

General Assembly
LOVE---TRUTH---UNITY

MINUTES

OF OUR

Twentieth Annual Assembly

OF THE

Church over which A. J. Tomlinson is General
Overseer

HELD AT

The Central Avenue Tabernacle

CLEVELAND, TENNESSEE

September 9-15, 1925

"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 Testament."

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

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Of Our 20th Annual Assembly

Held At Cleveland, Tenn., September 9-15, 1925.

INTRODUCTORY SERVICE

On the ninth of September, Nineteen Hundred and Twenty Five, at the customary place in Cleveland, Tennessee, the great Twentieth Annual Assembly met in preliminary service.

The service began at 6:30 p. m. The large tabernacle was crowded for the first service.

Brother Tomlinson, General Overseer, presided in his usual good and mellow spirit which caused each one to feel at home from the start.

Many new faces were among the "old guard" this year, while some faces were missing who were present last year, unavoidably kept away for reasons best known to themselves. A goodly number had sent word ahead expressing their regrets for not being able to attend on account of sickness and other hindrances.

The Clerks—C. T. Anderson, Cora L. Randall, Nora Thompson, Ellen Stratton.

Registrars—Lillie Duggar, Leona Montgomery, Jessie Lawson.

Bookstall and Postoffice—Iris M. Evans, Ernest Kinser.

Reception—J. A. Wilkerson, Geo. T. Brouayer, G. W. Durham, C. C. McGowan, W. H. Prewitt, C. C. Jones and others.

Entertainment—A. J. Lawson, H. L. Faulkner, C. F. Broyles, Wilf Brown, H. H. Irwin, A. Brown, W. T. Hampton.

Ushers—A. D. Evans, C. B. Keeney, B. L. Hughes, M. A. Tomlinson, Neb McDonald, Beecher Bean, L. Z. Barnhart, C. F. Stewart, Homer Sample, Wylie Gibson, Will Hickman, Virgil Taylor, B. F. Brown, J. E. Melton, J. E. Coulter, Fred Reynolds.

Music—L. A. Richard, H. A. Tomlinson, J. H. Brooks, Marie Tomlinson, Carra Lee Pritchard, Georgia Riggs and every body.

The first service was called to order by the General Overseer Sept. 9, at 7:00 p. m. Song service led by L. A. Richard with Carra Lee Pritchard at the piano. The song book used was Waves of Glory.

From glad hearts there broke forth a joyful anthem of praise that rolled up from the sea of humanity as a tidal wave. As happy shouts broke out from the great congregation, with men and women leaping and dancing for joy it was plain to see that the Great Twentieth Annual Assembly was a success from the beginning. As one song after another rolled upward the victory and glory increased.

The meeting started with a blaze of glory and soon was red hot, but it did not stop there for the saints kept fanning the flame until it began to glow at a white heat that welded all into one harmonious whole.

The manifestations of the Spirit were wonderful—some to show their joy clapped their hands, while others shouted praises to God with their voices like the sound of a trumpet. Some danced with all their might, some ran and many talked in tongues as the Spirit gave the utterance.

Many beautiful supernatural displays were witnessed in the services throughout the entire Assembly. One special phenomenon was related by a sister from Mississippi, the wife of a wealthy cotton buyer. She said, while the power was falling on the saints at one of the services she saw a beautiful little dove meekly hover over the platform. This was witnessed by others also. Beautiful lights were seen to flash through the throng of rejoicers, or

to hover over them in great splendor. One sister saw a bright halo encircle the General Overseer.

During a great demonstration in the first service a brother came to the platform and lifted Brother Tomlinson up and held him in his arms before the congregation, this signifying that God was yet holding him up as leader of His Church. The brother then fell under the power where he remained for several minutes. While this scene was enacted several were dancing under the power.

While the song "It is Love" sounded forth from hundreds of voices handkerchiefs were brought to the platform to be prayed over according to God's Word to serve as a Bible way in which the sick are healed. After the song Brother Tomlinson requested every one to stand who had a loved one left behind who wished to be prayed for. Quite a number responded, then prayers were offered to God for them which sounded like the falling of many waters.

At 7:45 p. m. J. A. Wilkerson, Pastor of the Church at Cleveland, was introduced as the first speaker. "Glad Welcome to All," was his subject. "The congregation has come and are gathered together in Shiloh's name. That makes us welcome—all colors, black, white or yellow," he said. In exhorting the people to get loose from the devil Brother Wilkerson crawled or jumped over the stand. He is used by God's power and again goes over the stand. "Even if one doesn't feel welcome, he is welcome," he said.

At 8:15 L. A. Moxley, of Mississippi, came forward with the subject, "Here For Service." Did not drive about three hundred miles over dusty roads but for God's service, and we are here to serve God with all our heart and soul," he said.

At 8:25 C. L. Taylor, of Virginia, came with the subject, "In His Presence." We are here in His presence for business * * * The burning bush attracted Moses. Fire always attracts attention," he said. (Power falls—tongues) "One should stop and listen to God speaking." (Power falls.)

Each speaker was followed eagerly, and much display of power and glory all along.

At this interval an offering was taken for the general expenses of the Assembly. After this was over the Assembly was favored with three special songs by the Cleveland choir.

At about 9:00 p. m. a one minute praise service was started. Many expressions of praise to God. Great demonstrations. Messages began to flash down from heaven.

Interpretation:—My people, my people, thou art my chosen people. Keep humble. Yea, I am thy God, and thou art my people. Hear my voice. Have not I called thee? Do not stray in the paths which I have not chosen. Keep in the straight paths and thou shalt be my people. I will show thee mighty things. I will build up the old waste places that have been torn down."

Another message and interpretation:—"Listen, listen, my people, thou shalt not be moved if thou wilt humble thyself. My Spirit has called thee and helped thee out of many hard places. Come unto me, come unto me. I will cause thee to ride over many high places. I will not suffer thee to be thrown down."

A few excerpts taken from testimonies:—A man with crutches started seventeen miles, rode car rest of the way. A lady came over six hundred miles. One testified to starting to the Assmby in July. One testified to Jesus being in Atlanta. Many of such quick short testimonies after which

congregation stood and sang "Royal Telephone." Special song followed—"Don't let the devil fool you," by the Bahama Islanders. Other testimonies, exhortation, altar service.

Thus closed the first service.

THURSDAY, SEPTEMBER 10

5:30 a. m. Sunrise prayer meeting led by R. M. Stover, of Virginia. Song, "He Prayed." Prayer by all. Scripture used, Mark 16: 1-4, Matt. 28: 1, 2, Mal. 4: 2. "It is according to the Bible to come early to seek Jesus. We may have a jubilee as the Israelites did in olden time," he said. Prayer and thanks to God for letting us come to the Assembly led by Brother Taylor. Song, "Only Give Me Jesus," dancing. Prayer by Brother Daniel. Dismissed.

9:30 a. m. Song service led by H. A. Tomlinson. Asked all to use their ten string instruments which was clapping their hands while the chorus of "Victory" was sung. Then he said, Let us have a wave offering to the Lord and all stood and waved their handkerchiefs before the Lord.

At 10:00 a. m. the General Overseer very impressively read a Scripture lesson from 2 Peter 1:21 and 2 Peter 2:1-22 as he formally declared the Great 20th Annual Assembly open for business. Then he kneeled down and earnestly invoked God's blessings on all the meetings and deliberations that should follow.

Appointment of Committees

Committee No. 1. Questions and Subjects:—C. H. Randall, R. W. May, T. J. Byerly, F. J. Crowder, Thos. J. Richardson.

Committee No. 2. Watchmen:—R. M. Stover, L. A. Moxley, J. H. Daniel.

Committee No. 3. Ways and Means:—H. R. Jacobs, J. H. Vance. W. H. Prewitt, G. W. Durham, Randolph Williams.

Committee No. 4. Adjustment:—Geo. T. Brouayer, C. C. McGowan, J. O. Hamilton, C. L. Taylor, J. R. Smith.

At 10:25 commenced the call of the states and their response. The figures showing the number of representatives from each state do not mean the total attendance from each state, but only shows the number present at the time the states were called in line of march. Most of the states carried banners.

Alabama: 8 representatives. State song—Ever Thinking of Home. T. J. Byerly, Overseer.

Arkansas: 2 representatives. State Song—My Song of Praise. J. H. Brooks, Overseer.

Bahamas: 4 representatives. Song—If Jesus Goes With Me. Stanley R. Ferguson, Overseer.

Florida: 13 representatives. State song—My Heart Is Fixed. W. R. Sexton, Overseer.

Georgia: 26 representatives. State song—They Come. H. J. Murphy Overseer.

Illinois: 5 representatives. State song—In the City Where the Lamb is the Light. S. O. Gillaspie, Overseer.

Indiana: 4 representatives. State song—When My Name is Called in Glory, J. N. Hurley, Overseer.

Kentucky: 85 representatives. State song—Time too Short to Wait on You. C. H. Randall, Overseer.

Recess for noon.

1:30 p. m. song service led by L. A. Richard. Prayer by R. M. Stover.

Louisiana: 1 representative. State song—I will Never Turn Back. R. W. May, Overseer.

Maryland: 2 representatives. State song—Oh Here. We are from Maryland. C. T. Anderson, Overseer.

Michigan: Representatives had not arrived. T. P. Cotman, Overseer.

Minnesota: Not represented. S. T. Linn, Overseer.

Mississippi: 60 representatives. State song—Come Join the Lord's Great Church. J. O. Hamilton, Overseer.

Missouri: 6 representatives. State song—I'm A Member of the Church of God. S. P. Ford, Overseer.

New York: 10 representatives. State song—I Will Praise Him. H. A. Tomlinson, Overseer.

North Carolina: 31 representatives. State song—I'm Going That Way. G. T. Stragel, Overseer.

North Dakota: Not represented. J. W. Barker, Overseer.

Ohio: 16 representatives. State song—I've Found the Way. E. G. Moody carried banner.

Oklahoma: 1 representative. No song, but good talk by W. T. Lomax. E. L. Pinkley, Overseer.

Pennsylvania: 3 representatives. State song—Oh What Love. L. A. Richard, Overseer.

South Carolina: 7 representatives. Song by Anderson Miller, Guitar accompaniment. C. C. Jones, Overseer.

Tennessee: 135 representatives. State song—I Have Found the Way. Geo. T. Brouayer, Overseer.

Texas: 3 representatives. State song—Holiness Just Suits Me. Larkin Taylor, Overseer.

Virginia: 68 representatives. State song—For the Cross Receive A Crown. C. T. Anderson, Overseer.

West Virginia: 14 representatives. State song—Where the Soul Never Dies. F. J. Crowder, Overseer.

Southeastern District: 30 representatives. Song—Living By Faith. Thos. J. Richardson, Overseer.

NOTE—When each state was called all who hailed from that particular state fell in line behind the Overseer, who, in most instances, carried a banner and followed an usher in line of march. Sometimes they sang as they marched, and usually the piano was played for the march. The joy was usually so great that some time either in the march or while singing the song the power of glory fell upon many and they shouted, danced, talked in tongues or were otherwise exercised. This part of the program was glorious all day. In a few instances messages and interpretations were given, a part of which are given below. Following Missouri:—Interpretation of message—Behold, I am the great I am. I am alive forevermore. Behold, I will come with recompense again. I will recompense him according to his works. Harken to me! Harken to me I have called, but some have refused. I will lead you into deeper things. Forsake your ways and follow me. Oh forsake your ways! Humble yourselves.

At the last, great demonstrations broke out, more messages were given.

Interpretation:—Thou art the sheep of my pasture. I have spoken to thee many times. I have spoken to thee in hard places. Be not afraid, I will lead thee triumphantly over the evil one. I want thee to be true and humble before me.

Interpretation:—Thou shalt go in and out before me. I will lead thee. Thou shalt suffer many things. I have suffered for thee. Be thou not afraid.

I am with thee. Yea, very early shalt thou be with me. Thou shalt know me. Yea, if thou wilt be patient and suffer with me thou shalt see my pierced feet and hands. Thou shalt be with me if thou wilt serve me.

The afternoon service adjourned about 4:50.

At 6:50 p. m. the people were filing into the tabernacle and filling up the seats. At 7:30 the song service started which was led by J. H. Brooks. Prayer by S. O. Gillaspie. Offering for expenses was taken.

At 7:30 Geo. T. Brouayer came forward with the subject, "Zeal and Courage." A few excerpts follow: White-heated love goes with zeal. Two kinds of zeal—Zeal for the right thing and zeal for the wrong. Stick to the truth, it will come out in the end. The last great fight is now on. Keep your trust in God, He will make a way where there is none. Paul had so much zeal, they beat and stoned him, thought he was dead and dragged him out of the city. But he revived—was alive, looking for real fire. Josh. 1:5, 6. We have the God appointed leader. Condition of the Church compared to Solomon's wisdom concerning the two women and babies. Can we wait on the Lord?

Special song by Mississippi delegation—The Church Gleanis On.

At 8:30 D. R. Holcomb brought the evangelistic message, after which followed an interesting and profitable altar service. Many seekers.

FRIDAY, SEPTEMBER 11

5:30 a. m. Sunrise prayer meeting with I. D. Bain in charge. Scripture lesson John 17. Songs and prayers. Talk by the leader. Prayer by all. Songs and more prayer. With uplifted hands all praised God. A few testimonies.

At 9:30 a. m. the song service started with L. A. Richard as leader. A sister sang a song in tongues. S. P. Ford led in prayer. Special prayers were offered for healing and handkerchiefs were anointed and prayed over for the sick.

