

LOVE --- TRUTH --- UNITY

MINUTES

OF THE

27th Annual Assembly

OF THE

Church of God

Over Which A. J. Tomlinson is General Overseer

Held in Central Ave. Tabernacle

Cleveland, Tennessee, U.S.A.

September 7-13, 1932

"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 25 CENTS

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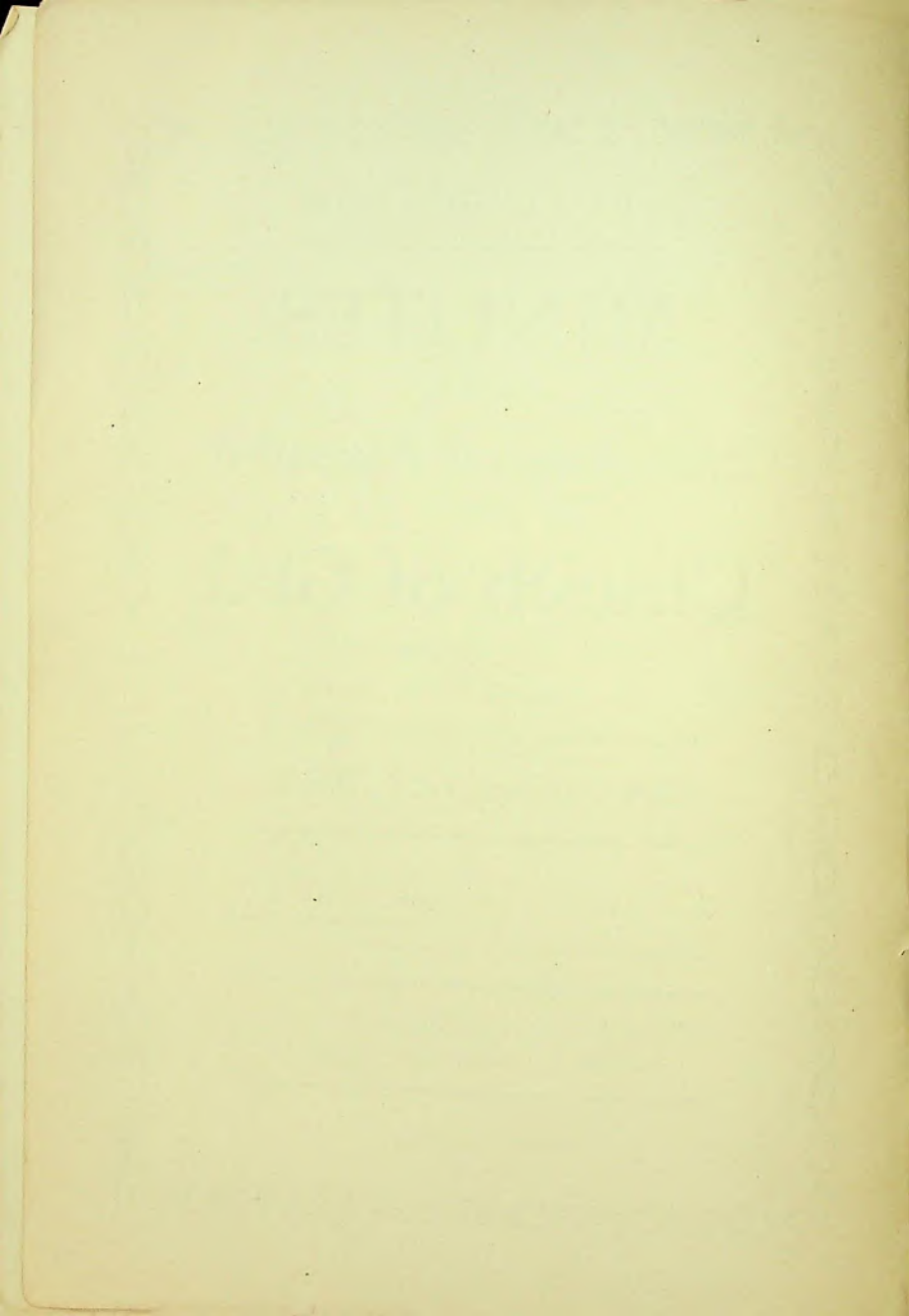
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PREFATORY NOTES

As I write these notes I am almost excited with interest because of the great and wonderful Assembly that closed so recently. I could scarcely believe it could reach such heights in attendance, in unity, fellowship and love. We have had these Assemblies for twenty-seven years, and what a difference between the first and the last one! We only had churches at that time in three states, and now we have churches in thirty-three states and several foreign countries. We commenced making history in the first and we are still making history in the last. And, behold, what thrilling history it is!

