was given.

9:04 p. m. Selection by White Oak Flat Duet.

9:07 p. m.—Message about the flag, by B. B. Ketchum, of West Texas.

He gave several Scripture references. A few excerpts are given. "I believe this has been the best Assembly that I have ever attended." "I am enthused about the flag—I would like to see one on Roosevelt's car." He told a story of how the flags of England and America saved a prisoner's life. Flag song led by E. M. Kinser. During the song the General Overseer led a march of folks waving flags. Many joined the march. Goldie Lester sang a part of another flag song.

10:09 p. m.—Sunday School message by Sunday school Secretary, Guy Marlow. He shouted for the ushers to keep the aisles open. "Something is going to happen here that never has happened," he said.

Suddenly ten girls, led by Iris M. Evans, ran across the platform and gave a Sunday school "Yell" and sang a chorus. Then after the song they gave a second yell and disappeared as suddenly as they came.

The first yell:

One, two, three, four,
Two, three, one, four,
Who for, what for
What are we going to yell for,
Sunday school, Sunday school
O yes, Sunday school
Everybody come to Sunday school
NEXT SUNDAY!

The Song—Chorus:

So you bring a-one along with you,
And I'll bring a-one along with me,
In all kinds of weather, we'll all work together
And see what we can do;
So you bring a-one along with you,
And I'll bring a-one along with me,
In no time at all, we'll have them all
Coming to Sunday school.

The Second Yell:

Two four six eight
What do we appreciate?
SUNDAY SCHOOL!

"The Sunday School is a very important auxiliary of the Church—A Sunday School without a cradle roll is not properly organized—Unity, endurance, and grace needed to keep the fire burning all the year round—We must keep wide awake and the Sunday school zeal burning—We can and must have a Sunday school in every local church." He talked about the Home Class Department. He pulled out his watch and announced it was 9:30—time to go to Sunday school. Suddenly a great crowd of folks from all parts of the big Tabernacle rushed to the platform and there was a great yelling. Some brought to Sunday school by others, one without

shoes. Two boys batting balls on lower platform were brought in. More yelling. This was a Sunday school demonstration.

Banners presented by the Secretary to Emery S. Johns, overseer of Wisconsin and J. O. Calvin, overseer of Washington, whose states have Sunday schools one hundred per cent according to the requirement. Banner presented to Overseer M. S. Curry for organizing the most Sunday schools in his state.

10:41 p. m.—The great congregation retired from the Tabernacle for a midnight Sunday school program and mass Sunday school parade to count as a Sunday school celebration. The masses formed five abreast and marched east to Gaut street and returned. This was a lively parade with music, singing, shouting and rejoicing. Approximately four hundred and seventy-five in the parade.

When they were formed in a mass in front of Bible place the program followed. The mass of Sunday school enthusiasts repeated after the Secretary—"Hurrah for the Sunday school." Then followed more Sunday school talk by Brother Marlow. Next came a Sunday school song by J. O. Hamilton and his wife. All shouted again, "Hurrah for the Sunday school." Another Sunday school song by the Beloit, Wisconsin Sunday school. Another mighty shout by the masses—"Praise God for the Church of God Sunday school." Next was a Sunday school talk by Fritz Cannon, East Texas State Sunday school Secretary. Another Sunday school talk by Ada McGehee of Owensboro, Ky. And all said, Hallelujah! Here came Brother William W. Strey of Wyoming, the converted tramp with another Sunday school talk. Another talk by John M. Judd of South Dakota. Other talks by Dorothy Deadrick of East Texas, and Brother R. M. Gilbert of Florida. Another by G. S. Matthews of Beloit, Wisconsin, and still another by the Georgia Sunday school Secretary.

The great crowd lifted up their hands and praised God—a mighty chorus of voices.

11:35 p. m.—Brother Marlow, the Sunday school Secretary, dismissed with a mighty closing prayer.

11:39 p. m.—The end. Almost midnight.

Monday, September 16:

5:30 a. m.—Sunrise prayer meeting in charge of W. A. Newsom and Howard T. Gardner. C. G. Hass led the singing. Brother Newsom called for a concert prayer to start the service. Song service next, followed by another concert prayer. More singing, and while these songs were sung a good many came to the altar seeking the Holy Ghost. Also many came forward for prayer for healing. Some handkerchiefs were anointed and prayed over for the sick. The altar work and praying for sick continued until the next service started. Several received the Holy Ghost and one was sanctified. Many received their healing. Music and singing by a string band. This was a wonderful early morning prayer service. The mighty blessings of the Lord were upon the people.

8:50 a. m.—Program in charge of Ralph Scotton. Song by colored people led by Ralph Scotton, James Smith at the piano. The next was a demonstration of a church that was not carrying out the Assembly teachings. After a song is sung, E. H. Griffith, General A. B. M. Secretary, came in. The pastor explained to him that they have the auxiliaries organized and intimated that emphasis was placed more on organizing than on work-

ing. Brother Griffith explained that the work needed to be done and if the members would go to work they will have better results. Brother Griffith left and the church went to work and their members increased. They had more victory because they were not only organized but also working. When Brother Griffith came back to visit the church, he found the work moving on nicely. Another song by the colored people.

Pattie K. Scotton talked briefly about her anointed handkerchiefs. While a song was sung she gave out these anointed cloths to those that wanted them. Several testified to being healed through the use of these.

9:50 a. m.—Prayer by J. P. Sullivan at pulpit while the congregation stood in silence.

9:53 a. m.—Homer A. Tomlinson spoke briefly and played two records, one made at the Worlds Fair, Aug. 30, 1940, the other at the New York State Convention.

10:02 a. m.—Announcements by the General Overseer.

10:05 a. m.—In memory of our late Stanley R. Ferguson who filled this hour for years before he crossed over the tide. Since Brother Stanley's departure Brother Alvin S. Moss has had the honor of using this time.

10:07 a. m.—Message by Alvin S. Moss, Bahamas. He said that when things looked hard and the sea so rough he often referred to the Lord God of Brother Stanley. He told of a perilous trip he made once and how he dreamed of Brother Stanley coming to him and then left the spirit of prayer with him to carry on. He read Isaiah 11:10-12. "God set His hand a second time—The hand is on the body, not the head—Therefore, He has set His Church a second time to gather the nations—The isles of the sea wait for the Church of God—I'm so glad that God in His infinite wisdom did not leave out the isles of the sea." He told of some coming to the islands and they did not preach the full gospel. The natives would not receive their message. They are standing for the Church of God. He gave a good report of his work in the Bahamas and Turks Islands.

10:35 a. m.—Duet, "Leaving All for Jesus," by D. M. Deadrick and a brother.

10:39 a. m.—Going at a good rate of speed in Cuba—C. H. Holley. He gave a good report of his work and related some interesting incidents. He brought greetings to the W. M. B. and V. L. B. from Cuba. The missionary work in Cuba has not been in vain. Doubled membership in the last six weeks. Have three churches in Cuba now. Brother Holley said he would carry the message of the Church of God to the president of Cuba when he returned. He told of the sick being healed in answer to prayer, and devils cast out.

11:10 a. m.—Report of Committee on Ministerial Aid. A. J. Lawson made a brief explanation and A. D. Evans read the report. The report was accepted in regular order. The same committee was retained and were given instructions to work out some plan for this purpose.

Report of Ministerial Aid Committee

In compliance with the order of the Assembly last year (1939), we, your Ministerial Aid Committee, have investigated the need of ministerial aid, helping the ministry in case of disability caused by sickness, old age, accident or otherwise, as well as some form of death benefit to the entire membership of the church. In the consideration of these needs, your committee has sought to arrange a benefit band composed only of ministers and

members of the Church of God over which A. J. Tomlinson is General Overseer, the sole purpose of which shall be to aid our disabled ministers and to assist in the expense of burying our dead. This benefit band could be called a "Fellowship Band" which does not have any connection or likeness to an insurance company.

It is the opinion of your committee, that the majority of the membership of the Church of God desires to assist in the expense of caring for our disabled ministers and the burying of our dead. Therefore, it becomes a part of our duty to assist our brothers and sisters in the Church at a time like this.

Your committee has met and discussed at length the matters pertaining to ministerial aid, offering many prayers for the guidance of the Lord in these matters, but as yet we have not been able to reach any definite conclusion, therefore, we would like to recommend to this Assembly that this committee (or a new committee) be retained or appointed for another year to continue the study of these important matters.

Respectfully submitted,

A. J. LAWSON, Chairman,
A. D. EVANS, Secretary,
GRADY R. KENT,
MILTON A. TOMLINSON,
J. R. KINSER.

11:21 a. m.—Report of committee on Training Camp. Report read by A. D. Evans and accepted in regular order. The committee was retained.

Report of Bible Training Camp Committee

Soon after the close of the last Assembly, your committee on "Bible Training Camp" met in prayer and consideration of the growing need for a training camp in which to train men and women for the glorious work of extending the gospel message and the saving of the lost. Your committee has travelled step by step, this year, hoping to be able to make an announcement regarding the opening of this school, but due to the large building program at the capital of the world for the Church of God, we have been forced to postpone the opening of the school.

Your committee has much of the detail work completed regarding the selecting of teachers and proper books and literature, as well as tuition, board and room.

With this Assembly Tabernacle now practically complete, your committee feels assured that the school will be ready for opening some time during the summer season of 1941. Announcements will be made through the White Wing Messenger and Joyful News regarding the opening date, tuition, cost of books, and the expense for board, etc.

Your committee wishes to recommend to the Assembly that this committee be retained, or that a new one be appointed, to complete the arrangements of opening the Bible Training Camp during the next summer season.

Respectfully submitted,

A. D. EVANS, Chairman,
A. J. LAWSON,
R. C. CANNON.

11:33 a. m.—Report of Questions and Subjects Committee. This report was in regard to support of W. M. B. and V. L. B. State Secretaries. The business was discussed until the noon hour.

12:06 p. m.—Adjourned for lunch.

100 MINUTES OF 35TH ANNUAL ASSEMBLY CHURCH OF GOD

1:41 p. m.—Prayer at pulpit by W. W. Jeter while the congregation stood in silence.

1:46 p. m.—The report of the Questions and Subjects Committee was taken up again. After further discussion the report was referred back to the Committee for further consideration.

2:20 p. m.—The Questions and Subjects Committee presented some questions to be answered.

Q. What is required of a minister, whose ministry has been revoked and he has been disfellowshipped from the church to qualify as pastor of a church?

A. The proper way for a minister to be restored to the ministry would be for him to repent and prove himself until the church where his membership is located is satisfied. Then the church recommend to the presbytery that he be restored. The presbytery can consider the matter and reach a conclusion.

Q. Does the Church of God teach that the Church will be raptured to escape the tribulation which shall come upon all the world to try them that dwell on the earth?

A. Well, that is the way all our songs go, and that is the way our prayers go, and that is the way our testimonies go, and that is the way the people went up in the ark. The ark is the type of the Church. Why not there be some way to take the Church above the tribulation? However, in such things we don't mean to make rules so radical but what we might see things different some time. We agree to walk in the light and that is the light we have now. If we get more light we will walk in it.

Q. Does the Church teach we will be perfected during the tribulation and caught away at the end of it?

A. I don't read in the Bible that the tribulation has any perfecting power. The ministers are given for the perfecting of the saints.

Q. Is the Assembly Band Movement for the saving of all people, or just the lay members of the Church?

A. It is to save everybody we can. Of course, the duty of the leaders of the bands, as arranged for in the local churches, is to take care of the members in the bands. But their duty is not limited to that because some of the other members or some of the band leaders might get out of repair and it would be their duty to help take care of them. However, their special duty is to take care of the members of their bands. That is the object.

Q. Would it not be good to have an Adjustment Committee in each state to protect ministers that are falsely accused?

A. Well, I suppose if it is necessary it will be done some time, because we do everything necessary sometime.

2:30 p. m.—Report of A. B. M. and S. O. P. A. Secretary, E. H. Griffith. The report was accepted in regular order.

A. B. M. and S. O. P. A. Secretary's Report From Sept. 1, 1939 to Sept. 1, 1940

"That there should be no schism in the body: but that the members should have the same care one for another." (1 Cor. 12:25)

Some might not understand the meaning of the A. B. M. and its work, I will endeavor at this time to give a few words of explanation in regards to this mighty work. The A. B. M. stands for the Assembly Band Move-

ment that was introduced in the Assembly in 1916. It was for the purpose of taking care of every member so that none would be lost. I repeat, taking care of every member. In order to do this, the Questions and Subjects Committee suggested a plan for every pastor to organize his church or churches into bands, and each band to have from six to twelve members with a good spiritual leader, a man or woman can serve in this capacity. The leader should be deeply spiritual and willing to serve, because this is a very important position—watching for souls.

Here is the way one writer gives it: "Obey them that have the rule over you, and submit yourselves for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief. For that is unprofitable for you." This indicates some one is responsible. When Jesus gave an account to the Father of His work He called special attention to the ones that had been placed under His care. I shall give the verse. "While I was with them in the world, I kept them in thy name. Those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled." (John 17:12) The eleventh verse of the same chapter shows who the responsibility falls on. "Holy Father, keep through thine own name (The Church of God) those whom thou hast given me, that they may be one, as we are." The Assembly Band Movement is designated by the Scripture as one of the helps or governments. (1 Cor. 12:28)

I might add a few words in regards to the S. O. P. A. Many have questioned me about the S. O. P. A., and what is its purpose, and what it is to accomplish. This is known as the State Overseers Pay Association and was part of the Big Business Program that was launched in the Assembly of September 7-13, 1928. It is for the purpose of assisting in taking care of the State Overseers. This plan was revised in the Assembly of September 7-13, 1938. Each member should give a free-will offering each month to the respective band leaders to be added to the fourth Sunday offering to be taken up by the pastor of each local church. This is to work in conjunction with the Assembly Band movement. I feel that we have made some progress this year in the A. B. M. and S. O. P. A., because of the fact that our people are getting a better understanding of the work. I appreciate the cooperation of every one.

Churches visited	42
State conventions attended	8
Ministers conventions attended	4
District conventions attended	3
V. L. B. conventions attended	1
A. B. M. conventions attended	1
District Overseers meetings attended	2
Sermons preached	261
Homes visited	631
Number converted	3
Number sanctified	1
Miles traveled	16,292
Tracts distributed	388
Boosted the White Wing Messenger and Joyful News.	
Wrote messages each month for Joyful News, and several messages for the White Wing Messenger.	

Wrote many letters and cards.
Assisted in the missionary and free literature
offerings in the state conventions.

FINANCIAL REPORT

Received from the General Treasurer\$1,500.00
Offerings received 116.25

Total cash received\$1,616.25
Traveling expenses 161.15
Expenses subtracted from total cash receipts

leaves a balance of\$1,455.12
Tithes sent to headquarters 150.25

Respectfully submitted,
E. H. GRIFFITH,
General A. B. M. and
S. O. P. A. Secretary.

2:38 p. m.—Report of Sunday School Secretary, Guy Marlow.
The report was read and accepted in regular order.

Sunday School Secretary's Report From Sept. 1, 1939 to Sept. 1, 1940

“Ye shall know the truth, and the truth shall make you free.” (John 8:32).

The Sunday School is the close ally of the home and the church. Its ideal is—“All the Church in the Sunday school; All the Sunday school in the Church; And Everybody in Both.”

The two greatest handmaids of the Church of God are Christian homes and a good Sunday school. They both deal with the children, whom Jesus loved so well; and both are seeking to train the children to be loyal followers of Jesus.

The true Christian home is a university, training school, and Sunday school, all in one. There is something in it, if rightly used, to train every faculty of the mind.

Everybody believes that our nation should be a religious nation, but if it is to be a religious nation, there must be a religious people, and this there cannot be without personal religion.