At about 10:15 the General Overseer commenced his Annual Address:

GENERAL OVERSEER'S ANNUAL ADDRESS

Introductory

"It makes no difference where I came from if I am not going anywhere," is a quotation from the late Henry Ward Beecher in his attack on the evolution theory that was up for discussion near the middle of the nineteenth century. Mr. Beecher was a prominent anti-slavery orator and famous lecturer as well as a successful clergyman of his time. His quaint expression as quoted above contains much more logic than can be found in any attack against the Bible though it swings under the guise of science. Amidst all the efforts made to degrade Christianity and profane

the Bible the great truth of the universe remains unchanged and the Bible still lives on and Christianity grows the brighter by the storm.

The recent outburst of opposition to the Bible teaching about the creation is only the result of the covered up embers of unbelief in the Bible story that has been eating its way into the minds of the youth of our land through the schools for more than a century. While many of us have held on to the Bible story in defiance to our school instructors there have been thousands who could not weather the storm and come out unhurt. The time came that the lid

flew off and now at last the American people are beginning to awaken from their religious slumber as they are compelled to witness the bold attack made against the sacred Book that has piloted its millions through to the shores of eternal glory. The fires of opposition to the story of the Bible have been rekindled. We know not to what extent this opposition will grow or where it will end, but we do know that there are thousands of lovers of the Bible story that would suffer the similar tortures of centuries ago if it came to the test rather than sacrifice their faith in this precious Book.

Many have been drawn into this fight to uphold the Bible that we have not expected. Governors, senators, and judges have spoken boldly in behalf of the Bible. The governor of our own sunny Tennessee, which has furnished the soil for the recent outbreak, states, "In my judgment any state had better dispense with its schools than with its Bible." This statement voices the sentiment of this great congregation today who have gathered here from many states and at least one foreign country. A new and increased love for the sacred Word of God has suddenly broken in upon us. We feel like pressing it closer to our breast because of the sacredness of its contents. Probably every one of us has covenanted before God that we would take this Book for our only rule of faith and practice, I wonder if we do not feel like renewing that covenant today, and pledging ourselves more deeply to conform to its teachings even more closely than ever. Is it not a fact

that our love for this sacred Word of Truth has increased by leaps and bounds since the enemy undertook to side track us from our purpose in the year 1921? And has not God greatly honored us since we bravely marched up the steeps against the odds and reestablished our base of operations on the top of the same mountain in the year 1922? And are we not now more firmly established and better prepared for the service of our Master than before? Do we not have a more extended knowledge of the Book we love than before the conflict came on and we humbly and boldly took our stand for it? I feel we can answer all these questions in the affirmative.

Retrospective

Casting back over the time worn battle field and retracing some of the battles of the past year and the victories won, how do you feel now that we are here for a few days of rest and recreation? Immediately after the close of the Assembly a year ago the workers repaired to their respective fields of labor. Almost immediately your battles commenced. For a little space of time perhaps all went well and you were flattering yourselves with a belief for a pleasant and prosperous year's work, when all of a sudden you were aroused and astonished at the sudden outbreak of the enemy as he poured down upon you, belching forth his furious blasts of rage as he pounced upon you. This onslaught came upon some of you so suddenly that you were hardly prepared for the battle. But your astonishment was soon turned into bravery and then the battle commenced in earnest. While the battle raged

the forces swayed backward and forward. At times you were almost forced to surrender, then again you were almost conqueror, but again the enemy seemed to recruit his forces and pounce upon you from another source. I received some letters that told of discouragement and despair, but as often back would flash the message, Quit you like men, be strong and full of courage! Don't give it up! God will help you! Then on, on you would go again, striking terror to the ranks of the enemy. I think it was about the middle of the year when I began to get letters closing with this strange slogan, "Happy in the fight." The fight was still on, but our men, and may I say, women, too, had learned the lesson God was teaching them—to be happy in the fight.

No, God does not want us to show any signs of discouragement or weariness as if we were about to give up in despair, but He wants us to bravely mount over the top and rest while in service, and be happy while the fight is on. This has been the secret of our success the past year. Then we are not here so much for a few day's rest, because we were rested when we came. Indeed, it is rest to do His will and to serve the Lord with gladness. And it is happiness to fight in His battles, because His are joyful battles. Paul expresses it as "Longsuffering with joyfulness." Peter and John practiced it when it is said of them after their backs were beaten and bruised and bleeding, "They departed from the council, rejoicing that they were counted worthy to suffer shame for his name." And

Paul lived and thrived upon it for he plainly states, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." And I might add also that Stephen saw it when he cried out with delight while the battle was the hottest, "Behold, I see the heavens open, and the Son of man standing on the right hand of God."

The past year has witnessed a battle over the money question. Many of us have been overloaded with debts and expenses. At headquarters this struggle has been fierce and long—one continuous battle for the entire twelve months. The revolution, the White Wing Messenger, the lawsuit, all combined had us behind a year ago. These debts have had to be taken care of besides the continuous added expense of the work during the year. The receipts through the regular channel and the additional donations besides have not been sufficient to relieve the situation. But we have kept the work going, fought the battle through, and have known no defeat. We have rather rejoiced in the struggle we have had, laughed at impossibilities and rushed on in the conflict, crying, It shall be done.

When the Lord's servant and yours, started on his campaign last May he suggested to the treasurer that he use all the money that came in to keep up the incidental expenses and take care of the bills and let himself "root hog or die." This advice was given the treasurer in the face of the special orders of the Assembly last year which instructed the treasurer to see that the overseer was

properly taken care of from the funds that came into his hands. It was not the intention of the overseer to disregard and fail to appreciate the orders of the Assembly in looking after and providing for his needs and obligations when he gave the treasurer the instructions as above stated, but it was his love for the Church and his willingness to sacrifice for the sake of paying off other obligations. Your overseer has traveled almost 14,000 miles in the interest of the Church since last Assembly at an approximate cost of \$429.24. From the treasurer he has received around \$500.00. This is enough to show that the treasurer has supplied him with but very little more than his actual traveling expenses. The friends on the field have had to make up for his support and expense otherwise to which they have contributed very liberally to the amount of approximately \$1,089.98 including wearing apparel and other small gifts.

I feel that the extensive field campaign of the past year has been worth to the Church all it cost. About the only regrets I have are that I was not able to reach more places, and my time at some places was too short to accomplish all that was needed. For want of time I was compelled to omit visiting a few of the states that were plaintively calling for help. Only sixteen were in the wake of my campaign, while there were seven or eight others that should have had my assistance. The first half of the Assembly year was given principally to the lawsuit, and the last month has been spent in preparing for the As-

sembly interspersed with more work on the lawsuit, so in reality the real campaign was only about four months. But this has been the most vigorous traveling campaign of my life—going day and night with my nerves strained to the very highest pitch almost constantly. But I attribute all the strength, force, benefits and success to the help of the Lord who blessedly sustained and anointed for service.

Going on with further mention of the work of the past year I wish to call attention to the toils, hardships, faithfulness, untiring service and success of the overseers of the states. Time will not permit me to mention each one separately which I would be delighted to do, but take them as a whole they have rendered faithful service and much of the growth of the Church this year is due to their vigilance and perseverance. The wonder to me is that so many of them have been able to stay on the field so incessantly and accomplished so much when their support has been so scant. This goes to show they are not working for money remuneration, or for a name or fame, but for their Master who will abundantly reward them for their faithful service some where some time in the future. I say it lovingly. I say it tenderly, and not with a view to complain or criticize, but I feel that most of them have been somewhat "Neglected in the daily ministrations." However, I know of several of the local churches in the different states that have been faithful in discharging their duty toward their support, but in some of the states the churches are few, and

in others where the churches are more plentiful it seems some of them overlook this very important service. But take it all in all our people are not full handed and I have thought sometimes that God wants to show what great things He can do with a people with but little money. I wonder if it would be in order to speak as Paul wrote of his churches in his day when he said:

"I rejoice therefore that I have confidence in you in all things.

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

"How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

They gave more than they were able, but it paid them in joy, although it plunged them into deep poverty. And what is this life any way without this abundance of joy? And "hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" So if God wants to show His power to accomplish great things through us without money it is surely not in us to murmur or complain. We will just give ourselves, with all we have more completely into His hands and let Him do it, won't we?

Call attention also to the pastors and evangelists. They, too, have not come off the battle field this year enriched unless it be in joy and glory. But if they have lived through and have this, they are in much better condition than many who have plenty

of the riches of this world and no joy and glory. But we are not working for money any way, we are working for Jesus, however, we believe what Jesus said, "The laborer is worthy of his hire," and that "The Lord hath ordained that they which preach the gospel shall live of the gospel." We believe, also, that the members will enjoy greater prosperity if they will pay their tithes regularly as they should. And doubtless when all get to paying tithes again as they once did, the overseers, the pastors and evangelists will all be better supplied and the members will also be more prosperous.

Time Passing Rapidly

Years seem to be rolling by now almost like weeks and months. The twelve months since last Assembly have rushed by so rapidly that one is reminded of riding on an express train and trying to count the telegraph poles. It hardly seems real to us that it has been a full year since we gathered here more than a thousand strong and spent six precious days together with the Lord. But it is true, even though it does seem almost like a dream. And counting back one, two, three years, and it puts us back to that memorable November day when the first guns of the revolution were fired as we, in a figure, tore off the yoke of that abominable constitution that wrecked the Bible government of the Church, and reaffirmed our allegiance to the New Testament Scriptures as our only rule of faith and practice. And count back one more year and we are back to the day that we made the mistake of our

lives by accepting that foreign instrument which sought to mix uninspired rules and laws with the divine Word of God. Count back still another year and it tells of a certain "Declaration" which served as an entering wedge to burst asunder that which it had taken almost twenty years to mould and fashion and polish into the beautiful system so much loved and adored. This also served as an entering wedge which led to the separation of both friends and kindred, and they are separated today with but little hope of ever being reunited.

One can scarcely believe it, but almost five years now tell of the internal storms and disorders that have been raging. At first they were scarcely realized and but few understood. The first year witnessed but little damage although the wedge was driven deeper with every passing day. And it was not until two years later the final blow was struck that incited, provoked and impelled the firing of the first guns of the revolution referred to above. The fight has been long and fierce and the worst may not be over yet, but I feel like it may be time now to make an invoice of the stock on hands and see if it is not possible to begin some reconstruction work in some of the states if not all. In fact, this kind of work has been going on in a limited way all the time, but I think it is time now to get our former practices into good and full operation again. I think it was in 1920 that the organization was so well perfected and the reporting system so well operated

that every month would show the number of people saved, the number sanctified and the number baptized with the Holy Ghost. And the work was moving on beautifully with few exceptions and God was blessing wonderfully. The reports showed from three to five and eight hundred baptized with the Holy Ghost every month and I think a few months it ran up to more than a thousand.

At that time people were paying tithes, the state overseers were receiving fair support besides their expenses, the states were divided into districts with an overseer over each district. This overseer was pastor of all the churches in his district and usually attended to one or two of the churches himself from which he drew his support, and he had helpers so that there were services in almost every local church nearly every Sunday besides the midweek prayer meetings. In this way the tithes were brought in every Sunday, the mission collections were taken up regularly the second Sunday of every month and as a result there was a revival spirit prevailing almost all the time in the regular services besides the revival work in new fields and special revivals at almost all the churches. And, too, many of the local churches were organized into classes or bands with a leader over each class and these classes in many instances kept up their weekly meetings and thus there were prayers going up to the throne almost constantly day and night. In many places the sisters had their regular meetings once or twice a week where they would pray for the revi-

val to grow and spread.

Those were wonderful days. Now, I feel like recommending and advising that the states undertake to get back to that former good state just as fast as possible. I believe our people have been in a state of confusion and uncertainty long enough. The regularly organized work has been neglected because of the revolutionary state we have been thrown into which could not be avoided and I feel that we have progressed wonderfully well under the circumstances, but I believe now we are able to at least begin to return to that former good state that many of the friends here today remember so well. Mississippi has already taken steps to reorganize her forces and resume her former practices under the system formerly described. That state has also taken the initiative in arranging for the establishment of a state headquarters where they can have their annual state convention. She has agreed on the location, committees have been appointed for their respective duties to serve through the year and they expect to be ready to hold their next annual meeting at the new location. Virginia and Kentucky are fairly well organized, but they feel they must complete their organization and get fully back to the former good state. This can be done in a comparatively short period of time with the improved conditions that prevail in both states. Other states will come along in proportion to the activities of the ministers and members. Let all the overseers, ministers and members begin to strive together to revert back to

the former good state, and wonderful progress will be made in the next twelve months. I believe it will be good, and a means to the end for which we are striving, for the states that have not held their annual conventions since the disruption came, to start them up again as early as possible. Some should be held yet this fall and as early as possible after the close of this Assembly. Get reorganized for the work as early as possible and thus prepare for extensive operations the coming year. I am sure the General Overseer will lend his assistance in every way possible where his services are needed. Time is passing so rapidly that we have no time to lose.

Don't Wait on the Lawsuit

We do not need to wait on the lawsuit any longer. It may be several months and perhaps another year before the courts reach a final decision. We already know who we are, what we are, and what we want to do. While it is our desire to comply with the rulings of the court and thus be law-abiding citizens of the United States of America, yet under the present modified form of the injunction that is over us we have fairly good liberty. We can sing and preach and pray and dance and shout and go on with our work in a general way. We can set churches in order and take members into the Church by explaining about the injunction filed against us in the state of Tennessee and use the name "Church of God" at such times by designating that it is the Church of God of which A. J. Tomlinson is General Overseer. We can also li-

cense and ordain ministers in the same way. The ministers can also make application for clergy permits for traveling on the railroads in the same manner. We can make deeds and titles to property as formerly, however, this should be guarded with the utmost care so as to make the titles secure to our churches. There is nothing to prevent our state conventions, and the perfecting of the organization as previously recommended. We can continue the publication of our paper, circulate other literature with the name of the writer attached, if the contents do not violate the injunction. And this is not difficult to observe. Plans can be inaugurated to provide financial support for the ministry and to finance any church enterprise that is wanted.

