

LOVE --- TRUTH --- UNITY

MINUTES

OF THE

23rd Annual Assembly

OF THE

Church of God

HELD AT

Cleveland, Tennessee

September 12-18, 1928

"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."

PRICE 10 CENTS

CONFIDENTIAL

MINUTES

SUNDAY SCHOOL

CHURCH OF GOD

WEEKLY

RECORD

1900

1901

1902

1903

1904

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1910

PREFATORY NOTES

It is a real pleasure to have the blessed privilege of preparing a few prefatory notes for this little volume containing the minutes of the Twenty-third Annual Assembly of the Church of God.

Many have been the battles of the past year, but upon no battlefield have we suffered defeat. When we could not trace the correct line to follow with our eyes we were able to follow on by faith holding to the unchanging hand of our Christ. And He has piloted us safely through every storm and enabled us to ride the crest of the waves during the hardest storms.

It is my desire to give all the credit to the clerks that is due them for their labors in taking account of the business and happenings all the way through. Without their self sacrificing toil this volume could never have made its appearance to file away with former records. But their faithfulness has made it possible for this record to appear along with others of the past. Thus the chain still remains unbroken, and this volume will be searched and its pages scanned by many interested parties in the future.

The Assembly was great—far too great to describe, and this volume is scarcely an attempt at description. One of these wonderful Assemblies can only be known by those who attend. And this one especially can never be fully told as it really was.

The attendance was larger this year and the interest seemed far greater as we seemed to step over the line which marked the divide between the reconstructive and the constructive periods. We seemed to have traveled at the rate of leagues an hour a part of the time. And the launching of the Big Business Program has surely made this Assembly the greatest event in the history of the Church in these last days.

The registry of attendance shows 977, from a distance, thirty-seven more than registered last year. And we believe there were many that came and went that did not register.

The spiritual blessings beggars description, but an accurate statement of all the business acts was kept and noted. So this volume can be fully depended upon in that respect.

We now have the pleasure of sending forth this volume to those who are interested under the influence of prayer that God will make it a blessing to its thousands who may scan its pages. Yea, may God's blessings go with it every where and make it worth the cost to all who may see fit to purchase it.

The time for the next Annual Assembly of the Churches of God will be September 11-17, 1929. Amen.

A. J. TOMLINSON, General Overseer,
Cleveland, Tenn., U. S. A.

MINUTES

OF THE 23rd ANNUAL ASSEMBLY OF THE CHURCH OF GOD

HELD AT CLEVELAND, TENN., SEPT. 12-18, 1928

INTRODUCTORY SERVICE

The people had already been arriving in scattered groups, but Tuesday they came in by the scores, and on Wednesday it seemed that something let loose and they literally dropped down on the Assembly grounds by the hundreds, until the great tabernacle was packed and the grounds around covered.

The introductory service was opened on the evening of the twelfth of September, 1928, at the big tabernacle on East Central Avenue, in Cleveland, Tennessee, U. S. A.

The music began at 6:15 p.m. furnished by Grace Kinser. Music was also furnished by the Miami, Florida, Church of God band and by the Battle Axe Bill band.

The General Overseer, A. J. Tomlinson, was at his post to preside promptly at the time appointed. The glad free spirit that prevailed made everybody feel at home and happy. The joys of salvation were manifested through the expressions on all faces besides the overflow of shouts and praises to God.

The Clerks—L. A. Moxley, Cora L. Randall, J. M. Stratton, Nora Thompson and R. M. Stover.

Registrars—Lillie Duggar, Lucile Allen, Elsie Montgomery, Leona Montgomery.

Bookstand and Post Office—A. D. Evans, Iris M. Evans, Cubie Lee Johnson.

Reception—I. D. Bain, W. H. Prewitt, G. W. Durham, C. L. Taylor, A. C. McKeown, J. O. Hamilton.

Entertainment—A. J. Lawson, H. L. Faulkner, Will H. Brown, H. H. Irwin, L. F. Turner, Rube Whitlock.

Ushers—Will H. Brown, M. A. Tomlinson, Herbert Cate, J. E. Melton, Bill Parker, C. A. Davis, Carson Barker, Rube Whitlock, Burnett Gibson, Howard Montgomery, C. F. Stewart, J. R. Smith, John A. Sands, Joseph Howell.

Superintendent of Camp Ground—H. H. Irwin.

The first service was started at 6:15 p.m. with Grace Kinser at piano. At 6:30 p.m. music by the Miami Church of God Band. Song service started at 6:45 p.m. led by E. S. Pickerel with Georgia Riggs at piano. The song book used was "White Wing Praises."

Collection for Assembly expenses was taken during the song service. 7:15 p.m. The prayer service began and was divided into sections as follows:

- (a) All stood in silent prayer in the sacredness of the presence of God.
- (b) One prayer led by C. H. Randall of Kentucky.

(c) Prayer in song—Send the Old Time Religion, Sweet Hour of Prayer. These songs were sung in the sacredness corresponding to the occasion.

(d) Big Concert Prayer, preceeded by a few words of exhortation by the General Overseer as follows:

"We can't get along without the power of God. Let each feel the responsibility in this prayer. Let our prayers go up as the sound of the falling of many waters." And sure enough the prayers were uttered from full hearts in one great volume that sounded like one great roar of falling waters.

After the prayers were over the General Overseer requested all to raise hands that prayed and hundreds of hands went up in response. Then all were requested to stand and wave handkerchiefs while the Miami Band rendered more music. This was a joyful scene and all looked at one another and were happy.

7:45 p.m. Introductory Address by General Overseer. The speaker referred to the prophets who were called of God to fill their place, and stated that this crowd of people is as definitely called according to God's purpose as those of ancient days. Instead of delivering a welcome address to the people "for they know they are welcome," he said, he delivered a welcome address to the Holy Spirit and Jesus. He then read 1 Cor. 2:5 and gave a short discourse on the power of God and showed we must have the power of God to be successful in proclaiming the gospel of the kingdom to the ends of the earth. "The kingdom is not in word, but in power. The gospel of the kingdom is not fully preached without the power," he said. He exhorted the people to fix their faith in the power and not be satisfied without it. In closing, the congregation stood and with bowed heads and reverend hearts repeated the prayer after the speaker thus, "O God, send the power on me."

Note—Power fell during discourse which brought manifestations and demonstrations, shouts, dances and glories.

8:15 p.m. Song, Old Time Religion by Bessie Amos, Beulah Miracle, Clara Miller, Damie M. St. Clair. While they were singing this song the power fell, great demonstrations, piano played under power, people danced, shouted, praised God. Congregation stood and shook hands while the Miami band played, and the power of God fell in a wonderful way. Great demonstrations of joy and gladness.

8:45 p.m. Five minutes talks by Geo. K. Nickell, Mary Gibson, Tom Pentecost, Geo. D. Wilson, Edith Todd. Many good, interesting and appropriate things were said by these speakers.

9:30 p.m. Music by Battle Axe Bill band, followed by special song by little Ruth Davis. The power fell on the little girl and she danced and whirled and shined. Another special song followed by Brother Curry's daughter, which was very impressive. Another song, "To be Like Jesus" was rendered by Beulah, Clara, Bessie, Damie. Many raised hands to say they had been having a good time all day. Big concert prayer that God would shed forth His mighty power on the Assembly every day and night.

10:00 p.m. Benediction. All raised hands and said Amen, followed by hearty hand shakes and love greetings.

THURSDAY, SEPTEMBER 13

5:30 a.m. Sunrise prayer meeting conducted by Rufus Dunnavan, Ky. Songs, concert prayers for the sick, other songs and prayers followed.

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Twenty-five testified wonderfully. Scripture lesson read from twelfth chapter of Acts. Spoke of the power of God and the Church of God. Said he was strong for the Church of God and its General Overseer.

8:00 a.m. Music by Edna Kinser at piano. Song service led by Guy Marlow, Georgia Riggs at piano. Prayer by H. J. Murphy. Announcements by A. D. Evans about publishing house, bookstall, song books, catalogues, etc.

9:00 a.m. Opening of the Assembly by General Overseer. Scripture reading Isa. 12, and Rom. 12. Congregation stood with bowed heads while General Overseer offered the opening prayer.

9:15 a.m. Appointment of committees:

Committee No. 1, Questions and Subjects: C. H. Randall, E. C. Rider, J. B. Baney, D. R. Holcomb, J. R. Smith.

Committee No. 2, Watchmen: W. R. Sexton, H. J. Murphy, Geo. D. Wilson.

Committee No. 3, Adjustment: G. W. Durham, C. L. Taylor, W. T. Holland, F. J. Crowder, Randolph Williams.

Committee No. 4, Ways and Means: S. O. Gillaspie, W. M. Lowman, J. H. Vance, H. A. Tomlinson, H. R. Jacobs, W. T. Aiken.

Committee No. 5, Missionary: J. O. Hamilton, V. R. Sherrill, J. N. Hurley, S. P. Ford, E. D. Rolle.

Committee No. 6, Sunday school: I. D. Bain, C. W. Risner, Guy Marlow, Geo. K. Nickell, J. R. Moxley.

Special prayer for committees by congregation.

9:30 a.m. Call of states and their response.

Arkansas, J. W. Abbott, Overseer. 4 representatives. State Song, "I'm Going That Way." Marched, carried banner. Music by band.

Georgia, W. M. Goings, Overseer. 52 representatives. State Song, "Lift Him Up." Marched, carried banner. Music by band, power fell, mention was made of the fruit of the land. This was demonstrated by two men carrying a large bunch of fruit hanging to a pole.

Alabama, L. A. Moxley, Overseer. 21 representatives. State Song, "I Am Determined." Battle Axe Bill band marched with state and played. Carried banner.

Indiana, C. H. Randall, Overseer. 18 representatives. State Song, "When the Saints Go Marching In." Marched and carried banner. Music by band.

Colorado, J. L. Talley, Overseer. Statement—Brother Talley lost his wife quite recently, silent prayer offered for him and the state. None present.

Kansas, C. W. Risner, Overseer. 4 representatives. State Song, "Gathering Sheaves." Marched and carried banner.

Florida, W. R. Sexton carried banner. 56 representatives. Marches, display of fruit suspended on a pole. Several talks, music by bands, display of joy and glory.

Bahamas, Stanley R. Ferguson, Overseer. 2 representatives. Music by band, marched, carried banner. Messages and interpretations. Blessings sent to those who could not come.

Maryland, W. M. Lowman, Overseer. 14 representatives. Marched, carried banner. State Song, "Just Leave It Alone."

Kentucky, C. H. Randall, Overseer. 82 representatives. Marched, carried banner, great demonstrations. State Song, "That Great Day." Piano played under power. Song by little Paul. Much display of glory with dancing, shouting and music.

Recess for noon.

1:35 p.m. Prayer.

Illinois, S. O. Gillaspie, Overseer. 8 representatives. Marched, carried banner. Music by band. S. P. Ford sang, "After While." A sister sang, "God's Church Will Stand."

Louisiana, J. T. Priest, Overseer. No representatives.

Minnesota, J. W. Barker, Overseer. No representatives.

Mississippi, E. C. Rider, Overseer. 42 representatives. State Song, "Come and Dine." Marched, carried banner. Music by band.

Missouri, D. R. Holcomb, Overseer. 14 representatives. State Song, "Church of God is Right." Marched, carried banner, music by band, other songs.

New York, Homer A. Tomlinson, Overseer. Only one representative had arrived. 5 others came later. The one gave a short talk.

North Carolina, C. L. Taylor, Overseer. 34 representatives. State Song, "You May Shine." Marched, carried banner. Brother Stargel's little five years old boy repeated books of the Bible and named the twelve apostles. Shouting, dancing and a general good time.

North Dakota, J. W. Barker, Overseer. No representatives.

Ohio, S. O. Gillaspie, Overseer. 9 representatives. State Song, "Let Me Rest." Marched, carried banner. Music by band.

Tennessee, I. D. Bain, Overseer. 183 representatives. State Song, "The Reaping Time." Messages, interpretations, great showers of blessings, rejoicing, dancing, talking in tongues. Music by band. Marched, carried two big banners and a display of small banners in the hands of many with the words, "Tennessee for Jesus" on them. Great demonstrations.

Oklahoma, M. E. Tanner, Overseer, not present. 4 representatives. Brother Cook carried banner. State Song, "I've Received An Invitation." All made talks and marched. Music by band.

Pennsylvania, V. R. Sherrill, Overseer. 5 representatives. State Song, "Just a Little While." Marched, carried banner. Music by band.

South Carolina, C. L. Taylor, Overseer. 4 representatives. State Song, "Further Along We'll Know More About It." Marched, carried banner, music by band.

Texas, H. R. Jacobs, Overseer. 10 representatives. State Song, "Good By, Hallelujah, I'm Gone." Marched, carried banner. Music by band.

Virginia, W. M. Lowman, Overseer. 49 representatives. State Song, "Victory Ahead." Marched, carried banner. Music by band.

West Virginia, F. J. Crowder, Overseer. 13 representatives. State Song, "Plant the Cross of Jesus There." Marched, carried banner. Music by band.

Note—Almost one continuous outburst of joy and happiness the whole day through. 634 representatives from twenty-two states. Quite a number came in later. Truly this was a great day.

5:50 p.m. General Overseer announced that the next on the program would not be a marriage of Cana of Galilee, but a marriage at Cleveland, Tennessee. Band played as the Bride and Bridegroom with their train of attendants marched in. The General Overseer announced that "These are two of our young ministers, Marion E. Wilson and Bessie Amos." The marriage ceremony was performed by Brother A. J. Tomlinson.

6:00 p.m. Dismissed while glad hallelujahs still rolled on.

6:30 p.m. Music by Battle Axe Bill band.

6:50 p.m. Song service led by Paul Hudson, Nell Thomas at piano. Prayer by V. R. Sherrill. Collection by I. D. Bain. Music by band.

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7:30 p.m. Free for all testimony service led by Clara Miller interspersed with songs and shouts. Great demonstrations, piano played under power. About 122 or more testified.

8:10 p.m. Special song by Big Springs Quartet.

8:15 p.m. Evangelistic sermon, D. R. Holcomb, Mo. This was followed by exhortation by J. R. Moxley and a rousing altar service which yielded good results. Closed about 10:30 p.m.

FRIDAY, SEPTEMBER 14

5:30 a.m. Sunrise prayer meeting led by W. T. Holland. Scripture lesson John 15:1. Individual prayers, concert prayers, prayers for sick, testimonies, messages, interpretations, songs and general victorious time.

8:45 a.m. Music and singing.

9:00 a.m. Song service led by J. O. Hamilton, Edith Tarpley at piano. Prayer by G. W. Durham. Old time concert prayer. Announcements about open air service late in evening, handkerchiefs, etc.

9:50 a.m. General Overseer's Annual Address.

GENERAL OVERSEER'S ANNUAL ADDRESS BEFORE TWENTY-THIRD ANNUAL ASSEMBLY

of the CHURCHES OF GOD

Introductory

Yes, it has been read in an ancient Book that the common people heard Jesus gladly, and that the Scribes and Pharisees did not. It was two of the common class that Jesus chose to walk with out to Emmaus, even after His resurrection, in preference to the class of highups in society. It is readily seen that there were the two camps pitted against each other—that of the common people on one side and the Scribes and Pharisees with their erudition and special training on the other side. The common people thronged to hear Him and they were comforted and refreshed by His gracious words. The other class despised and rejected Him and His teaching, and even threatened to take Him by force and drag Him before the courts with a desire to have Him put to death long before they did capture Him in the garden of Gethsemane, but they were afraid of the multitudes of the common people that heard Him gladly. And it was from the ranks of the rough, weatherbeaten, common people that He selected His first disciples which were afterward to be called apostles. There was as much difference between the common people and the Scribes and Pharisees of that day as there was between Washington's soldiers and the British regulars during the Revolution. Washington's soldiers were men of strength and endurance because they were of that class that knew how to work and work hard. They volunteered their service to fight for their freedom and they would shed every drop of blood

before they would suffer defeat. The British regulars were well equipped but they were only hired men and doubtless expected to spend more time in pleasure than in fighting.

An illustration of the two armies in the time of Christ is given in the famous ride into the city of Jerusalem. The common people were doing Him honor as unto a king by spreading their clothes and palm branches in the way. And when He was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen. They shouted out that the King cometh in the name of the Lord. To this kind of noise and display the Pharisees raised objection, but the common people were not to be silenced by their opposers any more than the American revolutionists were to be defeated by the British regulars.

It is not for me to discuss the reason Jesus went to the ranks of the Galilee fishermen to select His first disciples. It is enough to know that He did. He did not go to the Scribes and Pharisees who were trained in the religion of their day. He rather explained that it was out of place to put new wine in old bottles, but that new wine must be put in new bottles. So for His work He went to the common people and chose men who were new and untrained. But they obeyed the call and followed Him, and sure enough He made them fishers of men. And although they were "unlearned and ignorant men" they became the nucleus and first members of the Church of God. These men were better fitted for the Lord's work than men of high learning and erudition. It was this class that

Christ mingled with principally during His entire ministry on earth. He ate with them, He walked with them, He lived with them in preference to the other class.

Jesus was sharply criticised by the class represented by the Scribes and Pharisees for mingling with what they regarded as a mean and lowly class, but He knew what He wanted to do and He went on with His work among them. He fed them in a miraculous manner when they were hungry, He healed their sick, He gave sight to their blind, He made their lame to walk, He raised their dead, and at least He broke up one funeral procession by raising from the dead the son of the widow of Nain, and robbed one grave of its victim when He called with a loud voice to Lazarus to come forth. His was a work of loving service. He did not do it for pay but He was demonstrating the new form of religion that differed widely from that practiced by the other class.

