

LOVE—TRUTH—UNITY.

MINUTES

Of the

Sixth Annual Assembly

Of the

Churches of God

Held at

Cleveland, Tennessee,

January 3--8, 1911.

Ye are my friends, if ye do whatsoever I command you.—JESUS.

PRICE, 5 CENTS.

Original Handwritten Minutes
Published

6th General Assembly
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Preface.

In placing this little booklet before the public it is not without a feeling of humility, but meant for the glory of God and the advancement of the glorious cause of Christ our Savior.

The general assembly meets once a year for the purpose of obtaining light and information concerning the Bible Church. This body of Christians is not legislative, nor executive, but judicial only.

The following pages are the minutes of the sixth annual assembly held January 3-8-1911.

We commend these pages to the honest, sincere, searcher after truth and to those who are interested in seeing the Bible Church re-established on earth with all the graces, gifts and glory of its former existence. The time for the next annual assembly will be January 7-12-1912.

A. J. TOMLINSON, Gen. Overseer, Cleveland, Tenn.

Minutes Sixth Annual Assembly

Sixth annual assembly of the Churches of God held January 3-8-1911.

January 3.—Assembly opened at 10:15 a. m. with song, prayer and Scripture lesson and comments on 2 Tim. 2. More prayers and then some testimonies.

1:30 p. m. Song, Prayer.

Committee appointed to receive subjects and arrange them to be presented to assembly.

GEO. T. BROUAYER,
M. S. LEMONS,
R. G. SPURLING.

The minutes of last Assembly read and approved.

General Overseer's Annual Report.

Cleveland, Tenn., Dec. 31-1910

To the general assembly held at Cleveland, Tenn. January 3-8-1911.

Greetings:

As general overseer appointed by the assembly one year ago I beg leave to submit to this honorable body the following report for the year ending December 31-1910.

The following figures are approximately correct.

Number of Churches enrolled and reported to the Assembly held January 10-16, 1910	31
Number of Churches set in order in 1910	27
Total	58
Number of Bishops ordained 1910	7
Number of Bishops reported last year	22
Total at present	29
Number of Deacons ordained 1910	27
Number of Deacons reported last year	22
Total at present	49
Number of Evangelists licensed 1910	9
Number of Evangelists reported last year	20
Total at present	29
Total number of ministers	107
Total membership reported last year	1005
Membership of new churches organized	540
Additions in old churches	310
Total increase	850
Present membership	1855

While the increase of the number of churches, ministers and members is not specially discouraging, yet it has not been as great as we hoped and has not reached the same proportion of last year. I feel that my work as overseer of the churches the past year has been a comparative failure. Owing to the scattered positions the churches occupy I have not been able to visit them as perhaps I should. In fact I have visited but a very few. Some of the churches have been neglected on account of my inability to supply them with pastors, although they begged for assistance. Many calls for ministers have been refused simply because of a shortage. Some of our ministers have not yet been able to leave off secular work yet and launch out and trust God for support for themselves and their families and their expenses otherwise, so such as these are not able to do what they otherwise would. I feel the need of a large amount of money to use in placing all our ministers in the field. It appears that much more could be accomplished with a fund to draw from to supply the shortage that might exist should every minister spend his whole time in the service. I can't say, however, that I recommend such a fund although I see the need of it. I know a number of good ministers whose hands are tied just for a lack of means. With means to support every minister and keep them in the field all the time I'm sure much more could have been accomplished. Out of the 103 ministers more than 5-6 of these have had to resort to secular work for support. I'm sure that every Bishop and evangelist and many of the deacons ought to have no other means of livelihood but to spread the glorious gospel of the Son of God. There may be a lack of support on the part of the church. There may be a lack of faith on the part of the ministers. There is evidently a lack somewhere for I'm sure a preacher is to preach. Both Jesus and Paul evidently teaches that those who preach the gospel should live of the gospel, spending their whole time in the work of the ministry. And there is greater need now than any time in the world's history for the spread of the gospel for the time is short and the work must be done.

The work has grown to such a proportion now that there is a demand for a better system. As to just what should be done, and the form it should assume, I leave to the more able minds of this assembly. The plans of the Bible should be sought out and followed, and yet much is left in which for us to exercise our own judgement.