Jesus the great Teacher—He taught the twelve by his own perfect and continued example. An ideal and goal was ever before them. It is especially noticeable how wonderfully gentle and long-suffering He was to these imperfect men, and how little fault he found with them. Like the good Physician He came to cure, to overcome with good. Paul says, “Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.” (Col. 1:28)

Dwight L. Moody, an evangelist of the 19th century, gave to this world a message that thousands were saved, had his beginning in a Sunday school. In the fall of 1856 Mr. Moody went to Chicago, and became an energetic worker in the Sunday school. He asked if he might become a Sunday school teacher, and was told he could if he would bring his own scholars. The next Sunday he marched into the schoolroom at the head of 18 ragged boys, whom he had collected during the week. Later he started a mission of his own in an empty tavern in North Chicago. In less than a year the atten-

dance at Mr. Moody's school increased to 1,000. He was a great personal worker, and built this Sunday school by house to house visitations and was frequently interfered with in his visitations by some of the rougher people, and sometimes had to flee for his life. On one occasion, it is stated, he was cornered in a room by three men, who threatened to put an end to him. "Look here," said he, "give a fellow a chance to say his prayers, wont you?" The request was granted, and he prayed with such earnestness for his persecutors that they quietly left the room, and he took to Sunday school the children he came for.

We must go and search for them, if we are to save the lost. We must search for them in the byways and dark places, where they are hidden away from the light of Christ and His Gospel. We must rally around the Cross; we must attack and capture the whole world for Christ. When I see young men and women, by thousands, going in the way of death, I feel like falling at the feet of Jesus and crying out to Him with prayers and tears to come and save them, and to help us to bring them to Him. His answer to our prayers, and His blessing on the Sunday school work this year, give me faith to believe that a mighty influence is yet to go out from us, that shall extend through every State in the Union, and finally, crossing the waters, shall help to bring the whole world to God.

We have been on the defensive too long. It is time we go into the conflict with all our might, straight into the enemy's camp. So let us this year put on a house to house campaign in every town and city and country districts as well. We are plenty able to take all the land for our God.

Churches Visited

Alabama	18
Kentucky	5
Georgia	7
Tennessee	2
Virginia	1
Indiana	8
Illinois	3
Florida	3
Ohio	4
Bahamas	1
Michigan	4
Canada	1
Wisconsin	1
Minnesota	2
Kansas	1
Oklahoma	1
Arkansas	1

Total 63

State Conventions Attended—Bahamas, Ontario, Michigan,	
Wisconsin, Illinois, Ohio, Minnesota, Oklahoma, Arkansas	9
Ministers Conventions Attended—Georgia, Virginia, Kentucky	3
District Conventions Attended	3

State, District and Ministers Conventions Attended	15
Foreign Countries Visited—Bahamas, Canada,	
States Visited—Kentucky, Tennessee, Georgia, Alabama, Florida,	
Virginia, Ohio, Indiana, Michigan, Illinois, Wisconsin,	

104 MINUTES OF 35TH ANNUAL ASSEMBLY CHURCH OF GOD

Minnesota, Iowa, Missouri, Kansas, Oklahoma, Arkansas	17
Miles traveled	22,000
Sunday school Revivals and House to house Campaigns	6
Homes Visited	500
Sermons Preached	522
Prayer Meetings held	305
Number saved—27; Sanctified—21; Holy Ghost—18; Added Church 18.	
Sunday school Organized—1; Tracts, White Wing Messenger, Joyful	
News Distributed—3,500.	

Wrote messages for Joyful News and White Wing Messenger.

Wrote many letters and cards.

Also helped organize about 6 W. M. B.'s and V. L. B.'s—21.

21 States have Sunday schools in all churches.

Respectfully submitted,

GUY MARLOW,

Sunday School Secretary.

2:45 p. m.—Report of W. M. B. Secretary, Mrs. Eurice W. Bennett.

Sister Bennett was absent on account of being ill. The Assembly gave the General Overseer permission to get the report and insert it in the minutes.

General W. M. B. Secretary's Report From September 1, 1939 to September 1, 1940

Number of sermons.....	305
Number saved	110
Number sanctified	54
Number received the Holy Ghost	33
Number of homes visited	802
Number of churches visited	183
Visited three ministers conventions.	
Visited sixteen district conventions.	
Visited six state conventions.	
Traveled 29,800 miles.	
Organized seven Womens Missionary Bands.	
Missionary offerings taken up amounted to	\$ 853.60
Cash received from General Treasurer	\$1,500.00
Cash received from other sources	32.63
Expenses, including car notes	1,002.52
Offerings given in the work	80.00
Tithes sent to headquarters.....	35.00

Respectfully submitted,

MRS. EURICE W. BENNETT.

2:47 p. m.—Emergency zeal and what will it do—Message by Jess Pruitt of Missouri.

This was a fiery emergency zeal message. The speaker told of getting the emergency zeal last year at the Assembly. He felt determined to make his church one hundred percent. He did collect dollars for all the members. He still had so much emergency zeal he had to work it off some way and he went to work and collected dollars for each member for 1941. Emergency zeal will cause one to stay on the job until the work is done.



THIS PICTURE SHOWS The Main Entrance to The New Administration Building at Bible Place, Completed Recently For The Church of God Over Which A. J. Tomlinson is General Overseer. The General Overseer is Standing at The Left and Business Manager A. D. Evans at The Right. Note The Church of God Flag Over The Double-doorway in Inlaid Tarrazzo Mosaic Design.

3:23 p. m.—In response to a request, M. S. Lemons sang, "While the Years Roll On," the congregation joining in on the chorus.

3:33 p. m.—Why have an Emergency Fund and who is to help make it up—Message by E. H. Griffith.

This was an inspiring message filled with victory and blessing. "The emergency fund is the only fund we can shift here and there where it is needed most—The emergency fund is our defense." When Brother Griffith had finished his message he seemed to be consumed with emergency zeal. He ran back and forth across the platform saying "Emergency Fund."

4:02 p. m.—Song, "I Can Tell You the Time," by the Vanover Trio.

4:05 p. m.—The kind of zeal it took to pay out for sixty-seven members—message by Emitt Davis.

Brother Davis said it took the kind of zeal that Brother Griffith had a while ago. He told how he and others gleaned corn, operated an eating stand and did anything they could to raise money to pay emergency dollars for those who could not pay.

4:18 p. m.—A. J. Tomlinson was selected Editor and Publisher of the White Wing Messenger.

A. D. Evans was selected Assistant Publisher and Business Manager.

A. J. Lawson was selected as General Treasurer.

4:22 p. m.—Report of Foreign Missionary Secretary, F. F. Johnson.

The report was accepted in regular order.

Foreign Missionary Secretary's Report From Sept. 1, 1939 to Sept. 1, 1940

"For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

"And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." (Haggai 2:6, 7)

"Glorious things are spoken of thee, O City of God. Selah." (Psalm 87:3)

These wonderful prophetic utterances by those mighty men of God in the long ago, telling of the grand summit the Church of God would eventually reach, set my soul aflame and make me want to launch out into the deeper things of God. They cause me to do the seemingly impossible. I brush aside obstacles, laugh at failures, and try to master every problem. I tell you their magnetic words are as a fire shut up in my bones. And I must say that the zeal of Thine house is just about to get me, yes, it has almost consumed me. And as I stand before this mighty gathering I can hardly realize that another year has come and gone, yes, another year has gone on record for the Church of God. And the time has now come for me, your Foreign Missionary Secretary, to give my report of my year's work.

I have travelled almost continually since the 22nd of February. My work has taken me into nine foreign countries. I will list them in order as follows:

Costa Rica, Panama, Spanish Honduras, Cuba, Jamaica, Haiti, Dominican Republic, Porto Rico, and Virgin Islands.

Three of these are new fields that we had never been in before—Spanish Honduras, Porto Rico and the Dominican Republic. I had the privilege of stopping in Spanish Honduras for six hours while the ship loaded

bananas. I went ashore and distributed around two hundred tracts. I also visited a place called Almirante. This is a part of Panama. Here I gave out quite a few tracts.

The next new field was the Dominican Republic. I had been in correspondence with a man in this field who had established quite a few churches and was very anxious to affiliate with the Church of God. After spending a few days with this man and his people, I was able to organize the Church of God with ten churches, and around four hundred and thirty members. Twenty-four of these were ministers. The leader of these people seems to be a wonderful man of God with a great vision of the Church of God. Here I planted the flag and claimed the country for the Church of God.

From this country I sailed to Porto Rico. I met some wonderful people there. Like those in the other countries where I had visited, all speak the Spanish language. When the ship docked I was met by a large delegation from one of their churches, one was carrying a Church flag that had been sent from headquarters. I was given a grand reception by these blessed people. After staying with them for a few days I was able to organize the Church of God with sixteen churches, and around six hundred members. Of this number twenty were ministers. I might add that in both new fields I organized the auxiliaries ready for operation, also took up a missionary offering and free literature offering. All seemed to catch a vision of the great work of the Church of God in these last days, and eager to work.

Since starting my missionary trips in February, I have traveled by many different ways and in many strange places. The food was strange, the water was bad at times, and in one place there was an epidemic of malaria fever. I took the fever, but God was with me and after a few days I was well and able to be on my way to finish up this work that must be done. For all of this I praise the Lord.

Number of sermons	339	Wrote twice to the White Wing	
Number converted	23	Messenger	
Number sanctified	17	Wrote once to the Joyful News	
Number baptized		Wrote one tract	
with Holy Ghost	16	Number of trips on planes ..	3
Number baptized in water ..	9	Number of trips on trains ..	57
Number of homes visited	877	Number of trips on boats	8
Number added to Church	1,113	Number of trips on buses	38
Number of tracts and White		Number of trips by taxi	35
Wings distributed	1,130	Number of trips by	
Number of churches set in		private cars	85
order	27	Number of trips by	
Number of Sunday schools		street cars	10
organized	1	Number of trips by	
Number of W. M. Bs.		horseback	1
organized	5	Number of trips by wagon	6
Number of V. L. Bs		Number of trips by freight	
organized	5	train (I paid to ride)	1
Number of A. B. Ms.		Number of conventions attended	
organized	5	in foreign fields	8
Number of letters written ..	175	Number of conventions attended	
Number of cards		in United States	5
Written	115	Number of ministers con-	
Number of telegrams sent	5	ventions attended	2
Number of telephone calls	7	Number of miles traveled	29,113

108 MINUTES OF 35TH ANNUAL ASSEMBLY CHURCH OF GOD

Amount of misisonary money raised in foreign fields 17.21
 raised in foreign fields ...\$175.53 Amount of tithes sent with
 Amount of free literature money reports to headquarters 156.25

STATISTICAL REPORT OF FOREIGN WORK

	Churches	Members	Minis- ters	Sunday schools	W.M.Bs.	V.L.Bs.	A.B.Ms.
Bahamas	55	1,873	65	39	38	38	37
Barbados	2	9	1	2	2	2	
Cuba	3	93	3	3	3	3	3
China	8	800	8	4			
Cyprus	4	47	2	1			
Canal Zone	2	59	2	2	2	2	2
Costa Rica	1	9	1	1	1	1	1
Dominican Republic	10	436	24	10	3	3	3
Greece	2		2	2			
Haiti	19	1,432	18	16	12	6	3
Jamaica	59	1,100	59	56	56	67	40
Manitoba	4	62	4	4	4	4	4
Porto Rico	16	643	20	20	2	2	2
Sierra Leone	3		2	2		2	
Turks Islands ..	5	96	8	3	3	3	3
Montserrat			1	1			
Total	197	6,662	220	166	126	133	99

Respectfully submitted,

F. F. JOHNSON,

Foreign Missionary Secretary.

4:34 p. m.—Report of V. L. B. Secretary, Miss Willard H. Boyles.
 The report was read and accepted in regular order.

V. L. B. Secretary's Report From Sept. 1, 1939 To Sept. 1, 1940

Sermons preached	91
Homes visited	501
Homes prayed in	434
Tracts distributed	1,342
Flakes distributed	426
White Wing Messenger distributed	33
Joyful News distributed	15

Attended 1 Ministers Convention and visited two District V. L. B. Conventions.

Worked in a "house to house" campaign with all of the General Secretaries.
 Worked in another campaign with part of the Secretaries, and after this I conducted four "house to house" campaigns. The last two campaigns were V. L. B. Revivals also.

Made plans for a General V. L. B. campaign to be conducted in our bands.
 Prepared Programs and Messages for Joyful News, and Messages for the White Wing Messenger.

Wrote many letters and cards through the year to help the bands who asked

my assistance, and also wrote the State Secretaries frequently.
 Gave prizes to all V. L. Bs. who raised any amount in our 1939 Assembly Free Literature Offering Plan.
 Wrote a letter to be sent each band in regard to our 1940 Assembly Free Literature Offering.
 Attended 6 State Conventions and worked in any way I was needed—Gave 6 V. L. B. Messages, raised \$132.15 Free Literature Offering.
 Gave 6 W. M. B. Messages. Conducted 3 Missionary Drives and assisted in another. The amount raised was \$148.80.
 Gave 1 Sunday school Message and conducted one Program.
 Gave 3 A. B. M. Messages and raised \$23.70 for the state overseers of the states where the offering was raised.
 Boosted the White Wing Messenger and Joyful News in two conventions.
 Gave 10 other messages in these conventions.

FINANCIAL REPORT

Received from General Treasurer this year	\$1,500.00
Offerings on the field	76.71
Gifts	8.23
Total Receipts	\$1,584.94
Expenses (travelling, writing and campaign work)	\$ 125.83
Tithes sent to headquarters this year	195.05
Offerings given in the work	285.00

Respectfully submitted,

WILLARD BOYLES, Secretary.

4:39 p. m.—Report of Field Secretary, S. O. Gillaspie.

Brother Gillaspie read his report and then spoke briefly. The report was accepted in regular order.

Field Secretary's Report From Sept. 1, 1939 To Sept. 1, 1940

Greetings to the Thirty-fifth Annual Assembly of the Church of God.

This has been a wonderful year for me in the service of the Master and for the Church of God. Yes, I repeat that it has been a wonderful year in spiritual blessings and blessed fellowship with the saints. In every church that I have visited I have found wonderful unity and every one seemed eager to carry out the great program of the Church of God.

I truly believe that this has been the greatest year of my life, and even now my eyes fill with tears as I write these lines. O my soul, how it is thrilled with the wonderful things of God and His wonderful Church as she moves in fulfillment of prophecy!

Attended conventions in the following states: East Texas, Arizona, California, Oregon, Washington, New Mexico, West Texas, North Carolina, Delaware, New York, South Carolina, Virginia.

Attended 4 ministers conventions.

Attended 1 district convention.

Number of sermons preached	118
Number of miles traveled	30,000
Received from General Treasurer	\$1,500.00
Offerings received	31.45
Gave in offerings	75.00

Expense in the work	564.97
Tithes sent with reports to headquarters	119.88

Respectfully submitted,

S. O. GILLASPIE,
Field Secretary.

4:49 p. m.—Report of Tabernacle Committee. The report was read and accepted in regular order. The committee was retained to serve another year.

Report of Tabernacle Committee

To the Thirty-fifth Annual Assembly—Greetings:

We, your Tabernacle Committee, have experienced a very busy year since the close of the last Assembly, finding it necessary, because of the ever increasing attendance at the Annual Assemblies, to complete our Assembly Tabernacle, as nearly as possible, with the monies made available through the Emergency Fund.

Although our Assembly Tabernacle is not yet complete, this great improvement was necessary for the convenience of thousands of people who attend these Assemblies. Through this much needed improvement we have increased the seating capacity approximately one-third, making our Assembly Tabernacle the greatest and its seating capacity the largest of any similar structure in the south, devoted exclusively to religious service. This is a great honor and distinction for the Church of God. Surely every man, woman and child who contributed to the construction of this magnificent building has reason to feel a personal pride. You, and you and you own some part of this great temple of worship and you can rejoice in that, praise the Lord! The Tabernacle is your building and stands as a temple of worship and sanctuary for the transaction of God's business.

The committee also wishes to express thanks to the auxiliaries and individuals who have so generously contributed to the purchasing of one or more new pews that we now view in the center of the Tabernacle. There are no words in the English language to fully express the appreciation of the Tabernacle Committee to each and everyone of you for the support you have given toward construction of the Tabernacle, and we keenly appreciate the fact that you not only gave your moral and religious support, but also gave the substantial support that came in financial aid. God be praised, you have done nobly and grandly.