Do not misunderstand me. I am not insuring against opposition. And we never know from what source it will come until it strikes. But what would we be without opposition? If there was no opposition we would quickly decide we are doing nothing. The early Church had to fight for every inch of progress it made. In our early days we had to do the same thing. If there should be no opposition, or if opposition should suddenly cease, what would you think? What would you say? Opposition shows that some body is afraid of us and therefore they want to stop us. That was the import and spirit of that injunction that was served against us. Any other opposition that may follow can be construed in the same manner.

It has been said of us that we are

nothing but a little insignificant bunch of trash, but efforts to stop us contradict such a statement and show they do not believe what they say. This is similar to the opposition of Sanballat and Tobiah to Nehemiah when he was rebuilding the wall around Jerusalem. They mocked the Jews and had great indignation against them. "What do these feeble Jews?" They said, "Will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Even that which they build, if a fox go up, he shall break down their stone wall." All this was said in derision with a hope of discouraging Nehemiah's men and thus stop the work. Sanballat and Tobiah knew that if Nehemiah was not stopped in some manner that later on they and their lawless acts would be discovered and their heinous schemes defeated. Thus they did all they could to stop the great work God had ordered Nehemiah to accomplish. And Nehemiah continued the work against all opposition until it was completed because he was God's man and God was with him and helped him through till his work was finished. And surely we can be as brave when opposition approaches as this man was. We have a work to do and we must do it. We must not be frightened away from our post of duty by sneers or derision, by threats or reproaches. In fact, if we are reproached for the name of Christ Peter declares we are happy because the spirit of glory and of God rests upon us.

Common People

We make no boasts of being in the ranks of nobles and wise men after the flesh. But we do acknowledge that we are a peculiar people, zealous of good works. If we were to class ourselves among the noble and wise as men usually mention these terms we would be unscriptural, for Paul declares that not many of this class are even called, to say nothing about being chosen. And Jesus explains how that out of the many that may be called but few are chosen. It was the common people that heard Jesus gladly and it was from this class He chose his men whom He would use to introduce His system of religion to this world. It was said of Peter and John that they were ignorant and unlearned men and this statement was never disputed, but the thing that elevated them and gave them their high standing was the fact that they had been with Jesus. It is being with Jesus that raises us up to the high rank in which we serve. It has pleased God to show His power and glory through men and women who are not mighty naturally or by cultivation, but mighty through God to the pulling down of strongholds.

Moses would not stay among the nobles, thus he left the king's palace and went to the field to be with those of his own rank. Jesus could have been crowned king and been among the nobles but that was not God's plan for Him. John was related to the high priest and could have been in the rank of the nobles, but he chose to remain among his own class—the common people. Paul was highly

educated and was fully prepared to associate with the so-called upper class, but he surrendered such position that he might win Christ, and he preferred to be weak that the power of Christ might rest upon him more abundantly. History does not show that the company of one hundred and twenty elected Peter as spokesman on the day of pentecost, but it is clear to all that he was anointed for the occasion that day. I have found no history that shows that James the Lord's brother was elected by the people to the position of Bishop of Bishops of whom it is said, "Who rules Jerusalem, the holy church of the Hebrews, and the churches everywhere excellently founded by the providence of God." Neither is it stated that his position was disputed by the holy apostles or any one of them. Instead of striving for that special position the apostles were assigned to different fields or countries where they prosecuted their work bravely, returning occasionally, it appears, to report, or to attend the annual feast, or to obtain some needed information. This conclusion is reached by fragments of history and comparison with the meager information contained in the Scriptures. But it is evident that their labor and principle work was accomplished among the common people to which class they belonged.

It is evident that Jesus was content with the common people who heard Him gladly else He could have made an effort to enlist men from other ranks. While the name of Jesus is revered today among many of the upper classes in a way, yet but few

of the so-called upper classes are willing to go the lowly humble way, and really follow Him as the Scriptures give directions. So we are content among the common people—the people that hear Him gladly. But occasionally men of some wealth and education are attracted by the Gospel and the power of God and accept the truth and see and obtain the wonderful electrifying experience the Bible describes, but when they do get the experience they involuntarily follow Jesus among the common people and thus they, too, are of the common people that hear Him gladly. And we consider ourselves greatly honored by being recognized as an Assembly of common people to do business for God and be better prepared for His service by thus mingling together.

Work of the Assembly

We can hardly consider the Assembly as a camp meeting where special attention should be given to the spread of salvation with all that accompanies evangelistic meetings, however, we always welcome the time of refreshing that comes from the presence of the Lord to sweep people into the white light of His glory. And the night services may be given chiefly to evangelistic work, but the day services are to be observed principally for business and instruction. We do not want to get into such a routine of form that the Holy Spirit will be ruled out, but there is certain business to attend to and knowledge we need that will require the guidance of the Holy Ghost to obtain and that makes us feel our dependence upon Him in every session. And we

only want to do business that the Spirit will approve, and also want the speakers anointed by the Holy Ghost for their ministry, so that when all is over we can say as of old, "It seemed good to the Holy Ghost and to us." There are two extremes to be avoided either one of which if followed exclusively will lead to dissatisfaction and failure. One of these dangers is to undertake to do all of our business in a dry, formal, legal way exclusive of prayer and the operation of the Spirit, like is done under legal forms by business men of the world; and the other is to undertake to trust in tongues and interpretations or special revelations from God for all of our decisions. To my mind one is about as dangerous as the other. But there is a glorious middle ground for us to travel that always brings joy and satisfaction and success.

We have no record of the early Church doing business by tongues and interpretations, however, there are provisions made for the Holy Spirit to speak and interpretations to be given, but let us be doubly sure it is the Spirit of God before we yield to what might seem to be the Holy Spirit. The Spirit may want to express His approval or disapproval and if so it is not in us to quench or reject Him, but we only want to know it is the Holy Spirit and not another spirit. And John instructs us to try the spirits to see whether they are of God or not. All will readily see that I am not undertaking to refuse the Spirit of God His perfect freedom in this Assembly, but I am only advising carefulness that we

may honor Him the more. I feel sure that God will be with us in all of our deliberations, and He knows that we are dependant upon Him for wisdom and guidance because we are asking Him. Our sunrise prayer meetings are expected to be fruitful to this end as well as our prayers at other times. In fact, we want such a halo of glory and blessedness upon us because of the presence of the Holy Spirit that every one will feel, and thus we will be kept under the anointing constantly.

I will not attempt here to point out the work of the Assembly in detail. It is enough to briefly mention a few things that should claim our attention. The main thing now is to go forward with the work after the order previously described and practiced. I have no changes in the system to recommend except some additional touches to the financial end. I think it proper to call attention to a certain obligation taken over by the Assembly last year to remunerate our treasurer, and the business manager of the White Wing Messenger for their services the previous year. This debt, with the exception of \$66.50 that was raised in the face of the Assembly, is still upon us, and some definite action should be taken to satisfy this obligation. This will be a matter for consideration by the Ways and Means committee first.

Last year it was decided that as the White Wing Messenger is our greatest preacher, it should be paid out of the preachers' fund. After undertaking this practice and trying it for

a year a question arises as to whether this is the proper thing to do. In fact, on account of the meager amount of money sent to the treasurer the past year and having to use the funds that came to his hand to satisfy other demands the final result shows that the business manager and his help have been without remuneration again another year. I think this matter also should be taken up by the Ways and Means committee and probably reconsidered by the Assembly.

Another thing that has not been previously mentioned that I believe is necessary at this time, is in reference to my stenographer. I have had to have her assistance almost constantly since the well known and long to be remembered June council of 1923. Since she was my former book-keeper it was necessary to have her constant assistance in that court controversy, and always to assist me in my heavy correspondence as well as to take other dictations and do a lot of extra typing besides letters. She has also served in the capacity of proof reading for the White Wing Messenger, assisted the treasurer in his book keeping and kept up my office work in my absence. For her services a little more than two years she has received almost nothing. She has been willing to make any sacrifice in order to be a help in the work. She makes no complaint although she has a widowed mother whom she is required to assist in supporting. She is capable of earning from eighteen to twenty-five or thirty dollars a week, but she loves the cause we have espoused and serves for love rather

than money remuneration, yet it is necessary that she have some remuneration, for her valuable service. In fact, I feel that her service is indispensable." And while we have been giving her her board yet I fully intend to remunerate her for her service as soon as the Lord makes it possible for me to do so.

I have not mentioned this subject with a view to roll this burden upon the Assembly, but rather to let you on the inside of matters so you will know how I get my work done and let you know that I am obliged to have the service of a stenographer if I keep up the work that falls upon me as General Overseer. From the time I first employed a stenographer in the fall of 1917, I felt it was perfectly right to pay her out of the funds that came to headquarters for headquarters' expenses, but because of such a volume of complaints that were showered down upon me by a few of those elders who were determined to have the preeminence, for many months I paid my stenographer out of my own monthly receipts. And in fact I would rather do this if God makes me able for it.

There is one other thing with reference to expenses and finances I think should be given some attention at this Assembly. This is in reference to the overseers of states. This is an important position in the organization of the Church for work. Their service is indispensable. The position, too, is a Scriptural one. This has been proven both by Scripture and history before the Assembly so many times that all who were with us in

those early days were so thoroughly convinced of this fact that the practice has been without question for many years, and, of course, those who came in later raised no question about the subject because they knew we were following the Bible order that had been carefully and prayerfully searched out years before and even if they thought anything about it in particular they probably reflected that it would be an act of discourtesy to raise such a question after the practice has been in successful operation for so many years. But we never have claimed to have discovered the best method for their support. This, I think, should also be committed to the Ways and Means committee for their consideration and probably that committee may be able to offer some recommendations to the Assembly.

The practice in vogue for a number of years has been that all the members of all the local churches were supposed to pay tithes into their local church treasury, then on the last day of each month ten per cent. of all the receipts for the month was to be sent to the treasurer at headquarters for headquarters' expenses which originally meant for the General Overseer and his assistants and the other necessary office and traveling expenses; and the same amount or more was to be sent to the overseer of the state by every local church in the state. It was expected also that the said state overseer would receive gifts, offerings and collections in his evangelistic work over the state. At one time, when the Church was in its most prosperous condition, under this system, the over-

seers were provided for fairly well. But since the disruption came there has been such a state of confusion in the ranks that our people and churches as a whole have not as yet become settled down to regular business as they once were. However, for the last few months, we have been making good progress toward overcoming this state of confusion and unrest. Quite a goodly number of the older churches have settled down to their former practices of handling the money system. But since we can't force ahead too fast, and while the number of churches in many of the states are so few compared with the number before the disruption, I feel that probably some plan may be discovered and adopted that will relieve the present situation. At least, I believe it is our duty to give the subject some deep study and consideration and surely God will bring to our minds or reveal something to us that will suffice for the present. Remember that at whatever conclusion we may arrive it may not be necessarily any part of the Church but a help to the Church in accord with Paul's instructions at 1 Cor. 12:28, and under the special caption designated as "helps."

Intensive Operations.

While on the subject of state overseers I think I shall speak further in reference to this exalted position and the work to be done by those who serve in that capacity. My observation and study for the past fifteen years thoroughly convince me that state overseers are indispensable. In a state where there is an overseer the work grows and prospers. In a state

where there is no overseer the work moans and groans and deteriorates. And the work prospers in proportion to the efficiency and activities of the overseer. An inefficient, inactive and and inadvertent, gloomy overseer will show little results, while one that is efficient, always full of glowing activities and always happy will always roll in at the end of the year with good results. I have also observed that the work in a state progresses faster and prospers more with a good overseer and few or even no pastors than it does with pastors and no overseer. The reason for this is obvious. The overseer can be overseer and pastor, too, but a pastor can only act in the capacity of pastor. We have sent an overseer to a state where there was no church in the entire state and but few members, and at the end of the year the report showed four or five good churches. It would be absurd to send a pastor to such a field because a pastor is supposed to serve a church already organized and in working order ready for development and growth.

I have no better explanation for the prosperity referred to than that it is God's plan to have overseers. And He blesses in proportion to our acceptance and practice of His plan of government. What factory, what business, what industry of any consequence but what has its superintendents, foremen or overseers? In the building of the temple at Jerusalem that was built by God's special directions Solomon had 3,600 overseers. The temple service itself had its overseers over its different sections. Ac-

According to the meager history we have it is evident that the twelve apostles were every one overseers of designated territory at the beginning of the early Church work while James, the Lord's brother who was not one of the twelve, was the General Overseer. The Scripture shows John as an overseer whose duty it was to keep the churches and pastors in his territory straight. Read it yourself in John's third epistle. There was a pastor who undertook to ignore instructions of the overseer. He must have been one of that sort that did not believe in overseers. But John wrote to Gaius about the matter since the church under its pastor refused to accept his instructions and told him what he would do when he got over to that church. Now listen to me, all who have worked at public works know that many dissatisfactions have been adjusted by the under superintendents without the main superintendent ever knowing a thing about it. And so our state overseers have adjusted many difficulties and wrongs without bothering the General Overseer with them. And many pastors have settled troubles and adjusted matters in their local churches without the aid of the state overseer. And this is right. But in extreme cases both the state and General Overseer may be needed to lend aid, and if the pastor, himself, gets out of order, there is the state overseer to look after him, and if the state overseer should go wrong the General Overseer looks after him, and if the General Overseer goes wrong God looks after him. What a system! What a beautiful system!