Up to the present time we have only occupied a small area. Organization has been effected only in N. C., Tenn., Ky., Ga., Ala., Fla., and the Bahama Islands, but we have come in touch with a number of other states. We are now almost ready to effect organization in California, Mississippi, Arkansas, Iowa, Indiana, Virginia and Cuba. With the proper methods, energy and prayers all these places and more can be reached with the Lord's church this year. The paper is a great factor in spreading the news of the church into new fields. Its circulation should be encouraged, and every

minister and worker ought to use their influence in circulating the little sheet.

If a systematic evangelization could be operated in every state where we are already established I believe great good could be accomplished. We have a number of workers who are not able to preach, but are willing to work at anything they can do. They are able to do personal work, hold cottage prayer meetings, distribute literature, and give ringing testimonies. Such workers are not able to direct their own work but should have a superintendant to assist and dictate to them. These workers need to be at work for their own good as well as others. Numbers of this class have offered me their service, and I have so far been unable to arrange for them. While a deep spirituality is always needed in the Lord's work, yet the work cannot be accomplished without money and brains. I'm sure orderly, systematic missions established in our cities under proper management would prove great factors in the salvation of souls, and thus give employment to the above class of workers.

Another thing that I see the need of is a preparatory school where workers could be trained for the field. Eleventh hour laborers are needed, and there are such lying around because no man has hired them. This class ought to be picked up and sent into the vineyard, and they might be able to carry in to the Master of the vineyard a basket of large lucious grapes that otherwise would be lost. It should be and is the business of the Church of God to hasten the gospel to every creature during our lifetime. A few months training would be of great value to workers who have just enlisted in the service.

In our deliberations we should be tender, gentle, at all times show a deep spiritual experience, and use great wisdom and discretion. Let brotherly love continue. We ought to be deepened into God by thus ming'ing together. Nothing should be left undone or escape our notice that would be for the glory of God and the advancement of the cause we love.

Respectfully submitted,

A. J. TOMLINSON,

Gen. Overseer.

The portion referring to a school for the training of workers discussed briefly by J. W. Buckalew, George T. Brouayer, V. W. Kennedy and Jonah L. Shelton.

The report of committee to procure a charter was read. The committee reported that it was best not to incorporate and after some little discussion all felt good not to incorporate.

The report of the publishing committee was read, also the Editor's report and both referred to the committee to prepare subjects for the future discussion.

Question—"What is the evidence of the abiding of the Holy Spirit?"

R. G. Spurling delivered a short address on the subject. Several brethren gave instructions on the subject, and finally all seemed to see eye to eye. Some manifestation of the graces, gifts and fruits of the Spirit would evidence the abiding of the Spirit.

Closed for the afternoon.

Service at night. Praise meeting. Sermon by V. W. Kennedy, Adamsville, Ala.

Wednesday January 4-1911, 9:30 a. m.

Prayer service and Scripture lesson by George T. Brouayer of Chattanooga Tennessee.

10.30 a. m.

The teaching as given in August 15-1910 issue of the Evening Light and Church of God Evangel was partially read and some portions discussed. It resulted in the striking out the words "by immersion" on the ground that immersion is not a Bible term, but with a full understanding that baptism is to plunge or dip, or a burial beneath the surface of the water and lifting out again, and not sprinkling or pouring.

The point on Tithing and giving was discussed at length and occupied the remainder of the time until noon. There was quite a good deal of discussion by brethren who looked at it from their standpoint. Some favoring the tithing system and offerings or giving besides. Some favoring giving and disregarding the tithing, all favored giving and all admitted there was no compulsion, but that all should walk in the light as God is in the light.

Noon

A conclusion was finally reached when the General Overseer read and expounded Hebrews 7, bringing in other Scriptures bearing on the subject. The following minute was then read and approved.

It is advised that liberty be granted to teach tithing and giving with the understanding that the church is not to enforce tithing on the members, but teach the members the blessedness of tithing and exhort them to seek for the abundance of grace that will evidently lead them or enable them to practice it from choice. No one objects to tithing or teaching that people ought to tithe, provided the churches do not undertake to enforce it. The teaching is therefore, recommended to remain as it appears in the above named issue of the paper.