We wish to recommend that this committee (or a new committee) be appointed for another year to complete our Assembly Tabernacle before the Thirty-sixth Annual Assembly of the Church of God convenes in the fall of 1941.

Respectfully submitted,

A. J. TOMLINSON, Chairman,
A. D. EVANS, Secretary,
F. F. JOHNSON,
A. J. LAWSON,
L. A. MOXLEY.

4:58 p. m.—How to get souls saved faster—Message by Owen Ellenburg. He said, "I don't know which way to tell you how to get souls saved faster, but I will preach it so many ways until I will hit the right one—A lot of us still have the anchor out—We must not fight like one that beats the air, we must get results—Sampson was one of the greatest fox hunt-

ers I ever heard of, but we are soul hunters—This Assembly has wound me up where I'll never run down."

This was a fiery message.

5:30 p. m.—Dismissed.

6:20 p. m.—Music by Louisville Brass Band.

6:37 p. m.—Song service led by Milton A. Tomlinson, Edna Samples at the piano. Prayer by E. H. Griffith at the pulpit while the congregation stood in silence.

7:00 p. m.—Special song, "Come Under the Banner of Love," by Clemie McAnally and others.

7:03 p. m.—Dedication of baby of Mr. and Mrs. David Ezell by the General Overseer.

7:05 p. m.—Special song by W. A. Newsom and others.

7:10 p. m.—Music by the Miami Band while the ushers gathered the offering.

7:20 p. m.—Concert prayer while the congregation stood.

7:23 p. m.—Music by Miami Band. The congregation stood and waved handkerchiefs and flags. The power of God fell in different parts of the building and many shouted, danced and praised the Lord. As the band continued the music the fire broke out all over the audience and there was a mighty time of rejoicing. The Louisville Band played and finally all bands played together. Marches were formed on platform and on the main floor. The showers of blessings continued for some time, and the people clapped hands, marched, waved handkerchiefs and flags, ran, leaped, shouted, danced, and every way to praise the Lord.

8:00 p. m.—Arkansas program—"We can, will and must do the work marked out by the Big Business Program—Every county in my state—75"—F. F. Johnson, acting overseer. "This is the Church of prophecy—The Church of God can't go wrong—We're running on schedule time—It is destined at a certain time to fill the earth." The speaker read from the 1928 Assembly Minutes and emphasized the progress the Church of God has made since the Big Business Program was inaugurated. The speaker was wonderfully anointed and the power of God was upon him as he delivered the message.

As Brother Johnson finished his discourse, T. E. Bradley made a short fiery talk. He was followed by Everett Fleming, Otis A. Seratt, George Webb, Aaron Newberry, J. M. Taylor, Earl Metcalf, Beulah Anderson, Maxine Arthur and Bill Porter. These ministers demonstrated much zeal and determination to get the work done in Arkansas.

When the last speaker had finished, the Arkansas folks from all over the building came running to the platform. They all joined in singing "I Was Down in Arkansas When the Power Fell." And the power fell as they sang, waved banners and flags. The Miami Band broke in with fiery music as the song was finished and the singers rushed down in the audience and ran around in the aisles, and then back to the platform, marching around with flags and banners waving. The congregation joined in a handkerchief wave. The power of God played over the big congregation and shouts and praises rang out.

9:04 p. m.—The General Overseer read some verses of Scripture on the program. These Scriptures were for the purpose of emphasizing the importance of praising the Lord. These Scriptures are as follows:

"O praise the Lord, all ye nations: praise him, all ye people.

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"For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord." (Psalm 117)

"Sing unto him a new song; play skilfully with a loud noise." (Psalm 33:3)

"Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.

"Sing unto the Lord with the harp; with the harp, and the voice of a psalm.

"With trumpets and sound of cornet make a joyful noise before the Lord, the King." (Psalm 98:4-6)

"Praise him with the sound of the trumpet; praise him with the psaltery and harp.

"Praise him with the timbrel and dance: praise him with stringed instruments and organs." (Psalm 150:3, 4)

"And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen:

"Saying Blessed be the King that cometh in the name of the Lord: peace in heaven and glory in the highest.

"And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

"And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." (Luke 19:37-40)

When the General Overseer had finished reading he emphasized the importance of praising the Lord. He said it would be terrible for the stones to have to cry out because we wouldn't praise the Lord. This is the stillest world we will ever be in. Crying and screaming in hell and shouting and rejoicing in heaven. The congregation stood and praised the Lord mightily with loud voices. There was a continuous ring of joyous praises as people ran, leaped for joy, danced and shouted. The mighty power of God was wonderfully demonstrated.

9:27 p. m.—Big concert prayer for the sick as the congregation stood.

9:31 p. m.—The General Overseer read a telegram from the American Bible Society as follows:

"Rev. A. J. Tomlinson—General Assembly—Church of God.

"Please convey the earnest good wishes of the American Bible Society to your Annual General Assembly. It is our hope that Rev. Homer A. Tomlinson or any delegate you may appoint may represent your General Assembly at our Advisory Council meeting December fourth. May God bless us all in these days.

"Frederick W. Cropp, General Secretary."

The Assembly agreed for the General Overseer to send a representative in response to the invitation.

9:34 p. m.—Song, "In the Shadow of the Cross," by Van Deventer quartet.

Brother Van Deventer introduced Brother and Sister J. M. Judd. They sang "There is a Fountain Filled With Blood" in the Sioux Indian language. Then they sang the same song in the English language, the congregation joining in. Brother Judd spoke briefly of the Indians in South Dakota and his work among them. He mentioned some of their customs and related some of his experiences. A great missionary field here in our home land.

9:52 p. m.—Announcements by the General Overseer.

9:59 p. m.—Testimony and praise service in charge of Sister Clara M.

Reese, with Sister Beulah E. Miracle who played the piano and sang songs. Sister Clara taked briefly and they sang "To Be Like Jesus," Maurice Curry accompanying them with guitar. Sister Beulah testified. Then many others testified, several at a time. This continued for a while with Sister Beulah singing songs at intervals. Sister Beulah played the piano under the power and sang in other tongues. The sacred presence of the Lord hovered over the great congregation. It seemed like heavenly music. The congregation stood with uplifted hands and praised the Lord together. Sister Clara and Sister Beulah spoke a few words, then shook hands and kissed each other and left the platform.

10:38 p. m.—Six Mighty Secretaries—what will they do—what will their message be for five minutes each.

S. O. Gillaspie, Field Secretary—He was full of the Holy Ghost and his words were powerful. Scripture used—"For as many as are led by the Spirit of God, they are the sons of God." He said the spirit of the office helped one to do what he is supposed to do. He stated further that A. J. Tomlinson has an anointing no other man has and he was not going to leave him. While Brother Gillaspie was speaking the Holy Ghost gave some messages through Sister Willard Boyles. Sister Flora Gillaspie gave the interpretations, a part of which are as follows:

"Behold, I have given my plans to thee and thou art working them out. Oh, thou art my people, thou art my people, and I am thy God. I love thee with an everlasting love. Oh, Oh, Oh, My people, be faithful."

"Behold, thy faithfulness. Thou art faithful unto Me. I will give thee a reward. Thou art mine. Yea, thou art my sheep. I love thee. I have given Myself for thee and thou art mine. Yea, I will dwell in thy midst and thou shalt see great and mighty things for thou art mine."

"Yea, I have put thee together. Yea, I will be with thee and thou shalt guide my people. See the ones I have chosen. Wilst thou follow? Yea, I will be with them and they shall be guided by the truth. Follow on to know me."

10:49 p. m.—Sister Flora M. Gillaspie, acting W. M. B. Secretary—She called Sister Beulah Miracle to sing "Zeal, Zeal, Zeal." Sister Gillaspie was filled with the missionary zeal and encouraged all to keep the fire burning when they got back on the field.

10:55 p.m.—Sister Willard H. Boyles, V. L. B. Secretary—She was running over with zeal and the mighty power of God was upon her as she delivered her message. She called on the V. L. Bs. to stand and repeat after her, "We appreciate you, Lord." The V. L. Bs. remained standing until she finished speaking. She said, "Give me God in His fulness." The V. L. Bs. repeated after her, "God help us to go at full speed this next year," at the close of her message.

11:04 p. m.—E. H. Griffith, A. B. M. Secretary—Brother Eddie said he felt more stirred up than at any other time since the Assembly started. "To do this work that He has given us to do, we are going to be stirred up about it—If we don't work, we won't get any reward." He used Mark 13:34 and Rev. 22:12. He demonstrated the A. B. M. zeal and others were touched by it.

11:15 p. m.—Guy Marlow, S. S. Secretary—The power fell on Brother Marlow as he came to the pulpit. He used Isa. 26:2 and Luke 14:21-23. He illustrated the compelling power by pulling one of the clerks out of his place and over to where he was. Brother Marlow was certainly full of zeal and the power of God was upon him. When he had finished his message he ran back and forth on the platform.

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11:23 p.m.—F. F. Johnson, Foreign Missionary Secretary—He used several Scriptures and demonstrated the zeal and power of God. "We have the truth and we know it—It's the Word of God that creates zeal in us—Be strong and do exploits—That is us—The isles shall wait for nobody but the Church of God."

11:36 p. m.—The congregation sang, "Where He Leads Me I Will Follow," led by the General Overseer.

11:39 p. m.—Closing prayers by Guy Marlow and E. H. Griffith at the pulpit as they stood with hands clasped.

At the close of the last prayer the Trammell String Band broke in with music and people shook hands as a token "I must be more for God and Souls than ever before." The music continued for some time as the folks moved about and shook hands with one another. "When We All Get to Heaven" was sung. The General Overseer and others held hands at pulpit and kept time with the music.

12:07 a. m.—The music ceased.

Tuesday, September 17:

5:40 a. m.—Sunrise prayer meeting in charge of Frank R. Willis and H. G. Nix. The service opened with singing songs, followed by a concert prayer. Special prayers for those that made requests. Short message by Brother Nix. Testimony service in charge of Claud Kimbler. Sixty-seven testified to the goodness and blessings of God. Special songs. Prayers for sick. Many came forward to be prayed for. An opportunity was given for people to seek the Lord. The altar was filled and three received the Holy Ghost. The sunrise service continued until the next service started.

The clerk for the sunrise prayer meetings added to his notes that these services have been wonderfully successful. Many souls were saved, sanctified and filled with the Holy Ghost, and many healed. The blessings of the Lord were upon each service.

8:55 a. m.—Program of music and singing by Maurice Curry and others. Special song by Beulah E. Miracle.

9:20 a. m.—Song service led by C. F. Reynolds, Beulah E. Miracle at the piano. Prayer by Buford Johnson at pulpit while the congregation stood.

9:41 a. m.—Song by Alpha Jane Gumm and brother.

9:46 a. m.—Concert prayer. This prayer was for sick folks for which requests were made.

9:52 a. m.—Address by J. A. Harris. He told of his work among the foreigners in Canada. He stated that the Russians invited him to come and tell them about the true teachings of the Bible. Some Russian people in the Church of God now. He introduced a Russian brother whose wife is still in Russia. He introduced a Polish brother and told of the Polish people losing their nation and needing prayer. He introduced a Ukrainian sister, an evangelist in the Church. He said the Ukrainians were fine people. Next he introduced two sisters—Dunkabars. These people are not a nation but a religious group. He explained about their belief. These sisters are evangelists in the Church. Brother Harris mentioned that he had German people in the Church of God in Canada. He introduced members of his family—two daughters, two sons and a son-in-law. At the close of the address, Brother Harris and those he had introduced to the Assembly sang, "I'll Be Somewhere Working For My Lord."

10:27 a. m.—Song by the Curry children, "I Can't Sit Down."

10:35 a. m.—Address by Peter N. Johnson, our China Missionary. Brother Johnson stated first that this Assembly had strengthened his faith, not only in God but his fellow-men. He told about his work of translating Church of God literature into the Chinese language. He wrote some Chinese characters on a blackboard when translated mean "God so loved the world," and "Our Father which art in heaven." He exhibited "Teachings of the Church of God" printed in Chinese. He has distributed thousands of Chinese tracts in San Francisco. He told of the poverty in China and the inability of the Chinese to finance the work there. "But we've got to fill the world with this doctrine—One great task is to get the gospel to China." 470,000,000 people in China who need the gospel. Brother Johnson expressed a desire to return to China soon, and he has promised God to do more when he goes back.

This was a powerful discourse. Brother Johnson showed his interest and enthusiasm in the work in China, as well as his love for the poor lost souls.

11:11 a. m.—Two selections by Gladys and Jean.

11:19 a. m.—Report of Assembly Expense Committee. The report was read by Vernon H. Smith and accepted by the Assembly in regular order.

Assembly Expense Committee Report

To the Thirty-fifth Assembly of the Church of God—Greetings:

We, your Assembly Expense Committee, after prayerful consideration beg permission to submit the following report:

(1) After we have prayed and carefully considered the matter of our Assembly Expense and feel that the present plan of raising this expense is the best that we have ever adopted, we therefore wish to recommend to this Assembly that this plan be continued for another year. The plan is as follows:

- (a) We recommend that each minister pay \$1.00 per year to the expense of the Assembly.
- (b) We further recommend that each Victory Leader Band, each Sunday school, each Women's Missionary Band, contribute \$1.00 per year to the expense of the Assembly.
- (2) We recommend that these funds be collected by State Overseers with the help of the State Secretaries.
- (a) All monies to be sent to A. J. Lawson by the State Overseer immediately upon collection. Collection of these funds to begin immediately after the Assembly and to be completed not later than their respective State Conventions.

Humbly submitted,

V. R. SHERRILL, Chairman

VERNON SMITH

W. G. HARDIN

J. J. MUSSELWHITE

C. W. RISNER

11:26 a. m.—The same committee for dispensing foreign missionary funds was retained. Those composing this committee are A. J. Lawson, A. D. Evans, R. C. Cannon, Grady R. Kent, pastor of the Cleveland church, A. J. Tomlinson.

11:29 a. m.—Report of Auxiliary Boosters Committee. The report was

accepted in regular order. Several of the brethren expressed their approval of the report.

Auxiliary Boosters Committee Report

To the Thirty-fifth Annual Assembly—Greetings:

We, your Auxiliary Boosters Committee, beg leave to submit the following report:

After prayerful deliberation we feel a great responsibility resting upon us and every auxiliary of the Church of God. The work is ours and God is counting on us to do our part in the last days construction work of the Church of God. The 1928 Big Business Program has fired all of us with a great zeal to put things over for the Church of God. Just look at the thousands of dollars missionary money raised each year and the buying of the thousands of souls for whom our Christ died. Our hearts swell and the tears stream down our faces when we think how good and how wonderful our God has blessed us.

(1) Sunday Schol—Our Sunday school work is progressing nicely. We have many thousands in Church of God Sunday schools, but we will not feel like our work is complete until we get them all in Sunday school who are not attending Sunday school.—Just so long as there is one little child roaming the streets on Sunday, our work is not done. In the Home Class Department, so long as there is one old man or woman or shut-in who cannot attend Sunday school our work is not finished. Oh, God, help us! Yes, oh, God, help us! This Sunday school work must be done and done by us.

(2) V. L. Bs.—Our V. L. B. work is going by leaps and bounds. Thousands and thousands of dollars are being raised to print thousands, yes, millions of tracts to shower down upon every city, town and village of this whole wide world. Deut. 32:2 "My doctrine (Church of God) shall drop as the rain * * * *." This is the message being rained down from heaven. People will find the message in their houses, on the side walk, in the back alleys, in the fields and everywhere. Nothing shall escape them. We read in Rev. 14:6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The writer did not say the angel was a preacher. He only said the angel had the message. This could be our Free Literature Representative scattering tracts from an airplane and we feel that is just what it is. Hallelujah! Right now we feel the fire!

We, your committee, want every V. L. B. to catch the zeal to Work! Work!! and Work!!! Till every nation and language have the printed message.

(3) W. M. Bs.—Oh, our W. M. Bs. are just wonderful! They have worked so hard and have put things over in a great way. Just think of the thousands of dollars raised each year by this wonderful auxiliary and all for buying souls, souls, for whom Christ paid so much when He gave His own precious life blood. Yes, we can and will give our lives to Him and to His service. Come on, W. M. Bs., let's do more than we have ever done before.