I was delighted to have the same two ministers with me on the platform this year that received me into the Church June 13, 1903. I asked them to come up and sit with me by way of remembrance. And besides this, I felt like I wanted to honor them in that way. They have both feebled with age a little, but they seemed happy to sit by and watch the proceedings of the Assembly. They were both with me in our first Assembly.

I wish I could express my appreciation of the work and service of the clerks who have made it possible to prepare this pamphlet of history. I consider them my fellow-helpers in the great cause to which we are called and chosen. Many and many thanks to them for their faithful service.

The attendance this year surpassed all expectations. The registration showed the largest attendance we have ever witnessed. For a whole week the great throngs milled about, in and around the big tabernacle. The registration books showed an attendance of 2,749 that came in from a distance, besides 737 of our home folks in the city. This makes a total of 3,486. And this number does not include the thousands, I suppose, that thronged the place that did not register. This is 1,071 more than registered last year that came from a distance, and 1,265 more than the total that registered last year.

We now have the pleasure of sending out this small volume to its many readers and friends with hearts full of praises to God for giving us His presence and power by which this General Assembly was graced from beginning to end. It is indeed gratifying and a source of satisfaction to know that the Twenty-seventh Annual Assembly was a glorious success.

The time for the next great Annual Feast—The General Assembly of the Church of God over which A. J. Tomlinson is General Overseer, will be September 13-19, 1933.

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

MINUTES OF THE TWENTY-SEVENTH ANNUAL ASSEMBLY OF THE CHURCH OF GOD

Over Which A. J. Tomlinson is General Overseer

HELD AT CLEVELAND, TENN., SEPT 7-13, 1932

INTRODUCTORY SERVICES

A few people arrived early and several came in Monday, Monday night and Tuesday. By Tuesday afternoon there were quite a number on hands for the program led by the chairman of the reception committee at 3:00 p.m. This was one of the first droppings of the big feast, and was carried out as required by the program.

At 6:15 p.m. of the same day another program was put on by the General Overseer and his entire staff which included the secretaries, stenographers, clerks, treasurer, registrars, publishing house force, reception and entertainment committees, ushers, camp ground attendants and others.

By the time the program was to start quite a crowd had assembled in the open in front of tabernacle. The General Overseer was in charge. Song by the congregation, then a prayer. Next was a prayer repeated after the General Overseer, "O Lord, help me to do my best," etc.

As Overseer directed, all fell in line for the street parade. This was led by the ushers as directed by the General Overseer. The paraders wore their badges and carried small flags. Music was rendered by string band as the parade set off down the street. The parade was maneuvered back and forth until a halt was called with all in line. Prayer next and then a short address was given by the General Overseer on being punctual and prompt in service and the responsibility of each member of the official staff.

The outside service was closed and all were instructed to register as they entered the tabernacle. Inside the program continued. Further instructions were given concerning the handling of large crowds. Then followed a musical and talk program by the "Adams Gospel Crew." C. L. Taylor then spoke on "Loyalty In Service and Attending the Assembly." Closing remarks and prayer.

The people poured in all day Wednesday, and the committees were very busy receiving and welcoming the crowds and arranging for their homes and entertainment. The reception committee rendered four programs during the day. One at 8:00 a.m., one at 10:30 a.m., one at 1:00 p.m. and one at 4:30 p.m.

An open air service in front of the tabernacle preceded the regular introductory service inside. The northern states stood on the publishing house lawn and the southern states on the tabernacle side of the street. The program consisted of music, trumpet blasts, shouts, handkerchief waves and alternate praises to God. Those on the north side shouted the praises of God and waved their handkerchiefs, and then the other side would answer in a similar manner.

Immediately following the open air service and program the multitudes passed inside the tabernacle as the music rang out and the registrars busied

themselves registering the great throngs.

The big tabernacle was filled the very first night with delegates and friends from many states and a few foreign countries. The general organization was complete with every part and apparently every person connected therewith on tiptoe ready for service.

Clerks—L. A. Moxley, J. M. Stratton, Cora L. Randall, R. M. Stover, and Bertie Mae Pressgrove.

Registrars—Onie Faulkner, Dora Allison, Myrtle Davis, Ressie Mae Griffith.

Treasurer—A. J. Lawson.

Bookstall and Postoffice—A. D. Evans, Iris M. Evans, May McDonald, Leona Montgomery, Mildred Silvers.