After the discussion was over and the minutes read and approved the Spirit seemed to move upon the assembly in such away as to prompt the following clause.

"It seemed good to the Holy Ghost and us."

1:30 p. m. song and prayer.

The above minute was read with an explanation given by the General Overseer from the reading of Heb. 7:1-21 with other connections as a reason for writing the above. After some further questions and answers the Holy Ghost so manifested His presence that the Assembly consented with one accord to the adding of the following viz:—"It seemed good to the Holy Ghost and us."

The Assembly then continued to consider the list of teachings and there was sometime spent in discussing the subject of tobacco, which resulted in the reading of the minute already made by the First Assembly which is as follows: "A discourse on The Use of Tobacco, delivered by Evangelist M. S. Lemons and discussed by others. After due consideration this Assembly agrees to stand, with one accord, in opposition to its use. It is offensive to those who do not use it; weakens and impairs the mind and nervous system; is a near relative to drunkenness; bad influence and example to the young, useless expense, the money for which ought to be used to clothe the poor, spread the gospel or make the homes of our country more comfortable; and last we believe its use to be contrary to the teaching of Scripture, and as Christ is our example, we cannot believe that He would use it in any form or under any circumstances."

Advice was finally given by the General Overseer that ministers who are receiving persons as members into the Lord's church should humbly, tenderly, and lovingly advise those who might be eligible to membership not to present themselves for membership if they use tobacco in any form, unless they in that self same moment decide to renounce the habit, and by the grace of God declare themselves total abstainers hereafter.

A few words of question on the Sabbath was raised, but a few words of explanation was given by the "General Overseer" which satisfied the Assembly, so the Assembly unanimously agreed that they are willing to have the teachings reprinted in the paper, also in tract form with the one change or the erasure of two words, "by immersion," and put it out as the unanimous decision of the Assembly.

Some of the questions pertaining to the Church, as prepared by the committee, were read, after which a half hours, address was giving by the General Overseer calling attention to the importance of discussing these questions in the light of the glaring "evening light" that is now shining forth after the cloudy and dark day of the dark ages, and the dark day of protestantism is past, and not allow the minds to be biassed or influenced by the noble fathers of the reformation who did such noble work although in the darkness of the time. The discourse resulted in a season of prayer, groans, cries, tears and sobs and the singing of the song—"Waiting on the

Lord for the promise given," and another season of prayers, tears, sobs and cries. The Assembly dismissed for the afternoon at about 4:15.

The night meeting was conducted by A. J. Tomlinson, which resulted in one being baptized with the Holy Ghost.

Thursday, January 5-1911, 10 a. m.

Songs and prayers.

Question—"Can one drop back from the experience of the Baptism with the Holy Ghost to sanctification, and retain an experience of grace?"

After some little time in discussing the question, all minds agree that such a person does not retain an experience of grace. Several Scriptures given as proof texts. One specially emphasized was 1 John 1:7. Some slight mention made of some who had backslidden and were reclaimed, showing a possibility of being reclaimed from a backslidden state.

The subject of an institution of learning, for the training of workers who need a few months training to make them more efficient workers, and general school or college work, was duely discussed.

Those who led in the discussion of this important subject were—Sommers, Cleveland, Tenn., J. W. Buckalew, Alabama City, Ala., E. H. Cecil, Dublin Va., V. W. Kennedy, Adamsville, Ala., George T. Brouayer, Chattanooga, Tenn., R. G. Spurling, Turtletown Tenn., J. L. Shelton, Ruskin Tenn.. All the speakers favor such an institution. The enthusiasm and faith was so strong that steps were here taken to start the institution. A committee of three, consisting of H. W. McArthur of Gainsville, Ga., George T. Brouayer of Chattanooga, Tenn., and T. L. McLain of Cleveland Tenn., were appointed to select a committee of five to compose a committee to locate a place and erect a building for this institution of learning.

While this committee was consulting a few remarks were made about trustees.

The report of the above committee was as follows viz:-

F. J. Lee, Cleveland, Tenn., Sam C. Perry, London Ky., J. W. Buckalew, Alabama City Ala., V.W. Kennedy, Adamsville Ala. and George C. Barron Alabama City, Ala.