Some one has truly said, "Had Christ been content to sit in holy contemplation, in the Syrian desert, abstaining from sin and training His thoughts to sanctified reverie, He might have been sublimely good. But His name would be as utterly forgotten today as is that of any bygone yogi or medieval hermit. Nor would we have any Christian religion.

"It was in His deeds of healing and of self-sacrifice, in His boundless generosity and tolerance, that He touched the souls of the common people of His day; not during the forty days of lonely fasting that He founded Christianity."

It is just as true to say that if Columbus had been content to crouch over maps and charts in the dust of an attic library all the days of his life, he might have died with a great

knowledge in his brain that there was a continent which could be reached by sailing westward. But it was only by sailing westward at the risk of his life and prestige that he made himself immortally great and gave us our dwelling place today.

If we had hidden away and spent our time for the past quarter of a century in searching the prophecies, old records, and ancient history with a hope of some time seeing the Church of God come back into existence again, we would not have had the experience, pleasure and even happiness that we can tell about at this Assembly. But no, we, like Columbus, ventured out to sea and endeavored to follow the chart of prophecy and the compass of the Holy Ghost. We commenced to work at the job we felt God had called us to do without knowing all of the details. True, we had the chart but we did not know all of the markings and we depended largely upon the compass—the Holy Ghost. As a result of our work and untiring service, as we sailed on toward the desired haven and overcame reverse winds, in nineteen years the Church of God was built up from one local

church with a membership of sixteen to six hundred and sixty-six churches with a membership of 21,076.

It was on this platform that a story has been told of the illustrious Columbus to illustrate the truth of "the man that wins against odds." The sailors who were with Columbus became discouraged and came to him begging that he give up and return, but he answered, "Sail on!" Later his sailors were about to mutiny, but he calmly answered, "Sail on!" As a result of his persistence he discovered America. And although we have had to press our way against odds, and many reverse winds that have threatened to wreck the entire movement we have always had the grace and courage to calmly reply, Sail on. And these same words can be uttered today with the same calm and persistent confidence that has characterized all great leaders of the past. It is faith in what he is doing and the courage to perform the doing that enables a man to laugh at impossibilities and cry out, it shall be done. And I think I know of many, with whom I am quite closely associated in this tremendous struggle against many forces, that are made of that very kind of metal.

Problems In Reconstruction

Our problems for the past twenty-five years have been problems of reconstruction. That is, we have been working to get the Church of God re-established in these last days just like it was in the beginning of the gospel era. We could see the goal for which we were bound but we were almost entirely without knowledge of the wilderness route to reach it. It was clear enough that we were bound for the promised haven—"A glorious church, not having spot or

wrinkle," but just how to reach it was unknown. Some of our ministers and workers undertook to force the members up to that standard before the time. They seemed to be persistent in their determination to make full grown men and women out of babies in a night. They overlooked the Scriptures that reveal the baby state, the growing state and arrival at full age when they could be given the strong meat, and even then the cleansing and washing

before the full "glorious" could be reached. As a result of undertaking to force people up to the high standard many of the new born babes were roughly handled which led them to discouragement, backsliding and expulsion. At one period of time we lost members as fast as we gained. That gave us much concern, but through prayer and much patience our people began to see that Paul did not put people out of the Church because they had not attained to that high standard.

Then came some internal troubles over the divorce and remarriage question. This strife waxed so hot at one time that each party seemed determined to out do the other and force a conclusion. Some went so far as to almost refuse to go on in the work without the conclusion being reached according to their contention. It was only through much prayer and humble persuasion that the subject was dropped for future consideration. Those were stormy days within our ranks. But the Lord had patience with us and the evangelistic campaigns brought good results, and the reconstruction work went on.

It was probably about the year 1917 that the spirit of leadership began to develop. And in 1919 right in the reconstruction period a faction pulled off under the leadership of one of these would-be-leaders. But we went on with our reconstruction work and it was not long until much more was gained than had been lost. Then it was in 1922 and 1923 when civil war was entered into on a big scale. And this civil war came at a time when the reconstruction period was at its highest. This hindered the progress a little while, but soon the Holy Ghost began to manifest Himself among the true and tried warriors, and began to give instructions in a way to put to silence certain contentions that had been pending for years. And although a large number followed off under another leader that had been set up, there were enough of the tried and true which remained to continue the reconstruction work. This has been going on at a rapid rate for a period of five years. And now we have gotten so far along that we begin to feel that the reconstruction period is almost ended.

Constructive Problems

True, we have had our problems, but we have surmounted almost, if not all of them. We do not claim we have reached perfection yet, and we have not yet attained the high goal of the Glorious Church not having spot or wrinkle, but we feel that the reconstruction work has been done so well that we can soon turn it into constructive instead of reconstructive. We have the doctrine, we have a workable force of ministers, we have the zeal and courage, we have the different offices and many of the helps, we have the business

principles, the signs, gifts and fruits. We have a publishing business that has risen to proportions, under the same management for five years, to heights almost wholly unexpected and truly amazing. To my mind we should now turn our attention to constructive problems and real progress. Since we have so far mastered the problems of reconstruction it gives us a feeling that we can master the problems of construction. Since we have conquered and overcome the forces that have fought against our progress at every turn so that every

inch we have gained has been by hard fought battles during the reconstruction period, surely we have learned the tactics of our warfare so well that we can say with our predecessor in battle, "None of these things move me," and go on with our construction work.

Construction is the opposite of destruction. To construct means to build; form; put together. Destruction is the act or process of destroying or overthrowing. Haven't you heard it said that a certain man destroys as fast as another certain man builds up? But it is not ours now to destroy, but to build up. This view is maintained in our law Book that we have promised to obey. When the Apostle Paul was giving certain instructions about the gifts of the Spirit in the Church he made special reference to construction work when he said,

"Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church."

Now the word "edify" means to build up or strengthen. This does not mean to destroy or weaken the institution, but Paul is undertaking to put us on a constructive basis altogether. And a little further on in the same chapter he adds, "Let all things be done unto edifying. In other words, let all your work and service be for constructiveness in order that there may be real progress made. And in no case let your work and service go toward destroying the Church or weakening it.

Besides all of this, the Apostle Paul insists that every minister is to join the building force. And of course they can't build and destroy at the same time. To obey our law Book that we hold so sacred, then, it is

perfectly in order for us to employ constructive methods. Read:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Now is it not clear, then, that if a pastor, by his crude or ill methods, destroys and drives off his flock so that the church is crippled, weakened or destroyed, he is not loyal to the obligation he took when becoming a member and minister?

It is very evident that the Church of God was established some time before the day of Pentecost. It has been insisted by many that the Church was started on the day of Pentecost and went on in its process of construction from that time. But I insist that that view is erroneous. However, it is not my purpose to enter into any argument about the subject. But I will ask you—since it is plainly stated that the Lord added to the church daily such as should be saved, does not this imply that there was something already started before hand and more were added to it on that day and every day following? How could something be added to nothing? And since the record plainly states that the Lord added saved people to the Church at that time it has to be admitted that He had it constructed before hand. The record does not state that the Church was partly constructed and now He is adding more pieces toward its completion. It is rather stated that the house was up, and that it was a complete house, but now he is putting some additions to it—that is, increasing its membership.

The fact remains, therefore, that Jesus had already done just what He said He would do—He had His church

already built. And the Scripture states that He had already organized the Church and selected a treasurer, had the names of the first members recorded and ordained twelve preachers. And He reserved the position as General Overseer for Himself. So closely following the outpouring of the Holy Ghost on the day of Pentecost others were added to the institution as members. But the addition of more members did not make it any more complete than before, because it was already mentioned as Church and not merely a part of the Church. But by the addition spoken of gave a larger membership.

The United States of America was already a government for the people by the people a way back in 1789 with George Washington as the first president, but look at the construction work that has been going on since. It was a nation then and that is all it is now. A nation is the people of a country united under the same government. The territory recognized as the United States of America has greatly increased and the population has greatly increased, but it is the very same complete nation that it was then. In the United States at the time of its organization were no million population cities, no thousands of miles of railroads, no steamboats plying up and down the rivers, no automobiles racing to and fro with their cawks and crashes, no skyscraper buildings that towered into the heavens, no airplanes racing to and fro from ocean to ocean. All of these improvements tell of the monster construction work and building programs that have been put through. But with all of these additions mentioned, and a thousand more, the United States of America

is no more of a complete institution now than it was in 1789.

The same is true of the Church of God. It was the Church when it was organized out there in the tops of those mountains and that is all it is yet. The name is the same, the laws are the same, the government is the same. Only the people are not the same. Jesus, the Founder and General Overseer, was the first to depart. But He finished His work and apparently arranged for and appointed His brother James to take His place as overseer before He left. In a little while Stephen was slain, then the Apostle James and others followed in quick succession until all of that generation were gone, but another generation fell in behind and took the places of those who had departed. And now after an interval of fifteen hundred and ninety-three years it has come our time to do our bit, not in making a new organization, not making a new constitution and laws to govern the sacred institution, but to do such constructive work as to fulfill prophecy in spreading the glorious gospel to the ends of the earth for which the Church was instituted.

Almost all of the modern inventions and constructive work done in the United States are only the fulfilling of prophecy and all we can do in our Church construction work will be the fulfillment of prophecy. I make this statement because of the faith I have in God. I believe He is safeguarding this sacred institution as He safeguarded the sacred Ark of the Covenant which was a type of the Church of God. When Uzzah put his hand on the ark to steady it when the oxen stumbled, he fell dead, because he did it contrary to the law. And you can watch it, the man or woman that intereferes with the

constructive work of the Church of God is in danger of crossing God's will and may meet a similar fate—if not in a literal sense it will show in a leakage of spiritual power. I tell you, I would not be in the shoes of some people in these days for any amount of gold. Doubtless some have already touched where they should have let alone, and who ever it is may just as well look out for a just retribution to be meted out to them. Others who have been playing fast and loose, disregarding the sacred covenant they made with God, may feel the sting ere long. And doubtless the closer we get to the time of the end, the quicker the retribution will fall. It is surely not far distant in time until Judgment will be laid to the line and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow their hiding place. I tell you, God is safeguarding His very own sacred institution as the constructive work is going on in special preparation for the rapture.

As stated above, our problems of the past have been problems of recon-

struction, but our problems for the future are problems of construction. They are problems of progress to fulfill Scripture. And this business of construction is becoming so sacred to me that I almost imagine I hear a voice calm and clear—"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." I feel that this Assembly is marking the passage into a new era. It seems to me that we are on the border line now, just ready to step over into another hemisphere of spirituals and Church work. For some one to fail here and now, to my mind, would be like one failing to go over the Red Sea at the command of Moses, or across Jordan at the word spoken by Joshua. I tell you, I believe this day is marking the border line between the reconstructive and the constructive. If this is true, then look out for prophecies to be fulfilled in quick succession, and the Church take on new life, new vigor, new zeal, new courage, new power in and by the Holy Ghost. We have some problems, I admit, but I feel that God is going to help us master every one of them.

Some Reflections of the Past

It is our desire to prosecute every department of our church work more vigorously the incoming year. Much has been accomplished during the past year of which we are all glad. And I have nothing but good to say of our noble and self-sacrificing workers. Many of them have scarcely made it through on account of shortage of means. Some have been so determined to make it through and stay on the battle field that they borrowed money to carry them over. Of course this is unpleasant, but such a one has my high regards and

approbation. I like that kind of associates. Those kind that will stay on the battlefield and stick to their job till their year is out. Some have felt they could go no further, but by some means they went through almost to their own surprise. And I feel that God has high rewards for all who are pinched and wounded in the conflict.

I often think of Paul's experience as related by himself,

"I know both how to be abased, and I know how to abound: every where and in all things I am in-

structed both to be full and to be hungry, both to abound and to suffer need.

"Even to this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place;

"And labour, working with our hands: being reviled we bless; being persecuted, we suffer it:

"Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day."

And with all of these things and many more bearing down upon Paul with tremendous weight, and when it seemed the churches of which he was overseer had forgotten that he needed any support, the dear man rose up to his full height and tried to make the best of it and refused to murmur or complain and exclaimed:

"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

And Paul was a member and minister of the Church of God, and was in the class called the common people—the very same class to which we belong. Even in these last days God went to the common people for His last day's workers when it was time to begin the reconstruction work, and still He is depending upon this class for the construction work of His program that He made long before the world was. And since Jesus made choice of the common people at first, it is not surprising for Him to make choice of us like He has. And it is Paul who declares again that "not many wise men after the flesh, not many mighty, not

many noble are called." But history shows that mighty men were made out of the Galilean fishermen. And He is making mighty men out of some of the common people of our day. O, God forbid that we should murmur or complain when we get in close places and financial straits, and by so doing lose the best that God has in store for us.

Before leaving this part of the subject I wish to call attention to an instance recorded for our benefit and encouragement as I believe, which shows some who gave till they were in poverty themselves because they wanted to help bear the expenses keep Paul going, and help the poor besides. But they seemed satisfied with the abundance of joy they got out of it for their reward.

"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.

"For to their power, I bear record, yea, and beyond their power they were willing of themselves;

"Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

"And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."

There is a picture of free hearted giving. It seems that Paul only took the gift reluctantly even after they begged him. They were the Lord's and they also gave themselves to Paul. I wonder if we know of very many in these days who become poverty stricken because they gave so much to the Church of God. I believe our people love to give, but

whether they have such a mania for giving as those people did is somewhat questionable. Yes, they gave and gave until they were in deep poverty and still they begged Paul to take more.

Here I give a short account of my own work for the past year. Well, the records will show that I have not been idle by any means. I had a strong desire to keep up my office work and attend the conventions also. I started in that way after the Assembly last year. I made it to thirteen out of the twenty-four conventions and attended to the office work fairly well, but could not give my attention to all departments as I desired. But we got through.

I traveled something around seventeen thousand miles which was almost up to the highest number of miles traveled in any previous year which was slightly above twenty thousand. Of course this traveling was quite expensive, but I got through and feel happy over it. The Lord blessed me in my soul so good that the tired feelings were soon overrun. And, too, the Lord kept me strong and well in body to whom I give all the praise. It was with the deepest regret that I remained away from the other states, but they know I just could not make it to them on account of the pressure of the work piled up in the office, and they did not feel that I meant to purposely neglect them.

The Sunday School

Next I wish to present a few of the auxiliaries of the church and make brief mention of them in connection with our construction program. The Sunday school is regarded as one of the chief helps to the Church. We feel that this department with its local organization is indispensable. The special regret to me is that we have between twenty and twenty-five local churches that do not have Sunday schools. I do not know the cause. I have wished to make some definite investigations to ascertain the reason for such a valuable department being left out. I could not even get opportunity to take up the matter with the state overseers. And besides, I knew they had all they could do without investigating reasons for not having Sunday schools.

Since this department of church work is of such vast importance, and should have the attention of the Assembly in some special manner, we have made provision for a Sunday

school committee whose duty it will be to study this department and introduce some plan or resolution to assist in boosting the Sunday school work and have it spread on the Assembly records. And, too, if time permits, we expect one or two of the members of the committee to make a Sunday school talk before the Assembly. Then, we hope to fall upon some plan to establish an all the year round Sunday school in all the local churches where they have none.

It might be thought wise by this committee to suggest a kind of a joint association of Sunday schools under a district Sunday school superintendent and that this district occasionally hold Sunday school conventions. That is, have the district Sunday schools join together in having one Sunday school convention in the district and have it under the jurisdiction of the district Sunday school superintendent. This suggestion is only briefly made and it will

be left wholly for the Sunday school committee of this Assembly to discuss the question and decide as to whether it should be recommended or not.

If this suggestion should be looked upon with favor, an addition to the

duties of this superintendent, as suggested above, could be made which would give him the authority to go into new fields within his territory and organize new Sunday schools, and these new Sunday schools might be fruitful in opening up the way for new churches later on.

Home and Foreign Missions

The next will be home and foreign missions, and especially the foreign mission work. Our people have a good home mission spirit, but probably not as enthusiastic in pushing foreign mission work as they should be. We have been hindered in our mission work ever since the disruption came five years ago. This department has never entirely recovered from that shock. And, too, since some of our missionaries we were trying to support made such failures, until we felt like we had thrown away several thousands of dollars, it has had a tendency to discourage rather than hearten. And we do not feel like lending assistance to missionaries not our own and with whom we are entirely unacquainted. We feel that our money should be given to use in building up the Church of God in other lands. We do earnestly hope, however, to get a chain started pretty soon that will be worth while. Sister Johnson is working faithfully among the Chinese in Vancouver, Canada. This work is on foreign soil and is work among the Chinese although not in China. It may be as important as the work in China proper. Our Brother Pitt, who

has recently come into the Church, is also at work in this field.

In order to give this department of Church work prominence in our constructive program we have also arranged for a committee on missions to boost this part of the work. We will expect this committee to offer something definite to the Assembly for consideration.

Mention must be made, too, of our dear Brother and Sister Farnham who are still laboring on the island of Barbados. They have had some setbacks and have labored through many difficulties and still they are shouting the victory and marching on. Some of their reports have been given in the White Wing. They have expressed their desire to continue their chain on into South America before they return.

Our Brother Peter Johnson, who was with us at the Assembly last year, is burning up with zeal and fervency to return to China where he spent several years and only came back to America when the Chinese wars drove many of the missionaries out of the land. All of these matters will be given over to the mission committee for thought and prayerful consideration.