(4) A. B. M.—This auxiliary is a very old auxiliary. In fact, I believe the good Samaritan was a good band leader. Anyway, he found the poor man whom the thieves had robbed, wounded and half killed, but, thank God, he was only half dead when the band leader found him. He took

him to the Inn (Church of God) and took care of him although it cost him something yet he paid the cost. So let's find those poor, half-dead Christians who have fallen, and been robbed of their spiritual power. Let's restore them to full fellowship with the Lord and the church. That's our job and we will do it.

Say, Band Leaders, God is with us and He will help us. This is God's host—a mighty army of rescuers and keepers of the house of God. The woman who lost the piece of money lighted her candle (we must shine) and swept the house (church). The best way to get the church clean is to find the lost members and restore them to their proper standing. Praise God. Hallelujah! We must make a clean sweep.

(5) Reporting—Every one of us must give an account of himself to God. How are we going to do that if we do not keep records? It is our duty to report. We would not have the Bible today possibly if folk in the early Church had not reported what they did. Suppose Luke had failed to report the missionary journeys of Paul—The Acts would not be in the Bible today unless God had made some other plan and you nor anyone else has ever known God to change His plan.

Say, clerks and ministers of the greatest institution on earth, please, oh, please, report. Do report, oh, God, help us to be loyal along this line. We are not completely loyal if we fail to report.

But, we are not the kind that draw back. Where are the disloyal ministers today? What are they doing? We can report and we will, won't we?

Respectfully submitted,

J. P. SULLIVAN
M. S. CURRY
L. S. RHODES
D. M. DEADRICK
M. E. WILSON
J. B. WRIGHT
J. D. KIRKLAND

11:43 a. m.—Appointments of State Overseers by the General Overseer. He requested that no pleasure or dissatisfaction be expressed as he read the list of states and names.

State Overseers, Missionaries and Secretaries

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|---|--|
| 1. Alabama—G. W. Durham | 15. Cyprus—M. K. Kounnas |
| 2. Alberta—J. A. Harris | 16. Delaware—W. R. Sexton |
| 3. Arizona—C. C. Wilson | 17. Dominican Republic—Trajan L. Adrian |
| 4. Arkansas—D. M. Shults | 18. East Texas—W. J. Vandergriff |
| 5. Bahamas—Alvin S. Moss. | 19. Eastern Virginia — W. J. L. Campbell |
| 6. Barbados—Eliza V. Martin, Missionary | 20. Florida—M. S. Curry. |
| 7. British Columbia—J. A. Harris | 21. Georgia—M. E. Wilson |
| 8. California—L. W. Pollard | 22. Greece—Paul P. Costas |
| 9. Canal Zone—E. E. Da Costa | 23. Haiti—J. Vital Herne |
| 10. China—Peter N. Johnson | 24. Hawaii—M. C. Martins, Representative |
| 11. Colorado—J. H. Horn | 25. Idaho—Kurtis W. Bancroft |
| 12. Connecticut—Otto Koelz | 26. Illinois—George D. Wilson |
| 13. Costa Rica—William Brumley | |
| 14. Cuba—C. H. Holley | |

27. Indiana—R. C. Neblett
28. Iowa—Wesley H. Carter
29. Jamaica, B. W. I.—R. C. Smith
30. Kansas—C. W. Risner
31. Kentucky—C. R. Payne
32. Louisiana—Grady Mayhall
33. Manitoba—J. A. Harris
34. Maryland—Norman C. Taylor
35. Massachusetts—C. G. Humphreys
36. Michigan—Vernon H. Smith
37. Minnesota—Paul M. Snodgrass
38. Mississippi—B. O. Funderburk
39. Missouri—D. R. Holcomb
40. Montana—Kenneth O. Cox
41. Montserrat, B. W. I.—Mary H. Ryan, Missionary
42. Nebraska—C. E. Manning
43. Nevada—J. H. McSpadden
44. New Jersey—Samuel G. Gogoff
45. New Mexico—V. L. Melton
46. New York—Homer A. Tomlinson
47. North Carolina—C. L. Taylor
48. North Dakota—P. G. Shroyer
49. Ohio—J. B. Wright
50. Oklahoma—Dorlan H. Queener
51. Ontario—Vernon H. Smith
52. Oregon—Raymond L. Teague
53. Pennsylvania—V. R. Sherrill
54. Porto Rico—Pablo R. Garcia
55. Rhode Island—C. G. Humphreys
56. Saskatchewan—J. A. Harris
57. Sierra Leone—David E. Longstreth
58. South Carolina—E. A. McDonald
59. South Dakota—F. E. Van Deventer
60. Tennessee—L. A. Moxley
61. Turks Islands—Alvin S. Moss
62. Virginia—W. M. Lowman
63. Virgin Islands—Mrs. Glac Henry, Missionary
64. Washington—J. O. Calvin
65. West Texas—J. R. Moxley
66. West Virginia—D. J. Eller
67. Wisconsin—Emery S. Johns
68. Wyoming—G. C. Decker
69. W. M. B. Secretary—Mrs. Eurice W. Bennett
70. V. L. B. Secretary—Miss Willard H. Boyles
71. S. S. Secretary—Guy Marlow
72. A. B. M. and S. O. P. A. Secretary—Eddie H. Griffith
73. Foreign Languages Secretary—Homer A. Tomlinson

11:55 a. m.—As the names of Overseers were read, those present came to the platform for the installation ceremony. When the last name was read the General Overseer called for a prayer by S. O. Gillaspie. Then they repeated after the General Overseer—"I charge myself to always be true and loyal to the teaching and practices of the Church, and will cooperate with the General Overseer in all requirements." Prayer by the General Overseer.

12:06 p. m.—Dismissed with prayer by the General Overseer.

1:23 p. m.—Program of music and singing by the Ensign Band.

1:39 p. m.—Song service led by Maurice S. Curry, C. G. Haas at the piano. Prayer at pulpit by Maurice S. Curry while the congregation stood in silence.

1:53 p. m.—The General Overseer led the congregation in singing "Where He Leads He I Will Follow."

2:04 p. m.—Report of Questions and Subjects Committee. The report was accepted in regular order.

Report of Questions and Subjects Committee

To the Thirty-fifth Annual Assembly of the Church of God—Greetings:

Your committee wishes to acknowledge receipt of the telegram from Frederick W. Cropp, General Secretary of the American Bible Society, expressing good wishes to this Thirty-fifth Annual Assembly of the Church of God, and requesting a delegate be sent to their Advisory Council meeting in December.

We recommend that the General Overseer send to Mr. Cropp of the American Bible Society words of appreciation of this telegram and to supply a representative to their council if he so desires.

Respectfully submitted,
B. O. FUNDERBURK, Chairman
D. R. HOLCOMB
J. R. SMITH
W. M. LOWMAN
E. A. McDONALD

Another report of the Questions and Subjects Committee was read and accepted in regular order. The congregation stood in appreciation of the invitation to hold the Assembly in New York next year.

Questions and Subjects Committee Report

Invitation of the Hon. George U. Harvey to the Annual Assembly to meet in New York and particularly in Queens County, in 1941.

This committee feels that it is the sense of the 35th Annual Assembly of the Church of God, of which Rev. A. J. Tomlinson is the General Overseer, that all felt greatly honored to hear the Phonograph Record of the Hon. George U. Harvey, Borough President, of Queens County, New York, inviting us to meet for the 36th Annual Assembly in Queens County, New York, even in the World's Fair grounds, in 1941. Indeed this was an honor above anything we had ourselves contemplated. We ask that all the delegates may stand in appreciation of this.

For administrative purposes this committee feels that it would be advisable to continue next year here in our present facilities, although we recognize that our tabernacle, seating only ten thousand, could not accommodate the company in attendance.

Nevertheless, the appeal to come and help in New York has inspired us to suggest that a committee be appointed to consider the possibility of holding a notable demonstration there during the coming summer, to which we shall unite our efforts to gather the hosts of the Church of God from over the nation, co-inciding with summer vacations to participate in and prepare a testimony worthy of the Church of God and of this great opportunity that has come to us to establish yet more firmly, as our labors may help, the wonderful work of God, the very things that so many forces have risen to destroy.

We suggest that the following Committee be appointed from among our brethren and sisters in New York, to set in motion plans for such convention and demonstration next summer:

Bishop Homer A. Tomlinson, Overseer of the Church of God, Chairman.
Bishop William Burnell, of New Jersey, Rev. Samuel Mighton, of Brooklyn, N. Y., Rev. Otto Koelz, of Stamford, Connecticut, Bishop Samuel Gogoff, of Jersey City, N. J., Bishop V. R. Sherrill, of Pennsylvania. For Arrangements for Women, Mrs. Edna Thompson, of Astoria, N. Y., Chairman, Mrs. Lena Paolicelli, of Brooklyn, N. Y., Mrs. Marie Tomlinson, of Queens Village, N. Y.

Respectfully submitted,
B. O. FUNDERBURK, Chairman
D. R. HOLCOMB
J. R. SMITH
W. M. LOWMAN
E. A. McDONALD

Another report of the Questions and Subjects Committee was read and accepted in regular order.

Questions and Subjects Committee Report

Invitation of the New York World's Fair, to attend the Fair during the remaining days the greatest Fair in the History of the World.

This Committee wishes to thank Mr. Elwood T. Bailey, of the New York World's Fair, for the invitation to attend the New York World's Fair, which all of us consider one of the greatest efforts toward peaceful relation among the nations ever achieved by man. We commend the invitation to all in attendance here, to visit this fair before it closes, if any are here who have not already had that privilege.

We wish also to take official action of thanks to the New York World's Fair for the great consideration tendered by the Officials of the World's Fair in giving our New York City Churches opportunity for "Days" there, and we sincerely hope on behalf of Mr. Harvey D. Gibson, and of Mr. Elwood T. Bailey, and Mr. Edward F. Hickey, and all the sponsors of the Fair that the remaining days of the Fair will truly be climax days.

We wish to express special thanks to the officials directing the Music of the World's Fair which designated our band, the Queens Band, Mr. Harold Cano, Director, of Queens Village, as the best visiting band of the 1940 World's Fair, in recognition of their special concerts there.

We wish to re-iterate for the record the position taken by the General Overseer, that while the performance of a wedding in the parachute, under the special circumstances of the request for the World's Fair, may have served a definite purpose, it is the sincere hope of all of us that the marriage service be kept sacred and apart from the bazarre and unusual, to the end that the respect for the ceremony may not in anywise be marred. If, however, this service may have been a benefit to the Fair it is small return for the many favors they have granted to Bishop Homer A. Tomlinson and our New York Churches.

Respectfully submitted,
B. O. FUNDERBURK, Chairman
D. R. HOLCOMB
J. R. SMITH
W. M. LOWMAN
E. A. McDONALD

Report of Questions and Subjects Committee. This report was accepted in regular order.

Report of Questions and Subjects Committee

We your Questions and Subjects Committee, after prayer and consideration, have agreed and offer the following for your consideration and approval:

- (1) That the office of State W. M. B., V. L. B., A. B. M. and S. O. P. A. and Sunday School Secretaries be approved by this Assembly and that the appointment of such secretaries be in the hands of their respective State Overseers.
- (2) We further recommend that the practice of sending ten per cent to the General Treasurer of all missionary offerings received at the State Convention be continued, and that an equal amount of these

funds be kept in the state for the support of the State W. M. B. Secretary.

- (3) We also recommend that the practice of sending ten per cent to the General Treasurer of all Free Literature Fund offerings received at the State Conventions be continued, and that an equal amount of these funds be kept in the state for the support of the State V. L. B. Secretary.
- (4) We recommend that the practice of sending ten per cent to the General Treasurer of all Sunday School offerings be continued and that an equal amount of these funds be kept in the state for the support of the State Sunday School Secretary.
- (5) We further recommend that ten per cent of all monies received on the fourth Sunday of each month for the support of the State Overseer, and through the band leaders be used for the support of the State A. B. M. and S. O. P. A. Secretaries.
- (6) Also your committee recommends that each State Overseer appoint a treasurer of the funds for the support of the W. M. B., V. L. B., Sunday school and A. B. M. secretaries and that the State Overseer have full authority for the disbursements of these funds.
- (7) It is the conviction of your committee that the above plan of appointing State Secretaries and aiding them in their travelling expense will stimulate these auxiliaries and that more funds will be gathered for missions, Free Literature, State Overseers and Sunday schools.

Respectfully submitted,
B. O. FUNDERBURK, Chairman
D. R. HOLCOMB
J. R. SMITH
W. M. LOWMAN
E. A. McDONALD

2:30 p. m.—The Questions and Subjects Committee brought to the Assembly a report on the subject of tobacco, which had been discussed by the General Overseer in his annual address under the head of "Treatise on tobacco and its uses and abuses." The report was read by a member of the Committee and reread by the General Overseer. Some discussion followed and the General Overseer offered some explanations. When the question was put before the Assembly there were objections. Following this were some messages and interpretations, a part of which follows:

"Behold the man! I have put my Spirit upon him. I have shined down my grace upon him. My people, I say unto thee, even as Moses led my my people and some stood against him and they fell, thou shalt follow this man. I have given him wisdom and he shall lead thee."

"Hearken to the words of wisdom. He shall speak unto thee and thou shalt hear his words. Thou shalt follow him. Listen to the words of wisdom he shall speak."

Another message and interpretation was given which advised the people to submit and to receive the blessings of the Lord. The power of God witnessed the message.

Some withdrew their objections and the General Overseer made mention that there were only three standing against this business before the Assembly and suggested that they submit. Then he called for a concert prayer. Some of the brethren became burdened for two of these objectors. They went to them weeping and knelt by them and prayed. Another con-

cert prayer followed. The General Overseer led in singing "Where He Leads Me I Will Follow" and "Nothing But the Blood of Jesus." The Holy Ghost gave another message and the interpretation followed. A few words of the interpretation are: "My people, without this government, without your being governed, thou shalt soon be scattered abroad and dispersed." Other business was then taken up.

4:00 p. m.—Report of Watchmen Committee. The report was accepted in regular order.

Report of Watchmen Committee

To the Thirty-fifth Annual Assembly of the Church of God—Greetings:

We, the Watchmen Committee wish to submit the following report:

By continuous observation during this Assembly we are amazed at the order that prevailed during the entire Assembly. We have found very little disturbance and all matters have been cleared up satisfactorily.

We can truly say that God has given us favor with all the people. We wish to express our thanks to this Assembly for the way they conducted themselves during the Assembly.

Respectfully submitted,

JOE C. CREWS,
K. W. BANCROFT,
W. A. NEWSOM.

4:03 p. m.—Report of Adjustment Committee. The report was accepted in regular order.

Adjustment Committee Report

To the Thirty-fifth Annual Assembly of the Church of God—Greetings:

We, your Adjustment Committee, beg leave to submit the following report:

We have met in regular session and have been able to adjust all matters that came before us with a good sweet spirit.

Respectfully submitted,

CHARLES L. TAYLOR
D. M. COBB
JAMES DANIEL
B. B. KETCHUM
D. J. ELLER

4:05 p. m.—Short talks by members of the Auxiliary Boosters Committee.

J. D. Kirkland gave a talk to boost Sunday School work. Ralph Scotton talked in the place of D. M. Deadrick. He boosted V. L. B. work. Maurice Curry talked to boost the work of the W. M. B. J. P. Sullivan talked to boost the work of the A. B. M. L. S. Rhodes boosted the S. O. P. A. And M. E. Wilson boosted the Reporting System.

4:32 p. m.—Report of Questions and Subjects Committee. The report was accepted in regular order.

Report of Questions and Subjects Committee

To the Thirty-fifth Annual Assembly of the Church of God—Greetings:

We, your Questions and Subjects Committee, beg leave to submit the following report:

(1) We heartily endorse the portion of the General Overseer's Annual

Address concerning a General Secretary of Foreign Languages, and we recommend that this Assembly give the General Overseer the authority to appoint said General Secretary.

Respectfully submitted,
 B. O. FUNDERBURK, Chairman
 D. R. HOLCOMB
 E. A. McDONALD
 W. M. LOWMAN
 J. R. SMITH

4:34 p. m.—The report of the Questions and Subjects Committee in regard to the tobacco treatise was brought before the Assembly again. It was accepted in regular order without any question, discussion or objection.