Yea, what a glorious system instituted by God and given for us to follow.

Extending this subject a little further I wish to call attention to Paul. Some have believed he was at one time General Overseer. But this is a mistake. Paul was only overseer over the Gentile churches in a similar manner to our practice of having an overseer over the colored churches in the southeastern district. History is not always accurate in dates, but from the best information I have been able to obtain from History it appears that Paul was beheaded while James was still living. And we do know that Paul recognized James as his superior according to the history given both by Paul and Luke in the Bible.

Under this splendid system we should be able to prosecute our work the coming year with more intensity than ever. To make the greatest gains it will require efficient service by every overseer, every pastor, every evangelist, every member. My whole heart is in this thing. Your hearts are in it too. But I would like to encourage a more determined effort on the part of all. God likes the man that throws his whole soul into the service and sticks to his job and makes a success. I must do my part—you must do yours. It is not my part to render my service as state overseer any more than it is a state overseer's place to undertake to wear the General Overseer's shoes. But it is every one in his own place. We can do this by the help of the Lord. I can only be an efficient General Overseer

as God anoints me for the place. But I must go forward trusting God for the special anointing for the special work necessary to be done. The same is true in every position. But God does not anoint people while they are idle. The anointing comes while in action. A man that is always afraid to make a move for fear he will make a mistake never does anything. I'd rather see a man try and fail a dozen times and then succeed than to see a man never try because he is afraid he will fail.

In my imagination I see the beautiful system operating in every state with intensified vigor. There is the machinery in operation threshing out the golden grain and blowing the chaff away. The engine puffs, the machinery sings its noisy song, the opposers say, "Stop that noise," but on, on, we go disregarding their words of opposition just as if they were never spoken. A noiseless engine is a dead engine. A still machine and one that makes no noise never threshes any wheat. What train passes but makes a noise? What factory that turns out its products that makes no noise? What church is it that reaps a harvest of souls and heats up its members if there is no noise? Not noise just merely for noise, but real intensive operation that is productive of goods of whatever style or kind makes a noise while in operation. No noise means no operation. No operation means no goods manufactured. No goods manufactured means no profits for the owner. The meaning is plain, and I hope to hear a continuous noise in every

state where our machinery has been introduced. "When this was noised abroad," is a statement concerning the work on the day of pentecost.

I imagine I hear some body say, Put the money to us and we will work our state vehemently next year. Yes, but who ever heard of a thresher getting his pay to thresh a crop of wheat until the grain was threshed out and measured? Who ever heard of a manufacturer getting pay for his stock of goods until it was manufactured? Do you expect God to pay you before you do your work? Do you draw your wages for your labor in advance or do you do the work and then wait for pay day to draw your money? Does a manufacturer get as high price for shoddy and inferior goods as he does for first class goods? Wait a minute, some of you who could not go because you did not have your fare—had you threshed any grain, and had you finished the job, and had it been measured? Had you manufactured any goods? Had they been inspected, had they been put in the sample room or in the show case? I never was much to accept the offer of money to pay my way to a place where I was called. I have written them and told them to hold their money and wait till I arrived and proved my serviceable value. But here come Faithless and Incredulous immediately with their questions, "How could you go if you had no money?" Well, it was my business to get there. I have walked many times, but I'd go. I have walked all day and far in the night. I've walked nearly all night—many times in the

rain, through mud and snow. Jesus says the laborer is worthy of his hire. If I had not labored, how could I expect the wages? When the call would come I have started with fifty cents, I have started with nothing, I have started with plenty for my fare, but I always went. I do not mean to say that I have gone to all the places I have been called, because the calls have been too many, but I have never allowed a shortage of money to hold me back when it was so I could go otherwise.

This is not boasting—it is only giving a niche of my experience in my thirty-two years of service to the Lord by faith. With the exception of a period of about three months I have not tried to make a living or support my family for thirty years. I am only making these statements for the benefit of those who have not yet learned how to trust the Lord. I want you in the service of the Master for the coming year and I want you to trust the Lord for your pay and not me. You are not working for me, you are working for the same firm I am. I am only superintendent for the firm—God the Father God the Son and God the Holy Ghost. I want some of you to serve as overseers of states, and I want those who have proven themselves efficient workers or those whom I believe will prove themselves such. I want only those who will work—those who will put the machinery into motion and keep it humming the entire year. I don't want half service, I want full timers. I am not hiring anybody for myself, I am hiring for the firm who has em-

ployed me to serve in this position. The firm that pays me reserves the right to pay you. If you turn out the goods this firm will pay you well in proportion to the quality and quantity of goods you produce. "Poor preach, poor pay," is what I used to tell my wife when I would get home with only a few dollars and many times with nothing. But I never gave up—I was off and at it again to do my best whether I got any pay or not.

It was not a question of pay with me, it was preach or lose my soul. That's the way I felt about it. We need men now that will work and work hard—work as hard as they would if they were forging steel. Preachers should work as hard at their jobs as members do at their business whatever it is. Some of our ministers have brought reproach upon the worthy cause they claimed to love by their undue intimacy with the opposite sex. This is because they were idle. A busy preacher does not fall into such traps of Satan. It's idle preachers the devil gets. If they keep busy in God's service the devil can't trap them.

Let us make the incoming year a banner year for the Church—in every state. We can do it. I will expect our overseers to be men of faith, men of ability, men that can be trusted for big things—and men who will really do big things. Quite recently the United States government has reorganized its law enforcement officers. Those in authority have attempted to select men of efficiency. These men are put on trial for about seventy-five days with instructions to either perform their respective duties and ren-

der efficient service or resign, and at the end of the test their time for service automatically expires, and only those who have proven their efficiency are to receive a reappointment. Of course they will work because most men want to make good at whatever job they accept. But especially do our men want to make good in the service of the Lord, not only for rewards, but that they may be counted faithful. One of our overseers who was appointed last year was asked to resign about the middle of the year. His service was not wanted—he proved to be a failure in the test. We do not expect a repetition of that the next year because we hope to get material that will increase in efficiency and wisdom rather than decrease. I am expecting big campaigns in every state, but it will take men of valor—men of faith—men that will succeed or die and succeed if they do die on the battle field. Men that will never raise the white flag nor order a retreat. And we have them, thank God, we have them.

Not only must the overseers be of the martyr spirit stripe, but his soldiers must have the same kind of blue blood coursing in their veins. We are going to expect every pastor, every evangelist, every worker and member to take an active part in these big campaigns. I do not expect to ask any one to do anything I would not do or have not done. But we have been playing along in this revolution long enough. It is now time to endure hardness as good soldiers like Paul instructed Timothy. Some of you have been playing darebase, and in

and out, with the Lord long enough. He is going to expect something out of you now. And let me venture a prophecy right here, that if some of our workers don't venture out into some of these big things this year the Lord will pitch them over on the scrap pile by the time the next Assembly rolls round. Some of you have been warning the people that the time is short, now is the time to prove that you believe what you say. If you don't begin to whip yourselves up and begin to work like you are fighting fire I'm afraid you will not convince many people that you believe the time short when you say it. I may say something in this Assembly I have never said before in any Assembly. I feel like I imagine David felt when he was criticised by Michal his wife for dancing and demonstrating before the Lord as he was bringing the Ark up to its place, "I will be more vile than thus, and will be base in mine own sight." He would not stop his demonstrations in honoring and glorifying the Lord. Neither will I.

David had undertaken to bring the Ark up once and failed because he had it put on a new cart instead of carried on the shoulders of the priests. He learned something by his failure and this time he was successful because he did it according to the instructions God had given to Moses. And it is no wonder he danced with all his might because he was doing the thing in God's way. And now we are doing things in God's way and God is blessing us for it. And it is enough to make us dance and demonstrate before the Lord. O, my soul feels like

it is about to blow up now. We are right! We are right in following God's Bible and casting creeds and constitutions and other heavy weights all aside and cleaving to the Bible only.

There's a dear and precious book,
Though it's worn and faded now,
Which recalls those happy days
of long ago;
When I stood at mother's knee,
With her hand upon my brow,
And I heard her voice in gentle
tones and low.

Chorus.

Blessed book, precious book,
On thy dear old tear stain'd leaves
I love to look;
Thou art sweeter day by day,
As I walk the narrow way
That leads at last to that bright
home above.

As she read the stories o'er,
Of those mighty men of old,
Of Joseph and of Daniel and their
trials;
Of little David bold,
Who became a king at last,
Of Satan with his many wicked
wiles.

Then she read of Jesus' love,
As He blest the children dear,
How He suffered, bled and died
upon the tree;
Of His heavy load of care,
Then she dried my flowing tears
With her kisses as she said it was
for me.

Well, those days are past and gone,
But their memory lingers still,

And the dear old Book each day
has been my guide;
And I seek to do His will,
As my mother taught me then,
And ever in my heart His words
abide.

We may not know it all yet and we may not have reached the perfect Bible system of government in its fullness, but we have determined to launch an intensive campaign to put the Bible teachings and practices back to their full height as of yore, and lift the Christian religion back to the Bible standard as practiced by the early Church. And where is the association of Christians that is any more zealous, that has more courage, that is further along with this work than we are?

Interfering with the Work of Others.

I am sure we are all interested in the cause we have espoused. It is dear to our hearts, and we are anxious to learn the best methods to insure prosperity and success. But we do not learn everything at once. We only learn a little at a time. Here a little and there a little, and sometimes we fail to learn even when we have been taught the important lesson that has been given us line upon line by our teacher, either the Holy Spirit in person or by some one whom He has used and anointed for the purpose. And it may be that mistakes and blunders have been made because we do not know. We are here again this year to learn a little more about God's way of doing things.

We are naturally inclined to criticize and pass judgment. The note

hunting spirit is not dead yet. And I wish to say this kindly, that I find a tendency among some of our people to want to criticise and pass judgment without knowing the full particulars concerning a matter. Here it is, a new preacher comes on the work and he does not do his work just as the members have been taught by the former pastor. He may change things around in many ways. The congregation may be amazed and wonder what is coming next. Well, it is better to wait and observe than to begin to criticise and judge before you know what you are doing. Every preacher has his own individuality and cannot afford to try to be another person, he must just be himself. And probably after a little while you may see that the new ways once in practice may be as pleasant and as conducive to the spiritual health of the congregation and prosperity of the work as the former practices to which you have been accustomed. Please do not load yourself up with that spirit of criticism and passing judgment hastily. And the pastors should be very careful and not try to push some new ways on the congregation too hastily. Even overseers should exercise care and refrain from stepping into the pastor's shoes and undertake to manage and control a church before he takes time to study the situation. And of course pastors should not interfere with the work of the overseer, neither should evangelists undertake to attend to the overseer's work or criticise his ways of management in a state either publicly or privately. When an evan-

gelist goes to a place to hold revival services it is his business to get souls through to God and get them into the Church, but he should be very careful not to step over his bounds, don the overseer's clothes and try to be overseer. He is not supposed to know the overseer's program about some certain matters that may be brought to his attention, and if he does not he might hinder more than help. If he knows the overseer's program and is able thereby to help, then he might be a help. I want us to help one another when we can and never hinder or work up any cross feelings or ways that might obstruct the plans and work hardship instead of relief. I am only asking that we exercise special care and remember to follow the principle laid down by the "Golden rule." Misunderstandings and crosses are sometimes brought about by some body meddling in matters that they should let alone. But we are learning and God is helping us. And we must also bear with one another while we are learning.

Before leaving this subject I would like to advise that pastors be very careful what they say both publicly and privately about the pastor that preceeded them. I have heard of new pastors spending a good deal of their time for the first few weeks in denouncing the former pastor's work and teaching. To do this is very discourteous to say the least about it. Such as that makes me think that some of the members that did not love the former pastor any too much has filled up the new pastor with unkind-

ly remarks and information and the new pastor was not wise enough to keep such things to himself and preach the gospel in love and power. No one need expect to build himself up by tearing down some one else. "And whatsoever a man soweth, that shall he also reap." But real genuine love for God and one another will gradually displace all such defects and errors.

Manifestations and Demonstrations

I think I should say something about manifestations and demonstrations before closing this address. We all know that these exercises, if I should take the liberty to call them such, are Scriptural. This is voiced by the story of the happenings and occurrences on the day of pentecost when the Spirit filled people acted in a manner that caused onlookers to suppose they were drunk on new wine. And to show that it is expected such operations are to be continued Paul left special instructions on record for us to follow when he said, "And be not drunk with wine, wherein is excess; but be filled with the Spirit." From this we infer that he means for us to be excessively full of the Spirit, and if we are, there will be times, at least when we will act in a similar manner to the way our early friends acted on the day of pentecost. Paul also shows that the standard of the Christian religion provides that every person may have a manifestation of the Spirit for profit and he further shows that there are diversities of operations, but it is the same God that works or operates them all, through and by His saints. Paul goes further and states

that his preaching was in demonstration of the Spirit and of power rather than in enticing words of man's wisdom so that the faith of his congregation should not stand or be in the wisdom of men, but in the power of God. In other words he did not want the people to be satisfied with merely knowing the truth intellectually, or knowing God only by the truth historically, but also by the power of God that surges through their being and electrifies and thrills them as on the day of pentecost when they were acting like drunk men. No marvel that people of the world love their "booze" so well because it thrills them through, makes them bold, takes the shame and timidity away from them, nerves them up to do things they would not do without it. It is the devil's counterfeit for the power of God and makes men mean. The power of God has a similar effect upon a person but makes him good instead of mean. Thus Paul insists that our faith should stand in the power of God rather than in words no matter how convincing they are by their use in reasoning and showing the truth to the intellect. A man may know every chapter in the Bible and never feel a particle of the power of God. But Paul wants us to have our faith in the power that the words of the Book tell us of and never allow ourselves to be satisfied without the thrill of power coursing through our being.