Reception—G. W. Durham, C. L. Taylor, C. H. Randall, Guy Marlow, C. E. Townsend, W. T. Aiken, Sarah E. Gonia, Mattie Whitlock, Matilda Townsend, Malinda Aiken, Beatrice Marlow.

Entertainment—C. A. Davis, Will Phillips, A. D. Evans, Will H. Brown, Inez Kinser, Homer Sample, Edna Mae Sample, Myrtle Davis, Raymond Lawson, Leonard Bohring, Bill Parker, Ida Parker.

Ushers—Will H. Brown, M. A. Tomlinson, Herbert Cate, H. L. Faulkner, Jim Odum, Everett Atnip, Charlie Odum, Charlie Scoggins, Layne Lawson, Hubert Brown, Henry Fairbanks, John Wilson, Clifford Sample, Leonard Bohring, Bill Parker, C. E. McGowan, C. C. Lindner, Eddie H. Griffith, D. R. Parker, S. N. Elmore, C. A. Knowles, J. R. Smith, Charles Lindner, Everett Cross, Lloyd Goins.

Camp Ground—H. H. Irwin, Jack Miolin, Boon Whitmire, Wiley Gibson.

The introductory service proper was opened inside the Big Tabernacle on the evening of the seventh of September, 1932. At 6:30 p.m. music by Adams Gospel Crew as congregation gathered and seated by the ushers. All ministers called to platform. Music by string band while song books were passed to the congregation.

6:40 p.m.—Song service started—led by Guy Marlow, Edith Tarpley at piano. Song book used was "Church of God Revival."

6:55 p.m.—Special songs by Sister Smith's quartet. Congregation stood with left hand on heart and repeated—"I will work—till the work is done." Following this the entire congregation engaged in one mighty silent prayer to God for His special presence and guidance during the entire Assembly.

Music by string band followed by prayer by James Daniel, of Indiana, while congregation sat in quietness. Congregation then arose and sang, "Hold to God's Unchanging Hand." While congregation remained in a standing position prayer was offered by W. I. Campbell, of Florida.

7:20 p.m.—Introductory and welcome address by pastor C. E. Townsend. This was followed by response in song by the Lowmoor quartet and by an offering for Assembly expense. While the offering was gathered in by the ushers we were favored with music and songs by string band and the Adams Gospel Crew. Congregation stood and praised God with uplifted hands. Great rejoicing. General Overseer thanked the people for the offering and thanked the Lord in a prayer of consecration of the money to the service for which it was taken up.

8:15 p.m.—Discourse, "Our hope for success is in prayer and the power of God," by M. E. Wilson, of Georgia.

8:40 p.m.—Big concert prayer imploring and supplicating before God for His presence and power to be manifested during the entire Assembly. This

great volume of prayer was as the sound of the falling of many waters. The great congregation sang "Watching You" with feeling and emotion.

8:50 p.m.—Message on the subject, "Go, bring and keep, the secret of getting our prayers answered. This we must emphasize in this Assembly," by the General Overseer. A few excerpts follow: "We want our prayers to bring things tumbling down from heaven like stones tumbling down the mountain sides during an earthquake." "God has chosen us to be who we are, what we are and where we are." "The time for backsliding is about over." "We are going to put something in you as if tattooed so it will never leave you."

Music by Georgia string band, handclapping and great rejoicing by congregation. Announcements. Congregation praised the Lord by sections and then all together.

9:40 p.m.—Subject, "Get the Holy Ghost," and altar call by Tom Pentecost, of Virginia. The altar service continued till a late hour with much interest and glorious results.

THURSDAY, SEPTEMBER 8:

5:30 a.m.—Sunrise prayer meeting led by C. F. Reynolds, from Kentucky. This service consisted of songs, prayers, Scripture reading, special talk by the leader to encourage prayers for the Assembly and its work. Both individual and concert prayers. Good talks and enthusiastic testimonies.

8:15 a.m.—Song service led by J. P. Sullivan, Frances Johnson at piano.

8:30 a.m.—Opening of the Assembly by General Overseer. Scripture reading Rom. 12. Congregation stood and repeated the seventh and eighth verses after the General Overseer. All stood while General Overseer offered the prayer. Assembly now open for business.

8:45 a.m.—Committees appointed:

No. 1. Questions and Subjects—C. H. Randall, D. R. Holcomb, B. O. Funderburk, G. T. Stargel, J. R. Smith, W. T. Holland.

No. 2. Watchmen—W. R. Sexton, Tom Pentecost, Geo. D. Wilson.

No. 3. Adjustment—G. W. Durham, C. L. Taylor, S. P. Ford, W. I. Campbell, J. A. West.