Report of Questions and Subjects Committee

To the Thirty-fifth Annual Assembly of the Church of God—Greetings:

We, your Committee, wish to sound a note of thanks to the General Overseer for his treatise on the subject of tobacco, as we believe this will cause the Assembly to better understand the full meaning of this subject. Concerning this subject we wish to recommend the following:

- (1) That this Assembly permit members of the Church of God to grow tobacco and handle it but not to use it in any habitual manner.
- (2) Your Committee also is unanimous in the agreement that Church of God members should not buy and sell tobacco after it has been made into cigarettes, chewing form, dipping form or any other habitual form.

Respectfully submitted,
 B. O. FUNDERBURK
 D. R. HOLCOMB
 J. R. SMITH
 W. M. LOWMAN
 E. A. McDONALD

4:38 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.

4:48 p. m.—Congregation stood and sang "Jesus, Lover of My Soul."

4:51 p. m.—Getting Ready for the Coming of the Lord—And When Are We Ready?—Message by W. M. Lowman, Virginia. Brother Lowman praised the Lord for the large tabernacle. He used several Scriptures. A few excerpts are: "When the gospel of the kingdom is preached in all the world, then the end will come—This is the gospel. Jesus and His disciples were not divided—It is not a matter of what people say, but it is what this gospel says—Everybody is not saved that is going to be saved—Everybody is not in the Church of God that is going to be in it—All of God's people are going to be gathered into one place, the Church of God—Everybody has to hear the flag message—They have to hear these Church of God messages—Some folks want me to stop and rest but I cannot—I have been in the Church for thirty-one years and I have not wanted to get out of it yet—We should have a S. S., a V. L. B., a W. M. B., and A. B. M. in every local church before the coming of Jesus—We won't be ready till the work is all done."

The congregation gave Brother Lowman a good cheer when he fin-

ished his message.

5:30 p. m.—Report of Ways and Means Committee. The report was accepted in regular order.

Ways and Means Committee

We, your Committee on Ways and Means, 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.

(2) We further recommend that special honors be bestowed upon the State Overseer of the state raising the largest number of dollars in proportion to membership at the next Assembly.

(3) 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 all pastors and band leaders see to it that this plan is carried out in all churches one hundred per cent.

(4) We also recommend that the editor and publisher of the White Wing Messenger be allowed \$2,000.00 for his service and incidental expenses to be taken care of through the tithe fund; assistant publisher and business manager be allowed \$1,800.00; the General Overseer's secretary be allowed \$1,500.00; the treasurer be allowed \$1,800.00 and incidental expenses.

(5) We recommend that the Field Secretary be allowed \$1,500.00 per year. This to be paid out of the general tithe fund.

(6) We recommend that the General Secretary of the A. B. M. and S. O. P. A. be paid \$1,500.00 per year out of the general tithe fund.

(7) We recommend that the plan of sending ten per cent of all Sunday school collections to the headquarters treasurer be continued another year and that the General Secretary be allowed \$1,500.00 per year to be paid out of this Sunday school tithe fund, and that a big love offering be taken for the Secretary when he visits the Sunday schools.

We further recommend that any deficit in S. S. Tithes be taken out of the General Tithe fund.

We further recommend that all overseers, pastors and Sunday school officials see that all Sunday schools put this ruling into practice one hundred per cent.

(8) We further recommend that the General V. L. B. Secretary be paid \$1,500.00 per year out of the tithes of the V. L. B. Offerings as practiced last year and that any deficit in this allotment be taken out of the General Tithe fund. And that a big free-will offering be taken for her when she visits the V. L. Bs.

(9) We further recommend that the General W. M. B. Secretary be paid \$1,500.00 per year out of the tithes of the Missionary offerings as practiced last year, and that any deficit in this allotment be taken out of the General Tithe Fund and that a big free-will offering be taken for her when she visits the W. M. Bs.

(10) We recommend that the Secretary of Foreign Languages to be appointed by the General Overseer be allowed \$1,500.00 per year to be paid out of the General Tithe Fund.

All the above allotments are to be paid if funds are available.

We further recommend that all give perfect cooperation to our faith-

ful General Overseer in putting into practice all the rulings of the Assembly.

Respectfully submitted,
S. O. GILLASPIE, Chairman
L. A. MOXLEY, Clerk
ALVIN S. MOSS
G. W. DURHAM
G. C. DECKER

5:40 p. m.—Ordination service. Eleven brethren lined up on platform. The General Overseer called for a clerk to read 2 Tim. 2:1-7. Then he spoke briefly, telling some of his own experiences and giving advice. The candidates knelt and the General Overseer with L. A. Moxley assisting, proceeded with the ordination. The presence of the Lord was manifested. Those ordained were:

Edward H. Nicholson, Emmett Davis, N. F. Cannon, Leo E. Silvers, J. M. Judd, Roy M. Schwandt, Wynn Stockdale, Wesley H. Hill, Erie P. Cooper, W. J. Rawls, J. L. Rogers.

6:02 p. m.—The business part of the Assembly came to a close. The General Overseer offered the closing prayer while the congregation stood in silence.

6:18 p. m.—Music by String Bands.

W. Cobb Dennard presented a nice picture to the General Overseer.

7:00 p. m.—Song service led by Julian Bennett, Mildred Bennett at the piano. Prayer by John F. Aites at pulpit while the congregation stood in holy reverence before the Lord.

7:15 p. m.—Music by the Louisville Band as an offering was taken for them. The amount was \$28.51. Charles T. Davidson prayed God's blessings on the offering.

Song, "Little Feet Be Careful," sung by little Bettie Williams.

Special songs by Ruth and Marie.

Brother M. S. Curry introduced the members of the Miami Band. Piano solo by Brother Sanders, of Florida.

7:55 p. m.—The mighty last days zeal that moves the work of the last days Church along to fulfill prophecy—Message by R. W. Cowart, S. C.

This was a message full of zeal. The speaker said, "If it's going to take the zeal of the Lord of hosts to do this, let's get the zeal—A man without zeal reminds me of an automobile in a sand bed without gasoline—He is not worth much."

8:20 p. m.—Music and singing by the Ensign Band.

8:27 p. m.—Two selections by the Georgia Jubilee Singers. As they sang some shouted and danced.

8:40 p. m.—The last Big Concert Prayer. This prayer was for God to verify His promises through His prophets and put the Church to the top of the mountains. A mighty roar was heard as men and women stood with uplifted hands and called on God.

8:46 p. m.—Song, "While the Years Roll On," by M. S. Lemons, the congregation joining in on the chorus.

8:52 p. m.—The Mighty Zeal of the Lord of Hosts Turned Loose in Pennsylvania—Message by V. R. Sherrill, Pa.

Brother Sherrill used for his text, "The zeal of the Lord of hosts will perform this." He compared zeal to the steam engine. "We need to let the steam out through the governments of the Church—If we have the zeal we don't have to tell anybody, folks will know it any way—When the Lord made Adam, I guess He saw him just laying there, he didn't have

any zeal. So God breathed breath into his nostrils and then he had zeal—The Bible is a wonderful Book—It tells us just how to do things—The zeal of the Lord of hosts will make you bring in your tithes—This zeal is like the itch—You can tell when anybody has it.”

9:31 p. m.—Solo by Miss Ruth Carlson, Mrs. Stephany Eck at the piano.

9:40 p. m.—The Mighty Zeal of the Lord of Hosts Turned Loose in South Carolina—Message by E. A. McDonald.

This was another fiery message, full of zeal. “We have plenty of territory in South Carolina that has never been touched—Putting things into action is the zeal.” The speaker used several Scriptures.

10:01 p. m.—Testimonies, songs, choruses, music—Glen Marlow with his cornet in charge. His helpers were not present and he said he needed help. Four brothers rushed out to help him. Fiery testimonies from people all over the building interspersed with music and singing. Big handkerchief and flag wave. The Miami Band played and marches were formed on the platform and lower floor. The Louisville band played. Both bands left their boxes and marched around through the aisles followed by a multitude of folks. Many shouted and praised the Lord.

10:38 p. m.—Mighty musical shake-up—Maurice S. Curry in charge. The Louisville, Miami and Trammell bands in their regular places. A group with stringed instruments gathered on platform near pulpit. Mildred Bennett at the piano. Seventy-two instruments in all. They made wonderful music and the congregation joined in the singing. The General Overseer wants a hundred instruments next year.

10:54 p. m.—General Overseer thanked all for their splendid assistance and cooperation in making the Thirty-fifth Annual Assembly a success. This included the City of Cleveland, all committees, speakers, musicians, singers, ushers, registrars, clerks, and everybody that helped.

10:59 p. m.—Two selections by Maurice S. Curry and others.

11:07 p. m.—Special songs by the B. T. U. Harmony Four.

11:17 p. m.—Program by the Auxiliary Boosters Committee.

This program was illustrating the good Samaritan in Luke 10:30-37. Brother J. P. Sullivan read the Scripture, and as he did this others acted out the story.

11:38 p. m.—Ministers Big Consecration and Good-will Fellowship Service. The ministers gathered on platform, women on west side and men on east. J. L. Rogers led in singing “Where He Leads Me I Will Follow.” Special consecration prayer by Bessie L. Aaron, as women placed right hand on bosom and held up left hand. Another consecration prayer by R. C. Neblett. All ministers stood with left hand lifted, right hand on bosom, and repeated the following prayer after the General Overseer: “Our Father in heaven, we thank Thee for this hour. We have had many hours of consecrating our lives to Thee but this is the last. We thank Thee because Thy ear is always open to the cry of Thy people. We are dependent creatures depending upon Thee. Oh God, we are so happy to know that God loves His own. Oh, we want to make known to Thee our appreciation of Thy kindness to us. And now Lord, as thou art looking upon us in this consecration service, we want to give ourselves into Thy hands. We want to make such a deep consecration that it will last the entire year. Oh Lord, we are so happy to know that God is with us, has been with us, and will be with us. We are so glad we can depend upon Thee. Now, all of us together say unto Thee, Here I am, take me as I am. I must serve Thee, and I will yield myself more fully, if possible,

to Thee forever." Then in concert prayer the ministers consecrated themselves. After the prayer the ministers clasped hands and looked in the faces of each other and repeated after the General Overseer—"The Lord bless thee—I love thee—I appreciate thy fellowship." Prayer by the General Overseer.

12:05 p. m.—General Overseer called for D. R. Holcomb, M. E. Wilson and their wives to come to the speakers platform, in preparation for the closing prayer. They stood with clasped hands and their wives stood behind them, also with clasped hands. D. R. Holcomb prayed. General Overseer read the closing words on the program. The Louisville Band played "God Be With You Till We Meet Again." The congregation joined in singing the chorus. As the song ceased Brother Wilson prayed the last closing prayer. All four said, Amen. This was the end of the Mighty 1940 Annual Assembly.

A. J. TOMLINSON, General Overseer
LILLIE DUGGAR, Private Secretary
J. R. KINSER, Chief Clerk
MILTON A. TOMLINSON, Assistant Clerk
INA MAE TOMLINSON, Assistant Clerk
LOVIE WETZEL, Assistant Clerk
CHARLES T. DAVIDSON, Assistant Clerk
R. M. STOVER, Assistant Clerk

World Must Be Evangelized

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

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

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

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

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

Instructions—Local Church Officers

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

2. Clerk for every local church. It is the duty of the clerk to keep a close and careful record of the business and work of the Church, make a record and give date of organization, record the name and date of every



SANDS JAMMED THE STREETS in and Around The Tabernacle and Bible Place as Preparations were Made For a Demonstration in Honor of The Churches of God Established in Foreign Countries. Band Music and Singing Were Frequent While

one that joins, the name and date of every one excluded and for what cause. Keep a record of deaths, giving date of same.

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

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

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

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

It is advised that one person serve as both clerk and treasurer when it is convenient and satisfactory to the local church.

Each pastor, with the assistance of the deacons, if the church has deacons, should divide his members into classes of ten or twelve in each class and a leader over each class selected. These classes might be called prayer bands and each leader should keep in close touch with every member of his band like a Sunday school teacher her pupils. If any should move, the class leader should keep careful note of the place removed to and if it is too far to keep in touch with them in person, then communication should be kept up by correspondence. All of this is for the mutual spiritual, temporal and social benefit of the members. The pastor should keep in close touch with the class leaders and all the work.

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

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

The pastor should act as moderator of all business meetings. In case there is no pastor the overseer of the state has authority to act or appoint some one to preside. The leader should never act as moderator except authorized specially by the overseer of the state. Where one pastor has the care of several churches he can arrange the time for his business meetings to suit his convenience.

Attendance

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

Arrangement

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

Order of Business

(This order is only a suggestion and not meant for an ironclad rule.)

Song service by all. Prayer by some one whom the moderator may call. Short Scripture lesson, and prayer by the moderator, asking for wisdom and direction. Song.

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

Correction of minutes if any.

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

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

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

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

Reception of transferred members.

Members to transfer if any.

Unfinished business left over from last meeting.

New business.

Miscellaneous business.

Adjournment by prayer.

In these meetings matters should be discussed with love, humility and meekness. No votes should be taken to decide questions. Everything should be done with one accord and questions settled by mutual agreement. If there is division on a matter hold it over until all can agree. If one should seem obstinate and contrary, don't run the matter over him, but take up his case and investigate the cause 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 home and abroad so no one can justly think or speak of you as a hypocrite.

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

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

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

Don't yield to discouragement or despondency.

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

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

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

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

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

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

A member who may have a living companion should not marry another under any circumstances even if divorced. Neither should a member marry anyone who has a living companion although such person may be divorced.

Remember

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

Never form too close an intimacy with the opposite sex even if they are 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 iron-clad rule, but it is considered best when there are sufficient churches in a 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 at the close of the year.

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

To visit every district and church if possible and look after the interest 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.

To hold district conventions when practicable subject to the instructions of the state overseer.