Too many people today are like the chemist who takes a bottle of liquor and analyzes it and can glibly explain its composition, its nature, and give its properties of material substances

it contains, but without a drink of it he never feels the effect it produces. Thousands of people today take the Bible and analyze it and put its subjects together and can explain it well who have never felt its power. They take it up, look at it, declare it is the best Book in the world, deliver a beautiful discourse in its eulogy and praise it in the very highest terms. They tell of its power to civilize nations, its power to save, its storehouse of knowledge as history, its poetry, its songs, its prophecies and how true they are—how they have never failed and never will fail, and many other good things too numerous to mention. They do all of this and never experience its power and effect any more than a chemist that analyzes his bottle of liquor and never experiences its thrilling effect if he never gets it into himself deeper than the intellect.

Imagine a chemist calling a meeting and when the congregation arrives and is seated before him he opens a beautiful case and produces a beautiful bottle of many attractive colors, but its contents is not seen because the bottle is opaque and not transparent as bottles are usually. He commences his discourse and explains the properties of its contents, he holds it up in his hand and declares it is the best on the market. He takes time to explain in detail every element it contains but never shows the contents and never demonstrates the thrilling effect it will have. At the close of his beautiful discourse he dismisses his congregation and they disperse. There is a picture of your

preacher that never exhibits his goods, never demonstrates the effect of the contents of the Book and never has any manifestations of the thrilling power of God. But, no, sir, that preacher of the bottle of liquor presents a beautiful transparent bottle that shows to the eyes of his congregation the sparkling contents and a few moments after he puts the neck of the bottle to his lips and takes a draught, his congregation sees the effect it has and they will want it, not because of the beautiful array of words he has used in explaining the chemical analysis, but because of the thrilling effect it has upon the speaker or a number of the congregation that are already under its influence.

The mind of the booze drinker is not on the chemical analysis of the liquor, neither is it on the bottle, but he has his faith in the power it contains to thrill his being, and lighten his burdens, and smooth out the troubles that are in his life. So it appears that our beloved apostle Paul wants us to get our faith in the power of God more than on the beautiful discourses that tell of the contents of the Book we love so well. I would not have you think I am trying to discount the value of the discourses or discourage the logical analysis of the contents of the Bible, but I am only attempting to follow the instructions of him whom we should follow as he followed Christ, by magnifying the power of God above the more intellectual knowledge of the Bible itself. Our inward man will starve to death on mere intellectual discourses that appeal to the intel-

lect only. We must have demonstrations and manifestations of the power of God and when this power thrills through your bodies you will not be able to sit quietly and politely erect and merely feed your intellect upon beautiful flights of eloquence and oratory. Under the power of these thrills of the power of God playing up and down in your souls you will act in many instances in a similar manner that drunk people act. And Paul encourages these kind of actions when he mentions manifestations and demonstrations. He also tells how he was made a "spectacle," which means theatre, exhibition, show. The writer of Hebrews, and this may be Paul also, tells of people being made a gazing stock when they were illuminated by the power of God. And their actions while under this power attracted attention, and they went so far with it that they were censured, reviled and reproached. Doubtless they were accused of being drunk like they were on the day of pentecost. Not only were those who were exercised by this power reproached and criticised, but they also who were companions of those who were so used. And as if some were inclined to draw back from such manifestations the writer states that his soul has no pleasure in those who draw back, and declares himself to be in the number that do not draw back unto perdition. Which statement shows that to draw back is liable to carry one to perdition.

I am not including this subject in this message because I think there are unbelievers in manifestations and

demonstrations among us, but rather because we are believers, and I feel we need some encouragement to prevent our drawing back to a state of dryness and deadness that exists almost every where among people who have drawn back so much and so far and so long until now they fall under Paul's statement of conditions in the last days, "Having a form of godliness, but denying the power thereof." And this state of powerless Christianity is so detestable to Paul that he commands us to turn away from such people. These are people that can't bear manifestations and demonstrations, and hurl reproach and criticism at those who are so used. And even in pentecostal circles there have been cries of "flesh, flesh," so much that many of the precious people who were once bright, happy and victorious have drawn back so much and held themselves down so long that they are as dry as Ezekiel's dry bones. And I don't want our people to get that way. I don't want us to dry up as others have done. But we will if we are not encouraged occasionally as I am trying to encourage you today. I venture to say right here that some of you who are now under the sound of my voice have held back when you felt the Spirit touch you, and drawn back so many times and so long that you scarcely ever feel the power of God at all. And this is dangerous, deplorable. We must not submit to such conditions slipping upon us when Paul insists that we should neither grieve nor quench the Spirit of God, nor despise prophecyings, which is another way

he has of encouraging manifestations and demonstrations.

If my statement is true and there are those in our ranks who do not feel the power of God as you once did there is a cause for it. You either failed God yourself or been influenced in some way to grieve and quench the Spirit until He has ceased to stir Himself in you or has departed entirely. How many of you have heard some of us preachers telling stories of certain men or women who did not live the Christian life as they should, but shouted louder, danced more and longer than any body else And quite a bit more was said until you were almost afraid to give way to the Spirit the next time He came for fear you might appear to be in the class of that adulterous person, that tattler, busy-body, etc. And as you heard more of a similar line spoken from the pulpit from time to time you became more fearful until you just failed to do what the Spirit was prompting you to do. And as a result you got dry. Doubtless the preacher meant all he said for good, but it had a serious effect upon his congregation. Not many people want to be classed with those referred to even though they are pure and good themselves, so they grieve the Spirit by holding back and do not mean to grieve Him either. But we should not allow such things to prevent our freedom in the Holy Ghost and thereby cause us to grieve Him until He ceases to operate.

Another thing that often hinders the free workings of the Spirit is the cry of fanaticism and wildfire. It does not hurt so much for outsiders to

accuse us of fanaticism, but it is when accusations come from the inside, or the knowledge of what fanaticism will do for people. But we must overcome all these things and enjoy our freedom in the Holy Ghost in spite of all hindrances or discouragements. The cry of flesh, the stories of the preachers, the cry of fanaticism and wildfire do not seem to hinder me now, because I have overcome them all, but there was a time that I was afraid. And it is the young and inexperienced that I want to encourage.

I once heard one of our ministers boasting of how he had preached the shout and dance all out of a certain congregation. This was before the disruption and he is not with us now. But he seemed to glory over it. "I have got them down to business now, they are living the thing. I don't believe in so much foolishness," he said. Yes, he preached the life out of them. And this can be done very easily, and by preaching the Word of God, too. But I don't delight in such as that. I'd rather preach the life into folks, and if they have some life I want to get them on into the more abundant life. A brother said to me once, The people won't shout for me like they do for you. The reason was apparent—he did not have the shout and fire in himself. He preached the Word as good as I did or better, but there was something about him that appeared more like pouring water on the fire than pouring oil on it. I like to pour on the oil. And you feel better drenched with oil that adds fuel to the fire you already have than with water that subdues and puts out the little

fire you have, don't you? A preacher once said, They bother me when they shout, but I said they come nearer bothering me if they don't shout. I'm afraid I've got hold of the water pail instead of the oil-can if there is no manifestation of life, unless it is a funeral service, and even there some times shouts have been raised. Somebody said, I wish they would be still and let us hear the sermon and then do their shouting afterwards or wait till they get home. But to me that sounds too much like the Pharisees who asked Jesus to rebuke His disciples and make them stop their shouting. The time for people to shout is **when they feel like it.** It would be mockery for me to hold myself down and not shout when I felt like it and then after it was all over to try to pump up a shout from a dry well. To hold the shouts down would be too **much like drilling an artesian well** and then capping it over and not let the water flow. And, too, Jesus says, "But the water that I shall give him shall be in him a well of water springing up into everlasting life." And I do not aim to stop it from springing up. You can preach the shout out of people if you want to, and this is frequently done, but the shouts never yet shouted the preach out of me, although I often have to stop my preaching and wait till the shouting subsides, then I go on with increased interest because of the refreshing shower that has fallen.

Manifestations and demonstrations are signs of life, but the absence of manifestations and demonstrations are signs of death, to me. I do not

mean to say that a person is dead spiritually if he has no manifestations of the Spirit, neither do I mean to say that every one should shout or dance or demonstrate in some manner in every service, neither do I mean to say that when there are no manifestations in a service that all have backslidden, but I am only trying to encourage our people to get close to God and be so full of the Spirit until the demonstrations like at pentecost can be repeated more frequently, and to teach our people to have their faith in the power of God more than in something that merely feeds the intellect. And Paul said plainly that the manifestation of the Spirit is given to every man, and it is my purpose to encourage a free flow of this manifestation because Paul says it is for profit, and I want us to get all the profits that are provided for us. And I want us to avoid the same breakers that have sent multitudes of others to a form of godliness with no manifestation of power. And preaching the Word, and putting the breaks on manifestations and demonstrations are sure to do it just like it has done some of the other so-called pentecostal people, just like it has done some of the common churches around us. They still have their preaching, and they preach the Bible, too, but their power is gone, their glory is gone. They used to have wonderful manifestations—the jerks, bark like dogs, shout, dance, run and leap, skip and scream, but that is all over now. Preached it out, I think, and put their hands on the Holy Ghost and stopped the manifestations of power. Preach-

ing the Bible and denying the Holy Spirit His freedom to operate in any way He wants to will kill the spiritual life in any congregation. And this is easier done, perhaps, than some of you thing, for the Spirit does not force Himself on people long where He is not wanted. But we want Him and He knows we want Him and we want Him to keep on knowing that we want Him in all of our local services as well as here at the Assembly. And if He doesn't operate occasionally you had just as well begin to search for the cause. The trouble may be in the congregation, but my observation and experience show more often that it has been in the preacher. And the preacher that begins to scold and blame his congregation, and accuse them of being the cause only locates himself usually. But our preachers are not supposed to be of that class. We are going onward and upward. Thank God! Hallelujah!

Conclusion.

Before closing this message I wish to express a word of appreciation and love to all the overseers for their fidelity, loyalty, courage, devotion to the cause, and their valued assistance to me the past year. Without them I feel I would have been an entire failure, but with their assistance I feel like we have come off the battle field at the close of our year of fighting in triumph. The boldness they have manifested, the courage they have displayed, the sacrifices they have made, and the real work they have done on their respective fields are deserving of much credit to themselves and I feel that due honor and respect should

be given them for their work's sake.

I would not fail to mention the faithful pastors, evangelists, all the workers and all the members. I feel extremely tender toward all of you. We have been co-workers and fellow-soldiers the past year. I could not have gotten through without you. And probably a few of you feel that I have been some help to you. And now I wonder if we do not feel like strengthening our pledge of allegiance to the cause we have espoused, and also promise silently before God and one another this day that a closer tie shall be formed between us and a stronger love for one another thrown around us. And can't we say with our great apostle to the Gentiles, By love we will serve one another another year and mean it in stronger terms than we are able to express in words or actions today? Can't we? Yes, yes, and with uplifted hands let us shout it together.

I do not offer any apology for this lengthy address, because I felt a touch of the Spirit the hours and days I spent in its preparation, and I have only put in it just what I believed was good and proper. I hesitated slightly to add the last section, but felt so pressed to do it that I could not well refrain, and after it was in I felt such a relief, such a satisfaction that I believed it was ordered of the Lord. But it remains to see the good that will come from it by the demonstration of the more abundant life by the power of God.

Our object is the salvation of souls. Our purpose is loyalty to God and one another regardless of the persecutions

that may follow and the reproaches that may be heaped upon us and hurled against us by our adversary and his Satanic hosts. I think I can voice the sentiment of this Assembly, and of thousands of dear people who could not come, in language similar to that used by Shadrach, Meshack, and Abednego, the three Hebrew boys of Daniel's day.

"O Nebuchadnezzar, we are not careful to answer thee in this matter.

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

"But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

No matter what the threatenings, the roaring of the enemy, the penalties put upon us for going contrary to the way some body wants us to go that is contrary to Scripture, we will speak out joyfully that our God whom we serve is able to deliver us, and He will deliver us from the hands of our adversaries. But if not, be it known to all concerned that we will not bow down and submit to any requirements contrary to our only rule of faith and practice. We can purpose in our hearts as well as Daniel of old, that we will not defile ourselves with things contrary to Scripture, and this I feel we have already done. Let us stick to it. And by His grace we will.

Indeed, I love you all dearly, and I know that you love me. We are fighting in a noble cause. Indeed, I

feel it is the cause of mankind. We will finish up this great struggle together, won't we? Won't we? Then let us sing our last year's battle hymn together once more.

At the Battle's Front

I've enlisted for life in the army of the Lord,

Tho' 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

Savior's faithful few?
Will you join with me now and the
covenant renew,
At the front of the battle you will
find me.

END

We are now in this fight till the vic-
tory is won,
Standing true to the Bible and God's
faithful royal Son,
In His name we will triumph over
every kind of foe,
And His church we will honor every
where we go.

Yes His secrets are few, but He tells
them unto you,
**If your prove by your works that
you're one of the few**
Who are wholly submissive and ever
brave and true,
At the front of the battle will He find
you?

Come along, mighty braves, we will
press the battle strong,
He will lead to the top all who follow
in the throng,
God will give us the victory all who
do His blessed will,
At the front the battle will He find
you?

Note 1—Recessed for noon before address was finished and after noon the song service was led by L. A. Richard and prayer by I. D. Bain, after which the address was resumed.