No. 4. Ways and Means—S. O. Gillaspie, W. M. Lowman, E. C. Rider, M. E. Wilson, Randolph Williams, A. J. Lawson, J. W. Barker.

No. 5. Missionary—Homer A. Tomlinson, E. T. Fowler, E. G. Murr, Geo. K. Nickell, O. A. Dudding.

No. 6. Sunday School—W. J. Rawls, A. D. Evans, J. A. Hamil, M. C. Harvey, G. W. Gifford.

No. 7. Assembly Expense—Guy Marlow, V. R. Sherrill, Foster Young, J. P. Sullivan, Stanley R. Ferguson, L. L. McFarland.

8:50 a.m.—Special prayer for the Overseers, their delegations and programs by J. R. Smith while congregation stood with bowed heads. Overseer spoke about marches, music, manifestations, etc.

9:00 a.m.—Trumpet call by Hermis Ferguson, as a signal to start the call of states and their response.

Alabama—M. C. Harvey, Overseer. Song, music, ninety-six marched, carried twenty-six banners, talk by Overseer.

Arizona—J. W. Abbott, Overseer. No representatives. Cheering handclaps for Arizona.

Arkansas—O. N. Lawrence, Overseer. Song, music, sixteen marched,

carried fourteen banners, talk by Overseer.

Bahamas—S. R. Ferguson, Overseer. Three marched, carried one banner, talk by Overseer and Hermis. Power fell and much rejoicing.

California—L. R. Abbott, Overseer. No representatives. Handclaps as a good cheer.

China—Peter N. Johnson, Missionary. No representatives, but good cheer handclaps given.

Colorado—J. T. Huddleston, Overseer. No representatives, but good cheer handclaps given.

Costa Rica—J. M. Price, Missionary. No representatives, but good cheer handclaps given.

Delaware—W. R. Sexton, Overseer. (He represented this state later with Maryland).

East Texas—J. N. Hurley, Overseer. Twenty-five marched, twelve banners, song, talk by Overseer, song by colored representatives.

Florida—J. F. Curry, Overseer. Twenty-one marched, twelve banners, talk by Overseer. Music, songs.

Georgia—M. E. Wilson, Overseer. One hundred forty-five marched, forty-five banners, song, music, talk by Overseer, song and handkerchief wave.

Illinois—S. O. Gillaspie, Overseer. Eight marched, one banner, song, talk by Overseer.

Indiana—James Daniel, Overseer. Twenty-six marched, eighteen banners, little children sang, talk by Overseer.

Iowa and Nebraska together—J. A. Hamil, Overseer. Marched alone but others sang and made the music. One banner for each state.

Jamaica, B. W. I.—J. L. Kinder, Missionary. No representative. Special prayer offered for Brother Kinder.

Kansas—C. W. Risner, Overseer. Five marched, four banners, song, music, talk by Overseer.

Stopped for noon.

Kentucky—C. H. Randall, Overseer. Seventy-eight marched, fourteen banners, song, talk by Overseer and another song.

Louisiana—J. R. Moxley, Overseer. One marched, one banner. Talk by Overseer. Music and song.

Maryland—W. R. Sexton, Overseer. Fourteen marched, one banner, talk by Overseer, song, music.

Michigan—W. C. Hoppel, Overseer. No representatives, but some came later. Greetings sent by good cheer handclapping.

Minnesota—J. W. Barker, Overseer. Twenty-one marched, five banners, songs and music, talk by Overseer.

Mississippi—E. C. Rider, Overseer. Forty-three marched, fourteen banners, music, songs, talk by Overseer.

Missouri—D. R. Holcomb, Overseer. Nine marched, eight banners, talk by Overseer, song, music.

New Mexico—V. L. Melton, Overseer. Overseer absent but six marched, song, music, W. Texas Overseer talked.

New York—H. A. Tomlinson, Overseer. Fourteen marched, four banners, song, music, talk by Overseer.

North Carolina—C. L. Taylor, Overseer. Seventy-five marched, twenty-

four banners, songs, music, talk by Overseer.

North Dakota—J. W. Barker, Overseer. Three marched, one banner, song, talk by Overseer.

Ohio—G. K. Nickell, Overseer. Twenty-three marched, ten banners, talk by Overseer, song, music.

Oklahoma—E. G. Murr, Overseer. Twenty-four marched, nine banners, song, talk by Overseer, singing, shouting, dancing.

Pennsylvania—V. R. Sherrill, Overseer. Five marched, three banners, song, talk by Overseer, talk by Pennsylvania Cyclone Evangelist, music.