Orphanage

Provision has been made on the program for an extended report about the new orphanage at Dyers-

burg, Tennessee. I will not say much about this subject except that we had the pleasure of dedicating the large

thirty thousand dollars orphan house to the Lord for Church of God usage on the twenty-sixth day of last May. I have had no time to give the subject any more attention except a few

minutes one time. But Brother Baney and his corps of workers have worked hard and faithful in getting it ready to house the little homeless children.

Publishing Department

The special report of the publishing department will be given by the business manager, but I wish to give it some attention here, as it also comes under the head of construction work. The report will probably show that the business has more than doubled since the Assembly a year ago. This is quite gratifying to all who are interested. But it takes all of the Sunday school requisites and other supplies to make up for the loss on the paper and still keep building up.

This publishing business and the office fixtures with some few exceptions belong to the Church of God, and we do not want it wrested out of our hands by anybody else that might seek to take advantage of us some time in the future. We built up one big business and it was unjustly wrested from us, and is occupied by others. This is quite unpleasant, however, we have done like Isaac did about digging the wells. When he digged a certain well the herdmen of Gerar took it away from him, and Isaac digged another, and they took that away from him also. Then he went on and digged another and they let him alone with that one. Well, we built up one big business as stated above and it was taken away from us, and now we have built up another and while everything is going good I would like for the Assembly to take some action in safeguarding it so nobody can get it away from us this time. We do not know who is going to rise up among us and seek

for advantage. It was done before by those least suspected, and the old adage is true, a burnt child dreads the fire. Please help us by all means to study out a plan that will make it safe to us so it cannot be wrenched out of our hands. We want to have it safe for the Church of God sure enough this time. I am not referring to the building. That belongs to others and is not church property. We only have that leased. But the business, the White Wing Messenger, the Sunday school requisites, the furnishings, the good will, the business and office work, records, etc., are owned by the Church of God, and the only way we hold the business is by virtue of our offices as General Overseer, Editor and Publisher, Business Manager and Assistant Publisher. But we have no written and recorded title to it to show that we are holding it for the Church of God over which A. J. Tomlinson is General Overseer. This is sufficient now and might be always perhaps, if we should always go on smoothly as we are now, but since we have lost possession of one publishing business by some slick maneuverings of others it makes me afraid.

I am presenting this subject at some length because I think it is of vast importance. I want to make it sufficiently impressive so I can get the attention of this Assembly. Again, let me say that we want to make it safe for the Church of God of which A. J. Tomlinson is General Overseer. And the question that confronts us

is, how can this be done? This business does not include real estate so a regular form deed can be made to trustees to hold it as property of the said Church of God, and have it registered in regular order. But it occurs to me that this Assembly could make the Editor and Publisher and Business Manager and Assistant Publisher trustees, and then vest the title in them to hold all of this chattle property for the Church of God over which A. J. Tomlinson is General Overseer. This could be made a matter of business by the Assembly, signed by the Clerk of the Assembly, spread on our Assembly records and

also registered in our county register's office in Cleveland, Tenn.

If I could get a favorable consideration of this subject so that something of this order could be attended to during this Assembly it might prove to be one of the best moves we have ever made toward making our business safe for the Church of God of which A. J. Tomlinson is General Overseer. If this suggestion could be looked upon with favor or a similar or better plan be reached, the details can be worked out so as to cover everything in connection with it. I do not care how it is done just so something is done to make the business safe as stated above.

Going Forth With Power

It is our duty to go, even into the darkest corners of the world. Multitudes, multitudes are in gross darkness at the very time the Church of God is destined to rise and shine. This statement is corroborated by prophecy that was uttered by the prophet 2,626 years ago. It has fallen to our lot to fulfill that prophecy. Realizing it as we do, should we not feel highly honored because God has placed us here? Should not this knowledge make us bold and unrelenting? What is it that gives one boldness and fearlessness? Just to know that he is master of the situation. Then when we come to fully realize that we are fulfilling prophecy, and are truly "the called according to His purpose," how can we be anything else but bold and fearless?

Was John the Baptist a bold and fearless messenger? Did he shake and tremble under the power of God while delivering the messages out there in the wilderness places? Is there any bit of history that shows

he had a bunch of capitalists behind him? Was he supported and backed by a crowd of enthusiastic men and women who were lending their influence to his cause? Did anybody build a parsonage for him out there in the wilderness on the bank of the river Jordan so that he might have a place to rest, eat and sleep? Did anybody carry food to him? Did anybody purchase a suit of clothes and take to him out there? But how did he live any way during his short ministry? You all know very well that he "had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."

But what gave John the boldness and perseverance to continue his ministry, when he had no backing, no support, no home and no close associates with whom to counsel and plan his work? The answer to this is clear—let him answer—let Isaiah speak for him. "I am the voice of one crying in the wilderness, make straight the way of the Lord, as

said the prophet Esaias," said John, on being asked to give an account of himself and tell who he was. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God," said Isaiah seven hundred years before. He was acting in his place as marked out by the prophet. And when he knew this why shouldn't he be bold? Why shouldn't he have confidence and power?

But if you and I were to undertake to play John the Baptist, and dress as he did and make our way into the wilderness and out to Jordan, and try to live on locusts and wild honey, and expect a multitude to follow us out there to hear us preach and get baptized, we would make fools of ourselves. That prophecy of Isaiah was for John and no other. He was obedient to it and as a result his name is among the number of immortals that will never die or be forgotten. Acting his part in the drama of life in fulfillment of prophecy, gave him success and a name that will never die, although his light went out under a foolish promise made by a foolish king under the influence of a foolish and giddy girl under the influence of a foolish mother, who was filled with hatred toward John because he had boldly reproved her for leaving her husband and taking up with that king and thus they were living a life of fornication which God hates.

No, we are not under Isaiah's prophecy which pointed out John the Baptist and his mission in the world, but we are under the same prophet's prophecy given, perhaps a few years previous, which reaches clear over the early Church and has touched down in our day—the time for the rising of the Church from its crouched and

crushed position where it has been in the valley and shadow of death for fifteen hundred and ninety-three years up to this year according to the figures. Had the prophet referred to the founding of the Church in the beginning he would have used different language. And he did use different language when he referred to its first appearance. In fact, to give instructions to anything to rise shows that it is already in existence, but it is down in a crouching position, or otherwise, and now when the command comes, it is time to get out of the valley of the shadow of death and ride upon the crest of the waves instead of being hidden away in the trough of the sea or entirely out of sight because of being submerged by the breakers and dashing spray. Hence, the time is now fully here for the Church of God to arise and shine.

John's mission was staged in the wilderness. The mission of the Church of God is staged for the streets and lanes of the cities and in the highways and hedges. And not only there, but every where, because the commission was given to the Church by its Founder to go into all the world and preach the gospel of the kingdom to every creature and gather enough into His house, which is the Church of God, to fill it full. This statement is made because He gave the illustration to show that His house—the Church of God—must be filled.

What did we say gave boldness and confidence to John the Baptist? He was filling his place in prophecy. What, then, is giving us such boldness and confidence in these last days? We have awakened to the fact that we are fulfilling prophecy. Perhaps not all of the members have yet attained this definite revelation, but

those who have are as bold and fearless as John was when he was acting his part in the drama.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Under this inspired and inspiring command, how can we remain down in the valley and hidden under the debris of the dark ages any longer? Who, that is the called according to His purpose, could resist such a forceful command? And then, besides the command, there is that peculiar live-wire experience that is already burning our bones until we can scarcely refrain any longer from telling it as we are actuated by the spirit of the day. O, I want our people who are gathered here at this Twenty-third Annual Assembly to get this truth ground in them a little deeper—that we are the Church of God referred to in prophecy, and that we are the called according to His purpose, and that it is us in reality as members of the Church of God to whom this command is given. Once get this in us to the extent that God intends, and then see the shaking power of God cause us to quake and tremble as we are actuated by it.

It was Paul and Silas of the early Church that created such a sensation while at Lystra that the inhabitants of that place "lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men." While we have had many and various healings, yet we have not, to my knowledge, reached the point in a display of God's power that we have been honored with such a title. But we must be on our way to that height since we are beginning to realize that

the command to "Arise, shine" is meant for us. And to add weight to this fact it is at a time when other prophecies are being fulfilled which add more unmistakable evidence. But if there were no Scripture prophecies, look at what has taken hold of us. What burning, blazing, crackling zeal! What dogged determination to go through any privations and hardships to put the cause we have espoused over the top! Nothing has been sufficiently powerful to turn us aside from filling our place on the stage in the drama. We have been humiliated by misrepresentations, accusations of being guilty of flagrant crimes, abused in many ways, but in spite of it all, on we go with heads up, our faces shining and glowing with the love of God as if there had never been any attempt made to defame and scandalize our names or hinder and stop our progress. We can realize very clearly that there has been some unseen hand in front of us pulling us along and an unseen force behind us pushing us when we were about to stall as we were bearing the heavy load while climbing the steepes. Many of my comrades in this battle know what I am talking about. Now, isn't it a fact, that some times we would have stopped had not these forces before and behind kept us moving on and up, up the steepes bearing the load?

What is all of this? What does all of this mean? And who would want to fail at such a time as this? Suppose that Daniel had stopped his praying when the command to do so went forth from the king according to the law of the Medes and Persians. There would never have been any "den of lions" story. And that beautiful poem—

"Dare to be a Daniel
 Dare to stand alone
 Dare to have a purpose firm
 Dare to make it known—"

never would have been written if he had turned away from the right and cowered before his enemies. But before him was his place in God's order to fill, and behind him was God's power pushing him along. He dare not, he must not, he could not

fail except by a straight out rebellion. And rebellion was not in him, therefore, God's power put him through the very severest oppositions. And God's power has taken us through everything that has yet undertaken to overthrow and stop us. And don't we feel like saying, with a little stronger emphasis than ever, that nothing but death shall stop our work and service for the Master and His Church? I believe we do! Yes, I believe we do!

Who Is Who

Do any of you remember of a conflict coming up between two prominent men of the early Church? The trouble arose between Paul and Barnabas. On their first missionary journey they had John Mark with them for a while, but by and by he became homesick, or concluded the hardships were too great or the persecutions too severe, or something, and deserted them and went back home. When it was decided to go on a second journey Barnabas insisted on taking the young man with them again, but Paul thought it not good because he forsook them and went back home before. The contention became quite sharp between them. Paul was filling the place as overseer over the churches of that region and Barnabas was a companion in labor. But when this conflict arose between them Barnabas refused to submit to his superior in office. As a result of this parting asunder one from the other, Barnabas took Mark and sailed unto Cyprus, while Paul chose Silas and departed to his field of labor, where they went about confirming the churches and pushing out into new fields. It was on this

trip that Timothy was found and harnessed up in the work.

But the important matter to which I wish to call attention is that concerning Barnabas. His name was there dropped from the record by the historian as if he had died. Luke, the writer of the book of Acts, makes no more mention of him. Had he submitted to Paul, who was over him in the Lord, doubtless his name would have been carried right on in the record. But on account of failing to recognize constituted authority under God's order which He put in the Church of God, His name was carried no further.

Those who have studied our records have been able to trace quite a number of names up to certain times and places and then they are not found any further. What is the cause of this disappearing of names? Well, here it is in short. When names of ministers have disappeared along in the records when there is no notation given of their death, it is a sign that they have failed to submit to God's order in some manner, and others have enlisted to fill up the ranks. Some have rebelled against the overseers—those who are over

them in the Lord; some have fallen into heresy or other errors; some have done just what Paul said they would do, spoken perverse words to draw away disciples after them. This class has undertaken to set up something over which they could have the rule and preeminence.

All of these uprisings, rebellions, heresies and names disappearing from the records, have occurred to prove who is who. John explains it very clearly when he says,

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

In other words, John shows that they went out in order to show who is who. And this cleansing process is still going on. During the past year some names have been expunged from our records that may never appear again. This disintegration has been caused by a spirit of rebellion against constituted or established authority. The minister that bluntly refuses to recognize the authority, instructions, advices and counsels of the overseer that is over him in the Lord will sooner or later go on the rocks. It is sorrowful, it is pitiful to look on the faces of some of these I know, but they have done it themselves by refusing to submit to the wise counsel of those who are over them in the Lord. And the sooner the balance of our people learn who is who according to the Bible way of putting it, the better off they will be. It is the self willed, the rebellious, the insincere, those who despise dominion and government that sooner or later fall on the rocks and usually ruined forever. Very few of such people ever recover. I have seen them try, yes, apparently they

have made tremendous efforts only to fall back again into the whirlpool of discouragement, or still further and deeper rebellion, to never rise again. Truly it is a fearful thing to fall into the hands of a living and angry God. He is determined to have His order of government recognized and obeyed. If some will not do it because they love to have the preeminence themselves, He will let them go to the rocks and get others that will follow His order of government. The minister that stands up boldly before his congregation and irreverently declares he is going to do thus and so whether it suits the overseer or not, and at the same time knowing he is running over the counsel and advice of him that is over him in the Lord will sooner or later go on the rocks so his name will disappear from the records in the future.

It might be considered a light thing for Barnabas to have rejected the counsel and advice of Paul who had evidently been placed in the position as overseer of the territory to which they were going, but by his doing so, even that little, left his name off of the record thereafter. And whether it would be considered a light offence or a grave offence the effect was just the same. No more mention of him is made in the book of Acts. And if he ever did retract, repent and come straight so he served further in the early Church, there is no mention made of it in Luke's writings, who was evidently the historian of Church work in those days. But whether he did or not, this incident is surely a danger signal hung out to show to others the danger of disregarding the wise counsel of those who are over them in the Lord.

Paul had good reasons for think-

ing it was not best for John Mark to go back over there. He might have acted in a way that he lost his standing or reputation as a preacher over in that country. Paul felt the responsibility and wanted things to be carried on in good order in his territory, as every other good state overseer desires. I have heard some of our state overseers make statements in a similar manner. Referring to a certain minister they have said, "I'd rather he would not come into my state." Doubtless Paul knew it was not best for John Mark to go back over there again. It was the duty of Barnabas to submit to Paul and let John Mark go to other fields, because it was Paul's territory as overseer. And even as General Overseer I would not knowingly send a minister into a state contrary to the wishes of a good, dependable and faithful overseer. And when those ministers went up from Jerusalem to Antioch representing themselves as having been sent by James to teach that the Gentiles must be circumcised and keep the law, it was learned afterward that their representation was false for James declared he never gave them any such instructions.

It is evident that those false teachers learned who was who before they got through with James and that council of apostles and elders, of which James was presiding officer as well as General Overseer of all the Churches, including the churches in Paul's territory as well as under John, Peter and all the others. I tell you, I am afraid to depart from God's order. And on the other hand I feel a tremendous lift in my spirit when I speak or write in its defence. I agree with Paul that it was not best for John Mark to go on that trip into Paul's territory without knowing his rea-

sons, because of the position Paul held.

It has been said that some who were our preachers, but are gone now, used to lay special emphasis on Hebrews 13:17 as long as they could put it to the members of the congregation under them, but when the same rule was to be applied to them by the overseers who were over them they disobeyed, rebelled and bolted. Then a few of the state overseers in the past have been very attentive toward having the ministers in their territory to obey them, but then when it became necessary for the General Overseer to call them to account and give them counsel, advice and instructions, it was another thing. And some have even uttered words of defiance which has thrown them into the rank with those mentioned by Peter and Jude in their last days' messages who were not afraid to speak evil of dignities—those who are above them in rank or position. This is quite serious because of what will follow such disregard for constituted authority. Of them Peter says,

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption."

Peter states further that such people have forsaken the right way, which shows they were once in the right way, and were probably good workers in the Master's service. But they have gone wrong some way and gone so far that they utter words of defiance of any rule or authority over them. Then, look out, matters are becoming serious for them, and Peter mentions them as cursed children, wanting more money than they are getting, and will put in practice

any kind of a covetous or dark scheme to get it.

All of these references have been given to illustrate who is who after the Bible order. And in concluding this topic I wish to make an attempt to express my gratitude to the many of my fellow helpers and co-workers for their loyalty, sticktoitiveness, uprightness and co-operation, and for their honor and respect toward their General Overseer. Many of these are here in this presence today, into whose faces I can look while

this message is going forth. To say I love you is putting it very mild. Many of you have ravished my heart, enchanted and charmed me by your valient service during this five years' period of special conflict. Your noble deeds and brilliant victories you have achieved in the hard fought battles, in my estimation have made many of you worthy of a badge of honor and the applause of angels. I say, hurrah for the faithful soldiers who have fought heroically for liberty and truth up to this hour.

Helps and Governments

Under the head of Helps and Governments I wish to offer some suggestions and reasonings for consideration. In the minutes of the Twenty-first Annual Assembly appears a list of auxiliaries that were considered important helps to the Church but not specially a part of the Church—that is, the Church could be Church without them. But in giving the subject more attention we have concluded that some of them are indispensable, even if not a part of the church. But they are recognized as helps, only. It is not my purpose to discuss this point nor specially comment on these helps, but I wish to call attention to the next topic of the series that follows in the outlay as Paul gives it—Governments. Since these auxiliaries which are designated as helps are to serve in promoting the interests of the Church, then it would naturally be supposed that governments are to serve for the same purpose. And since these helps and governments are set in the Church, then does it not appear that there are expected to be some institutions, governments, associations or societies formed inside which are to be composed of mem-

bers that are to serve to promote the interests of the Church similar to the helps? Here is the setting according to Paul's statement:

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, then gifts of healings, helps, governments, diversities of tongues."

Another Scripture reads,

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers:

"For the perfecting of the saints, for the work of the ministry, for the edifying (building up) of the body of Christ"—The Church of God.