Note 2—At the point the General Overseer referred to the Bible and repeated "Blessed Book, Precious Book," etc., three sisters could have been seen walking down the aisle toward the platform at a preconcerted moment one of the sisters—Jessie Lawson took her place at the piano while the other two—Lillie Duggar and Iris M. Evans walked on to the platform near by the General Overseer. As the strains of music arose from the piano they sang the well known duet, "My Mother's Bible." During this song the congregation was bathed in tears and some wept aloud. The scene was very impressive.

Note 3—The address was broken into many times by upheavels of the Spirit and shouts of praises to God. Messages and interpretations were given at intervals as follows:

1. I have taken thy burdens, I will give the rest. Yea, the rest that I give thee the world does not know. If thou will stay low at my feet I will give thee overcoming grace. Stay low at my feet.

2. My people, this is my child, stand by him with prayer. Oh, my people, oh, my people, stand with him. Pray!

Note 4—At the close the great audience sang our battle hymn—At the Battle's Front—during which time there were great demonstrations. Many danced under the power of God—one man picked Brother Tomlinson up and carried him about the platform—A sister played piano under the power. Finally hundreds fell on their faces and poured out their hearts to God in prayers and thanksgivings. Many wept aloud while others rejoiced.

At about 2:45 p. m. J. P. Hughes came forward with his message on the subject—Closer Fellowship of Members and Churches. A few excerpts follow:

Where there is unity there is fellowship. The Church not anointed with the Holy Ghost will not have fellowship. We have fellowship if we stay under the anointing. Fellowship is being together. Give half and more if neces-

ary of what you have to a needy brother. We want fellowship so that we can reach the world. Members having the same care one for another make fellowship in the Church. If the pastor shows partiality to members he does wrong. Churches are the same that have the same faith. Ligaments keep members together. Behold how good and how pleasant it is for brethren to dwell together in unity.

Note—During the above discourse a message was given, the interpretation follows in part:

My people, my people, hear my voice, hear my voice. I am speaking to you. Fear not little flock I will lead you through the dark places as the Lord led Moses in the wilderness. Stay humble, stay humble. Greater things will be open unto you. Greater love hath no man than this, to lay down his life for others. I will lead you victorious over the enemy.

At about 3:45 p. m. A. D. Evans came forward with the subject—The White Wing Messenger—Keep it Going. The speaker introduces the subject and told some of the difficulties that had been overcome to keep the paper going. He tried to impress upon the minds of the people that the paper was their very own and that it did not belong to any one individual, and that it was to the interest of all to get in behind it and increase the circulation.

Guy Marlow of Louisville, Ky., made a forceful appeal for a bigger list of subscribers and made a special drive to get all to renew their subscriptions whose time had expired and were not now receiving the paper. This drive was effective and brought good results.

Sister Nettie Branch, of Salem, Va., made a good talk to boost the paper and made a special drive to get all to renew whose subscriptions had expired but were still receiving the paper. This drive produced good results.

H. R. Jacobs, of Liberty, Miss., made a fine talk in behalf of the paper. He told of an old man who does not have salvation but likes to read it because it tells what good people are doing. His drive was to secure new subscribers. Quite a number who had not been subscribers availed themselves of the good opportunity to get a good paper at reduced price that day. Many good results were accomplished in this drive.

Congregation arose and sang, I Feel Like Traveling On. Closing prayer by C. H. Randall at about 5:00 p. m.

Evening service 6:30 p. m.

Music, songs, praises. C. H. Randall sang solo—Turkey Buzzard.

The regular service opened at 7:30 with J. H. Brooks leading the songs. Opening prayer by W. T. Lomax. Special concert prayers for sick and anointing handkerchiefs. The regular collection for Assembly expenses was taken.

At about 7:30 p. m. H. A. Tomlinson, of New York City came forward with the subject—Efficiency for service. A few excerpts and illustrations follow:

God not worried about getting material, remember the money in the fisher's mouth. If we do not bring forth truth God will take us away and give place to others. Schedule our time—let's spend our time as carefully as we can. Spend God's money carefully. Every man should have some kind of plan if he is going to do efficient service for God. Set your eyes on the hit the garden fence. He compared the Church to a vessel of stated that she had recently gone into dry-dock and had tor scraped off that had been impeding her progress. To ass the subject the speaker told a story of a dutch housewife

With one foot she rocked the cradle to keep the baby foot manipulated a pedal which churned the butter, knit w

W. R. Sexton offered the opening prayer.

At 10:00 a. m. J. O. Hamilton, of Starkville, Miss. came forward with the message on the subject, What Jesus Purchased and What He Paid For It. A few excerpts follow:

The Church is what He purchased and His blood is what He paid for it.

We should love the Church as well as He loved it.

Heaven gave its brightest jewel. Some day the Church will be presented to Himself.

Jesus bought the Church. Material must be purchased and made ready for use before put in a building. The glory of the latter house shall be greater than that of the former.

Acts 22:28. The Holy Ghost makes the overseer. (Great demonstration)

In referring to Eph. 5:26, ironically speaking he said, that he might sanctify and clean it with the washing of water by the constitution. This expression brought a burst of applause and merriment. Reference was made to Nehemiah 6.

At 10:55 a. m. the congregation was favored with a solo by Marie Tomlinson, of New York City, with piano accompaniment by H. A. Tomlinson, entitled, It Is Real.

At 11:10 it was time for the subject, Glorious Church Presented. Here the General Overseer arose and stated that as he had not succeeded in securing any one for that subject he would see what could be done with it himself. For a text for this subject one would naturally turn to the fifth chapter of Ephesians, but instead of this we turn to Psalm 139:6, he said.

Brother Tomlinson handled this subject in a masterly way. A few excerpts, happenings and messages follow:

Something is burning right now, he said, and the power fell on the people and messages in tongues began to flash.

First Message—I know my people; I know my people. I have called them by my name. Yea, I will show them what it means to suffer for me. I will show thee what it means to drink of my cup.

Brother Ferguson came to the platform under the power and placed Bible on Brother Tomlinson's head. At this time it was reported a beautiful halo was seen to encircle the General Overseer.

Second Message—My people shall rise! My people shall rise! My glory shall be upon them. I shall keep them in all their ways. But I want them to overcome and pray and yield themselves unto me. I want them to put themselves in my hand.

We get all spiritual experiences by faith. Everything is by faith.

We are the speckled bird referred to by the prophet for everything is pecking at us. (Jump on knees and thanks God for all things.) General Overseer caught J. O. Hamilton and pulled him up and pushed him off of stage to illustrate. Great power fell. He gave illustration of corn, first in blade, then in stalk, then full corn, in the ear.

Scriptures used—1 Cor. 15:48-52, Eph. 5:23, 27, Rom. 8:17, 18, Philip. 3:20, 21, 1 John 3:1, 2. Must be glorified to go up. Bible teaches we are to be sanctified and glorified. Let God show us some things. We haven't near enough of grinding done on us yet. Glorification may not come until the trumpet sounds.

Great power was displayed. At the close of service, all stood and praised the Lord with a loud voice. Sunday proved to be a record day.

Adjourned for noon.

1:45 p. m. song service led by J. H. Brooks. The opening prayer offered by I. D. Bain.

At 2:15 p. m. Sermon by Sister S. A. Taylor, of Temple, Texas. This message was enthusiastically received. She gave a graphic description of the bride of Christ and referred to many Scriptures.

Special song by Geo. T. Brouayer and wife.

Special song by colored people, Didn't it rain? A heavy rain was falling on the roof of the great tabernacle making a great noise while a refreshing shower from the presence of the Lord was falling among the saints on the inside.

About 4:00 p. m. a testimony service was opened led by W. H. Prewitt of Corbin, Ky. Many fiery testimonies were given interspersed with songs of victory and glory. Great victory prevailed. A. J. Stockton, of Miss., told of being sent to the state prison for trusting the Lord with his child in time of sickness and death. This was very impressive.

Adjourned about 5:00 p. m.

6:30 p. m. song service led by L. A. Richard.

The usual offering for expenses was taken.

Concert prayer for healing and handkerchiefs were anointed and prayed over.

Announcements concerning the White Wing Messenger by A. D. Evans.

The opening prayer was offered by J. H. Vance. An offering of special praise was given the Lord for the refreshing rain after the long drought.

7:30 p. m. Message by O. D. Springer, of Artesia, Miss. Brother Springer proved to be a springer by nature as well as by name and brought a wonderful message in a wonderful way. He told of how he became dissatisfied with the "Free Pentecostal" people and prayed to be guided to God's chosen people. He said that the Lord showed him Brother Tomlinson as plainly as he could see him at the time he was speaking. He had never met Brother Tomlinson at the time he saw the vision. He said the Lord showed him Brother Hamilton also.

Special song by S. P. Ford, entitled, I got on Board.

8:30 p. m. The evangelistic sermon was delivered by R. W. May, of Morgan City, La. Powerful altar service followed.

MONDAY, SEPTEMBER 14

Sunrise prayer meeting led by J. H. Daniel, of Arjay, Ky.

Songs, prayers, testimonies. Lady told of herself and baby leaving home with one dollar to come to the Assembly. The Lord prepared the way for her to come and they had three meals a day.

Sister Lou Lamb testified that her husband, a physician, said that eighty-five percent. of people would get well without a drop of medicine.

One testified to being healed of tuberculosis.

Another healed of tuberculosis, had been in tuberculosis hospital.

Another had never heard holiness preached, went to altar at a Baptist church and the Lord healed her of rheumatism.

Regular service opened at 9:30 a. m. J. H. Brooks led the song service. F. J. Crowder offered the opening prayer.

At 10:00 a. m. the first business taken up was call for report of committee No. 1—Questions and Subjects. The questions were handed the General Overseer for answer at a convenient time. Two subjects were presented for consideration. First, Recommending that Ways and Means Committee be appointed by the Assembly to serve the entire year.

Second, Recommended that efforts be made to have one or more members from every local church to attend the Assembly in the future.

The report was accepted for discussion. Questions and differences arose

about the duties of this permanent Ways and Means Committee and many suggestions were made. Some time had been spent in this discussion to ascertain the wishes of the Assembly when a message was given in tongues and all listened attentively. The interpretation follows:

My Spirit! My Spirit! My Spirit! Listen to my words. I will call if thou wilt wait on me. I will lead thee, be not afraid. Yea, I have put my leaders in. Be not afraid of the devil. I will not let the enemy harm you. Yea, thou art my people and I am thy God. I am leading thee. My faithful leaders are capable of choosing those to handle my means.

At this junction action was taken to refer the report back to the committee for rearrangement.

Questions were then taken up and answers given.

Q.- Can a man hold the office of Deacon and refuse to pay tithes?

A. It is supposed that all of our members pay tithes if they have any thing to pay tithes on. The deacon should be the most forward one to pay tithes. He promises that he will pay tithes before he is ordained and if he does not he falls under the Scripture found at Rev. 21:8. This puts him in a close place and he needs to be prayed for.

Q - If a land owner rents land for money rent is he supposed to have any jurisdiction as to what is grown on said land?

A. It depends on whether any reservations have been made in the contract. If there are no specifications then the renter has the right to plant and grow what he wants to.

Q.- Should members of the Church rent their barns for the storage of tobacco?

A. I find we have more trouble in the Church over tobacco than we do over whiskey. Our people do not bother with strong drink but it seems that some get entangled with tobacco in one way or another. It is advised by our previous teachings that they should not allow their possessions to be rented for the storage of tobacco. However we do not think one should be hastily dealt with in the Church.

Q.- Does the Church stand for its members selling medicine as agents in connection with his business.

A. No. No special decision has been rendered, but the general sentiment is against it and I advise not to do it. However it has not been made a test of membership.

Q.- What is the difference between the body and the Church?

A. The Bible tells us that the body is the Church.

Q.- Is it right for a preacher's family to use chewing-gum and drink pop?

A. In the Bible it tells of some things that ought not to be named. So it is with this. We ought to know better. My opinion is that such things are wrong. But in dealing with such cases we should not use harshness or try to throw them out of the Church, but advise in the right spirit that it is not good for God's people to do such things.

Q. Please explain Acts 2:11.

A. This verse is just finishing up the matter brought out in the preceding verse. It was a surprise to all that the Galilaean who knew no foreign language could speak other languages fluently.

Q.- Is it right for people that claim to be children of God to not stand by their pastor, and let him suffer when they can be a help to him and love him?

A. In a general way we expect the members to stand by their pastor, but some may not be able to help. They should stand by the pastor even if

he is thought to be wrong, that is, not stop paying him, but inform the state overseer and let him investigate and adjust the matter. Members should stand by their pastor.

Q. Is it right for a child of God to use tobacco in any form, or to raise it for a little money?

A. Years ago the Church decided that the members should not raise tobacco. But a reservation was made later to give a man who raises it a chance by referring his case to the state and General Overseer.

Q. Has a man who is called to preach a right to baptize before he is licensed?

A. We have no rules to prevent any one from baptizing without license, but it is our custom not to do it until the license has been issued. But in case no one in authority is present and those to be baptized are satisfied, no objections would be raised. But the man should be baptized with the Holy Ghost and ought to hold license to be fully eligible for the service.

Q. Can a man be a Bible deacon and work regularly on Sunday?

A. I hardly know what to say, but we would rather he would not work on Sunday and we suppose he would rather not have to work. We do not find very much said about Sunday work in our Book which is our only rule of faith and practice.

Q. Should our sisters wear false hair?

A. ((This question brought amusement and merriment.) Some say that we ought to wear just what God gives us, but you see if we stop there where we would be. I think as for myself I shall leave that matter with the sisters themselves, each one to be her own judge.

Q. Please explain 1 Peter 3: 18, 19.

A. Some body said Jesus went to Hell. It is evident that He went some place and found people in captivity and led them out and transformed them to another place called heaven above. The place where He went is best known as a place of departed spirits and may be described briefly at Luke 16: 19-31.