South Carolina—J. A. West, Overseer. Twenty-seven marched, eight banners, music, song, talk by Overseer.

South Dakota—F. E. VanDeventer, Overseer. No representatives.

5:35 p.m.—Announcements and adjourned for evening recess.

6:30 p.m.—Tennessee—L. A. Moxley, Overseer. Two hundred forty-six marched, forty-nine banners, music, songs, talk by Overseer.

Virginia—W. M. Lowman, Overseer. One hundred eight marched, forty-five banners, songs, music, talk by Overseer.

Virgin Islands—C. A. Farnham, Missionary. No representatives. Sent greetings by clapping hands.

West Texas—J. M. Stratton, Overseer. Ten marched, two banners, music, song, talk by Overseer.

West Virginia—F. J. Crowder, Overseer. Overseer not present, L. L. McFarland took his place, four marched, three banners, talk by Brother McFarland.

Wisconsin—Guy Robinson, Overseer. Nineteen marched, nineteen banners, music, songs, talk by Overseer.

Wyoming—G. W. Gifford, Overseer. Eight marched, one banner, song, music, talk by Overseer.

9:05 p.m.—Trumpet sounded the conclusion of the call of states by Paul Hudson, congregation stood and all said, Amen!

Note—There was almost one continuous outburst of joy, happiness, dancing, shouting, and glorious outpourings of God's blessings the whole day through and till 9 o'clock at night. The demonstrations of happiness and of the power of the Holy Ghost were indescribable. Indeed it was a wonderful and glorious day.

9:08 p.m.—Music by Virginia string band.

9:20 p.m.—Special songs by Sister Smith and her associates.

9:30 p.m.—Two congregational songs led by E. R. Pulliam, Frances Johnson at piano. Prayer by C. H. Randall while the congregation stood.

9:40 p.m.—Program by Assembly expense committee.

9:55 p.m.—Praise service led by G. W. Gifford, of Wyoming, with testimonies and choruses and music alternating. Congregation stood and praised God together.

10:15 p.m.—Exhortation and altar call by G. W. Gifford. The altar service was full of life and interest with good results, and continued till a late hour at night.

FRIDAY, SEPTEMBER 9:

5:30 a.m.—Sunrise prayer meeting conducted by James M. Abbott. Scripture reading and talk on prayer by the leader. This talk was fine and very instructive. Song, prayers, testimonies, messages, interpretations and

a very profitable service.

8:50 a.m.—Piano music by Georgia Riggs.

9:15 a.m.—Song service led by H. C. Smith, Edith Tarpley at piano. Prayer by S. O. Gillaspie. Special song, "The Church of God," by some North Carolina friends.

9:50 a.m.—Music and alternate singing by the Adams Gospel Crew. Telegram read by General Overseer telling of the death of Lucy A. Lee, who was injured in a car wreck on her way to the Assembly. There were expressions of regret by her friends.

C. H. Randall gave an enthusiastic exhortation to all the ministers and others to listen closely to the General Overseer's Annual Address. All should be inside the tabernacle at this hour, he said.

10:00 a.m.—All stood with bowed heads and holy reverence to God while prayer was offered by W. M. Lowman, of Virginia.

Message and interpretation. General Overseer read Rom. 9:28 just before starting his address.

10:20 a.m.—General Overseer's Annual Address now follows:

GENERAL OVERSEER'S ANNUAL ADDRESS BEFORE THE TWENTY-SEVENTH ANNUAL ASSEMBLY of the CHURCHES OF GOD

Introductory

There came a time in the life and experience of David that he perceived that the Lord had established him king over Israel, and that He had exalted his kingdom for His people Israel's sake. But this exaltation and establishment came only after his earlier stormy career. He had been hunted down like a wild beast of the forest. He often fled for his life and hid in caves and dens when his would-be slayers were almost at his heels. Hovering around and over him were some uncertainties that prevented his certainty of being established in his kingdom. But that condition had changed now, so the historian could write the truth about his being established as king over Israel.

While David was well established as king his fighting was not over. Almost as soon as his enemies heard that he was settled in his kingdom they came up to challenge him and

break his strongholds if possible. Many battles were fought and powerful efforts were made to dethrone him, but every thing that was planned against him failed so that he was still king up to the day of his death. His enemies were never able to entirely overthrow him. The Lord always delivered him in some way so he came through triumphant and victorious.