We know that the apostles were men, we know prophets, evangelists, pastors and teachers are men. But helps and governments are considered as something else only operated by men. And these helps and governments are set in the Church for the purpose of promoting the interests of the Church when in operation. If they are not operated they are a dead letter. Isn't that true? Then since these helps and governments have been set in the Church the same as the apostles, prophets, evangelists, pastors and teachers, why not under-

take to get some benefits from them? Do we not need to make use of every available means that God has provided, and put them in operation, in order that we may carry out our constructive program in a manner that will yield the greatest results?

It was Jesus who said that the children of this world are in their generation wiser than the children of light. Jesus did not say that it should be that way, but only stated that it was that way. The indication here is, that Jesus wanted to nudge us up a little and get us to be as wise as the people of the world in the promotion of the work of the Church. Now if that is it, we are quite short yet in Church organization. That is, the organization is not yet completed. The Church or government has been instituted and we are functioning as the Church of God. But the governments within the government are not in full operation yet. It must be admitted that provisions have been made for the operation of governments within the main government.

To assist in explaining my meaning I will use the government of the United States for example. Then within that government and not antagonistic to it, but always in keeping with it, are many municipal governments—the states, the cities, the counties, the manufactories, banks, churches, corporations of many kinds both small and great. And all of these local self governments contribute their part in making the United States government the colossal and gigantic government that it is.

Now read a prophecy concerning the Church of God which is designated as the Lord's government.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and His name shall be called Wonderful,

Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

"Of the increase of his government and peace there shall be no end."

"Doesn't the statement, 'The increase of his government,' resemble the statement made by Paul that governments are set in the Church? In other words, is it not the governments within the government that make the increase?

To further help to make clear the use of governments within the government of the Church I here undertake to mention a few governments that are already working, and suggest some others that might be put in motion. We have a Sunday school here at this tabernacle of around 250 members that operates under the auspices of the Church of God. While it is organized and operated by members of the Church of God it is a local self government. That is, the school itself selects its officers and attends to its own business and regulations, bears its own expenses and contributes money to the Church and lots of good influence besides. And quite often from within its pale come members into the Church.

Then still within that government—the Sunday school—is a special class of grown girls of which I am teacher. That class has also become another government of its own. It has a president, vice-president, secretary, treasurer, reception committee, decoration committees, do our own business, raise our own collections, report to the main school and contribute to its support. Besides contributing to the main school we take a collection for our own use and decide what it shall be used for. And by our methods and efforts we assist

in increasing the membership of the school and Church.

Now since the Sunday school has proven to be such a strong factor in promoting the interests of the Church, why not find a place for other governments? Why not encourage our women to organize associations or societies for the promotion of missions, tract distribution, house to house visiting for religious purposes, helping the poor, etc.? After the same order of governments within the government could be organized a special young people's association that could take in the young people of all the churches—make it a national organization. Men could also organize to promote the interests of the Church in many different ways. It takes good organization to collect money for Church extension work as well as the regular expenses.

When men of the world undertake to put over some project, the first thing they do is to get organized. Get a lesson from the two leading political parties this year. Each wants to out do the other. They first start their national organization, then the states, then the counties and every town and almost every voting precinct is to become a special post to operate to win votes. They have their national headquarters, their state and county headquarters all chained together similar to the chain stores and other big corporations of the country. This is the way the men of the world do it. And Jesus says they are wiser than we are. I confess I do not like to lay under that charge. I believe we, directed by the Holy Spirit can put over some big business for God by a careful application of Paul's rule of governments within the government.

Now please bear with me and listen

closely. Two years ago at the Assembly the subject of support of the state overseers was up for consideration. Certain provisions were made for their support. They got through the year over a hard road and were not able to accomplish what they should because the support was insufficient. Last year special provisions were made again, and the plan as agreed upon was for each local church to give them the same amount of the tithes as was sent to headquarters. In addition to this each local church was instructed to take up a special collection the fourth Sunday of each month. Well, some of the churches did this promptly and did their part probably, but it is evident that the majority failed because some of the overseers had to borrow money to live on and go in debt deeper than ever. And if very many of the churches did as one I heard of, it is no wonder the overseers came through so far behind financially.

I do not know where the church was and I am glad I don't. But the fourth Sunday came around and a brother, I don't know who and I'm glad I don't, and if he will keep still if he should happen to be here no one will know, got up and said that this is the fourth Sunday, the day for the collection for the overseer, and although our overseer has a bank account, in order to be loyal we must take up the collection. The collection was taken and I think it was reported to be five cents. And according to the report it was learned that that overseer did have a bank account, but the account called for some interest he had to pay on borrowed money instead of the use of a check book. Well, of course, with that kind of an effort made the collections will fail,

But really, beloved, some definite business must be done to provide for the state overseers. They are indispensable. This has been proven conclusively. We would not think of attempting to give them up and undertake to carry on without them because this is in the plan, and we see the need of them besides. But what will we do? I do not question the wisdom of the Ways and Means committee in recommending the plan to the Assembly, neither do I charge the Assembly as acting unwise in adopting the plan. And, judging by the way I know some of the churches have contributed, it would have given ample support if all the churches had done as well. In one state alone the overseer would have received in round numbers \$1,800.00 if all the churches had done as much as some did. But to my sorrow that did not materialize.

But what about getting some governments to operating within the government? Listen! I gave the problem to my secretary the other day and asked her to solve it. I gave her the rule to work it by, and what do you think? To my surprise her answer to the problem made for each of our twenty-one overseers a full thousand dollars a year. And this is the way she did it. One third of the members pay the small sum of fifty cents a month or six dollars a year, one third pay twenty-five cents a month or three dollars a year, and one third pay twelve and a half cents a month or one dollar and a half a year.

This was made in thirds because of the difference in ability to pay. Almost any one can get up twenty-five cents a month, but allowing for children, and some whose wages may be small or on account of misfortunes, I dropped the lowest to

twelve and a half cents. And of course all who are in business or have employment can pay fifty cents a month as well as members of lodges can pay their monthly dues. Each church would be required to collect the dues each month and send it to the treasurer at headquarters for a kind of sinking fund, and from there it would be distributed out equally to the overseers. That would give each overseer one thousand dollars a year besides his collections in revival work or in new fields where there are no churches, and gifts of food that should go in, too, very frequently.

But in order to get these collections it would be necessary to have some of that good inside government organization. That could be arranged under the system already provided by the Assembly. That is, every local church carefully organize its members in bands of six, eight or ten in a band with a hustling man or woman over them who would be sure to collect the amount every month. Details could be worked out if the system should be put in practice.

I do not give these figures with a view to setting the amount of one thousand dollars a year the overseer should receive, but only as a matter of convenience to introduce the system. It could be made more or less, but I'd rather see each overseer get from twelve to fifteen hundred dollars a year. With each overseer receiving a full support like this system will give him if it is put into practice, and a powerful organization behind it to put it in operation, the states will come to the front in a way that in a little while, the assessments can be reduced because of the increase of membership. The reason the work is not spreading any faster than it is, is largely because the overseers are financially embarrassed and

can't do what they want to do.

It will be expected that the Ways and Means committee will give this subject their careful and prayerful attention, and that they will be able to present to the Assembly a work-

able system that will supply the overseers with a supp. and expenses so they can vigorously prosecute their work the entire year. This done and we will feel that we have solved one of our difficult problems.

Our Big Business Program

Before the break came in the Church five years ago I was making an effort to prepare plans whereby we could spread our Church work at a more rapid rate, and make the people of every state and nation feel the pressure of influence then going forth in mighty waves. These plans were never matured because I was forced into other channels in order to save some of the results of labor that had been carried on under severe privations and difficulties of the previous twenty years. And since certain victories have been won, and our reconstructive period may be over, I feel like returning to the unfinished plans and undertake to complete them and put them into practice. There is a prophecy that I think is very fitting here, and who knows but God meant it for us as we are making preparations to put our big business program into operation? And when the words of the prophecy are uttered it will be seen that the Spirit of the Lord that prompted the utterance through the prophet twenty-six hundred and forty years ago is now prompting us to move up in order that we may exercise ourselves in its fulfillment. Read the message to the Church of God in the last days.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

"For thou shalt break forth on the right hand and on the left; and thy

seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

"Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

"For thy maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.

"For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

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

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

• • • • •
"Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.

• • • • •
"Lift up thine eyes round about, and behold; all these gather themselves together, and come to thee.

As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth.

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

"The children which thou shalt have, after thou hast lost the other, shall say again in thy ears, The place is too strait for me: give place to me that I may dwell.

"Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who have brought up these? Behold, I was left alone; these, where had they been?

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side."

Sure enough this prophecy tells of the big business program we are about to launch. Truly we are filling our place in prophecy just as surely as others have done. And knowing this, gives us a boldness that is above the natural. It is the anointing that lifts us above and over oppositions that would trample us under foot. And God's power is pressing us on toward the goal.

In our program for the incoming year we should plan for every local church to be a kind of headquarters from which workers should go out in every direction and open up new fields. We used to do this kind of work very effectually before the disruption. We think this order should be vigorously pursued in many places. Here at Cleveland we commenced this manner of procedure the past

year. We have already opened up three places, and a fourth is already planned with a fifth talked of.

In nearly every local church there are new workers developing and they should be encouraged to press out into these side places and start prayer meetings and Sunday schools. Such workers can attend the regular meetings and Sunday school at the home place and work territory for ten and twenty miles around at other times. Sunday schools at these out places can be held on Sunday afternoons, and prayer meetings on nights that do not conflict with the home prayer meeting. And if the interest gets at such a pitch that the meetings should be protracted and would require the workers to miss some of the regular meetings at the home place, those who continue with the home work should feel highly honored to know that some of their workers are holding forth at another place. Such work is not in opposition to the home work, but usually results in increasing the membership of the home church. And it is usually true that a church that goes to and fro, backward and forward, to and from Sunday school and meeting with no effort to spread out will soon show signs of retrograding. The way to keep up life and have it constantly renewed and blazing is to reach out after new people. A live church is a missionary church and a missionary church is a live church.

Another thing that we should arrange for in our big business program for the incoming year is to touch somebody in every county in the states where we have churches. This can be done by personal contact, by correspondence or the distribution of literature. The distribution of our literature should be given more attention than it has had

in the past. We need to literally sow the states down with copies of our paper and tracts. I am going to recommend that each state overseer launch a drive to get in touch with some one in every county in his state through whom we can begin to reach out and get in touch with others. In this way we can start an opening wedge in every county and as we keep on driving it home by constant strokes of the hammer it will not be long until doors will open wide and somebody will begin to utter the Macedonian call, Come over into Macedonia and help us.

Besides pressing into every county in the states we now occupy, we must start an organized effort to plant the seed of the Church of God into the other states where we have no churches. Always bear in mind that these big drives can only be made successful through definitely organized efforts. This is like the governments within the government explained elsewhere in this message. O, I think we have done but little yet in comparison with what we can and will do. Since we are now passing from the reconstruction stage in our program, to the constructive order, we bespeak for us an increase of interest, enthusiasm and ability to perform. And who would want to throw a block in the wheels to impede our progress by raising objections or presenting some side issue to divert the interest from the construction work of the Church and our proposed big business program? Surely that man is not here, and if he should be lurking in the shadow nearby I would remind him of the Uzzah of the Bible who undertook to steady the ark when the oxen stumbled. Where is the song about getting things out of the way and let the

Church roll on? Sing it if you can while all stand.

(Song was sung)

One other thing I want to mention before leaving this subject. While we are seeking to enter every county in the states we now occupy, and the states in which we have no churches, I want to impress the importance of touching every country in the world. Our commission extends to the uttermost parts of the world. And we would be disloyal to our principle and disobedient to our Christ were we to place any restrictions to the extension or make any boundary lines. Our missionary plans have been outlined in a previous Assembly which may be brought before this Assembly by the missionary committee to refresh our memory, and to add weight or emphasize it.

We can't say that we have any extensive foreign missionary work in any foreign country at the present time. The nearest approach to foreign missionary work that we have is the work of C. A. Farnham and his faithful wife who are laboring on the island of Barbados, and Emily P. Johnson and Paul C. Pitt who are laboring in British Columbia, Canada. Brother Peter Johnson, returned missionary from China, told us last year of two or three native workers still plodding along over there doing the best they could without any means of support except their own labor. Then we have the great foreign work on the Bahama and Turks Islands under the supervision of our Stanley R. Ferguson. The reason I do not claim any of these fields as our foreign mission work is because we do not support it with sufficient means to work it as it should be worked. The Bahama Islands work is almost wholly self-supporting—

that is, they are doing real Church of God work over there with but little of our assistance financially. And to their honor and credit they are contributing the funds to our headquarter's treasurer just like our own home churches are doing in this country. They are following the order laid down by the Assembly just as loyally as our own home churches. And while some meager contributions have been made to Brother Farnham on Barbados, and to Sister Johnson in Canada, yet neither one has been supplied with sufficient funds to extend the work. And as far as I know nothing has been sent to China since the Johnsons returned to America, and only small amounts occasionally while they were there.

The Johnsons would love to return to China and continue their work there. Their hearts are in China while they are in America. They have the language very well and are acquainted with the customs. They have had sufficient experience in China to make them efficient missionaries. It seems that they ought to return and continue the work there. But means have been insufficient. At the last Assembly we hoped to have them off during the year, but funds did not come in sufficient to make the trip possible.

This is a subject worthy of our consideration. Sending them back to China and arranging for their support should be a part of our big business program for the incoming year.

But this, like the other adventures that have been mentioned, can only succeed by having a powerful organized effort behind it. This extensive missionary effort is another call for the operation of the governments within the government. Helps, governments, are not words that were incidentally dropped in by Paul, the first foreign missionary sent out by the Church of God with headquarters at Jerusalem, but they were dropped in by the power of the Holy Ghost who inspired the writer. And they are to be put into rapid operation in these days when the Church of God is to rise and shine according to prophecy. Helps—we need lots of them. Governments—we may better understand how these are to operate, and determine the good effect they have later on. But even now, we are almost breathlessly interested in having them in full and whizzing operation to assist in the activities of our big business program in the extension of the Church of God to all lands.

Our Financial Problems

I wish to refer briefly to some of our financial problems. In order to put our constructive and big business programs into effect so that they will work in the most effectual manner, and produce the best results, it will be necessary for us to solve some of these money problems so that we can make better progress. This is one of the problems that is before us for special consideration and

action. We must not let this Assembly pass without giving the subject all the attention that it will take to devise some plan to get the weight and responsibility of the money problems justly distributed to all of the members in every place. Doubtless we will need to pray much over this subject as well as other subjects. Surely God will give the necessary wisdom and assistance to solve this

problem as well as others.

One of the principles of the Church of God is that the members, all of them, should pay tithes and offerings. This is one of the teachings that is made prominent. And there are two special reasons for advocating this sacred doctrine. The first reason that I shall name is, that there are such beautiful and important promises of blessings to those who practice tithe paying and giving. And it is our desire to have these powerful blessings showered upon our members. The next reason is, that it is a duty we owe to the Lord and His Church. No organization can run without money for expenses. While we do not undertake to depend upon money to take us to heaven, it is very clear that it takes money to keep up the activities and necessary expenses of the Church.

Observation proves to me that the financial burdens fall upon less than half of our members. I am afraid that a checking up of all of our members would reveal the sad fact that less than twenty-five per cent of our members pay tithes. I admit that we have quite a large percent that are dependent and have no income. That is to be taken into consideration. But I am afraid that quite a large percent who have an income do not pay tithes. Just how they get around this when they knew the Church stood for tithe paying when they joined, is a matter I do not quite understand. But it is not a question of how they get around it as much as it is a question about how to convince them that they are losing when they do not tithe. Some of them say they are just not able to pay tithes, and of course as long as they look at it that way they will remain poor, and probably get poorer. But the main thing to which I wish to call

attention is the fact that many of our members do not pay tithes. We want to look this fact squarely in the face just as it is.

Now the problem before us is how to get them into the channel of blessing—how to get them to pay tithes and offerings, too. We have learned that calling them robbers and thieves and scoring and scolding and trying to force them does not do it. Preaching this part of the teaching in a good, gentle, loving way helps them to see it, and our people have been improving very nicely for years—that is, members are falling in line along and along.

Some have advocated making tithe paying a test of membership, but it has been proven many times over that such an act passed by the Assembly would be contrary to the spirit of the New Testament Scriptures. That was practiced back under the law, but we have no such example in the Church of God shown in the Scriptures. But we believe there is some way to get at it—not by force, not by turning people out if they do not pay tithes, but probably there will be some way to increase the percent of tithe payers as we keep on praying and paying ourselves. There might be some discovery made under the head of helps and governments to assist in the solution.

Then when it comes to bearing the running expenses of the local church, the burden has always fallen upon a few of those most interested. And it is well known to some who have had opportunity to watch the workings that those that contribute the most liberally prosper in their business the best. And those who never give are the ones that usually complain of hard times. They do not give enough to claim the promise, "Give and it shall be given." But

we can't force people to give. I guess that would not be giving. That kind would have to be given another name. This, too, may have its solution under the head of governments. Let us pray and study about it.

For years we have tried to shun the common and almost universal practice of assessing the members in order to get a sufficient amount of money to keep up the expenses of the Church. We have rather leaned toward that practice occasionally when budgets have been made up and apportionments made. But never have we made any special assessments and undertaken to enforce them, and I suppose we never will, because the spirit of the gospel is that of glad free service. But I do notice a disposition among our people to want to know what their part is in raising money for certain purposes. And when they are told they go to work gladly to get it up, whether much or little, just like they get up money for any other debt. This is loyalty and loving service, too.