Adjourned for noon.

1:30 p. m. Song service led by J. H. Brooks. Opening prayer by T. J. Byerly, of Dayton, Tenn.

An ordination service was held and five deacons ordained with impressive ceremony. Following are the names:

Albert Williams, Dalton, Ga.; Willie T. Lomax, Coweta, Okla.; J. R. Martin, Leesville, Va.; Joel H. King, Hackleburg, Ala.; Ray Thompson, Anchorage, Ky.

At about 2:15 p. m. Randolph Williams, of Miami, Fla., came forward with a discourse on Faith as the subject.

Then came a special song, I am Glad I'm One of Them, by the colored people.

About 3:00 p. m. was a discourse on Prophecy and Exhortation, by Stanley Ferguson, of Nassau, N. P., Bahamas. He changed his "Red Hot" to "White Heat," stating that he wanted the hottest.

Special song by the Bahama Islanders, Don't Let the Devil Fool You.

Here a special offering was made for the Bahama delegates while they sang another song. People came forward with their offerings with great joy and laid it on the stand. When it was counted it was found to be \$101.30.

A letter just received from the Bahama Islands telling of great meetings over there now was read. Letter follows:

We are still having a wonderful time in Nassau. Saints are being taken off in the Spirit for days at a time, and when they come to themselves it is

wonderful to hear of the wonderful things they have seen.

No end could be seen to the meeting so we gave the privilege for people to come into the church and eleven came in. More than this have received the blessing during the four weeks that the meeting has been going on. The meeting is still going on and souls are coming to Jesus. The church house in Nassau has not been closed day nor night for four weeks. We are having some of the most wonderful times that I have ever been in. One night there were seventeen saints in the Spirit and were as stiff as a board. When they came back others went into the Spirit, thus we are kept in the church day and night. Wonderful messages are given through the saints. This town is stirred. Praise God.

Alexander Williams,
Nassau, N. P. Bahamas.

The reading of this letter caused a thrill to run over the saints and it seemed to create a greater enthusiasm for missions.

Brother Tomlinson spoke of another way that we can help Bahama Island work. Stir people up and get them to bring in their missionary offerings every second Sunday. Take the missionary work on your hearts. Have it announced a week or two ahead and let all the pastors and members take great interest in this special collection, he said. At an opportune moment when the missionary spirit was running high all were asked to stand up who were going to try to carry this missionary spirit back to their churches and make a greater effort for the monthly collections. With great enthusiasm hundreds, yes, practically all present arose quickly. It was also suggested that second hand clothing of all kinds might be gathered up and sent to the Islands to help the workers.

Mrs. Rebecca Prescott, from South America, made a talk and told of her native home at Georgetown, Demerea, her work in Cuba, and how she met Brother Tomlinson in some of his travels and received the Holy Ghost. Said she now wanted to go back to the Isthmus of Panama, Barbados, Trinidad and South America to carry the message to her people. Her message was very interesting.

Special song by two sisters from Kentucky, Just Packin' Up to Go. This song was greeted by great cheering and religious enthusiasm. It made many feel like they wanted to go every where to carry the message. This was a wonderful service and missionary fervor ran high.

Late in the afternoon Brother Tomlinson announced that he would read the names of the state overseers for next year if all would stay until we had another ordination service. The names of W. T. Aiken, of Harriman, Tenn. and W. M. Lowman, of Danville, Va., were called who came to the platform and with a very sacred and impressive ceremony they were ordained as Bishops by the laying on of hands of the presbytery.

After this ceremony was completed the General Overseer read the names of the state overseers with an appropriate air of Holy reverence as follows:

Alabama	L. A. Moxley
Arkansas	J. W. Abbott
Bahama Islands	S. R. Ferguson
Florida	I. D. Bain
Georgia	D. R. Holcomb
Illinois	C. H. Randall
Indiana	S. O. Gillaspie
Kentucky	C. T. Anderson
Louisiana, east of Miss. River	J. O. Hamilton
Louisiana, west of Miss River	R. W. May

Maryland	J. W. Lane
Minnesota	J. W. Barker
Mississippi	J. O. Hamilton
Missouri	C. H. Randall
New York	H. A. Tomlinson
North Carolina	C. L. Taylor
North Dakota	J. W. Barker
Ohio	S. O. Gillaspie
Oklahoma	Geo. T. Brouayer
Pennsylvania	F. J. Crowder
South Carolina	C. L. Taylor
Tennessee	W. T. Aiken
Texas	R. W. May
Virginia	W. M. Lowman
West Virginia	F. J. Crowder
Southeastern District	Thos. J. Richardson

Adjourned about 5:15.

7:00 p. m. Song service led by Emmet Williams. Evening offering taken for expenses. Special prayer for sick and anointing of handkerchiefs. Prayer by Joe Rushing, of Liberty, Miss.

O. S. Carter of Holden, W. Va. was first on program with a short talk. I am a prodigal and came back home, he said. He further stated that the father fell upon the neck of the prodigal of the Bible and kissed him. At this mention Brother Tomlinson sprang quickly upon him, embraced him and kissed him fervently. Then Brother Carter said, Now I feel better.

Then next came Julia Woodall, of N. C., with a short message on Obedience. She gave some interesting experiences and told of some of her work of obedience to the Lord.

Then came Delia Brouayer of Neptune, Tenn. with a short message on faith.

Special song by Virginia delegation entitled, Virginia for Jesus.

C. T. Anderson presented the Pulaski church a beautiful banner for bringing the largest delegation to the Assembly. This short ceremony was very impressive.

Special song by L. A. Richard and others—The Sinless Summerland.

At 8:30 p. m. Guy Marlow of Louisville, Ky., brought the evening evangelistic sermon. Subject, Our Companions, Text Psalm 34:7. A great demonstration soon broke out and men and women ran here and there under the anointing power of God, while others leaped and shouted. One man climbed up in the top of the tabernacle almost like a flash of lightning. Great glory came on the people. The power fell in such torrents and at such length that the speaker closed his discourse before it was finished and gave opportunity for people to come to the altar and many rushed in quickly and a powerful altar service followed.

TUESDAY, SEPTEMBER 15

The Sunrise Prayer meeting at 5:30 a. m. was conducted by Fred Reynolds, Hollandale, Miss.

Songs, prayer by James Daniel. Lady testified to being healed of deaf ear. Brother Springer sang. Another lady testified of being at Assembly for the last nine years and praised God for free salvation. Lady testified to being healed of appendicitis and typhoid fever. Lady healed of cancer nine years ago. A sister played piano under power and sang in tongues.

After state convention in Miss. Brother Reynolds had a vision while

picking cotton. He saw a dark object coming toward him and the closer it came the larger it got. When it came real close it turned into a gold train. It was not on a track but came through the air. It had an engine and three cars, representing regeneration, sanctification and the baptism of the Holy Ghost. A host of angels hovered above the train. The "Church of God" was in bright shining letters on it, and Brother Tomlinson was standing where the engine was connected to the cars preaching.

Prayer by Brother Vance and hand shakes by all.

The regular service opened about 9:15. L. A. Richard led the song service. Prayer by James Daniel.

Committee No. 1 called to give report which had been referred back for rearrangement. The report as rearranged follows:

Final Report of Committee No. 1.

We, your committee on Questions and Subjects beg leave to submit the following:

1. We recommend that a Ways and Means Committee composed of seven men be appointed by the General Overseer of this Assembly to serve one year the duties of which are,

To provide means for the financial business of the Church, viz.—

To solicit and raise funds for the present indebtedness, and other expenses that may be incurred during the year in operating the business interests of the Church at large, except the tithe and mission funds.

Said committee shall select one of their number to serve as treasurer whose duty it shall be to receive all funds for which said committee is responsible, and forward the amount received with a report of same to treasurer at business headquarters at the close of each month. It is the duty of this treasurer to keep an accurate record of all receipts and disbursements.

2. We recommend that this Assembly advise each local church to put forth special effort each year to have one or more of its members to attend the Assembly.

The purpose of such attendance is to encourage all to feel the responsibility, and that they may be informed of the general workings of the Assembly both of the spiritual outpourings and business transactions.

Respectfully Submitted,

C. H. RANDALL, Chairman.

After the reading of this report it was accepted and adopted in regular order. Those in favor of its adoption arose to their feet. No one opposed.

Immediately following the acceptance of this report the chair proceeded to name the committee as follows:

H. R. Jacobs, Liberty, Miss., J. H. Vance, Winona, Miss., W. H. Prewitt, Corbin, Ky., G. W. Durham, Harriman, Tenn., Randolph Williams, Miami, Fla., W. T. Lomax, Coweta, Okla., Andy Caldwell, Slaton, Tex.

The next business taken up was the report of committee No. 3, Ways and Means Committee.

NOTE:—This Ways and Means committee is the one appointed to act during the Assembly only, and is distinguished from the committee that is to hold over for a year although the members of this committee are included in the permanent committee.

The report was presented and explained by the chairman, H. R. Jacobs. After its reading it was accepted for consideration by the Assembly after which it was read and considered one section at a time and later adopted as a whole except section three which was submitted to the permanent Ways and Means Committee. Report follows:

We, your Ways and Means Committee, recommend the following:

Section 1. In as much as this committee was appointed to institute ways and raise means to pay the debts against the Church we therefore recommend that H. R. Jacobs, chairman of this committee, be appointed treasurer to receive all funds donated and collected for said indebtedness. We also recommend that said treasurer keep a strict record of all money received and disbursed.

Section 2. We further recommend that all Sunday schools having a surplus in the treasury apply this surplus on said indebtedness.

NOTE:—This does not mean to confiscate the surplus money in the Sunday school treasuries, but gives each Sunday school opportunity to help in this way if willing.

Section 3. In order to better provide for the support of our state overseers we recommend that every local church raise an average of twenty five cents per member each month. This money should go through the treasurer of the church and sent to the overseer in the same manner and with the portion of tithes sent to him the last of each month.

NOTE:—This section called forth considerable discussion. Many plans were suggested and so widely different that it seemed impossible to arrive at a conclusion, when finally it was suggested to commit this whole section to the permanent Ways and Means Committee as referred to above.

Section 4. We recommend that the pastor and deacons of each local church take upon themselves the responsibility of assisting in the collection of the money for the payment of this church debt, and explain the matter to the members and show them that it is their debt as well as ours.

Section 5. Treasurer's report.—I have received up to this date (Sept. 15, 1925) \$97.47 in cash, and have pledges to the amount of \$1019.70 that will be sent later which makes a total of \$1,117.17.

Respectfully submitted,

H. R. JACOBS, Chairman and Treasurer.

At intervals during the discussion of the report of the Ways and Means committee referred to above, the following messages and interpretations were given:

(1) My people! My people! My people! Harken to my voice and hear me. I have chosen thee. I have called thee. Keep thy heart and thy eyes upon me. I will be thy God and thou shalt be my people. I will build again my place, Keep thou in the old paths. I have suffered many things for thee. Yea, thou shalt suffer many things for me.

(2) My people are not bound. If thou wilt pray thou shalt not be misled. I will lead thee. Go down before me. I will supply. I have brought my people through the fire. I will supply. My little ones, trust me.

Special prayer was offered for guidance.

Here the interpreter spoke of a failure to give one message and felt bad over it and wanted to tell some of it yet. Only a few words were given as follows:

One reason the Lord had not supplied our needs we could not bear it. He wanted us to be humble in prosperity as well as in poverty.

It was decided that special stationery containing their official title should be prepared for the Ways and Means Committee.

The selection of treasurer for headquarters was the next business. The name of A. J. Lawson was presented and he was selected by unanimous agreement. This was voiced by all rising to their feet.

Special prayer was offered for Brother Lawson.

The General Overseer stated that it was decided at last Assembly to remunerate A. D. Evans and wife for their services in doing the work for

the paper out of the tithes fund that came to the headquarters treasurer, and asked if it was the mind of the Assembly to continue this practice or change it in some way. He also stated that the tithes had been insufficient and as a result they had received but very little.

After a moment's consideration it was suggested that the Ways and Means Committee be authorized to raise the money to pay for the help on the paper and let the tithes remain for the purpose originally designed. This suggestion met with favor and when the question was put before the Assembly all responded in favor of the suggestion by rising to their feet. No opposers.

Committee to dispense the mission funds appointed as follows:

A. J. Lawson chairman and treasurer, A. D. Evans and pastor of the Cleveland Church for the incoming year.

Adjourned for noon.

At 1:30 p. m. the song service was led by L. A. Richard. The opening prayer was offered by I. D. Bain.

Word was just received that the church house at Fox Bluff, Tenn. was recently destroyed by fire. Sympathy was extended.

It was announced that all pledges for the Church indebtedness should be sent to H. R. Jacobs treasurer, Liberty, Miss.

The General Overseer gave out some instructions and advice:

I earnestly urge each state to get its forces organized as quickly as possible, he said. Each congregation should be organized into classes with a class leader over each class as formerly practiced. This will enable each church to keep trace of its members better. Let us get back to our former practices as soon as possible.

Report of Committee No. 2—Watchmen.

We, your Watchmen Committee beg to report that we have found some small matters only to adjust, which have been agreeably settled.

Very respectfully submitted,

R. M. STOVER, Chairman.

This report was accepted by all rising in the usual manner. No opposition.

Report of Committee No. 4—Adjustment.

We, your Adjustment Committee beg to report that we have been able to adjust every thing that came before us satisfactorily except one case that seemed to be necessary to pass over to the General Overseer, which was done.

Respectfully submitted,

GEO. T. BROUAYER, Chairman.

Report accepted by all raising hands. No objections.

Special song by S. P. Ford entitled, I'm A Member.

Prayer by L. A. Richard.