The Church of God in these last days has had some similar experiences, but in spite of all of the conflicts and battles we do not hesitate to declare the certainty of its establishment. While we have been overcomers for these many years yet that is not the main reason for our being so certain that the Church of God in these last days is established. Just as truly as the sun rises in the morning and sets in the evening, and as winter and summer come alternately in their

due time, so the Church of God is destined to make its appearance in the last days, be fully established in all climes and countries, never to disappear again until Jesus presents it to Himself a glorious Church, not having spot or wrinkle or any such thing.

No matter how much people may say in the darkness of the night, that the sun will not rise again, in due time it comes peeping up over the eastern hills. No matter how much people may say during hot seasons that there will be no more winter and falling snow, in due time they pull the heavy covering up over them in the night and don their heavy overcoats as they go out during the day. People may stand and think and think that the sun won't shine any more, but all the while they think and think the day is drawing nearer. People may stand off and say "I don't believe this is the Church of God that the Bible describes," but still it moves on just as if they had said nothing. They may think and think that this is not it, but while they think and think it goes on as if they had no think. Their unbelief has no effect in hindering its progress any more than their unbelief keeps the cold wind from sweeping down from the north pole in the winter time.

The whole world did not know of "the sound of a going in the tops of the mulberry trees," soon after David was established in his kingdom. God did not tell everybody about it, but He told David. And He did not say everybody would hear the sound, but only David was to hear the sound. "When thou hearest the sound of a going in the tops of the mulberry trees," said God to David. There is nothing said about David's army hearing that sound, but his men were

loyal to him and ready to move at his command. He heard the sound—the men heard David—the victory was won. The men could have said, "I never heard the sound, I don't believe in it—I'm not going to the battle." But no, it was not their part to hear the sound of the going in the tops of the mulberry trees, it was their duty to stick to David and obey him. Some of David's men could have stood back in the dark and said they would not have any part in that fight because God never told them about the sound—they might have expressed their unbelief in that way of doing, but their unbelief, if there was such, never kept David and his loyal men from gaining the victory. The victory must be won because God said it would. Their unbelief could not make the word of God fail. (2 Tim. 2:13).

This same analogy is true today. People may say they don't believe in the Church of God, and refuse to give it any assistance, but still it keeps on rising, shining and progressing. Just like the sun, it still shines on. Unbelief by others cannot prevent God's word being fulfilled. This is the Church that the Bible tells about, and that is destined to make its showing in the last days. Every minister that has credentials in our ranks has plainly stated over his own signature that he believes this is the Bible Church. Then I am not alone when I come out boldly and in positive terms about this being the Church of God, the Annual Assembly of which we are now in. And the boldness with which I have spoken at thirty-four state conventions this year, as many in this presence now well know, has not been with any uncertain sound. And I am as bold and certain now—right here today—as I was at any of the conventions. And while I have not heard

a sound in the tops of the mulberry trees as David did, yet I have heard something that makes me just as sure of victory as David was on that memorable night. And I am just as sure that we are established in the Church of God as David was at the time mentioned by the historian at 2 Sam. 5:12.

That this is the real Bible Church of God we have no doubts. And we are here in this Assembly for the purpose of discovering ways, means and plans, as marked out by the Bible, to increase our speed in the service of the Church up to the exact speed we are to travel at this special time. We know it is our duty to hasten or hurry to get ready for our Lord's return, so we can be ready when He comes. And since there is so much yet to do before we are ready we want to learn how to increase our speed and learn how to make our service more effective. We need to be able to accomplish double the amount of work next year that we have the past. We are here to study and plan about these matters of business with a view to putting into practice some more rapid methods and installing more high powered workable machinery.

I kindly ask this great mass of delegates, both men and women, to give me your undivided attention,

and to be patient with me, as I give you certain information about the work and its progress during the past year and discuss some of the problems with which we are confronted and must master. Every one of you can be a help in some way or other in mastering every problem. And I want all of you to brace right up, side by side with me, and let us together look every problem squarely in the face. We are not cowards. We are a brave set of men and women and refuse to retreat when the battle gets hot. If, however, there should be any here who are fearful and afraid I shall not do as Gideon did—send you back home—but I want you to give me a chance to teach you how to be brave, bold and strong. Now is the time for the weak to put on strength—now is the time for the Church of God to put on strength. Our feeble ones must be made strong, and here in this Assembly is a good place to put on strength. Since Paul could stand when all men forsook him, and your humble servant stood when he scarcely knew he was going to have any company, surely the weak ones here can learn to be strong with these mighty and strong ones around them. And doubtless we will all be stronger and bolder, and braver, too, when we leave this Assembly than any time in our past lives.