The people of the world have different methods of raising money. And I notice, too, that the Bible shows that money was collected by different methods at different times and for different purposes. That is, one method was used one time and another method at another time. So we do not feel that we do violence to Scripture by changing our methods. However, there is one special sacred rule we feel that we must obey, and that is in paying tithes and offerings. When we pay our tithes and offerings, whether much or little, we have fulfilled our sacred duty in that respect, and then if it is necessary to make assessments of one dollar a month, more or less besides, I see no wrong in it. If the Church should assess me some amount great

or small I would do my best to meet it, but I would also want to be sure any pay my tithes and offerings, too.

Under another head I make mention of the statement of Jesus concerning the people of the world being wiser about attending to their problems than the Lord's people. I would like to repeat this here and enlarge upon it a little further. Jesus said, "For the children of this world are in their generation wiser than the children of light." I feel sure this should not be that way, because our God is able to give us wisdom and knowledge. And we are looking to Him to help us solve our financial problems. And I believe He will do it. But you know that when men or women join a fraternal society they are required to pay an entrance fee, then they are assessed a certain amount that they have to pay every month to keep themselves in good standing and get the benefits derived therefrom. If they do not keep up their dues the benefits are not forth coming. Then besides these entrance fees and the regular dues, they sometimes make special assessments for emergencies. Well, in this way they always have money in the treasury to carry on their activities. This is the world. They get the money. And I've been told that certain church members are always careful to pay up their dues in these world societies and never have anything to put into their church for carrying on their church expenses. Of course that is never us because our members do not belong to these world societies. But I am only giving this to show that the people of the world always get money to carry on and we must, too. And if it takes other ways to get the money besides what is mentioned as tithes and offerings, what is wrong in going after it?

And if it is necessary to have it done on the budget plan and then apportioned assessment made on each member according to his income or ability, I see nothing about it to violate the rules of Scripture.

Now we have some bills to pay and we must pay them. We undertook to pay them two years ago by the budget plan, giving all who would a chance to make his own assessment on himself. At the Assembly in 1926 enough cash was paid in, notes signed, and apportionment made for each state to pay the amount of the budget. But when the time came for the collections, that was another thing. Reverses, misfortunes, and other things overtook some who had pledged until they were not able to pay. And several of the states had not paid their quota at the time of our last Assembly.

In the Assembly a year ago this fact was made known and the situation studied by the Ways and Means committee, and according to the figures drawn by said committee there remained unpaid of that original budget the sum of \$3,035.54. The sections of the committee report which referred to this special subject reads as follows:

"With reference to this debt, it is the recommendation of the committee that those who made their notes be urged to pay them as quickly as possible, and since the others paid theirs it is only proper that they should keep their pledge, which we believe they will do. It is further recommended that the states which did not provide their quotas as allotted to them last year, be given six months extension of time to make up their allotments.

"If there should be some portion of the notes uncollectable due to the backsliding of the makers, at the end

of six months after such notes are past due the Treasurer is authorized to pay same from the Church Extension Fund, but continue efforts as long as practicable to collect the notes."

This committee report was adopted by the Assembly. Some more of these notes have been paid but not all yet. Some of the states have made drives to raise their allotments, but not all have succeeded yet. And quite a good deal of the original budget debt still remains unpaid since the Church Extension Fund has also been inadequate to make up the deficit.

I give this bit of information in order that all may get some understanding of our financial problems. These problems will be studied by our Ways and Means committee and we expect this committee to be able to recommend some solution to the problems for consideration by the Assembly. Much praying should be done for this committee that God will guide them and make them fully equal to the occasion. The treasurer's report will furnish further and more detailed information on our financial standing at the present time. But I felt it my duty to make this brief mention of this subject as a part of our financial problems.

One other thing I shall mention that properly comes under the head of financial problems. I have learned that there have been some mistaken interpretations placed upon our tithes system that has been practiced for years. Some of this information has come through the treasurers of the local churches, some of it has been gathered from the monthly reports, and some has come incidentally from talk I have overheard. It is my desire to correct these mistakes, and I wish to do it in a good, loving way. I

think this is necessary so that we may all have a correct understanding and all work alike and together.

The system as authorized by the Assembly, and which has been practiced for years has been clearly stated, but to repeat it here may be good and very necessary. The tithing system stated:

Each member is supposed to pay his tithes into the local church treasury where he has his membership. The treasurer takes ten percent of the tithes and sends to headquarters with the monthly report. The same amount or more is to be sent to the state overseer each month, the balance is at the disposal of the local church to be given to the pastor at regular weekly intervals or otherwise as said local church through its officers may agree upon. If all the balance of the tithes is needed by the pastor then all may be given him, but in case of some large amount being paid in because of some big sales made by some of the members, only the necessary weekly allowance should be given the pastor and the balance held in reserve for use at times when there is not so much money coming in.

All of this is without any reference whatever to the tithe of tithes as described under the law, and without any reference to any second tithes. It was long ago learned that there was no place found under the New Testament order for a tithe of tithes to be designated, or a second tithes either.

I do not know where a certain minister got his authority for giving instructions to a certain treasurer to send ten percent of the tithes to headquarters and nine percent of the balance to the state overseer. Such an arrangement has never even

been mentioned in the Assembly. Neither do I know where a few of our ministers have got the information that the treasurer of the church paid the pastor's tithes before paying the pastor his part of the tithes. Nothing to that effect has been ordered by the Assembly. But it has been definitely stated that the pastor was supposed to pay tithes on what he received as wages for his service the same as any other member paying tithes on his wages. And at last Assembly the ministers were instructed to send their tithes to headquarters' treasurer with his monthly report. It is not considered that any treasurer pays tithes for any pastor. Each pastor and minister pays tithes of his income the same as any other member, except he is to send his tithes with his report to headquarters while the members pay their tithes into the treasury of the local church where they are members.

I do not believe that the mistakes that have been made have been to intentionally violate the Assembly rules, but rather, I should think, they have been made because of not clearly understanding the rules. I do not think any thing serious has resulted from these mistakes, unless some may some time find out that they have missed some blessings that might otherwise have been theirs.

Now after all of these financial problems have been briefly mentioned I believe God is going to give us ability to solve them. Let us draw a little closer together and help one another all we can. I would not ask any one to go back and undertake to make corrections unless moved to do so by their conscience. And I earnestly hope that nothing will be said that will seem the least bit unpleasant. I would rather advise the following of Paul's instruc-

tions and pass on to the higher plains of usefulness.

"And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

"With all lowliness and meekness, with longsuffering, forbearing one another in love.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of

mind, meekness, longsuffering;

"Forbearing one another, and forgiving one another, if any man have a quarrel (complaint) against any: even as Christ forgave you, so also do ye.

"And above all these things put on charity, which is the bond of perfectness.

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

Conclusion

We have never lived at quite so important a time for the Church of God as now. It is indeed the time for her to rise and shine. The Bible is teeming with significant information that rings out with no uncertain sound. We need not be afraid to move forward at a rapid rate of speed. If any have had doubts as to whether we are the Church of God or not it is time for those doubts to vanish away like smoke. The signs of the times are in accord with Scripture sufficient for us, who are of the day, to be so well convinced that the day of the Lord is at hand that we scarcely need to search any further. But we do dig into the prophecies deeper in order that we may convince others. And that is right. But do we not know this for ourselves without even the shadow of a doubt?

It is now that gross darkness is upon the people. It is so dark that they do not know it. Many of them would laugh us to scorn if we should undertake to tell them. And that would serve as more proof that this statement is true. This class includes the intellectual, the educated, those who are making scientific research and ignoring the Bible so much that

they claim they have found fossils in the earth that are millions of years old. Of course such so-called scientific statements seem silly to us who hang tenaciously to the Bible, but we pity them instead of laughing at them. They claim that we are the ignorant class and we do not mind the accusation. But they are only groping their way through the darkness, and it is so dense that they do not even know that these things are hidden from the wise and prudent and revealed unto babes.

But it is while this gross darkness is upon the people that the Church of God shall rise. I want our people to know this truth so well that they will get away from what seems to be a kind of half hearted service some times. I want us to feel that we can do things now because this is the time to do them. We acknowledge that we do not have as much money to do with as some people have, but we want to have such faith in God that what we do have goes to put the Church up to the top. It will take money to put over the programs that have been mentioned in this message. But who wants to show their ignorance in the Scriptures, and the time we are living, to

undertake to draw back from the very constructive work that will put the Church of God on the map in every country in the world? We are sure there are a few in every nook and corner of the globe that are waiting for what we have to tell them. And, to settle the responsibility heavier upon us, I might add that we have some things to tell that cannot be told by any other people. Isn't that true? Read Eph. 3:10, 9.

Really, beloved, the time has come to move forward at lightning rapidity. The prophet says of the Church of God that He will hasten it in his time. And this is the time. You all feel a kind of a hurry in your spirit. This has been growing on you for years. It has been growing on me. Where is any body of people anywhere in the world that talks about that bone burning zeal burning them up? I have never heard of anybody talking about that but our people. Have you? And I feel that fire consuming me now. And this is according to Scripture, too. We would not suppose anybody else to have it. They can't have it, because they are not in the place to get it. And cannot be till they get into the Church of God. Isn't that true? And the people are amazed at us, and isn't it a fact that we have often been amazed at ourselves the past year when we would find the flame of holy zeal burning higher and hotter?

I said the time has come to move. Yes, and I repeat it. Fifteen of the leading nations of the world signed the Kellogg-Briand peace pact to outlaw war on Monday August 27. Before the following Saturday the number of adherents had mounted up to forty nations. Never in the history of the world has such a thing happened. A declaration for universal peace. And the shortest little, sim-

ple document that was ever agreed upon by way of a treaty. The whole thing, preamble, explanation, conclusion and all, is comprised of less than 800 words. The two short articles that are stirring the world are so simple that any one can understand. I will add them here.

Article 1.

"The high contracting parties agree in the names of their respective people that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another."

Article 2.

"The high contracting parties agree that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

Of course this pact will not become an international law until it is ratified by the congresses of the different nations, but a rejection of such a pact is hardly probable by any nation. And then when it is incorporated in international law, what will we have? The peace and safety cry. And then what?

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

I give all this to show where we are in prophecy. And we can see it, but the intellectuals—the wise and prudent don't know it, because it has not been revealed to them. They are fulfilling prophecy and don't know it.

But why this universal rush by too, are so happy, to be on the stage the nations into this peace pact? in action with me. Isn't this the truth? Because it is time for it. God, "who

worketh all things after the counsel of his own will," is back of it. And the joyful part to us is, that while all of these things are going on, which we can see and understand, it is time for the Church of God to arise, shine, and put on her beautiful garments, much of which I can't explain here. And Daniel, also, explained that "none of the wicked shall understand; but the wise shall understand." And God is giving us this understanding right while gross darkness is upon the people. True, we only claim to be of the common people that hear Jesus gladly, but it seems to me that He is about to make uncommon people of us. And when we get our big construction program in full operation, and every member proves to be a worker in the immense machine, the Church of God will merit the attention that is destined to be given her. Then she will be recognized as God's host according to the Scripture.

O, I am enthusiastic about this. I hardly feel that this message will be complete without we all stand I may be accused of being beside and sing together our old battle field myself, but if I am I have a lot of hymn that we have sang together at company. But, O, I am so happy, this period in the Assembly for years. because God is letting me have my Let us stand and sing it together part in this great drama. And you, one more time.

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

Chorus:

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

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

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

Note—During the delivery of this address there were occasional demonstrations, outbursts of glory, messages, interpretations, songs as mentioned in address. It was definitely pointed out that he was truly God's anointed for the place. A full description of the outbursts and demonstrations is

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utterly impossible to give. The speaker occasionally laid his manuscript aside and launched out into a fuller explanation of the subject upon which he was discoursing. With the discourse itself and all the additions of demonstrations and displays of God's power and other additions of all sorts the time from beginning to end was three hours and ten minutes. Special anointings were given to deal with the different subjects.

1:00 p.m. Adjournment.

2:20 p.m. Song service led by J. P. Sullivan, Vashti Lowman at piano.
Prayer by W. M. Goings.

2:40 p.m. Business, Treasurer's report—A. J. Lawson.

TREASURER'S REPORT

Sept. 1, 1928

	Receipts	Disb'mts	
Tithes brought forward			
Sept. 1, 1927 -----	\$ 84.06		
Tithe receipts this year --	5,085.51		
Total -----	\$5,169.57	\$6,049.76	def. \$880.19
Missions -----	832.86	298.87	bal. 533.89
Assembly expense -----	182.20	451.23	def. 167.43
Court Fund -----	58.70	124.89	def. 66.19
Tabernacle -----	122.38	457.82	def. 335.44
Budget -----	582.99	492.19	bal. 90.80
Extension Fund -----	1,969.07	1,013.28	bal. 955.79
Total -----	\$8,917.77	\$8,888.14	
Balance Sept. 1, 1928 -----	\$ 29.63		

ASSETS

Office Fixtures and Printed Supplies -----	\$ 237.00	
Total -----	\$ 237.00	\$ 237.00

LIABILITIES

Budget Payable -----	\$4,176.57	
Accounts Payable -----	162.60	
Total -----	\$4,339.17	\$4,339.17
Total Liabilities over Assets -----		\$4,102.17

EXTENSION FUND

Total Amount Pledged to Extension Fund -----	\$5,961.09
Total Amount Received on Pledges -----	\$1,969.07

Respectfully submitted,
A. J. LAWSON, Treasurer.

Report unanimously accepted by Assembly.

The treasurer, A. J. Lawson, requested that a committee be appointed to examine his books and report to the Assembly. This request was granted and the committee selected in open conference as follows: J. H. Vance, C. H. Randall, W. M. Lowman.

3:00 p.m. White Wing Publishing House financial report—A. D. Evans, Business Manager.

The time has now come for me to tell you of the publishing department of the church which you have entrusted in my care.

Of course it is not news to some of you for me to relate the progress of this business during the past few years, for most of you know that only a short time ago, comparatively speaking, I was asked to start and maintain this business for you without even one cent of capital to do it with. When I asked Brother Tomlinson for as much as \$50.00 to help in the expense of preparing and printing the first issue of the White Wing Messenger, he replied, "I haven't one cent to leave with you." Soon Brother Tomlinson was off to the state convention at Louisville, Ky., leaving me to arrange, prepare and get ready for printing the first issue of the paper.

I proceeded to inform myself as to what I could do about getting the paper started, and in a few days it was printed and on its way to about 1,500 waiting dear ones. Praise the Lord! That has been only a few years ago—today this great work for God and His cause is moving onward.

Every year the publishing business has grown—and it is still growing until today its progress is easily seen by viewing through its new quarters across the street.

WHITE WING PUBLISHING HOUSE FINANCIAL REPORT

September 1, 1927 to August 31, 1928

The following is a financial statement and condition of the White Wing Publishing House at the close of business August 31, 1928, for a period of one year:

White Wing Messenger Receipts and Disbursements

Receipts for Subscriptions	\$2,231.41	
Donations	19.47	
Total	\$2,250.88	
Expended for printing, labor, paper, postage, and other production expenses	\$3,385.00	
Deficit	\$1,134.12	\$1,134.12

Publishing House Receipts and Disbursements

Receipts for sale of Merchandise	\$9,740.97	
Balance cash on hand September 1, 1927	4.89	
Total	\$9,745.86	
Expended for Merchandise and Operating Expenses	\$8,475.36	
Balance	\$1,270.50	\$1,270.50
Cash Balance on hand after paying deficit for Publish- ing The White Wing Messenger		136.38

ASSETS

Cash in Bank	\$ 136.38	
Investment	2,155.05	
Postage Stamps	8.35	
Accounts Receivable	2,749.65	
Salable Merchandise (Cost Price)	2,601.37	
Total	\$7,650.80	\$7,650.80

LIABILITIES

Accounts Payable	\$5,685.86	
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Loan to Increase Stock of Merchandise -----	411.00	
Total -----	\$6,096.86	\$6,096.86
Total Assets over Liabilities -----		\$1,553.94

We are indeed very thankful and feel encouraged to note that through another exceedingly hard year financially, the Publishing Department of the Church has paid its own way and has left in cash and assets \$1,553.94.

Respectfully submitted,
A. D. EVANS, Business Manager.

After the report was read in answer to some questions, further information was given orally about the business. When the question was called the report was accepted and adopted in the usual manner without a dissenting voice.

Complying with a request by Brother Evans, the following committee was selected to examine his books: J. H. Vance, C. H. Randall, W. M. Lowman.

Big concert prayer for the further extension of the White Wing Messenger.

General Overseer called attention to the book accounts of the treasurer and his report at Assembly in 1927. He stated that the matter was overlooked last year, but that the treasurer started his books for the new year as if the past year's accounts were balanced. Asks if the Assembly was willing to let the books of the previous year stand as if balanced. This was unanimously agreed to.

3:55 p. m. Music by band. All stood and praised God.

4:00 p. m. Adjourned.

5:08 p. m. Open air service commenced. Traffic was stopped on the street and the street and space between the Tabernacle and Publishing House across the street was packed with people. The Miami band was stationed at the front entrance of the Publishing House and the overseers and representatives from twenty-five states stood in a line extending from the place where the band stood to the extreme east side of the Publishing House premises facing the crowd and the big Tabernacle across the street. Each one in this line held in his hand a small quantity of soil which came from the different states. About eight feet in front of this row of men and near the center of the line was a small spruce bush, and on either side stood A. J. Tomlinson and A. D. Evans.