Teachings of The Church of God

Over which A. J. 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 Thes. 4:3; Heb. 13:12; 1 John 1:9.
6. Holiness—Luke 1:74, 75; 1 Thes. 4:7; Heb. 12:14.
7. Water Baptism—Matt. 28:19; Mark 1:8-10; John 3:22, 23; Acts 8:12, 36-38; 10:47, 48; 16:33; 19:3-5.
8. Baptism With the Holy Ghost Subsequent to Cleansing; the Endowment of Power for Service—Matt. 3:11; Luke 24:49-53; Acts 1:4-8.
9. The Speaking in Tongues as the Evidence of the Baptism With the Holy Ghost—John 15:26; Acts 2:4; 10:44-46; 19:6.
10. The Full Restoration of the Gifts to the Church—1 Cor. 12:1, 7-10, 28, 31; 1 Cor. 14:1.
11. Signs Following Believers—Mark 16:17-20; Rom. 15:18, 19; Heb. 2:4.
12. Fruit of the Spirit—Rom. 6:22; Gal. 5:22, 23; Eph. 5:9; Phil. 1:11.
13. Divine Healing Provided for All in the Atonement—Psa. 103:3; Isa. 53:4, 5; Matt. 8:17; Jas. 5:14-16; 1 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. Pre-Millennial Second Coming of Jesus.
First: To resurrect the dead saints and to catch away the living saints to meet Him in the air—Matt. 24:27, 28; 1 Cor. 15:51, 52; 1 Thes. 4:15-17.
Second: To reign on earth a thousand years—Zech. 14:4, 5; Luke 1:32; 1 Thes. 4:14; 2 Thes. 1:7-10; Jude 1:14, 15; Rev. 5:10; 9:11-21; 20:4-6.
19. Resurrection—Isa. 26:19; Dan. 12:2; John 5:28, 29; Acts 24:15; Rev. 20:5, 6.
20. Eternal Life for the Righteous—Matt. 25:46; Luke 18:30; John 10:28; Rom. 6:22; 1 John 5:11-13.
21. Eternal Punishment for the Wicked. No Liberation nor Annihilation—Matt. 25:41-46; Mark 3:29; 2 Thes. 1:8, 9; Rev. 20:10-15; 21:8.
22. Total Abstinence from All Liquor or Strong Drinks—Prov. 20:1; 23:29-32; Isa. 28:7; 1 Cor. 5:11; 6:10; Gal. 5:21.
23. Against the Use of Tobacco In Any Form, Opium, Morphine, etc.—Isa. 55:2; 1 Cor. 10:31, 32; 2 Cor. 7:1; Eph. 5:3-8; Jas. 1:21.
24. Meats and Drinks—Rom. 14:2, 3, 17; 1 Cor. 8:8; 1 Tim. 4:1-5.
25. The Sabbath—Hosea 2:11; Rom. 13:1, 2; Rom. 14:4, 6; Col. 2:16, 17.
26. Against members wearing gold for ornament or decoration such as finger rings, bracelets, ear rings, 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

Abbott, J. W.	Dixon, Jack V.
Adams, Chas. T.	Dougherty, J. M.
Aiken, W. T.	Durham, G. W.
Aldridge, Ruffus J.	Eller, Donley J.
Aldridge, W. W.	Evans, A. D.
Allen, Marvin R.	Farnham, C. A.
Avants, M. W.	Ferguson, Alfred E.
Baker, W. H.	Ferguson, Samuel M.
Bancroft, Kurtis W.	Forbes, Nicanor M.
Bell, William	Fouts, Blair M.
Beneby, Fred	Fowler, E. T.
Bethea, John H.	Fuller, Floyd F.
Bias, Ernest J.	Funderburk, B. O.
Biffle, Marvin L.	Gardner, Howard T.
Blumenthal, H. H.	Gentry, George M.
Bradshaw, Carl L.	Gibson, Oscar
Brewer, Joseph	Gillaspie, S. O.
Brown, Lewis W.	Givens, Roy D.
Bryant, Claud W.	Gogoff, Samuel
Burlak, Efim	Goings, W. M.
Burnell, William E.	Graham, Percival
Calvin, Joseph O.	Green, General M.
Campbell, Carl C.	Griffith, Eddie H.
Campbell, W. I.	Gullett, Med V.
Cannon, N. F.	Hamilton, J. O.
Carter, Wesley H.	Handfield, S. B.
Carver, Tom R.	Hardin, William G.
Chase, N. Lucius	Harris, John A.
Clark, Clarence W.	Harvey, Melvin C.
Coker, Bryce H.	Henson, James A.
Collins, Clarence W.	Herne, Jaques Vital
Cook, General	Hill, Wesley H.
Cook, George T.	Holcomb, D. R.
Cooper, Erie P.	Holland, W. T.
Cooper, James R.	Horn, J. H.
Cooper, Obediah	Hubbell, Frank A.
Cowart, R. W.	Hunter, Theophilus
Cox, Theodore	Hurley, J. N.
Crews, Joe C.	Ion, Paul J.
Curry, J. F.	Jackson, Hubert H.
Curry, Maurice S.	Jeffrey, Roy
Curtis, Emmanuel	Johns, Emery S.
Dalton, George	Johnson, Albert E.
Daniel, James	Johnson, F. F.
Davis, Emmitt	Johnson, Peter N.
Daxon, Thomas A.	Jones, John A.
Deadrick, D. M.	Judd, John M.
Decker, G. C.	Kennington, J. P.
Decker, Tracy H.	Kent, Grady R.
Deleveaux, Wilbur	Ketchum, Bennie B.
Dennard, W. Cobb	Kirkland, J. D.

Kounnas, M. K.
 Laird, Willie P.
 Lawrence, John H.
 Lawrence, O. N.
 Lennon, William
 Linn, S. T.
 Longstreth, Darl Paul
 Lowman, W. M.
 McCoy, John G.
 McDonald, E. A.
 McKeown, A. C.
 McKoy, L. N.
 McLeod, Kenneth B.
 Mayhall, Grady
 Mathis, C. F.
 Marlow, Guy
 Melton, V. L.
 Mills, Wm. Oliver
 Mitchell, Arthur L.
 Moss, Alvin S.
 Moss, Arthur A.
 Moxley, H. M.
 Moxley, J. R.
 Moxley, L. A.
 Musselwhite, James J.
 Myers, Phillip B.
 Neblett, Robert C.
 Newsom, William A.
 Nicholson, Edward H.
 Nix, Henry G.
 Paolicelli, Eustachio
 Payne, Connie Lee
 Pentecost, Tom
 Phibbs, Hurley
 Phillips, Walter H.
 Pitts, John H.
 Pollard, Leonard W.
 Potts, Allen
 Powell, Charles E.
 Price, J. D.
 Price, Marion P.
 Priest, J. T.
 Pruitt, Jess F.
 Pulliam, E. R.
 Queener, Dorlan H.
 Rains, Claud M.
 Rawls, William J.
 Reeves, Roy
 Rice, Oliver
 Richardson, Thomas J.
 Ricketts, Harold J.
 Rider, E. C.
 Riley, Jonathan A.
 Robbins, Benjamin K.

Robinson, Guy
 Rodman, Shannon T.
 Rogers, James L.
 Roy, Dewey
 Sager, Hubert H.
 Sanderson, Albert L.
 Sargent, James O.
 Scott, Guy T.
 Scotton, Ralph
 Schwandt, Roy E.
 Schults, D. M.
 Sherrill, V. R.
 Shroyer, P. G.
 Silvers, Leo E.
 Smith, J. R.
 Smith, L. G.
 Smith, R. C.
 Smith, Vernon H.
 Smith, William B.
 South, Edward E.
 Spurling, G. P.
 Stafford, Virdel B.
 Stargel, G. T.
 Stockdale, Wynn
 Story, Jesse
 Stonelake, Grant
 Stover, R. M.
 Stratton, Jesse M.
 Swartz, Warren D.
 Sweeney, John
 Sweet, Thomas C.
 Taylor, Charles L.
 Taylor, Hosea M.
 Taylor, Norman C.
 Taylor, Samuel H.
 Thurston, G. Henry
 Tomlinson, A. J.
 Tomlinson, Homer A.
 Vailes, T. C.
 Vance, J. H.
 Vandergriff, W. J.
 Van Deventer, F. E.
 Wallor, George A.
 Watson, James T.
 Weagraff, R. D.
 West, J. A.
 White, Philip L.
 William, Alexander
 Williams, C. F.
 Williams, Geo. M. T.
 Williams, J. D.
 Williams, James D.
 Williams, Johnie
 Williams, John W.

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Williams, Leo T.
Williams, Randolph
Wilson, C. A.
Wilson, George D.

Wilson, Marion E.
Wright, James B.
Young, Foster
Young, Zilvon R.

DEACONS

Akers, J. L.
Algood, J. B.
Atkins, George E.
Austin, Charlie C.
Austin, James R.
Barnt, George W.
Bain, Alfred R.
Baxter, John L.
Bell, Lofton
Berryhill, Dan
Brewer, William A.
Brown, Dexton
Brown, J. Walter
Buckley, J. W.
Burke, Dolphus
Burr, Robert I.
Campbell, William B.
Cash, Huey O.
Charles, Exalus L.
Christian, Charles C.
Clay, William J.
Clements, S. Grady
Coalter, John E.
Coen, Samuel A.
Coit, Arthur R.
Cooper, John H.
Cowan, Earl
Cowger, R. N.
Crews, H. M.
Crowder, James H.
Culmer, M. R.
Curtis, Henry
Dames, Charles A.
Davis, Orbie
Davis, Randolph B.
Daxon, Thomas A., Jr.
Dean, James A.
Dean, Lafayette F.
Dean, Wesley M.
Deromel, Romain
Dodson, Henry F.
Dorsett, Curtis R.
Dozier, James S.
Drummonds, Grover C.
Duhart, Thomas
Duty, Robert
Edwards, Harold J.

Hart, James L.
Hartless, Robert J.
Hatley, John W.
Hendrix, William F.
Henry, Ebbv F.
Henry, Uriah
Hughes, Dewey M.
Ingram, U. Leonard
Irwin, H. H.
Ishmael, William H.
James, George W.
Johnson, Herbert E.
Jordan, James R.
Kates, William A.
Keeney, C. B.
Kilgore, Thomas W.
Kinard, B. T.
King, Geo. S.
King, J. H.
King, Wilbur G.
Landers, Luther
Lassiter, Robert L.
Latham, Joseph M.
Lawson, A. J.
England, Grover R.
Englebert, George W.
Evans, Frank R.
Evans, J. R.
Evans, Robert E.
Ferguson, Hermis A.
Francis, Nathaniel
Francis, Nehemiah
Frederick, Grover C.
Fulps, William S.
Gaither, Grover C.
Garner, Henry K.
Gilbert, R. M.
Goforth, Andrew H.
Gonia, I. B.
Goss, Cleveland T.
Graham, Granville
Hagan, William L.
Hale, Mit
Hall, Thomas S.
Hamby, Curtis
Hamilton, J. R.
Hanes, Herbert R.

Lee, Joseph K.
 McCalla, Samuel A.
 McDill, James W.
 McIntosh, D. A.
 McKee, J. C.
 McMillan, Eddie H.
 Malone, Roy
 Manicur, Sam
 Martin, Rube
 Martineau, Edward
 Mathis, J. G.
 Metcalf, R. H.
 Morgan, Walter F.
 Moore, Omer
 Moss, Whitfield
 Murphy, William
 Myers, Chester B.
 Nicholson, Henry E.
 Nielly, Edwin R.
 Parker, Berry
 Parker, Bill
 Parks, John C.
 Parry, James M.
 Peavy, Elvie A.
 Penant, Hedley
 Phillips, Bishop M.
 Ponder, Raymond E.
 Prewitt, W. H.
 Rainwater, Allen C.
 Reddout, Walter H.
 Renfrow, Leslie
 Reynolds, C. A.
 Rich, Lawrence J.
 Risch, George F.
 Robert, Gustave
 Ross, Ernest E.
 Ross, Jonathan A.
 Sanders, Dewey L.

Shannon, John
 Sharrar, Robert C.
 Shelton, B. W.
 Shirley, Lewis C.
 Shroyer, Orlies F.
 Smith, L. K.
 Sparks, Barney F.
 Steward, Edward A.
 Stockton, Andrew J.
 Stockwell, William L.
 Sutton, Alexander
 Swenson, Fritz A.
 Tabor, N. Linell
 Thompson, Raymond
 Thompson, Vincent
 Thompson, Wilbur B.
 Tomlinson, Milton A.
 Trogdon, Eric
 Turner, L. L.
 Vanness, Franklin P.
 Voss, Charles T.
 Wagar, Ashel T. Jr.
 Watson, Larkland G.
 Watts, Herbert C.
 Weakley, M. E.
 Weidner, John B.
 Welch, W. J.
 Westberg, Charles U.
 Williams, John F.
 Williams, Percy
 Willis, Frank R.
 Winters, Glen H.
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 Woods, Claud
 Worthington, Fred J.
 Wright, Wib
 Wynns, Isaiah
 York, Charles W.

MALE EVANGELISTS

Abbott, Lonzo R.
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 Adams, Allen
 Adams, George D.
 Adams, James E.
 Adderly, Boston
 Adrian, Trajan L.
 Aiken, Johnie E.
 Aites, John F.
 Allen, Charlie
 Allen, Marvin R.
 Altman, Lester
 Altus, Cheriza

Anderson, Albert S.
 Anderson, E. W.
 Andrews, Charlie P.
 Andrews, Thomas B.
 Angelidis, Leonidas
 Ansil, Albert C.
 Armour, Fred I.
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 Atkins, Henry T.
 Baer, Clark D.
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 Baggett, Daniel O.
 Bailey, Alma C.

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 Barnett, Bennie
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 Bates, Walter C.
 Beasley, Pearly A.
 Beaucicot, Absalon
 Bell, Robert B.
 Beneby, Israel
 Benson, Paul
 Bethea, Ernest H.
 Biggers, Henry M.
 Bivens, L. Milton
 Blauser, James P.
 Bloom, Johnie F.
 Blount, Ernest M.
 Blume, William F.
 Bobbert, William
 Bonhonne, Valeus
 Boone, James W.
 Boone, Charles H.
 Bowser, Hulbert O.
 Boyd, Terah S.
 Boyter, William A.
 Brackett, John
 Bradley, Thomas W.
 Bradley, Trosia E.
 Brady, Sterling L.
 Branch, G. W.
 Bridgeman, Donald
 Briles, Theodore R.
 Brinson, Alexander
 Brooks, Charles S.
 Brown, Tom
 Brown, Will H.
 Brown, Willesley
 Browning, Charlie M.
 Browning, Ercell D.
 Brumley, William
 Bullard, Andrew
 Bullin, Adley B.
 Bunch, John
 Burke, Austin A.
 Burns, H. Pierce
 Busby, John W.
 Butler, Marion S.
 Butterfield, Henry T.

Butterfield, Thomas N.
 Butts, Huey Lee
 Bynum, Calvin
 Campbell, Enis
 Campbell, W. J. L.
 Candillo, John
 Cantrell, Ralph G.
 Cardwell, J. E.
 Carpenter, Eugene L.
 Carter, Frank
 Carter, Jack
 Carter, Roy E.
 Champlin, Earl F.
 Chancey, Burges
 Chapman, Herbert C.
 Chapman, J. W.
 Chapman, William H.
 Charles, Monlouis J.
 Chasteen, Bright
 Chatham, Jesse F.
 Chavis, William A.
 Clawson, Clara L.
 Clayton, Sherman J.
 Cleaver, Autie E.
 Clements, William S.
 Cline, A. Lavaughn
 Cline, James M.
 Cobb, Dolphus M.
 Cole, J. M.
 Colldar, Joseph H.
 Collie, Alfred L.
 Collins, Walter V.
 Colvin, Ralph S.
 Colvin, William W.
 Confer, James W.
 Conner, H. Lewis
 Conner, Lester E.
 Costas, Paul P.
 Couch, Aaron
 Cox, Hudon R.
 Cox, James P.
 Cox, Kenneth O.
 Cox, Ray
 Criddle, Clayton E.
 Croyle, Raymond S.
 Crozier, Henry S.
 Cunningham, Cecil J.
 Cunningham, Frank
 Curtis, Dovard B.
 Cypret, Cecil A.
 DaCosta, Eugene
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 Daniels, Enoch

Darley, Henry W.
 David, Alva
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 Davidson, Leon
 Davis, Byrd C.
 Davis, Hallie
 Davis, Leonard
 Davis, Lew Allen
 Davis, Reacon W.
 Daxon, David
 Deadrick, Jim Willie
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 Deese, W. I.
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 Dennard, George M.
 Denoff, Christo
 Dickens, W. Morris
 Dill, John F.
 Dinger, Thomas R.
 Dixon, Harley R.
 Dorfeuil, Dunes
 Dorsett, Weldon
 Dougherty, John F.
 Douglas, Thomas J.
 Dudding, O. A.
 Duggan, Noley A.
 Duggans, William D.
 Dunkin, Albin H.
 Dunn, J. Willie
 Dunn, Asa
 Durr, Charles W.
 Dyer, J. C.
 Eck, T. Frederick
 Eddy, Cecil F.
 Edralin, Lawrence G.
 Edwards, Edgar
 Ellenburg, Owen
 Endecott, James F.
 Endecott, James L.
 Esmond, William C.
 Evans, C. T. Houston
 Evans, John E.
 Evans, R. Travis
 Ezell, David A.
 Fairclough, Arthur
 Fanning, Moss
 Ferguson, Daniel
 Ferguson, Herbert E.
 Ferguson, Lonnie
 Ferguson, Moses E.
 Fils, Chery Denneau

Finley, Rollie J.
 Fleming, Everett
 Fletcher, James E.
 Flick, Harry R.
 Flippo, George C.
 Flowers, Dewey A.
 Flowers, Grady G.
 Forbes, Charles R.
 Foster, G. Dewey
 Fowler, John M.
 Fox, Jeff
 Fox, William Jerald
 Francis, Caselle A.
 Frangos, Eieutheyios
 Frampton, Marion D.
 Franks, Frank
 Fuller, Calvin L.
 Fuller, Floyd F.
 Fuller, Percy O.
 Fuller, William M.
 Fussell, Wyley L.
 Galloway, J. Vernon
 Gardner, Joshua V.
 Gardner, Woodie S.
 Garr, David F.
 Garr, D. Ernest
 Garr, William J. W.
 Garrett, Paul
 Gayle, Reubin
 Gayle, Samuel D.
 Gaylor, Hank V.
 Geiger, Floyd W.
 Geneus, Rezius
 Gibson, John W.
 Gibson, W. K.
 Gilmas, Termilus
 Gladden, Johnie G.
 Glass, Noah Bell
 Goins, Lloyd P.
 Goins, Paul D.
 Gold, O. W.
 Golden, Alvin
 Goodwin, Bennie F.
 Gosnell, Bennie H.
 Gosnell, Wm. Arthur
 Graham, Newton
 Gray, Willie
 Gregory, Daniel R.
 Gregory, Robert L.
 Green, Ben M.
 Green, Walter O.
 Greenawalt, Alfred H.
 Griffin, Adrian T.
 Griffin, Jesse A.