Retrospection

I come at once to a brief review of the work and progress of the past year. For two previous years I have made one special statement that I think is worthy of repeating here. The statement is this—"I never saw such a year for the Church of God as has just closed." Last year and the year before were wonderfully progressive years, but I think I can truthfully say that this year has ex-

ceeded either of them. Indeed, this has been a wonderful year of progression. In the face or in spite of all difficulties, handicaps and oppositions we have made steady advancements. A paragraph that appeared in my address last year would be very fitting here. Please allow me to repeat it.

"Yes indeed, the past year has been wonderful. The Lord has worked with us and confirmed the Word with

signs following. Many souls have been saved, many have been sanctified in the good old fashioned way. The doctrine of sanctification has been taught by our ministers and people have prayed through and struck the fire. Large numbers have been baptized with the Holy Ghost and fire, and invariably they have spoken with other tongues as the Spirit gave the utterance as the evidence. The sick have been healed, devils have been cast out, serpents have been taken up and handled by the power of God. Quite a good number have been added to the Church, and a fair number of new churches put on the map."

This paragraph gives the truth for this year as well as last. However, the numbers this year are much larger than last. And the figures will be given under another heading and in another section of this message.

This has been a great convention year—the greatest in some respects we have ever had. I have had the pleasure of attending every state convention this year the same as last year. But there were three more added to the list this year, making a total of thirty-four. I left home for the first convention the third day of February, and finished up and arrived home on the eighth of August. This makes a total of six months and five days in convention work almost every week and sometimes two and three a week. I have been delighted with the progress the overseers have made in the organization of their work, not only of their convention work, but also of their state work. I have noticed improvements made over last year in many respects. In fact, I am delighted with the work that has been done, and with the overseers themselves. They have all had some new experiences which doubtless have

proved to be a benefit to them. But most of them have been faithful and did their best to co-operate with me in their respective fields of labor. I have been well pleased with most of them and I feel so well satisfied that I have no regrets for having made the selections last year that I did.

In my address a year ago I stated that I had never before put over quite such a strenuous year. Well, I feel like I can say the same thing this year. I think, however, that I have been keyed up to a little higher pitch this year than I was last. As stated last year, I am yet in a state of wonder over the whole thing. It is a marvel to myself how I was able to do so much in so many conventions and at the same time keep up my office work as well as I did. But it is done, and to God shall be all the praise, honor and glory. I feel that the Lord gave me supernatural strength and preserved me so well that I did not lose as much weight as I did last year. I often traveled all night and then went into the convention work early in the morning fresh and strong, and continued all day and till late at night. And when I came home I would often run in on the morning train and work in the office all day and until late at night. I never stopped to rest at all. I slept and ate when I had opportunity but never traveled in a sleeping car nor ate in a dining car. To be sure, I praise the Lord for the grace and blessings He has heaped upon me. I have been asked a number of times by my friends when I rested. My answer was, I rest while I work. In the conventions I usually spoke from one to five times a day on different subjects. In one convention I was charged with speaking seven hours one day.

While I am briefly reviewing the

past year's work I feel that I owe this Assembly some information as usual. During the year, I traveled in thirty-three states, a small part of the Atlantic ocean and New Providence Island. The record shows I traveled 31,878 miles since last Assembly. I was in no wrecks and had no accidents of any kind. Quite often I spoke in convention work both day and night till I had to hurry to reach the train—sometimes just barely got my ticket when the train rolled in. In order to get to my trains and make proper connections so I could get to my next place in time I was quite often favored with a motor run of fifteen, twenty-five, fifty and a hundred miles. The brethren were always pleased to assist me in that way, and their services were greatly appreciated.

At the conventions I was never idle. When I was not speaking or conducting some extemporaneous programs I busied myself in taking notes preparatory to making history. With all the changes of water and climate my voice never gave out, but as a rule I was able to speak with ease and clear so the congregations could hear. I spoke out in the open, under tents, in houses, both church houses and halls. I seemed to be able to adapt myself to any conditions with ease and pleasure. I think the Lord has fixed me up for almost any kind of rapid changes.

The record shows I have delivered 319 messages since last Assembly, and the most of these as should be noted were delivered in the thirty-four conventions I attended. Besides all of this, I worked in the office two or three days each week with some few exceptions. But enough to take care of my part of the office work so the others of the office force could keep the work going in my absence.