The report of the committee was accepted and ratified by the Assembly.

A committee was appointed to bring forward names for trustees to hold above school or institution property for the Church of God.

Adjourned for noon.

1:30 p. m.

The report of committee, to select trustees to hold the property of the institution of learning is as follows viz:- M. S. Lemons. Cleveland, Tenn., J. B. Ellis, Alabama, George C. Barron Alabama City Ala.

The report was accepted and confirmed by the Assembly.

These trustees are to be subject to the annual Assembly as to the length of term whether one year or more but to serve until the selection and installment of their successors.

The subject of an educational board was discussed, and it was decided this board should consist of seven members.

A committee of three consisting of M. S. Lemons, R. S. Robinson, T. L. McLain was appointed to present names to constitute the board of education. This committee was also empowered to recommend the offices, number of offices, and names. This committee was to report at a later time during the Assembly.

The remainder of the question, regarding the children of the parents of local churches having Pentecostal schools provided for them, was deferred until later.

The following subject was read and declared open for discussion by Gen. Overseer.

What is the Church of God?

Upon what laws is it established?

How does it differ from other churches?

What is its highest tribunal?

Who are members of this church?

When do they become members?

When are they or when can they be separated from the body, or in other words, can they be turned out of the church of God, and how?

If women are not allowed to speak in the church (1 Cor. 14) how are they to be dealt with in case of offence?

The above subject was discussed by R. G. Spurling, Turtletown, Tenn., M. S. Lemons, Cleveland, Tenn., and George C. Barron, of Alabama City, Ala.

After these brethren held their peace, a few questions were propounded and dispensed with, giving answers by reading and referring to Scripture. Before the final close of these discussions and questions it was 4 p. m. The Gen. Overseer delivered a short discourse, not on the question specially, but calling attention to the importance of having the church in perfect order according to God's plan, stating that the part referring to the highest tribunal was not satisfactorily cleared up, and that much depends on us getting everything clear and in perfect order that souls who are now being lost can be saved by a church in perfect order. This resulted in a service with many on their faces in prayer amid many tears, groans, sobs, and agonizing outcry and real suffering, desirous of more light, wisdom and knowledge. Dismissed at 4:30 p. m.

George C. Barron of Alabama City preached at night. One received the Baptism.

Friday January 6-1911, 10 a. m.

Song and prayer service.

Discussion of the subject -The schooling of the children. Should we recommend the arrangement for them to be taught by Spirit filled teachers?

R. G. Spurling delivered an enthusiastic discourse which brought many to cries and tears. Others took part in the discussion of the subject which were as follows—George T. Brouayer, Chattanooga, Tenn., George C. Barron, Alabama City, Ala. Mr. Sommors, Cleveland, Tenn., S. Z. Cecil, Dublin, Va., Sam C. Perry London Ky., S. R. Lee, Cleveland, Tenn., A. J. Lawson, Cleveland, Tenn., and others. Discussion closed with no results reached except advice given that where possible, a locality could well arrange for independent school.

The committee to bring forward names to constitute the educational board reported as follows viz:—

1. A. J. Tomlinson, Cleveland, Tenn.,
2. F. J. Lee, Cleveland, Tenn.,
3. Sam C. Perry, London, Ky.,
4. H. W. McArthur, Gainesville, Ga.,
5. George C. Barron, Alabama City, Ala.
6. J. B. Ellis, Alabama,
7. M. S. Lemons, Cleveland, Tenn.,

This much of the committee's work and report was accepted and ratified by Assembly.

The subject "The Paper" was duly considered and discussed which resulted in changing the name from "The Evening Light and Church of God Evangel" to "The Church of God Evangel." The new name to take the place the first of March 1911.

The same committee of publication retained. The entire editorial staff continued as it now appears.

A few words were mentioned about the purchase of a printing plant. Nothing specially accomplished.

Adjourned for noon.

1:40 p. m. song and prayer.

The committee to select names to constitute board of education etc. completed their report by recommending the names of offices as follows viz.—President, Vice President, Secretary, and Treasurer. The report accepted. Officers were selected then in the face of the Assembly, which resulted as follows.

President A. J. Tomlinson, Cleveland, Tenn.