Here Thos. J. Richardson, of Miami, Fla., came with a message, Only the Brave and Courageous are Trustworthy.

Very instructive discourse, well rendered.

Special song by Kentucky colored people—Packin' Up to Go.

Going Forth, Lifting Up the Fallen, Restoring the Faint, Feeding the Flock, and to Conquest and Victory, was the next subject on the program by S. O. Gillaspie, of Olney, Ill.

This was a special message to the workers going forth to their respective fields of labor. It was very instructive, full of life and encouragement.

Some unfinished business taken up and considered.

After some questions, answers and suggestions it was decided that the funds raised by the Ways and Means Committee should be sent by the treasurer of the Ways and Means Committee to A. J. Lawson headquarters

treasurer, and that he should pay it out where most needed.

It was also agreed to pay A. D. Evans and wife from this fund their regular allotment and fifty dollars per month on their back dues as far as possible with funds that came in, but also to take care of notes that come due.

NOTE:—It was stated that it was the advice of the committee to apply the money where most needed. Thus if a note comes due and has to be paid and there is not enough money to pay A. D. Evans and wife and take care of the note, too, the note is to be paid off or otherwise taken care of first and said Evans and wife wait a little till more money comes in.

Questions and Answers continued:

Q. Has a woman that is acting as pastor any right to take in members and to administer the Lord's supper and feet washing?

A. As a general rule this is considered the work for the men, but in extreme cases when a man cannot be secured to attend to these matters the woman may act. The same applies to baptism, also.

Q. Should a member of the Church be transferred without a recommendation from the Church to which he belongs?

A. The usual custom has been for the clerk of the church where the membership is to prepare a recommendation by order of the Church in business session and send to the clerk of the church to which the person is to be transferred. But in this revolution we have had to deviate from that rule in some instances, however, we should get back to our former practices as soon as we can.

Q. Does it make the person clear before God for a pastor to baptize him before the pastor has the Holy Ghost, though he may be seeking the Holy Ghost and before he has been baptized himself by a Holy Ghost filled minister?

A. This must be left to the person baptized. As for myself I would want to be baptized by a man who has the Holy Ghost. Baptism is the answer of a good conscience and if I feel dissatisfied with my baptism I would have someone to baptize me again.

Q. Who is it that has the authority to pay out the tithes in the local church?

A. It is customary for the deacons to direct this matter. But in case there is no deacon some responsible brother or brethren may be appointed to advise with the treasurer as to where the tithes are to be paid, or the church as a whole may give instructions.

Q. Should a member wear bobbed hair.

A. I guess if it is bobbed she will have to. Here is another question on the same subject I will read and answer them both together.

Q. Is it a sin for women to bob their hair? Should they be turned out of the Church for doing it? Does the Apostle Paul tell us that the Church has no such custom for either long or short hair? Then is it left with the individual to do as she desires?

A. I have not heard much about bobbed hair where I have been and do not know whether our people are disturbed about the matter much or not. I don't know that we should take up such matters and bother with them very much. Most of our women wear long hair. I do not think this subject need to concern us very much as there is but little in the Bible about it. Paul says in regard to long and short hair that "if any man seem to be contentious, we have no such custom, neither the Churches of God." (1 Cor. 11:16) Another translation uses the word censorious, that is, if any man go to censuring women about the matter he should be informed that the Church

has no special custom about hair. We should not be too narrow about such things. Some women's hair will not grow long. There are races of people in the world whose women have short hair and it will not grow long at all. We are to carry the gospel to the whole world. Paul's teaching about long and short hair was somewhat like his teaching about the women marrying.

He preferred that they remain unmarried, but if they want to marry it is no sin and then adds, "let them marry." So with the hair of women, he prefers the women to wear long hair, but finally winds up by stating that there is no rigid rule to follow. As for myself I prefer that our women wear long hair, but do not regard it as a sin if she cut it off and I'm sure that bobbed hair should not be a test of membership.

Q. Where does the soul stay between death and the judgment?

A. Paul tells us that when we are at home in the body we are absent from the Lord and when we are absent from the body we are present with the Lord. So if we are present with the Lord we ought to be satisfied no matter where it is. There is no soul-sleeping as some would try to have you believe.

Q. What about a member working for a bottling company that puts out soft drinks?

A. I would rather not do this and do not think our members should do it, but do not think it should be a test of membership.

Q. Which is the worse, drinking coffee or pop?

A. I do not drink either, and I think it would be as wrong for me to drink coffee as to drink pop.

General Overseer asked if the Assembly would be willing to adopt the minutes as would be prepared by the clerks without taking time to reread them at this Assembly. This plan met with approval and all were asked to stand who favored the adoption of the minutes. All stood. No opposition.

The General Overseer gave special instructions that each local church should consider all the acts of the Assembly at an early date or as soon as the minutes were in print and ratify and accept the same. He instructed the ministers and workers to see that this was properly attended to in business conference and a record made of same on the local church book. Overseers were advised to see that this order is obeyed. And if any church should find any objectionable feature it should be reported to the next Assembly.

Special song by quartet, L. A. Richard and others.

Business of Assembly closed about 4:40 p. m. With uplifted hands the congregation stood reverently before God while the General Overseer offered the closing prayer with much sacredness and fervency. Then all again raised their hands in praise to the great God as they shouted, Praise God! Praise God! Praise God! General hand shake followed.

Then came to a close the great Twentieth Annual Assembly of the Church to be cherished in the hearts of all who attended as the best Assembly ever held.

In the grace of our Lord and Savior Jesus Christ, Amen!

About 6:30 p. m. The song service started and led by L. A. Richard.

Special prayer for sick and anointing of handkerchiefs.

General Overseer in a short talk thanked all who had assisted in any way in making this great Assembly the success it had been. He further stated that the offerings for the expenses had reached the sum of \$136.36 and this would be insufficient and asked that special collection be taken to swell it to about \$100.00 more. J. A. Wilkerson was asked to take this collection. Soon the money was coming in as Brother Wilkerson and the ushers hurried about in every direction. This collection amounted to enough

to raise the collection for expenses to \$177.21.

The opening prayer was offered by Geo. T. Brouayer.

Next was the sermon and general round up by J. W. Jones, of Lynchburg, Va. This message was delivered under the special anointing of the Spirit amid great rejoicing, demonstration and glory. It was said, The best of the wine was kept till the last of the feast. A description is impossible and quotations are out of the question except the subject was Bones.

Special song by Joe Daniel, Turkey Buzzard.

Special song by the Bahama Islanders, Don't Let the Devil Fool You.

Special song by O. D. Springer, The Lord Will Provide.

Short talk by Geo. T. Brouayer.

L. A. Richard gave some experiences and explained how the opposers had refused to let him have money justly due him and according to promise so he could not pay off a certain note and now they had attached his car.

S. P. Ford gave short talk and sang a song. Our Lord Will Change Our Station After While. A great demonstration broke out here. Great rejoicing among the saints was witnessed as the mighty waves of glory surged back and forth.

At this juncture J. A. Wilkerson took the platform, made a talk about L. A. Richard's misfortune and made an appeal for a hundred dollars to help him out. Here another great demonstration started and money began coming in. When quietness was at last restored it was announced that \$101.17 had been received. Great cheering for victory.

Testimonies, short talks, and great demonstrations continued till a late hour. True to the spirit and letter of the program this service was a general jubilee full of fire indescribable.

The service finally closed about 11:15 p. m. with songs and hand shakes, good byes, dancing, glory and rejoicing.

The register showed an attendance from outside the city of 832, besides 210 of our Cleveland people who were counted regular attendants, making a total of 1042. Thousands from in and around the city thronged the place every night.

The altar services were fruitful of much good. No definite account was kept, but it is known that quite a number prayed through to victory and received the Holy Ghost. The healings were without count.

Thus closed the great 1925 Assembly near the hour of midnight, Sept. 15, 1925.

A. J. Tomlinson, General Overseer.

C. T. Anderson, Chief Clerk.

Cora L. Randall, Asst. Clerk.

Nora Thompson, Asst. Clerk.

Ellen Stratton, Asst. 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 inde-

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

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

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

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

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.

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

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

The pastor should act as moderator of all business meetings. In case there is no pastor the overseer of the state has authority to act or appoint some one to preside. The leader should never act as moderator, except authorized specially by the overseer of the state. Where one pastor has the care of several churches he can arrange the time for his business meetings to suit his convenience.

ATTENDANCE

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

ARRANGEMENT

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

ORDER OF BUSINESS

(This order is only a suggestion and not meant for an iron clad rule.)

Song service by all. Prayer by some one whom the moderator may call. Short Scripture lesson, and prayer by moderator, asking for wisdom and direction. Song.

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

Correction of minutes if any.

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

Reception of transferred members.

Members to transfer if any.

Unfinished business left over from last meeting.

New business.

Miscellaneous business.

Adjournment by prayer.

In these meetings matters should be discussed with love, humility and meekness. No votes should be taken to decide questions. Everything should be done with one accord and questions settled by mutual agreement. If there is division on a matter hold it over until all can agree. If one should seem obstinate and contrary, don't run the matter over him, but take up his case and investigate the cause for his obstinacy, and if he shows the 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 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 the whole session

ADVICE TO MEMBERS

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

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

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

As a rule take part in the singing.

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

Be ready for testimony when such is in order.

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

an.

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 any one 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 your brothers and sisters in the Lord. Give no place to the adversary. Abstain from the very appearance of evil.

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

That every member, and especially every minister, should be a "paid up" subscriber and an earnest worker for our church paper, The White Wing Messenger.

DUTIES OF STATE OVERSEER

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

To 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 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 a record of same, so he can report to the General Overseer at the close of the year.

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

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

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

Each Overseer should be able to know at any time the name and address of every minister located in the state. He should also know the number of members in his state, keeping a record of the increase as well as decrease, so information can be obtained each year as to the total membership. This can be done by keeping in touch with the clerks of the churches.

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

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

TEACHINGS OF THE CHURCH

A. J. Tomlinson, General Overseer
Cleveland, Tenn.

The Church we represent 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 Pet. 1:23; 1 John 3:9.
 - 5 Sanctification Subsequent to Justification—Rom. 5:2; 1 Cor. 1:30
 - 1 Thes. 4:3; Heb. 13:12; 1 John 1:9.
 - 6 Holiness—Luke 1:75; 1 Thes. 4:7; Heb. 12:14.
 - 7 Water Baptism—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 the 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; 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. 24.
 - 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 Pet. 2:24.
 - 14 The Lord's Supper—Luke 22:17, 18; 1 Cor. 11:23-33.
 - 15 Washing the Saints' Feet—John 13:4-17; 1 Tim. 5:10.
 - 16 Tithing and Giving—Gen. 14:18-20, 28:20-22; Mal. 3:10; Luke 11:42; 1 Cor. 16:2; 2 Cor. 9:6-9; Heb. 7:1-21.
 - 17 Restitution Where Possible—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 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; Thes. 4:14; 2 Thes. 1:7-10; Jude 1:14, 15; Rev. 5:10; 19:11-21; 20:4-6.
- 19 Resurrection—Isa. 26:19; Dan. 12:2; John 5:28, 29; Acts 24:15; Rev. 5, 6.
- 20 Eternal Life for the Righteous—Matt. 25:46; Luke 18:30; John 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; 23:32; 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. 2; 1 Cor. 10:31, 32; 2 Cor. 7:1; Eph. 5:3 8; Jas. 1:21.
- 24 Meats and drinks—Rom. 14:2, 3, 17; 1 Cor. 8:8, 1 Tim. 4:1-5.
- 25 The Sabbath—Hosea 2:11; Rom. 13:1, 2; Rom. 14:5, 6; Col. 2:16, 17.
- 26 Against members wearing gold for ornament or decoration such as finger rings, bracelets, ear rings, lockets, etc.—Isa. 55:2; 1 Pet. 3:3; 1 John 6.
- 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.

TABLE OF CONTENTS

Advice to members	
A. D. Evans and wife—How to pay back dues	4
A. D. Evans and wife—Way to pay them changed	5
Annual Address—General Overseer	3
Appointment of committees	51
Business meetings—time to hold	3
Call of States	49
Closing of Assembly	42
Collection for Bahama Islanders	50
Collection for expenses—Amount	40
Committee No. 1, report, Questions and subjects	45
Committee No. 1, report, rearranged	45
Committee, Ways and Means appointed for year	45
Committee No. 3, report—Ways and Means	47
Committee to handle mission funds appointed	47
Committee No. 2, report—Watchmen	47
Committee No. 4, report—Adjustment	47
Committee, Ways and Means—How to pay out money	34
Drive to raise money for debts	53
Duty of State Overseers	36
Editor and Business Manager selected	35
Friday, September 11	34
Instructions to Ministers	1
Introductory service	42
Letter from Bahamas read	49
Local Churches instructed to adopt minutes	51
Local church officers	40
Minutes adopted	43
Missionary offerings every second Sunday	40
Monday, September 14	44
Monday night service	3
Opening of Assembly	52
Order of business for local church conference	42
Ordination of Deacons	43
Ordination of Bishops	43
Overseers of states appointed	47
Pledges for church debt—To whom send	(Inside Front Cover)
Prefatory notes	41-48
Questions and answers	50
Register Attendance	33
Saturday, September 12	45-47
State and local church organization urged	46
Stationery for Ways and Means Committee	32-33
Subscriptions for White Wing Messenger	38
Sunday, September 13	40
Sunday night service	54
Teaching of the Church	3
Thursday, September 10	5
Thursday night service	33
Treasurer's Report	46
Treasurer for headquarters selected	44
Tuesday, September 15	49
Tuesday night service	42
White Wing Messenger to be sent to foreign lands	35
White Wing Messenger Financial report	