Grimes, Jerdon	Humphfrey, Clinton O.
Grubbs, James C.	Humphries, C. B.
Grulke, Eldon G.	Humphries, Church G.
Haggard, John H.	Humphries, Floyd R.
Hager, Vard M.	Hutchens, Willie
Haire, H. M.	Ingram, James E.
Haire, Lester	Jacks, James A.
Hall, Adalbert J.	Jackson, Loyd
Hall, Robert J.	Jackson, Thomas
Hall, James T.	Jernigan, Allen M.
Halloway, Dewey E.	Jeter, Willie W.
Hanna, Hurvis	Jocelyn, Desira
Hardin, Thomas O.	Johnson, Dolly L.
Hargraves, J. Marvin	Johnson, James G.
Harkey, Ellison C.	Johnson, James V.
Hart, Joseph E.	Johnson, Lee
Hartness, James W.	Johnson, Michael
Harris, Joseph	Johnson, Milton
Harris, Ray	Johnson, Wiley A.
Hayden, Donald S.	Jones, Arthur C.
Hayes, Sine	Jones, Elijah E.
Hawkins, James H.	Jones, Gideon D.
Henderson, Fred	Jones, Isaac W.
Hensley, Robert C.	Jones, Levi H.
Hepburn, Joseph	Jones, Oscar
Herne, Max Vital	Joseph, George
Herring, Charles G.	Kaplan, Louis
Herron, George R.	Keeling, Murrel Otto
Hiles, William F.	Keener, Charles F.
Hill, Ernest R.	Keeney, Guy R.
Hill, George C.	Kemp, Joseph R.
Hilton, Willie D.	Kendrick, William
Hodge, James D.	Key, Dane M.
Hogan, Oluf Robb	Keys, Charley T.
Holcomb, David R.	Killingsworth, J. B.
Holden, Elisha	Killingsworth, J. K.
Holland, J. F.	Kimble, Claude
Holland, Walter L.	Kinder, J. L.
Holley, C. H.	King, Albert
Holloway, Dewey E.	Kinser, Delmar F.
Holmes, Campbell C.	Kirby, Marshall D.
Homan, Clifford A.	Kirkland, Benton L.
Hood, Joseph M.	Knowles, Joseph W.
Hooker, Claudius D.	Koelz, Otto
Hoppel, William C.	Lambert, Arthur H.
Horne, Clarence L.	Lambert, Willie B.
Horner, Grady V.	Lance, Ralph W.
Horner, Roy Lee	Lane, L. Russell
Huddleston, E. L.	Lane, J. W.
Hudson, Richard	Latham, Ora
Huff, Kenneth L.	Lavigne, Robert B.
Hughey, George C.	Lawrence, Vance F.
Hughie, Henry H.	Lawson, Paul E.

Leazenby, Leon S.
 Lee, Albert E.
 Lee, James E.
 Lee, John C.
 Lee, Walter E.
 Leviner, Neal A.
 Lewis, John M.
 Lewis, Willie
 Lindner, Clifford C.
 Linville, Albert J.
 Lodge, Orval G.
 Longstreth, David E.
 Lopez, Charles G.
 Lord, Cleason D.
 Louk, Vern E.
 Lowe, Taylor J.
 Lucas, James B.
 Lunsford, William L.
 Lynch, R. Clement
 McClure, J. H.
 McClure, John P.
 McCullen, David H.
 McCullough, Willie T.
 McDearis, C. C.
 McDowell, Kemper
 McGee, Sebastion
 McGehee, Ada
 McGuffin, John Q.
 McIver, Floyd
 McKenzie, James
 McKoy, King David
 McKoy, John L.
 McLean, Lattie
 McLean, Robert S.
 McLish, Frederick A.
 McMahan, W. L.
 McMillan, Milan F.
 McMillan, Minor S.
 McMurtry, George
 McSpadden, J. Hubert
 Maddox, Roy
 Mangum, Conway
 Manning, Chesley E.
 Marotti, Gustino
 Martin, Green Lee
 Martin, Herbert D.
 Martin, Prince A.
 Martin, William L.
 Mashburn, Charles R.
 Massey, E. Frank
 Massey, George H.
 Matheny, Hubert F.
 Mathis, Bill
 Mathis, Buck

Matthews, David G.
 Matthews, Gerald F.
 Matthews, Guy F.
 Melton, Lee
 Melvin, Archie
 Menzer, William H.
 Metcalf, Earl R.
 Mighton, Samuel G.
 Miller, Anderson
 Miller, Charles G.
 Miller, James W.
 Millett, Wendel W.
 Mitchell, J. W.
 Moore, Alvin
 Moore, Bernard H.
 Moore, Herman B.
 Morie, Claude W.
 Morris, Luther
 Morrison, John W.
 Moss, John W.
 Mountjoy, Loren L.
 Mudd, Cicero
 Murphree, Clyde E.
 Murphy, Harry
 Murray, William J.
 Musial, Martin
 Nairn, Daniel
 Neal, Albert M.
 Neal, Lester H.
 Nelson, Clyde
 Nelson, Edward H.
 Nelson, Nathan C.
 Nembhard, Willie A.
 New, J. S.
 Newberry, Aaron B.
 Newbold, Zach J.
 Newmans, George Paul
 Nicholson, Walter
 Nicholson, William A.
 Nickell, Joshua A.
 Nix, Melton E.
 Nixon, Ernest C.
 Nixon, Sidney J.
 Norman, William A.
 O'Dell, David W.
 Oliver, A. T.
 Oliver, Hermon
 Overby, J. A.
 Overstreet, J. Clyde
 Overstreet, Judson E.
 Owenby, Lum
 Padilla, Juan B.
 Page, Alton M.
 Page, Edgar F.

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Palmer, Albert R.	Reed, Patrick
Palmer, James C.	Reynolds, C. F.
Parker, Brown D.	Reynolds, C. R.
Parker, Glen T.	Reynolds, John B.
Parker, J. M.	Rhodes, L. S.
Parks, William O.	Richey, F. A.
Patchen, Arthur L.	Rider, Chester Lee
Pate, J. L.	Risner, C. W.
Patton, James	Roberts, Chester F.
Payne, Charlie R.	Roberts, Estes M.
Paynter, Willie T.	Roberts, Olin D.
Pearson, James C.	Roberts, Richard M.
Pearson, John A.	Robinson, Grover C.
Peek, Henry K.	Rogers, James Davis
Peninger, Lee Roy	Rolle, Alphaes
Pennant, Hubert T.	Rolle, Samuel J.
Pennington, Loyd I.	Rolle, Timothy
Perkins, Amos W.	Ross, Charlie W.
Peters, Ivan	Ross, Samuel H.
Peters, Sherley	Rothwell, William B.
Petty, Benjamin H.	Rowe, Walter S.
Petty, Jep	Rowland, Delmar F.
Philips, Walter	Royster, Thomas
Phillips, Leon U.	Rye, Homer
Phillips, William O.	Saint Cyr, Bovil
Phipps, Roy H.	Saint Cyr, Hercule
Pierce, George W.	Salmon, Willie
Pinner, Sherman W.	Samuel, Adonijah
Pittman, Melvin	Sanders, Sanford S.
Plummer, Lawrence R.	Sanders, Walter F.
Pollard, Willie R.	Santa Lucia, Constantine M.
Poloski, Frank	Santa Lucia, Vincent
Poole, George A.	Sartin, Clarence H.
Pope, Arthur C.	Saunders, Giles
Porter, Daniel B.	Saunders, Randall E.
Porter, Theo O.	Saunders, Randolph
Post, J. Monroe	Schaad, Earl
Powell, Bynum H.	Scott, David
Prather, Roy L.	Scott, Toliver C.
Price, William H.	Seale, Charles D.
Priest, Herbert H.	Sears, Robert E.
Prince, Roy M.	Sedwick, B. F.
Pyatt, Alexander J.	Self, William R.
Quick, William Alonzo	Seratt, Otis A.
Quinn, Jones A.	Settle, R. C.
Radford, Robert L.	Sexton, James H.
Rahming, George	Sexton, W. R.
Rainwater, Jess R.	Shand, Edwin S.
Ravencraft, J. F.	Sharpe, Thomas J.
Ray, James F.	Shaw, Donald D.
Ray, Tomy J.	Shelton, Clay
Redden, Charnel D.	Shelton, Elijah
Reece, Bradley A.	Shelton, James G.

Sheriff, Garland W.	Strong, Ralph M.
Shook, Fred W.	Stubbs, John A.
Shroyer, Owen E.	Suggs, William P.
Shupe, Posey A.	Sullivan, Evan G.
Sidebottom, Warren F.	Sullivan, John L.
Simpson, Elihue	Sullivan, J. P.
Simpson, James	Sullivan, Lee J.
Siplin, Thomas	Sullivan, William L.
Sluder, Charlie	Summerville, Arnold D.
Smith, David T.	Sutton, John R.
Smith, Floyd W. B.	Swaggerty, Sam C.
Smith, George P.	Swain, Frank R.
Smith, Herbert C.	Talbott, Richard P.
Smith, James	Taylor, Jinnins S.
Smith, J. Harrison	Taylor, J. W.
Smith, John H.	Teague, Raymond L.
Smith, Louis O.	Tedford, Theodore E.
Smith, Melhado	Thomas, Howard W.
Smith, Robert F.	Thomas, J. Roy
Smith, Sampson	Thomas, Samuel H.
Smith, William Carlos	Thomas, Theodore H.
Smith, William J.	Thompson, Arthur
Snodgrass, Paul M.	Thompson, Charlie H.
Solomon, Clifford N.	Thompson, Warren F.
Sowers, Kenley M.	Thompson, Willie R.
Sowell, Lewis Frank	Thorn, James A.
Spainhower, John W.	Thornton, Boyd W.
Sparks, James	Thurston, Floyd
Spears, George	Thurston, Sam
Speight, George W.	Tichenor, Ben M.
Spence, J. Corbett	Toney, James A.
Stanford, William R.	Topprich, Roy
Stankowitz, Rollie	Townsend, Lonnie
Stanley, Mosko R.	Trammell, James C.
Stanley, Sanford C.	Trammell, William C.
Staton, Charlie	Tripp, Archie A.
Steele, Archie R.	Tuggle, Alvin
Stenmark, George A.	Tugman, Wade F.
Stephens, Boyd A.	Turner, Charles W.
Stephens, William L.	Turner, Nathaniel A.
Steorts, Carus A.	Underwood, Jesse S.
Sterling, Cornelius W.	Underwood, Stafford
Stevens, George	Vandever, Alvin M.
Stewart, Hughie M.	Vaughan, Wayne M.
Stitt, John W.	Villard, Voltaire
Stockton, Sidney C.	Vilcin, Olinma
Stockwell, Allen L.	Villalonga, Francisco A.
Stone, Dallas R.	Voluntine, John
Stone, Leslie E.	Wade, Otto
Stover, Woodrow	Walker, Elmer G.
Streichenink, Sergie U.	Walker, Herbert E.
Strey, William W.	Walker, Roy Wilson
Strickland, H. F.	Wallace, Ora Herbert
Strilec, John E.	Warren, Marvin K.

Warren, William H.
 Watkins, Dewey S.
 Watts, Albert C.
 Watts, Grayer H.
 Watts, Jesse L.
 Webb, George
 Whiley, Charlie
 White, Emanuel
 White, Walter F.
 White, William E.
 Whoberry, Everett
 Williams, Alton T.
 Williams, Carl
 Williams, Edward
 Williams, Felix
 Williams, Johnie
 Williams, Lamar
 Williams, Lawrence E.
 Williams, Lemuel J.
 Williams, T. Homer

Williams, Timothy
 Williamson, James L.
 Wilson, C. C.
 Wilson, George E.
 Witt, Oscar E.
 Witt, Warren S.
 Wood, John W.
 Woodard, Claud W.
 Woods, Roy D.
 Wooten, Bryon
 Worley, H. D.
 Wright, Thurman O.
 Wyant, Ray M.
 Wyatt, Chester
 Yelverton, Wyartt
 Yoder, Eli
 Young, Lautt F.
 Young, Malcolm H.
 Zidor, Joseph
 Zitto, Vincent

FEMALE EVANGELISTS

Aaron, Mrs. Bessie L.
 Abbott, Mrs. Annie
 Abbott, Mrs. Ocie C.
 Adams, Mrs. Jennie
 Akin, Mrs. Irene O.
 Alexander, Mrs. Fannie
 Allen, Miss E. Lucile
 Anderson, Mrs. Beulah I.
 Anderson, Miss Ena V.
 Anderson, Mrs. Laura E.
 Anderson, Mrs. Loretta A.
 Armour, Mrs. Wilma C.
 Ashworth, Mrs. Rotelia L.
 Bafford, Mrs. Mary A.
 Bailey, Mrs. Amy A.
 Bailey, Mrs. Thelma R.
 Bain, Mrs. Minnie L.
 Baldwin, Mrs. Alice
 Bales, Mrs. R. M.
 Barker, Mrs. Grace E.
 Bartlett, Mrs. Mary F.
 Bartley, Mrs. Dona
 Baxter, Mrs. Martha Jane
 Beasley, Mrs. Geneva
 Bedell, Mrs. Effie Mae
 Beneby, Mrs. Equilla
 Bennett, Mrs. Eurice W.
 Bennett, Mrs. Mildred C.
 Benton, Mrs. Lena
 Best, Mrs. Ida
 Bevins, Miss Alma F.

Birdsong, Mrs. Tina
 Billups, Mrs. Goldie Mae
 Blevins, Mrs. Mary U.
 Bohannon, Mrs. Alga
 Bond, Mrs. Stella L.
 Boone, Mrs. Allene L.
 Bornaman, Mrs. Edna
 Boyer, Mrs. Denis
 Boyles, Miss Willard H.
 Brackett, Mrs. Damie M.
 Bradford, Mrs. Elizabeth
 Bradshaw, Mrs. Louie V.
 Bragg, Mrs. Lillian M.
 Briles, Mrs. Carlyn E.
 Brooks, Mrs. Arminda
 Broomfield, Miss Ethel M.
 Brown, Miss Adelle
 Brown, Mrs. Letha L.
 Brown, Mrs. Ruby
 Brown, Mrs. Johnnie
 Bullard, Mrs. Florence
 Burke, Miss Amy Elizabeth
 Burnell, Mrs. Beatrice E.
 Burnell, Mrs. Dorothy
 Burnett, Mrs. Roberta
 Butler, Mrs. Gladys E.
 Camp, Mrs. Alverta F.
 Campbell, Mrs. Harriet E.
 Campbell, Mrs. Mary T.
 Camink, Miss Verda
 Cantrell, Mrs. Lela A.