Vice President George C. Barron, Alabama, City Ala.

Secretary and Treasurer F. J. Lee, Cleveland, Tenn.

It was advised that some report of the Assembly should be put in the paper.

Subject—Should our Bishops ordain or grant certificates to ministers without the church of which they are members putting them forth for examination and ordination or license?

Discussed by several of the brethren which resulted in the general sentiments being that the church should be consulted and have the setting forth of persons to fill there sacred offices before Bishops should ordain or license.

Subject—Should two Bishops be required to act together in ordination, and in no case allow one to act alone?

It was finally decided that one Bishop could assist the church of which the applicant is a member in ordaining Elders and granting Evangelist's certificate.

Many questions were propounded and answers given.

One special question about whether to receive persons as members who have been divorced and now living with another man or woman, resulted in reading a minute of a former Assembly bearing on that subject. The minutes referring to the above subject are given below in full.

Second day, January 10-1908, 8 a. m.

Question—Is any one having two or more living husbands or wives, with or without a divorce, eligible to membership in the Lord's Church?

"After hours of discussion and searching of the Scripture and an extra session that lasted until after midnight besides, a real decision was never reached, but it was finally agreed to extend the subject another year. However it was decided that (there was only one cause granted for a divorce that would leave either party innocent and at liberty to marry again, and that was fornication or adultery. It was advised that it was really the safest for all parties to remain unmarried who were divorced for any cause. It was further decided that none who are divorced and married again are eligible to membership in the Lord's Church except the innocent party of Mathew 5:32 or perchance it might be the woman who is the innocent party). And these were the contraverted points that were extended for further consideration. It was recommended by the Assembly that this subject should have due attention in receiving members into the church."

January 8-1909, 9:45, a. m.

Session opened with songs and prayer.

"The minute of the Assembly of 1908, referring to marriage and divorce was read and the subject duely discussed and considered. The sentence of this Assembly, therefore, is to let the minute of 1908 remain unchanged but in addition to insert the following clause viz—In case of a man who has two living wives wishing to connect himself with the church, also in case of a woman having two living husbands desiring the same we recommend that the church to which they wish to unite, appoint a committee to investigate the case, and for the church then to act according to the advice given by the Assembly, the best light and knowledge obtained by the church and guidance of the Holy Spirit."

Good spirit manifested all the way through. Dismissed at 4:30 p. m.

At night—Song and praise service. Sam C. Perry preached. One received the baptism with the Holy Ghost.

Saturday January 7-1911, 9:50 a. m.

Song and prayer service—A letter was read from R. M. Evans now a missionary of the church on the Bahama Islands. A special prayer was offered for them. At a suggestion by M. S. Lemons an offering was made for them and amid tears and groans one after another came forward and laid their offering on the Bible till finally it was counted and found to amount to \$21.05.

Sam C. Perry delivered a short discourse on Cuba where he expects to go in February 1911.

Subject—The propriety of placing an overseer over each state now represented.

After considerable discussion it was decided and all agreed that such action was not only recomendable but in perfect harmony with the teachings of Scripture. Several Scriptures were read as proof.

The Assembly then proceeded to select the following as overseers of the respective states.

1—Tennessee W. F. Bryant, Cleveland, Tenn.

2—Kentucky Sam C. Perry, London, Ky.

3—North Carolina C. R. Curtis, Haysville N. C.

4—Virginia, J. J. Lowman, Hiwassee, Va.

5—Georgia H. W. McArthur, Gainsville, Ga.

6—Alabama V. W. Kennedy, Adamsville, Ala.

7—Florida J. A. Giddens, Clearwater, Fla.

8—Bahama Islands R. M. Evans, Nassau Bahama Isl.

The duties of these overseers will be clearly set forth in the following viz:—

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

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

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

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

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

It was the mind of the Assembly to have the minutes prepared and printed in full and to make a price on each booklet to cover cost and expense.

A. J. Tomlinson was selected as General Overseer for the year 1911.

The business session of Assembly closed at 12 m. January 7-1911.

A. J. TOMLINSON, General Overseer.

The End.

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A. J. TOMLINSON, *Editor,*

2525 GAUT STREET,

Cleveland, Tennessee.