The Program: Music by the band. Prayer by General Overseer. Music and singing of "All Hail the Power of Jesus' Name," alternately by the band. Statement by A. D. Evans, with reading of Deut. 11:24. He told of the little tree that was to be named the All States Church of God Spruce. As the soil from the twenty-five states is to be deposited at the root of this tree to supply nutriment so it can grow, so the people must be bound together to make the Church of God grow. (Other appropriate remarks.) Then followed the ceremony of depositing the soil at the root of the tree. Commencing with Alabama, each one stepped forward and with appropriate remarks emptied his soil at the root of the tree—"Here goes soil from Alabama," etc., and the last one was West Virginia.

The service was very impressive and sacred. Immediately following this part of the program, the congregation repeated after Brother Evans the following prayer—"O, God, grant that we may stick as close together for the great Church of God as this soil may stick to this spruce." Prayer, blessing and benediction pronounced by the General Overseer. Below are the names of the states that supplied the soil. (Brother Stanley started with the soil from the Bahamas, but the state authorities refused to let him land it on the American shore. Soil from B. C. Canada arrived after the ceremonies were concluded.)

Alabama, Arizona, Arkansas, Florida, Georgia, Illinois, Indiana, Kansas, Kentucky, Louisiana, Maryland, Minnesota, Michigan, Mississippi, Missouri, New York, North Carolina, North Dakota, Oklahoma, Pennsylvania, South Carolina, Tennessee, Texas, Virginia, West Virginia, British Columbia, Canada.

6:15 p. m. Music by Corra Lee Sellers.

6:30 p. m. Music by Battle Axe Bill band.

6:45 p. m. Song service, led by Guy Marlow, Edith Tarpley at piano.

Prayer by Bessie Amos Wilson.

7:00 p. m. Collection for expenses, G. W. Durham.

7:30 p. m. Short message on healing to inspire and stimulate faith by A. J. Tomlinson. Scripture read, Matt., 8:17 and 1st Peter, 2:24.

7:40 p. m. General healing service. Those prayed for came on platform in groups of fifteen or more, until the count showed 153 were prayed for and anointed. Sixty-eight handkerchiefs were prayed over and anointed. Great power and glory were manifested as the healing power fell upon the recipients.

8:25 p. m. Evangelistic sermon by E. G. Murr, of Oklahoma. Exhortation by C. W. Risner, powerful altar service followed. Great displays of victory accompanied the altar work, which gave good results.

10:30 p. m. or thereabout, adjournment.

SATURDAY, SEPTEMBER 15.

5:30 a. m. Sunrise prayer meeting, Ed Goddard in charge. Songs, prayers and twenty-two testimonies. Scripture lesson: 1 Cor. 13:1 and Col. 3:12. At close all stood and praised the Lord.

9:00 a.m. Music by Frances Johnson.

9:30 a.m. Song service, led by E. S. Pickerel, Edna Mae Kinser at piano. Prayer by W. M. Lowman.

9:55 a.m. Announcements, special requests for all to register.

10:00 a.m. Ministers special. The General Overseer asked the following questions to obtain the information for future reference. He was well pleased with the frankness shown in giving the answers. This revealed that only a small number of our ministers attended the Assembly.

1. How many Bishops? Twenty-eight.

2. How many Deacons? Sixteen.

3. How many male Evangelists? Thirty-two.

4. How many female Evangelists? Twenty-four.

5. How many have spent entire time in ministry the past year? Thirty-eight.

6. How many have held down a regular job and preached some, too? Twenty-one.

7. How many have preached mostly and did odd jobs for livelihood occasionally? Thirty-one.

8. How many feel your calling is more in the evangelistic work than pastoring? Forty-three.

9. How many feel your calling is more toward pastoring than evangelistic? Thirty-three.

10. How many would love to spend your whole time in the ministry the next year? One hundred six.

11. How many are going to try to spend your whole time in the ministry next year? Ninety-two.

12. How many expect to hold down your job the next year and preach what you can? Fifteen.

13. How many that have held down a job the past year and preached what you could besides, expect to throw down your jobs and spend your whole time in the ministry this coming year? Nineteen.

14. How many who spent your whole time in the ministry the past year expect to get a job and preach what you can besides? None.

15. How many ever tried doing ministerial work, which would include preaching, praying, personal work, like visiting families and singing and praying in the homes, distributing literature, and put as many hours a day in it as you do on regular jobs, as much as six months at a time with no stop, any more than you stop your jobs when you are employed? Seven.

16. How many feel that a minister should be as faithful in his service to the Lord as he is to his employer? One hundred ten.

10:28 a.m. Music by band. All stood and all who were happy requested to raise both hands. All clapped hands, shook hands, great rejoicing.

10:35 a.m. White Wing Messenger hour. Increase the circulation, directed by A. D. Evans, circulation manager, and his corps of workers. Above the platform was stretched a banner containing the following words: "A Great Preacher's Birthday, Help Us Celebrate." The question was put, Who is this great preacher? The answer came in concert, The White Wing Messenger. (And that was indeed the very day the first issue of the paper was made five years ago.)

Much enthusiasm was displayed by Brother Evans and his faithful workers as they handled the different propositions and methods to get subscriptions and extend the circulation of the paper. First, cash subscription of a dollar and a quarter and a song book free; second, thirty days time subscription, a dollar and a half and a song book free. Good results followed as the workers plunged into the congregation and worked it thoroughly. The celebration march closed the drive and celebration. Each worker was given a White Wing Messenger to wave above the head, and as the band played the workers marched down and around the aisles shouting and rejoicing. Others who wanted to become workers joined the procession, and waved the paper and rejoiced. They marched around by the book stall and were given rolls of papers to take home to circulate and use to secure more subscriptions. They marched and rejoiced while the band continued to play until, finally, they were all in a group on the platform and in front of it still waving their papers and rejoicing. This concluded the celebration. The interest and enthusiasm displayed is highly commendable.

11:55 a.m. All stood and rejoiced together and adjourned for noon.

2:00 p.m. Music by band.

2:05 p.m. Song service, led by E. W. Carey, Una Carter at piano. Prayer by E. D. Rolle. Special song, "When I Take My Vacation In Heaven," by Marie Tomlinson.

2:30 p.m. Report of committee No. 6, Sunday School.

We, your Sunday School Committee, recommend that each state overseer divide each state into convenient districts and appoint district superintendents over same for the purpose of holding district conventions and organizing new Sunday Schools and boost the Sunday School work in a general way.

Very respectfully,

I. D. BAIN, Chairman.

Included in the report was to be two inspirational Sunday School talks by two members of the committee—I. D. Bain and Guy Marlow. They gave fine talks and others followed and much Sunday School enthusiasm was displayed. Two or three Sunday school songs were sung. The Bahama and Miami delegations joined in singing the books of the Bible. Others attempted to learn the same. Much rejoicing. The entire afternoon was taken in Sunday School inspirational work. The committee report was finally accepted and adopted.

4:30 p.m. Adjournment.

6:30 p.m. Music by Miami Church of God band.

6:45 p.m. Song service, led by Guy Marlow, Georgia Riggs at piano. Prayer by W. K. Gibson, followed by concert prayer for those who had requested prayer.

7:00 p.m. Collection by C. H. Randall. Music by Battle Axe Bill band. Scripture shower. The count showed 147 persons arose, raised one hand and repeated a verse of Scripture. This was in beautiful order, mostly one at a time and was full of inspiration and brought much rejoicing all around.

Special song by Frances Johnson and Mary Belle Wyatt, violin and guitar in accompaniment.

8:00 p.m. Evangelistic sermon, by Jesse A. Cook, Oklahoma.

9:15 p.m. Exhortation and altar service by C. F. Reynolds. Great crowds flocked to the altar and many prayed through to victory. Much interest and fervency displayed by the workers.

10:30 p.m. Probably dismissed about this time.

SUNDAY, SEPTEMBER 16.

5:30 a.m. Sunrise prayer meeting, in charge of A. B. Ray, Mississippi. Songs, prayer, song and more prayers, followed by concert prayers. Forty-seven testified. Scripture lesson, Twenty-third Psalm.

9:00 a.m. Music by Frances Johnson. During this time all the men and women in their sixtieth year and above were collected and seated on the platform—forty-four in all.

9:30 a.m. Song service, led by Paul Hudson, Nell Thomas at piano. Prayer by W. C. Sutphin, of Elizabethton, Tenn. All stood with bowed heads during the prayer.

9:50 a.m. Special song, "What a Gathering," then all on platform stood and prayed a concert prayer. Short talks by a number of those on platform. Special song, "Where We'll Never Grow Old." The congregation cheered the old folks, on the platform.

10:30 a.m. The Ways and Means Committee and the Missionary Committee came on platform.

J. O. Hamilton, chairman of the Missionary Committee, read the following:

Joint Resolution of Committee No. 4, Ways and Means, and Committee No. 5, Missionary.

To the Annual Assembly of the Churches of God:

We, your committees on Ways and Means, and Missionary Activities, request the honor of presenting to the Assembly a Joint Resolution, as follows:

The Ways and Means Committee believe that we shall, by the grace of God and a spirit of sacrifice, be able to propose means for carrying all the budget and running expenses of the Headquarters for the coming year, without taking an offering in the face of the Assembly, as has been our custom for past years.

In joint session the above named committees do hereby propose that now is the time to send Brother and Sister Johnson back to China, and as we show that spirit of sacrifice for our own burdens and responsibilities, we believe that God will prosper us and make this the best year in the history of the Church of God financially.

1. We therefore propose that an offering be taken today at all services for the foreign missionaries—Brother and Sister Johnson—to go back to China.

2. We further propose that we take a foreign missionary offering one day at the Annual Assembly each year.

3. This will inaugurate our missionary program, and the said committees will submit full recommendations in other respects later.

Respectfully submitted,

J. O. HAMILTON,
Chairman.

S. O. GILLASPIE,
Chairman,

J. N. HURLEY,

J. H. VANCE,

S. P. FORD,

W. M. LOWMAN,

E. D. ROLLE,

HOMER A. TOMLINSON,

V. R. SHERRILL,

H. R. JACOBS,

W. T. AIKEN,

Missionary Committee.

Ways and Means Committee.

Further explanation was given by Homer A. Tomlinson, member of the Ways and Means Committee.

After due consideration this joint resolution was accepted and adopted by the Assembly.

When this resolution was adopted and ordered spread on the records the General Overseer said he felt like preaching a short missionary sermon. He, therefore, quoted a text and proceeded. He mentioned about the needs of the Gospel in China, told how the Church of God must go through the walls of oppositions and difficulties to get the Gospel to all the world. His enthusiasm showed he felt what he said. Then Homer A. Tomlinson took up the work and asked all to close their eyes and sing, "Where He Leads Me I Will Follow." As the great congregation sang one stanza after another the melting power of the Holy Ghost fell upon the throng of people and then instructions were given for all to march around and lay their offerings on the altar. This was beautifully arranged by sections, so all could pass by, and money was laid down, tears were shed, shouts were raised and the Saints melted into a mass of red hot missionary fervor. While the money was counted and still others on the march, Clary Miller and Beulah E. Miracle sang, "In Some Foreign Heathen Country." This added more missionary fuel to the blaze already started, and the conflagration swept rapidly on until all seemed to be seething and blazing with the fiery missionary spirit. When the money was counted it was found to be

\$307.37. Special heart-felt big concert prayers ascended to the throne of God for God to bless the work and save many souls in China by the money given that day. O, wonderful love for the lost heathen of China and the world! During this display of missionary zeal and fervency the Holy Spirit came in with messages and interpretations to express His approval of our efforts and service. It was indeed a wonderful hour.

11:30 a.m. General Overseer gave the Sunday morning message. Subject, "The IT of the Bible." This message was accompanied with striking illustrations, messages and interpretations, great display of God's grace, glory and power. Band played, handkerchiefs waved, shouts, rejoicing, stepping as if walking on the golden streets, wonderful outpourings. Adjourned for noon about 12:15 p.m.

1:45 p.m. Music by Nell Thomas.

2:05 p.m. Song service, led by J. R. Kinser, Carra Lee Sellers at the piano. Prayer by E. T. Fowler.

2:20 p.m. Special song by six sisters, "Go and Tell." followed with a discourse by Mrs. Lou Lamb, of Mississippi, subject, "Fields Are Ripe—Pray for More Laborers." The speaker made a strong appeal for laborers to take up the work in the ripe harvest fields. Big concert prayer calling for more laborers.

3:10 p.m. H. R. Jacobs came forward with an appeal for mission funds to carry the Gospel to China. He made the appeal very impressive and the people responded with glad hearts and cheers while the band played. When the money was counted it was found to be \$105.57. Prayer by all for God to bless the offering.

3:40 p.m. S. P. Ford came on with his songs, exhortations and music. His one minute testimonies counted up to 111. General good and happy time by all.

4:15 p.m. Congregation raised hands, praised God and were dismissed for recess.

6:15 p.m. Music by Georgia Riggs.

6:30 p.m. Music by Battle Axe Bill band.

6:45 p.m. Song service led by E. S. Pickerel, prayer by Minnie Barnhart. Big concert prayers. Congregation stood and praised God with uplifted hands. Announcements. Hawaiian music, violin and guitar duet.

7:10 p.m. All 'round testimony service by Beulah E. Miracle. Song, power of God fell, shouting, dancing, speaking in tongues, wonderful demonstrations of the Spirit of God. Messages and interpretations. Testimonies, choruses. general good time, piano played under the power.

7:40 p.m. J. O. Hamilton came forward to take up another missionary offering. This time the envelope system was used. Music by band, prayers and collection of envelopes.

8:20 p.m. Evangelistic sermon by Belle Edmister, of Missouri, followed by exhortation and altar service by V. R. Sherrill. Many came to altar and prayed their way through to God. The saints and workers rendered faithful service with good results.

10:30 p.m. Adjournment for the night.

MONDAY, SEPTEMBER 17.

5:30 a.m. Sunrise prayer meeting, J. A. West in charge. Songs, prayer, songs, prayers, forty testified. Messages and interpretations. Altar service.

9:30 a.m. Music by Vashti Lowman.

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9:45 a.m. Song service led by J. M. Stratton, Grace Kinser at piano. Prayer by F. J. Crowder, followed by concert prayer for committees at their work.

10:05 a.m. Discourse, "Offices of the Church," by S. O. Gillaspie, Illinois. The speaker mentioned the importance of having government. Messages and interpretations during discourse.

11:10 a.m. Business. Missionary committee reports. After the reading of the report some questions arose and after some discussions and explanations the report was turned back to the committee to make a few changes and amendments.

During the morning hours R. G. Spruling had come in and as he had to leave before adjournment the General Overseer introduced him and he spoke a few words of pleasantry and went away.

12:00 m. Adjourned for noon.

2:00 p.m. Song service led by Clara Miller, Beulah Miracle at piano. Prayer by Sophia Green.

2:15 p.m. The orphanage subject was taken up. Special orphan song by Paul Hudson. The introductory was given by Lavenia Ferguson, followed by Nell Thomas. Then came J. B. Baney with a full report and a proposition to make the entire Orphanage property a gift to the Church of God. The deed had already been prepared which conveyed the property to the Church. The property is located in Dyersburg, Tenn., and is valued at near fifty thousand dollars, with only about \$12,000 unpaid. The donors did not ask the Church to assume the payment of the \$12,000 yet to pay. After much interest was manifested and full explanations given the Assembly enthusiastically accepted the gift and assumed the payment of the \$12,000 debt besides. This was done in definite business form, and the vote of acceptance was unanimous. Trustees to hold the property were selected; viz., J. B. Baney, Nell Thomas, Lavena Ferguson, Paul Hudson, B. A. Smallwood. The deed was ordered changed to read in the names of the trustees to hold the property for the Church of God, over which A. J. Tomlinson is and was General Overseer.

Someone suggested that everybody give a dollar for the orphanage as a token of good will and appreciation of the wonderful gift. The dollars began rolling in and piled up until the count revealed \$114.05 cash, with \$65.00 pledged.

Suggested also that a resolution of appreciation be drawn up and presented to the Assembly for adoption to present to the donors. H. A. Tomlinson was named to prepare the resolution.

General Resolution Adopted by the 23rd Annual Assembly of the Churches of God, held at Cleveland, Tenn., Sept. 12-18, 1928.

Whereas, J. B. Baney and Wife, Nell Thomas, and Lavenia Ferguson, have in their faithfulness to the call of God, built a great Orphanage Building in Dyersburg, Tennessee, and done this in the remarkable time of fifteen months, and

Whereas, upon completion of the Building and the payment already completed of \$19,134.69 of a total expense of \$31,444.69, they have journeyed down to the Annual Assembly of the Churches of God, and magnanimously tendered deed to this great Edifice to the Church of God: Therefore

Be it resolved; that we do herein tender to them our sincerest thanks, in accepting this the greatest single gift that has to this day been deeded to the Church of God, and that copies of this resolution be printed in The White Wing Messenger, and the Minutes, and that a copy, signed by the

General Overseer, be given to each of them, as a humble token of our heartfelt gratitude.

A. J. TOMLINSON, General Overseer.

5:00 p.m. Adjournment.

6:15 p.m. Music by Grace Kinser.

6:30 p.m. Music by Battle Axe Bill band.

6:45 p.m. Song service led by J. R. Smith, Arlean Stratchane at piano. prayer by Stanley R. Ferguson. Concert prayer followed. Special song by colored quartet.