Cardwell, Mrs. Idella	Edralin, Mrs. Dorothy E.
Carpenter, Mrs. Pauline N.	Elder, Mrs. Jessie Mae
Carr, Mrs. Hallie H.	Elliott, Mrs. Ruth E.
Carver, Mrs. Eva	England, Mrs. Sarah
Cason, Mrs. Mamie	Endecott, Mrs. Edythe
Cavallin, Mrs. Sallie V.	English, Mrs. Ruby
Chase, Mrs. Effie Mae	Evans, Mrs. Ellen
Chevelday, Miss Anna	Evans, Mrs. Inez L.
Chevelday, Miss Polly	Evans, Mrs. Rosa
Clark, Mrs. Alice E.	Farnham, Mrs. Eliza J.
Clark, Miss Hannah R.	Ferguson, Mrs. Lillie E.
Clark, Miss Lillian I.	Ferguson, Mrs. Mary
Clark, Mrs. Nettie	Ferguson, Mrs. Marrie E.
Colby, Mrs. Olive J.	Fields, Mrs. Amanda
Cole, Mrs. Bessie B.	Filer, Mrs. Naomi
Colldar, Mrs. Pearl Ethel	Fitts, Mrs. Dessie F.
Colvin, Mrs. Stella Ruth	Fitts, Mrs. Fannie B.
Cook, Mrs. Martha J.	Fleming, Mrs. A. E. Bertie
Cook, Mrs. Lucy	Fleming, Mrs. Daisy B.
Cocley, Mrs. Eula M.	Flippo, Mrs. Willie L.
Cooper, Mrs. Sarah	Forbes, Mrs. Lucilla
Cope, Mrs. Virgie	Forrester, Mrs. Annie Bell
Cox, Mrs. Bessie W.	Foster, Mrs. Blanche A.
Cox, Mrs. Mary	Fowler, Mrs. Daisy L.
Crawford, Mrs. Goldie Mae	Fowler, Miss Florence M.
Ciddle, Mrs. Rena E.	Fowler, Mrs. Lillie
Crooks, Mrs. Inah	Fox, Mrs. Nettie M.
Culmer, Mrs. Rosanna	Francis, Mrs. Mable A.
Curry, Mrs. Lois A.	Francis, Mrs. Laura
Curtis, Mrs. Letha	Franklin, Mrs. Elsie E.
Curtis, Mrs. Miriam	Franklin, Mrs. Erma L.
Da Costa, Mrs. Maxima	Fuller, Mrs. Ida
Davis, Mrs. Elizabeth	Gardner, Mrs. Lillian E.
Davis, Mrs. Daisy	Gentry, Mrs. Pearl M.
Davis, Mrs. Laura J.	Gibson, Mrs. Althea E.
Davis, Mrs. Minnie	Gibson, Mrs. Mary
Davis, Mrs. Dulcena	Gibson, Mrs. Rosa P.
Deadrick, Mrs. Dorothy	Giles, Mrs. Josie
Dean, Mrs. Mollie C.	Gillaspie, Mrs. Flora M.
Decker, Miss Bessie V.	Goforth, Mrs. Earline
Dishman, Mrs. Leva	Golden, Mrs. Ettie
Doroshuk, Miss Mary	Gonia, Mrs. Sarah E.
Dorsett, Mrs. Cora L.	Goodnight, Mrs. Rebecca J.
Dorsett, Mrs. Dorothy S.	Goodwin, Mrs. Neta Pearl
Dotson, Mrs. Bessie Mae	Gosnell, Mrs. Pauline
Douglas, Mrs. Hazel M.	Gossett, Mrs. May
Duncan, Mrs. Pearl	Goza, Mrs. Bertha A.
Duncan, Mrs. Vera L.	Graham, Mrs. Beatrice
Dunkel, Mrs. Maggie L.	Graham, Mrs. Lydia M.
Dwire, Mrs. Bessie C.	Grant, Miss Vashti E.
Eads, Mrs. Dortha I.	Greene, Mrs. Lula
Easterling, Mrs. Edith F.	Groves, Mrs. Lillie
Eck, Mrs. Stephany	Guire, Mrs. Lois

146 MINUTES OF 35TH ANNUAL ASSEMBLY CHURCH OF GOD

Hagan, Mrs. Elsie	Johnson, Mrs. Nannie Lou
Hall, Miss Lucy J.	Jones, Mrs. Anna Bell
Hamby, Mrs. Ollie	Jones, Mrs. Bernice M.
Hamilton, Mrs. Nannie	Jones, Mrs. Bertha E.
Handfield, Mrs. E. R.	Jones, Mrs. Hannah
Hardin, Mrs. Dora Maye	Jones, Mrs. Marguerite
Harmon, Mrs. Alice P.	Jones, Miss Verna R.
Harris, Mrs. Ruby Mae	Jordan, Mrs. Jennie L.
Hartless, Mrs. Bell	Joseph, Mrs. Christine
Harvey, Mrs. Flonnie	Juillerat, Mrs. Bertie Mae
Haughton, Miss Emeline	Keller, Mrs. Cora
Hawkins, Mrs. Jewell E.	Kelley, Mrs. Ila Belle
Haycraft, Mrs. Maude M.	Kelley, Mrs. Pearly
Hayes, Mrs. Elsie	Kendrick, Mrs. Eula
Hayes, Mrs. Inez D.	Kestler, Miss Thelma
Hayes, Mrs. Minnie E.	Kimble, Mrs. Marguerite
Hendricks, Mrs. Tessie	King, Mrs. Dora
Henry, Mrs. Gladys	King, Mrs. Mary M.
Henry, Mrs. Sofira V.	Kirkman, Mrs. Alice
Henshaw, Mrs. Flora N.	Knowles, Mrs. Albertha
Herne, Mrs. Lurina	Lang, Mrs. Virgie Lee
Herring, Mrs. Martha Mae	Latham, Mrs. Mynerva
Hester, Mrs. Sarah Ellen	Lay, Mrs. Ina A.
Hibbitts, Mrs. Cora	Lazenby, Mrs. Ellen
Hignight, Mrs. Mary	Lee, Mrs. Effie A.
Hill, Mrs. Jeannette	Lee, Mrs. Gertrude
Hill, Mrs. Maud	Lee, Mrs. Grace H.
Hill, Mrs. Orfa	Lester, Mrs. Goldie
Hilton, Mrs. Jessie	Lewis, Mrs. Viola
Hilts, Mrs. Doris A.	Linam, Mrs. Ollie
Holcomb, Mrs. Bertha	Lindley, Miss Marjorie J.
Holcomb, Mrs. Mamie A.	Linkous, Mrs. Carrie E.
Hollingsworth, Mrs. Ella	Linkous, Mrs. Loula L.
Hopkins, Mrs. Ollie	Lodge, Mrs. Mettie Lou
Howell, Miss Esther M.	Longstreth, Mrs. Clara M.
Howell, Mrs. Mattie H.	Longstreth, Mrs. Sophia H.
Humphfrey, Mrs. Louella	Louk, Mrs. Anna R.
Hurley, Mrs. Arnetta	Lowman, Mrs. Buna L.
Hurley, Mrs. Maggie	McAnally, Miss Clemie P.
Huyler, Mrs. Alice E.	McCarthy, Miss Vonitta
Hysaw, Mrs. Vernon L.	McClelland, Miss Katherine B.
Inbody, Mrs. Emma M.	McCorkle, Mrs. Hattie M.
Ingram, Mrs. Evelyn	McCormick, Mrs. Phoebe Y.
Ingram, Mrs. Maude C.	McCray, Mrs. Rosetta
Jackson, Mrs. Katherine	McDonald, Miss Ethel L.
Jackson, Mrs. Luvine	McDonald, Mrs. Viola
Jahnke, Mrs. Lucy	McGregor, Mrs. N. Leona
Jaynes, Mrs. Sara Ellen	McIver, Mrs. Minnie
Jenkins, Mrs. Nettie	McKoy, Mrs. Odessa
Johnson, Mrs. Emily P.	McLean, Mrs. Daisy
Johnson, Mrs. Georgia D.	McMichiel, Mrs. Hattie
Johnson, Mrs. Grunelda C.	McMillan, Mrs. Margie
Johnson, Mrs. Lizzie	McNeal, Mrs. Jane
Johnson, Mrs. Mollie	Mabe, Mrs. Clara T.

Mahaffey, Mrs. Minnie B.
 Mallory, Mrs. Clemencia J.
 Malone, Mrs. Gertrude
 March, Mrs. Louise
 Marshall, Mrs. Daisimena
 Martin, Mrs. Eliza V.
 Martin, Mrs. Fay
 Martin, Mrs. Hazel N.
 Martin, Mrs. Maude
 Martin, Mrs. Miriam
 Matheny, Miss Opal Jean
 May, Mrs. Virdie
 Medlin, Miss Wesley W.
 Menzer, Mrs. Gladys I.
 Meredith, Mrs. Willie L.
 Metcalf, Mrs. Edna O.
 Miller, Mrs. Dewdrop
 Miller, Mrs. Elma M.
 Miller, Mrs. Flora F.
 Millerson, Mrs. Martha A.
 Mills, Mrs. Mary F. E.
 Miracle, Mrs. Beulah E.
 Missildine, Mrs. Dona L.
 Mitchell, Mrs. Maria
 Molina, Mrs. Ivel Y. Kelmina
 Monk, Mrs. Janie
 Moon, Mrs. May
 Moore, Mrs. C. Ethel
 Moore, Mrs. Idellie
 Moore, Mrs. Josephine A.
 Morgan, Mrs. Francis
 Morris, Mrs. Editha V.
 Moss, Mrs. Fannie R.
 Moxley, Mrs. Alice V.
 Mullins, Mrs. Lizzie
 Mullins, Mrs. Sophia
 Murray, Mrs. May Belle
 Neblett, Mrs. Lillie B.
 New, Mrs. Flora Bell
 Newbern, Mrs. Laura B.
 Newman, Mrs. Edna D.
 Nicely, Mrs. Ludie
 Nicholas, Mrs. Faye A.
 Nichols, Mrs. La Vera L.
 Nipper, Mrs. Dora A.
 Nixon, Mrs. Neata
 Noble, Miss Nellie
 Norris, Mrs. Serah K.
 Odom, Mrs. Rena K.
 Owens, Mrs. Villor
 Palmer, Miss Lucilda M.
 Paquinett, Miss Josie B.
 Parker, Mrs. Dora

Parks, Mrs. Naomi
 Paschall, Mrs. Susie
 Patchen, Mrs. Anna Mae
 Peace, Mrs. Minnie Lee
 Pearson, Mrs. Margie
 Peavy, Mrs. Katherine I.
 Pennant, Mrs. Christina E.
 Peters, Mrs. Saraetta
 Phillips, Mrs. Bessie Lee
 Phipps, Mrs. Alice E.
 Pitts, Mrs. Mollie
 Pitts, Mrs. Rosa
 Platt, Mrs. Annie
 Pogue, Mrs. Sarah F.
 Polete, Mrs. Margaret F.
 Pollard, Mrs. Vera A.
 Poole, Mrs. Louie F.
 Potter, Mrs. Alice E.
 Potter, Mrs. Pearl
 Potts, Mrs. Vadie
 Pounders, Mrs. Pencie E.
 Pratt, Mrs. Ellen
 Price, Mrs. Myrtle
 Price, Mrs. Nellie
 Priest, Mrs. Clara
 Priest, Mrs. Edna L.
 Pritchard, Mrs. Virgie
 Pyles, Mrs. Jessie M.
 Radford, Mrs. Imogene
 Rampley, Mrs. Ila L.
 Randall, Mrs. Cora L.
 Raney, Mrs. Daisy E.
 Ray, Mrs. Mary E.
 Reed, Mrs. Annie L.
 Reed, Mrs. Emma
 Reese, Mrs. Clara M.
 Reese, Mrs. Vera
 Rhodes, Miss Edna M.
 Rhorer, Mrs. Laura E.
 Rice, Mrs. Eva
 Rice, Mrs. Hattie Ethel
 Rice, Mrs. Mable
 Richards, Mrs. Eloise
 Richardson, Mrs. Mamie E.
 Rivers, Mrs. Nettie L.
 Roach, Mrs. Ruth
 Roberts, Mrs. Eva
 Robichaux, Mrs. Eugenia
 Rogers, Mrs. Laura
 Rogers, Mrs. Mary Bell
 Rolle, Miss Doris
 Romaine, Mrs. Gwendolyn I.
 Ronan, Mrs. Emmeline

148 MINUTES OF 35TH ANNUAL ASSEMBLY CHURCH OF GOD

Rose, Mrs. Lucile O.	Taylor, Mrs. Carrie
Roy, Mrs. Margaret F.	Taylor, Mrs. Julia W.
Royster, Mrs. Mary E.	Taylor, Mrs. Sara J.
Russelberg, Mrs. Ethel	Taylor, Mrs. Valerie M.
Ryan, Miss Mary H.	Thomas, Mrs. Edna Mae
Salter, Mrs. Ruth	Thomas, Mrs. Laura
Sanderson, Mrs. Emma	Thompson, Mrs. Christina
Sands, Mrs. Annie	Thompson, Mrs. Edna
Satterfield, Mrs. Clara L.	Thompson, Mrs. Hettie H.
Schauer, Mrs. Dorthea M. K.	Thompson, Mrs. Mary H.
Scheets, Mrs. Pearl M.	Thompson, Mrs. Susie
Schroder, Mrs. Myrtle B.	Tinsley, Mrs. Edna S.
Scotton, Mrs. Pattie K.	Tolbert, Mrs. Nina B.
Shankle, Mrs. Lola Mae	Turnage, Mrs. Lillie Mae
Shelton, Mrs. Susan E.	Turner, Mrs. Katie Mae
Sherouse, Mrs. Cornelia A.	Vailes, Mrs. Tennie C.
Shreves, Mrs. Hazel P.	Vandever, Mrs. Alma
Shroyer, Mrs. Naomi K.	Varbel, Mrs. Nellie Mae
Shroyer, Miss Wyoma	Vetsch, Mrs. Leona G.
Shumaker, Mrs. Thelma L.	Vincent, Mrs. Sylvia
Sigmon, Mrs. Mary Ellen	Voluntine, Mrs. Trudie
Slay, Mrs. Lela Ruth	Wadley, Mrs. Myrtle A.
Sluder, Mrs. Fannie O.	Walker, Mrs. Sarah
Smith, Mrs. Anna Laura	Wallace, Mrs. Virgie E.
Smith, Mrs. Dora Barker	Walser, Mrs. Mary H.
Smith, Mrs. Dora E.	Watson, Mrs. Daisy M.
Smith, Mrs. Lola E.	Watson, Mrs. M. Ester
Smith, Mrs. Maude F.	Webb, Mrs. Pernia
Smith, Mrs. Olive B.	Weidner, Mrs. Edith E.
Snyder, Mrs. Violet F.	West, Mrs. Eunice
Solomon, Mrs. Bessie Lee	Westernhagen, Miss Harriett
Sparks, Mrs. Bessie	Whitaker, Miss Nell M.
Spencer, Mrs. Arlene M.	White, Mrs. Clara E.
Spradlin, Mrs. Bertha M.	White, Mrs. Lelar J.
Spurlock, Mrs. Lydia A.	White, Mrs. Zilphia
Stacy, Mrs. Ava J.	Whitley, Mrs. Viola
Stafford, Mrs. Zelda Mae	Whitten, Miss Wynnie Irene
Stanback, Mrs. Key Dessie	Whyly, Mrs. Victoria E.
St. Clair, Miss Susie A.	Williams, Mrs. Adelaide
St. Cyr, Mrs. Bovil	Williams, Mrs. Dovie
Stepp, Mrs. Agnes	Williams, Mrs. Francena Hill
Steward, Mrs. Delta Ray	Williams, Mrs. Lizzie
Stissel, Mrs. Lillie Mae	Williams, Mrs. Nella B.
Stockwell, Mrs. Etta M.	Williams, Miss Sivilda E.
Stone, Mrs. Juanita	Willis, Mrs. Della J.
Stone, Mrs. Sultana	Willoughby, Mrs. Lula R.
Stringer, Mrs. Ruby D.	Wilson, Mrs. Bessie A.
Stucks, Mrs. Lillie D.	Wilson, Mrs. Lydia
Sullivan, Mrs. Canary B.	Wilson, Mrs. Mamie J.
Summerville, Mrs. Hazel	Wilson, Mrs. Naomi
Sweeney, Mrs. Orene	Winters, Mrs. Gertrude
Swift, Mrs. Jennie	Wood, Mrs. Jewel
Tabor, Mrs. Elnora Kate	Wood, Mrs. Florence G.
Talley, Mrs. Rosa	Woodard, Mrs. Eula