7:10 p.m. Collection by Guy Marlow. Special song by Big Springs Quartet. Special song by S. P. Ford and his little girl. Then followed outbursts of testimonies, songs, shouts, waving handkerchiefs, piano played under power, song, "Peace, Peace, Wonderful Peace." Truly a wonderful overflow of power, glory and rejoicing. Special song with stringed instruments in accompaniment by Edith, Ina Mae, Blanche, Irene, Cecil.

8:30 p.m. Evangelistic sermon, "We Have Brought the Goods," Arlean Strachan, Florida. Special song by Big Springs Quartet.

9:00 p.m. Exhortation to faithfulness and loyalty, W. M. Lowman, followed by a big and successful altar service.

10:30 p.m. Adjournment.

TUESDAY, SEPTEMBER 18.

5:30 a.m. Sunrise prayer meeting, E. W. Carey in charge. Scripture lesson Mark 14:1-9. Songs, concert prayers, talk by leader, testimonies and altar service.

9:00 a.m. Song service, led by E. S. Pickerel, Georgia Riggs at piano. Prayer by E. G. Murr.

9:15 a.m. Announcements about Assembly minutes, tracts, etc., by A. D. Evans.

9:20 a.m. Unfinished business. Report of committee No. 5, Missionary. This was read by the chairman and accepted and adopted in regular order.

We, your committee on Missionary work, submit the following report:

After careful and prayerful consideration we are persuaded that the Church of God should put forth greater effort in missionary work than in the past. We are of the opinion that our monthly campaign should be continued and that each local church should put forth an effort to raise as much money as possible each month, and each evangelist take an offering every month some where, but not where one has already been taken up. That is, all preachers take this offering in revivals where there are no churches.

In order for our people to know what they are doing towards the spread of the gospel, we recommend that each state handle their own funds and a careful record be made of said funds by the state overseer or some one he may select, who we recommend to be the treasurer. It shall be his duty to report at each state convention and also to the General Assembly.

We further recommend that seventy-five percent of said fund be spent in each state, and should a state not need said fund, it could be transferred to another state in need by those in authority, and balance be sent by the treasurer with his report to general treasurer to be used for foreign mission work.

We also recommend that the distribution of said fund be disposed of by state overseer, General Overseer and one other in the state whom they may select.

In view of the fact that the time is short and what we do toward foreign mission work must be done quickly, we feel that the usual practice of having missionaries to take time to learn the foreign languages, we recommend or endorse the decision of the Eighteenth Annual Assembly in that respect which reads:

"We are persuaded that we can make more rapid progress on the foreign fields by reaching the foreigners who have come in our own home land with the gospel, and let them carry the message to their own people as they are familiar with the language and will not have to take the time to learn it." However, we do not mean to prevent those who may have the call of God to go into all the world and preach the gospel.

Respectfully submitted,

J. O. HAMILTON, Chairman.

9:25 a.m. Committee No. 4, Ways and Means, report. After the report was read it was decided to have it reread by sections and considered section at a time. Sections 1, 2, 3, 4, 5, 6 were read, discussed briefly and adopted in regular order. Section seven called forth considerable discussion. No agreement could be reached, and finally the Holy Ghost came in and began giving messages. Interpretations followed which led to still further confusion because of not clearly understanding the meaning of the messages. At last it was accepted as a whole, but still the meaning was vague and the Assembly was adjourned for noon. Some were much grieved among which was the General Overseer, as he felt there was something wrong because of misunderstanding the Holy Ghost. At the noon hour, instead of taking lunch the General Overseer called the interpreter and had conference with him. It was then learned where the trouble was. Thus the General Overseer decided to bring up the report again for reconsideration. It was believed that the interpretation was right but the meaning of the message had not been clearly understood by the people.

1:45 p.m. Song service, led by J. O. Hamilton, Carra Lee Sellers at piano. Prayer by H. R. Jacobs.

2:15 p.m. Unfinished business. H. A. Tomlinson read resolution of thanks to J. B. Baney and wife, Lavenia Ferguson, Nell Thomas. Accepted and adopted as read. Resolution inserted above at proper place.

2:20 p.m. General Overseer called attention to deed concerning the Danville, Va., Church property. They wished to convey it and found it could not be done without the action of the Assembly. The following resolution in regard to the matter was read and adopted:

Whereas, on April 23, 1921, H. E. Ferguson and wife, S. P. Ferguson, conveyed to W. C. Allen, Joe Hundley and J. B. Emerson, Trustees of the Church of God at Danville, Va., certain real estate located on Claiborne Street in North Danville, Va., on which to erect a local church building; and

Whereas, said Trustees and local congregation have at all times had their membership in this General Assembly of the Church of God; and

Whereas, said local Church of God at Danville, Va., has at all times had open public and peaceable possession of said real estate and this General Assembly has at no time claimed or exercised any control thereof; and

Whereas, said local church desires to sell said real estate and reinvest the proceeds in other property:

Now therefore be it resolved by the Twenty-third General Assembly of the Church of God at Cleveland, Tenn., over which A. J. Tomlinson is

the General Overseer, that this General Assembly waives and relinquishes any and all right, claim, title or interest in the said real estate belonging to the local church at Danville, Va., to the end that said Trustees, W. C. Allen, Joe Hundley and J. B. Emerson may make such disposition of the same as authorized and directed by the local Church of God at Danville, Va., who are owners thereof.

2:30 p.m. General Overseer called attention to the board of trustees selected by him and their appointment ratified by a former Assembly. These trustees were chosen during the lawsuit so that in case the court gave the property to us said property could be conveyed to them by the court. The Assembly was requested to decide as to whether the board should be continued or discontinued. After due consideration it was decided to discontinue the said board, and in case another board should be needed the Overseer could select as he did in this case. The names of said trustees were read, which were as follows: A. J. Lawson, C. B. Keeney, J. P. Hughes, George T. Brouayer, S. O. Gillaspie.

2:40 p.m. Committee to examine the treasurer's books and records reported.

General Assembly, Sept. 18, 1928.

We, your Auditing Committee, beg to report the following:

We have gone over Brother Lawson's books and so far as we can see in the limited time we have had they are neatly and correctly kept, and we believe they are correct,

Your committee,
J. H. VANCE, Chairman.

This report was duly accepted by the Assembly in regular order.

Committee to examine books and records of business manager reported.

General Assembly, Sept. 18, 1928.

We, your Auditing Committee, beg to report the following:

We have gone over Brother Evans' books and so far as we can see in the limited time we have had, they are neatly and correctly kept, and we believe they are correct.

Your committee,
J. H. VANCE, Chairman.

This report was duly accepted by the Assembly in regular order.

2:45 p.m. Committee No. 1, Questions and Subjects, report. This committee reported in sections as follows:

No. 1. This was read, accepted and adopted in regular order.

STATE OVERSEER'S PAY ASSOCIATION

We, your Committee on Questions and Subjects, make this suggestion that the Assembly recommend that each Pastor organize his Church or Churches into Bands, as practiced heretofore in some of the Churches—some are still practicing this custom.

Each Band is to be composed of from six to twelve members, with a man or woman as leader. Each Band leader is to keep a record of names of each member in his Band and how much he is willing to give each month for the support of the State Overseer.

This amount is to be collected by the Band leader monthly and turned into the treasury of the Church to be sent to the State Overseer.

C. H. RANDALL, Chairman.

WOMEN'S MISSIONARY BAND

No. 2. This section was read, accepted and adopted in regular order. To the 23rd Annual Assembly of the Churches of God:

We, your Questions and Subjects Committee, sincerely believe that a Missionary effort can be better carried on by organized effort. We, therefore, make the following suggestion:

1. That each church organize a Church of God Women's Missionary Band, with the leader and an assistant leader, selected by the church and approved by the pastor, with the titles of missionary leader and assistant missionary leader.

2. All women are eligible for membership in this Missionary Band.

3. The purpose of this band would be to stimulate and solicit missionary funds, clothing, etc., for Home and Foreign Missions, all funds and material to be distributed through the local church treasurer to the proper state Treasurer and 25 per cent. of the missionary funds to headquarters, as recommended by Missionary Committee No. 5.

4. This Women's Missionary Band will assist the pastor in providing suitable methods of increasing the missionary offering on the second Sunday of each month, and in such other ways as may seem good to the band.

C. H. RANDALL, Chairman.

No. 3. This section was read, considered well, accepted and adopted in regular order.

ON PUBLISHING INTERESTS

The publishing interests of the Church of God, over which A. J. Tomlinson is General Overseer, and operated as the White Wing Messenger and the White Wing Publishing House, have grown to such an extent that a more definite and permanent statement of ownership of these interests has become necessary for their proper protection, especially to protect these interests from those who, in the future, might attempt to gain control for personal or selfish motives or gain, and to protect and hold these interests for the Church of God over which A. J. Tomlinson is and was General Overseer to the end that they may ever be held and enjoyed by the rightful owners, and so that the church may ever receive all the profits and benefits of the business.

Therefore, in order to better safe-guard and protect these publishing interests, we recommend:

1. That a permanent board of trustees of the White Wing Publishing House, including all publishing interests and records held in said Publishing House, be created, which shall consist of two members; (one) A. J. Tomlinson, who shall act as editor and publisher, and (the other) A. D. Evans, who shall act as assistant publisher and business manager. Such trustees to be selected by this General Assembly and serve until their successors are chosen by the Assembly.

2. That in case of death, or resignation of either of the two above mentioned trustees the remaining member to select a new trustee to hold over to the next Annual Assembly, at which Assembly, a trustee shall be appointed to fill the vacancy in the board.

3. Title to all the personal property owned by the church and located in the offices of the publishing interests or used in connection with them, including furniture and fixtures, machinery, supplies, stocks, subscription lists, filecases, files, books, papers, letters and other church records is vested in the trustees above named and the trustees to be the holders and custodians of this property.

THE DUTIES OF THE TRUSTEES

1. To hold in trust all the publishing interests of the Church of God over which A. J. Tomlinson is and was General Overseer, and to protect and hold these interests exclusively for the said Church of God to the end that they may ever be held and enjoyed by the rightful owners. Said Trustees are hereby vested with full power and authority to transact any business deemed necessary by them in promoting and operating the publishing interests of the church.

2. It shall be the duty of the editor and publisher to edit and publish the church publication, The White Wing Messenger, and to carefully protect and safeguard the interests of the Church of God over which A. J. Tomlinson is and was General Overseer, in said publication.

3. The duty of the business manager and assistant publisher shall be to carry on the interests of the White Wing Publishing House, to handle its finances, keeping a careful and accurate record of all receipts and disbursements, and to prepare and present an annual financial report of said business to each annual General Assembly of the Church of God over which A. J. Tomlinson is and was General Overseer.

No. 4. This section was read, considered, one amendment made, accepted and adopted in regular order.

WITH REFERENCE TO THE INTERESTS OF OUR YOUNG PEOPLE

We, your Committee on Questions and Subjects, are pleased to make a proposal with reference to a subject of interest to the young people of the Church everywhere.

1. We believe that our Young People could be far happier in the service of the Lord, of far greater value to the work of the Church, and themselves rooted and grounded in the Church, if they were organized into bands, for prayer, for Bible study, for Christian service.

2. We propose that these bands be known as "Victory Leaders."

3. The organization will follow the general plan of an organized Sunday School, as follows:

(a) The leader, to be chosen by the Young People and approved by the Pastor, to be designated "Superintendent." Such leader should be apt in leading the young people, and where practicable should not exceed thirty-five years of age.

(b) There should be an assistant chosen in the same way, known as the "Assistant Superintendent."

(c) Secretary and Treasurer to be chosen in the same way.

4. The first organization should be effected by the Pastor or some other officer of the church in the absence of the Pastor, and the Pastor should preside at the election of Officers.

5. Members are to be received by the Victory Leaders, any member having the right to propose a new member, and members are accepted by the consent of the local Victory Leader band.

6. Each member is asked to pay the Victory Band treasury the sum of \$1.20 a year—this is to be spent for the "Victory Leader News," a monthly publication of the Victory Leader Bands, and containing weekly programs and outlines, and other incidental expenses of the operating of the organization.

7. Eligibility—Ages 16 to 30, unmarried. In such churches as may deem it a help to the Victory Leaders to add married persons, it must

be restricted to those not having children.

7½. With reference to paragraph No. 7, the Assembly adds the following amendment: That the question of eligibility as set out in paragraph 7 be left to the judgment of each local "Victory Leaders" band, but that in every consideration the interest of the young people should be considered first.

8. Victory Leaders News will be a publication for the exclusive use of the Victory Leaders. Each Victory Leader will secure one through the treasury of the Local Band, purchasing it in a bulk for all members, in the same manner that Sunday School quarterlies are purchased.

C. H. RANDALL, Chairman.

Selection of Editor and Publisher of The White Wing Messenger. A. J. Tomlinson was selected by acclamation. No opposition.

Selection of Assistant Publisher and Business Manager. A. D. Evans was selected by acclamation. No opposition.

Note—The above actions made A. J. Tomlinson and A. D. Evans trustees to hold Publishing House chattle property as noted above.

3:45 p.m. A. J. Lawson was selected as treasurer by acclamation. No opposition.

It was decided that missionaries should not be sent out without coming before an examining board. This board is to be the presbytery that examines candidates for the ministry.

3:55 p.m. Proposition concerning wills was read, accepted and adopted.

WILLS, LEGACIES, ETC.

Proposal for Adoption:

It is suggested that our people be encouraged to remember the various church activities in making their wills. They could leave bequests to General Headquarters of the Church, for the general interests of the Church, or for special funds, such as a Building Fund, The White Wing Messenger, an Orphanage Fund, Foreign Missionary Fund, etc., as they see fit.

But a much better proposal is for the individuals who wish to have a regular income for life, and then leave it for the work of the Church is to purchase Annuity Bonds, bearing interest of from 4 percent to 6 percent, depending on the age. All such funds received will not be spent, but will be invested in regular authorized securities, or in banks, such as are authorized by the State for Trust Funds, and the interest paid as above outlined, until death—and after that the money will become available to the Church Fund designated. It is much better to leave your bequest in this form, because wills are subject to heavy taxes and subject to controversies usual in the settlements of estates.

4:00 p.m. Committee No. 2, Watchman, report, read and accepted.

We, your Watchmen Committee, as Watchmen, beg leave to report that we found everything in perfect order, with exception of some misunderstanding, which was settled without trouble.

Respectfully submitted,

W. R. SEXTON, Chairman.

4:05 p.m. Committee No. 3, Adjustment report, read and accepted.

We, your committee on Adjustment, feel happy and very much gratified in reporting to this assembly that the business coming before this committee has been comparatively small. All matters coming before us have been satisfactorily settled.

Respectfully yours,

G. W. DURHAM, Chairman.

It was decided in regular order by the Assembly that the General Overseer and headquarters treasurer shall have the handling and distribution of all Foreign Mission Funds that come to headquarters. It was ordered that the Missionary Committee report be amended so as to not conflict with this order.

Resolution in reference to Orphanage Business read, accepted and adopted in regular order.

To the Annual Assembly of the Churches of God:

With reference to the Orphanage Building presented to the Churches of God by J. B. Baney and his co-workers:

In presenting this deed to the Church, they stated that they did not ask the Church to assist them in their further obligations on the building, or in the equipment of the building for operation, or in their maintenance after orphans are received:

But when we think of their faithfulness in this great work, in obedience to the call of God, and when we consider their self-sacrifice, we are moved with a desire to help.

We therefore propose that Brother J. B. Baney and workers, suggest plans whereby the whole church can be given opportunity to participate with them in these obligations and expenses of maintenance, and any plans they submit and which are approved by the committee at headquarters, including General Overseer, General Treasurer and Assistant Publisher and Business Manager, can be communicated to the Churches and put into immediate operation.

4:25 p.m. Reference was again made to the Ways and Means Committee report. After due consideration, explanations, another message and interpretation it was agreed to fully accept the first six sections of the report and table the balance, or as the Holy Ghost said, lay it aside for a year. This was done with perfect agreement. The statement was then made that this action leaves us to practice the tithing system another year just as has been practiced for years. Also the fourth Sunday collection for the state overseers.

Note—Full explanation of the tithe system as practiced is given on the Church monthly report forms. Also the fourth Sunday collection for state overseers. The mission collections are to be sent to state overseers instead of the headquarters treasurer, as noted on said reports.

REPORT OF COMMITTEE NO. 4, WAYS AND MEANS

To the Twenty-third Annual Assembly of the Churches of God, Greeting:

After prayer and deliberation we have the honor of presenting the following outline of plans for the coming year for your consideration:

1. We recommend that the Budget of Expenditures from the tithe Fund for the coming year shall be as follows:

Editor and Publisher—General Overseer	\$1,800.00
Assistant Publisher and Business Manager	1,500.00
General Overseer's Stenographer	785.00
General Treasurer	785.00
Rent	500.00
Incidental Expenses of General Overseer	500.00
Toward Printing of Minutes	50.00
Payment of present obligations of tithe Fund	880.19

2. We recommend that the Treasurer be authorized to obligate these funds only to the extent of the above amounts, and then only if the cash is available in said funds.

3. We further recommend that each fund which the treasurer shall be in charge of shall be kept entirely distinct, and the treasurer is not authorized to borrow from one church fund for the aid of the other. We are confident that the interchange of funds is not good practice.

4. The treasurer will, as funds are available, pay back all present balances from their proper fund during the course of the year. For example, the \$880.19 above was borrowed from the Extension Fund and payments are to be made on it each month.

5. \$2,884.64 of the outstanding obligations of the Church have not been paid or provided for, although written pledges to cover them all have been made. We recommend that all the pledge signers be urged to make their payments immediately and as much as possible paid in that way. But whether these pledge signers pay or not it is our Church obligation, and we therefore suggest that the responsibility for the collection of at least \$2,000 of this amount be assumed by State Overseers in proportionate amounts, and that they in turn work with their pastors in paying off this amount as quickly as possible.

6. We recommend that the Minutes be printed of such size as to sell for 10c. To do this we propose that we accept the proposition of the Publishing House, that the \$50.00 allotted be paid to the Publishing House and they will publish the Minutes and sell them for 10c. It is our suggestion that the Minutes should contain primarily the General Overseer's Address, the Decisions of the Assembly and other portions, discussions, could be summarized with much more brevity, or omitted if necessary. The General Overseer to determine the contents, within the above price limit.

S. O. Gillaspie, Chairman.

4:50 p.m. All bow and thank the Holy Ghost for His presence and assistance in the Assembly work. Music by band while congregation stood.

Some talks about trying candidates for the ministry a sufficient length of time before churches set them forth and recommend them for the ministry. Advises churches to be slow about recommending such until they fully know them. No definite action taken.

Brother Tomlinson expressed himself that this is the best Assembly yet. The Holy Ghost is watching us and keeps us from going wrong.

5:20 p.m. Adoption of minutes of the Assembly and instructed local churches to consider, endorse and ratify business acts of the Assembly at the earliest convenience.

5:25 p.m. The General Overseer made a few preliminary remarks concerning the appointment of the state overseers. Expressed his desire that all will try to be satisfied, since he had done his best in the selection. Then he proceeded to read the appointments, as follows:

STATE OVERSEERS

Alabama—L. A. Moxley.
Arkansas—J. T. Huddleston.
Bahamas—Stanley R. Ferguson.
Colorado—J. L. Talley.
Florida—J. O. Hamilton.
Georgia—W. M. Goings.
Illinois—W. T. Aiken.

Mississippi—E. C. Rider.
Missouri—D. R. Holcomb.
New York—H. A. Tomlinson.
North Carolina—C. L. Taylor.
North Dakota—J. W. Barker.
Ohio—S. O. Gillaspie.
Oklahoma—Jesse A. Cook.

Indiana—S. O. Gillaspie.
 Kansas—C. W. Risner.
 Kentucky—C. H. Randall.
 Louisiana—J. R. Moxley.
 Maryland—W. M. Lowman.
 Minnesota—J. W. Barker.

Pennsylvania—V. R. Sherrill.
 South Carolina—C. L. Taylor.
 Tennessee—I. D. Bain.
 Texas—J. N. Hurley.
 Virginia—W. M. Lowman.
 West Virginia—F. J. Crowder.

5:30 p.m. When the General Overseer concluded reading the appointments he called all of the overseers to line up in front of platform. This done, the General Overseer proceeded to give them some instructions as follows: We are all co-workers with each other and with the Lord. You should be patient, slow to speak and slow to wrath. You have certain responsibilities resting upon you this year. The Assembly has given orders to carry into effect certain rules and much depends upon the overseers as examples and executives. Be faithful to your calling always.

At this juncture the General Overseer asked the overseers to kneel at the altar, which they did while he prayed for them.

This done, they arose and the General Overseer shook hands with all of them with a "God bless you."

Then the overseers turned their faces to the congregation and the General Overseer had the large congregation to march around in sections and shake hands with them as a token of good will and cooperation throughout the year. Song while this was going on—"If Jesus Goes With Me, I'll Go Anywhere." This done then the General Overseer had the overseers to shake hands with each other in love greetings and as a token and pledge of hearty cooperation.

6:15 p. m. Closed the business part of the Assembly with prayer by General Overseer.

6:15 p.m. Immediately following the close of the afternoon service, those with musical instruments of many kinds began to take their seats on the platform and start music for the evening service. P. M. Hudson and J. F. Curry in charge. Fifty-eight instruments were called into play. Brother Hudson stated that we did not succeed in getting 100 pieces this year, but he hoped to have 150 next year. This musical program performed well during their allotted time. Much joy displayed.

7:00 p.m. With no previous announcement the piano suddenly began playing a wedding march. Presently could be seen marching up the aisles toward the platform what appeared to be a wedding train. On they came, to the platform, where the bride and groom met. The General Overseer announced that "these are our own children." Then he continued the marriage ceremony, which united Ina Mae Turner and his own son, Milton A. Tomlinson, in the holy bonds of wedlock. Then the band began to play and out they went while the work of the closing hours of the Assembly continued as if there had been no interruption.

7:10 p.m. Ordination service—E. G. Murr and Jesse A. Cook. General Overseer delivered a brief charge and proceeded with the ordination in a very impressive manner. The melting power of the Holy Ghost was present. C. H. Randall assisted in laying on hands and prayer.

7:25 p.m. Finish up collection by H. R. Jacobs. Music by band.

Overseer thanked all who had had any part in the Assembly toward making it a success. Prayer by Clara Miller.

7:50 p. m. Discourse, "That Bone Burning Zeal and the Gideon Courage Have Taken Possession of Us"—C. H. Randall, Kentucky.

9:05 p.m. Special song, "It's All Over Me," Ilah Hamilton.

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9:10 p.m. Discourse, Ministers a Flame of Fire Is the Goal—the members all read hot, too—C. L. Taylor, North Carolina.

9:40 p.m. Music by band. Congregation stood and clapped hands.

9:45 p.m. Stanley R. Ferguson gave report about the gospel boat, clothing and work on the islands.

General Overseer asked who had some dollars for the gospel boat and the dollars began to come in. Songs and music while the dollars still came in. The count showed \$65.73 cash, and ten dollars pledged for boat.

10:30 p.m. Sophia Green, returned missionary from Cuba, gave a short and very interesting talk.

10:40 p.m. Preachers big consecration service. Platform cleared. Music by band. The sister ministers marched two abreast following usher across the platform from east to west and on around in front of platform and back upon platform and formed on west end of platform. Bishops followed in the march upon, and across the platform and back around and up on platform and formed on east end of platform. Deacons followed upon and across platform and formed down in front of platform. Men evangelists marched after deacons and formed down in front of platform. Music ceased, all silent. Suddenly to the west of platform the song, "Workers Are We," began to peal out in sweet melodies. This had a melting effect. All quiet again.

All ministers raised one hand and with bowed heads and revered hearts they repeated a consecration prayer in concert after the General Overseer. This prayer stilled deepened the mellow feeling. Then all the ministers engaged in concert consecration prayer in their own words. By this time they were full and running over. Then as the band played the ministers shook hands with each other, pledging loyalty to the Church the coming year and love, good will and cooperation with one another. All quiet again and in place.

General Overseer requested all others who felt a call to preach to come on platform. A goodly number came, some were weeping. Then General Overseer offered special prayer for all the ministers. Song, "We Shall Wear a Crown."

At this juncture all were seated, those on platform were seated on platform.

11:20 p.m. Then came the time for some of the ministers to tell in a few words how they enjoyed the Assembly and what they expected to do when they got back on their fields of labor. The following responded at call by the Overseer: F. J. Crowder, J. H. Vance, Damie St. Clair, Lucile Allen, Stanley R. Ferguson, Randolph Williams, J. H. Pitts, Jesse A. Griffin, J. R. Smith, Minnie Barnhart, Mamie A. Duggar, G. T. Stargel, Wiley Johnson, Maggie Spire, Maggie Hurley, Clara T. Mabe, Lillie Williams, Eunice Murr, J. M. Parker, Mrs. S. E. Goins.

All stood and praised God, then a big concert prayer followed at 12 o'clock, midnight, asking God to work with us mightily the coming year, and that He will confirm the Word with signs and wonders; also prayer for the governor of the state and some others for whom prayer was requested.

12:05 a.m. Wednesday morning. General Overseer had all to get off platform and gallery and take their places back in the audience. The Miami band seated on platform. Next came music by the band with hand shakes and good-byes. Next came the big surprise. Suddenly the lights in the big tabernacle were turned out and the piano played softly as

voices sang "I Will Trade the Old Cross for a Crown." This song was illustrated by lights manipulated so as to show a big red cross up on the band stand when the word cross was sung, and displayed a beautiful figure in the person of Cubie Lee Johnson with a glistening crown on her head and dressed in a loose flowing garment that gave her the appearance of a heavenly being when the time came in the song for the crown to appear. This display was so wonderfully perfect and impressive all the way through the song that sobs and shrieks and a few screams were heard in the audience. All seemed thrilled with this very last act of the great Assembly. All was over while the great audience remained bathed in heavenly sweetness, only to find themselves still human beings and in the tabernacle at that late hour of the night. The place seemed almost too sacred to leave, and none seemed in a hurry to depart. General Overseer pronounced the benediction while congregation stood with uplifted hands, and all said Amen! Music by band, while the people shook hands and said the last good-byes.

12:30 a.m. Thus closed the wonderful Twenty-third Annual Assembly of the Church of God.

A. J. TOMLINSON, General Overseer,
L. A. MOXLEY, Chief Clerk,
CORA L. RANDALL, Assistant Clerk,
J. M. STRATTON, Assistant Clerk,
NORA THOMPSON, Assistant Clerk,
R. M. STOVER, Assistant Clerk.

WORLD MUST BE EVANGELIZED

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

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

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

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

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

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

INSTRUCTIONS—LOCAL CHURCH OFFICERS

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

2. Clerk for every local church. It is the duty of the clerk to keep a close and careful record of the business and work of the Church,

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make a record and give date of organization, record the name and date of every one that joins, the name and date of everyone 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.

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

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

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

ATTENDANCE

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

ARRANGEMENT

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

ORDER OF BUSINESS

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

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

Correction of minutes, if any.

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

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 settled 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 a whole session.

ADVICE TO MEMBERS

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

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

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

As a rule take part in the singing.

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

Be ready for testimony when such is in order.

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

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

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

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

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

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

Don't yield to discouragement or despondency.

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

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

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

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

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

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

A member who may have a living companion should not marry another under any circumstances even if divorced. Neither should a member marry anyone who has a living companion although such person may be divorced.

REMEMBER

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

Never form too close an intimacy with the opposite sex even if they are 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 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 to the Overseer of that state, who should make a record of the same, giving date of same, names of officers, etc.

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

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

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

TEACHINGS OF THE CHURCH OF GOD

A. J. Tomlinson, General Overseer

Cleveland, Tenn.

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

- 1 Repentance—Mark 1:15; Luke 13:3; Acts 3:19.
- 2 Justification—Rom. 5:1-9; Titus 3:7.
- 3 Regeneration—Matt. 19:28; Titus 3:5.
- 4 Born Again—John 3:3; 1 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 Thess. 4:7; Heb. 12:14.
- 7 Water Baptism—Matt. 28:19; Mark 1:8-10; John 3:22, 23; Acts 8:12, 36-38; 10:47, 48; 16:33; 19:3-5.
- 8 Baptism with the Holy Ghost Subsequent to Cleansing; the Endowment of Power for Service—Matt. 3:11; Luke 24:49-53; Acts 1:4-8.
- 9 The Speaking in Tongues as the Evidence of the Baptism With the Holy Ghost—John 15:26; Acts 2:4; 10:44; 19:6.
- 10 The Full Restoration of the Gifts to the Church—1 Cor. 12:1, 7-10, 28, 31; 1 Cor. 14:1.
- 11 Signs Following Believers—Mark 16:17-20; Rom. 15:18, 19; Heb. 2:4.
- 12 Fruit of the Spirit—Rom. 6:22; Gal. 5:22, 23; Eph. 5:9; Phil. 1:11.
- 13 Divine Healing Provided for All in the Atonement—Psa. 103:3; Isa. 53:4, 5; Matt. 8:17; Jas. 5:14-16; 1 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.

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17 Restitution Where Possible—Matt. 3:8; Luke 19:8, 9; Rom. 13:8.

18 Pre-millennial Second Coming of Jesus.

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

Second. To reign on earth a thousand years—Zech. 14:4, 5; Luke 1:32; 1 Thess. 4:14; 2 Thess. 1:7-10; Jude 1:14, 15; Rev. 5:10; 19:11-21; 20:46.

19 Resurrection—Isa. 26:19; Dan. 12:2; John 5:28, 29; Acts 24:15; Rev. 20:5, 6.

20 Eternal Life for the Righteous—Matt. 25:46; Luke 18:30; John 10:28; Rom. 6:22; 1 John 5:11-13.

21 Eternal Punishment for the Wicked. No Liberation nor Annihilation—Matt. 25:41-46; Mark 3:29; 2 Thess. 1:8, 9; Rev. 20:10-15; 21:8.

22 Total Abstinence from all Liquor or Strong Drinks—Prov. 20:1; 23:29-32; Isa. 28:7; 1 Cor. 5:11; 6:10; Gal. 5:21.

23 Against the Use of Tobacco in any Form, Opium, Morphine, etc.—Isa. 55:2; 1 Cor. 10:31, 32; 2 Cor. 7:1; Eph. 5:3-8; Jas. 1:21.

24 Meats and Drinks—Rom. 14:2, 3, 17; 1 Cor. 8:8; 1 Tim. 4:1-5.

25 The Sabbath—Hosea 2:11; Rom. 13:1, 2; Rom. 14:5, 6; Col. 2:16, 17.

26 Against members wearing gold for ornament or decoration such as finger rings, bracelets, ear rings, lockets, etc.—Isa. 55:2; 1 Pet. 3:3; 1 John 2:16.

27 Against members belonging to lodges—Matt. 5:34; John 18:20; 2 Cor. 6:14-17; Jas. 5:12.

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

29 Against the Divorce and Remarriage Evil—Matt. 5:32; Matt. 19:3-12; Mark 10:12; Luke 16:18; Rom. 7:2, 3; 1 Cor. 5:1-5, 13; 1 Cor. 6:9, 13, 16-18; 1 Cor. 7:2, 10, 11; Rev. 2:20-22; Acts 15:28, 29; Matt. 14:3, 4.

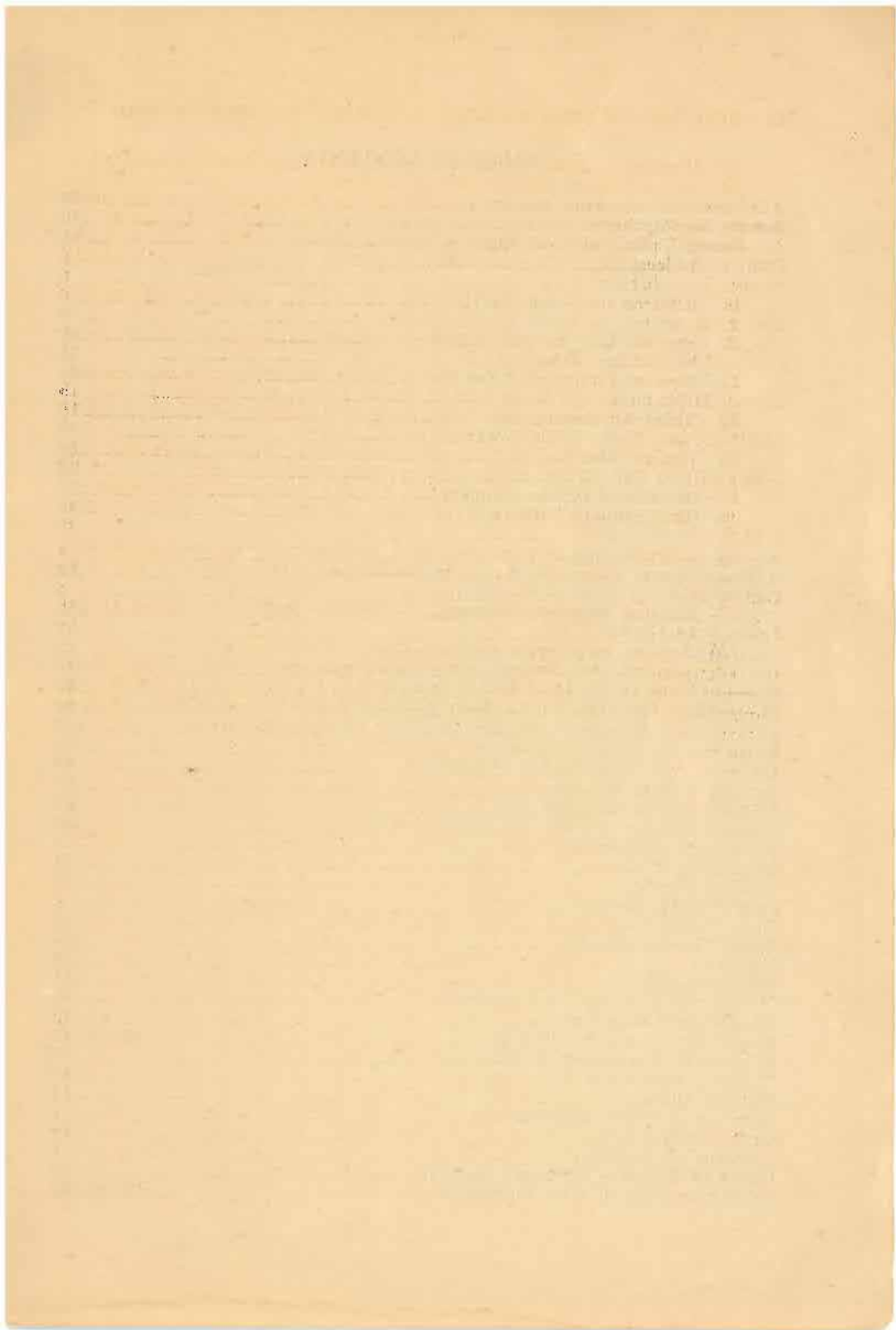


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