My cash receipts this year were \$27.35 more than last year. This is largely due to the "love offering" made up for me at the last Assembly. As usual I have given to the Church work freely, liberally and gladly. During the convention campaign I have contributed in nearly all the collections and rarely less than a dollar and sometimes five or six besides giving larger sums on special occasions. An estimation of my gifts in previous years amounted to around \$500.00. And I am quite sure I have given as liberally this year as in previous years. My total receipts from all sources for the past year amounted to \$2,270.41. My disbursements for expenses, which include railroad and other means of transportation, amounted to \$1,155.31. This leaves a balance of \$1,115.10. And subtracting the \$500.00 I probably gave to the Church activities would leave a balance of \$615.10 for my home expenses and other obligations.

It would probably be in place here to state, as usual, that besides all of the work as described above I have prepared messages and notes for the paper and done other work toward keeping the paper going, dictated thousands of letters, attended to the examination of ministers and kept close watch over them, assisted the overseers what I could, selected and appointed the commissions as provided by the Assembly, and perhaps a thousand other things pertaining to my work as editor and publisher of the paper and as General Overseer, and superintendent of the United Bible Institute.

I give this bit of information about myself and the work I have done, not to boast, neither to complain because I have so much to do, but since I am the Lord's servant and yours, I feel

I owe it to the Church in general. I feel I should give you this brief report of my work so you and all of our people everywhere may still know that I am giving my full time of 365 days in the year, and all of my strength and energy to the one business and nothing else. Even my beloved wife still takes care of the home and keeps it up so that my whole time can be devoted to the work of the Church.

It is a source of much satisfaction, consolation and happiness to me to be able to finish up the year's work with victory, and now meet the beloved overseers, ministers, workers and members in this annual feast. And although much good work has been done during the past year, and most of the workers have been faithful and loyal, doubtless we all feel

we have not been able to accomplish as much for our Lord as we desired. And especially do I say for myself that my aspirations have demanded much more than I have been able to do. But I feel elated and happy because the year has closed out with real victory and success. And I am still full of fire and zeal for the Lord and His Church, puffing and pawing because I want to rush into the battle at break-neck speed to startle the world and let the people everywhere know that the Church of the last days as prophesied of is actually here and functioning as programed by its Founder before the world was. This is wonderful knowledge, and I feel we must hurry on and tell the people so enthusiastically that they will become excited with interest as soon as they hear it.

Interesting Information

For years, under the head of Interesting Information, I have been giving some figures and statistics showing the number of sermons, the number of converts, the number added to the Church, etc., during the past year. I have been sincere in thinking it has been interesting, and I still believe it has been to many, and quite profitable besides. Now I want to insert a chapter on the same subject this year and make a comparison as usual so all may know what we have been able to compile from the monthly reports sent in by the treasurers of the local churches and ministers, besides other information that we are able to give to show whether or not there has been any progress made during the year.

It is not my purpose to go into the full details and tell all that has been done in all of the different departments and activities of the Church as a whole, but only a limited amount of

information that I think may be the means of encouraging our workers and perhaps serve to stimulate every one and make them all feel like pressing on into the work for another year with more vigor, zeal and courage. I wish this also to be the means of impressing upon every one the importance of the monthly reports as required by the reporting system. If some of the treasurers or ministers have failed to report, then they have withheld valuable information that cannot be given in my annual report. If the local churches through their clerks and treasurers, and the ministers, do not give me the reports and required information, then my reports will be that much crippled, deficient and incorrect. And I have a deep desire that all may fully understand and know of my embarrassment when any of these reports are not forthcoming. That is, by some failing to accurately prepare their reports and

send them in, renders me unable to make my reports accurate and as full as they should be. And those who fail to report may need to read and study Heb. 13:16 a little more carefully.

The treasurer, and Publishing House business manager will give the reports of finances and Publishing House interests, but my reports furnish information of growth or deterioration. Besides making reports to the Assembly the government at Washington requires reports of this kind each year between the first and fifteenth of January. And if I do not receive reports of all the work done by our churches and ministers, then I am compelled to make my reports proportionally less than they should be, which cannot make the showing of our work that we deserve. May I at this time make another urgent appeal to all of our ministers and local churches to please make their monthly reports regularly, promptly, and accurately. I have been insisting at the conventions the past three years that if any treasurer could not or would not make these reports, he should be replaced by one that could or would do the work faithfully. And I want to kindly insist on this being done again today before this Twenty-Seventh Annual Assembly. And the ministers that do not report regularly as they should—I want to beseech, implore and even beg with much entreaty that they commence with September and continue regularly the whole year through. And to all who have been sending in their reports regularly and faithfully for the past year I wish to express my appreciation in strong terms. These have been a great help to me, and it is to them that credit is due for making the Church to become more prominent and more powerful in its organization and strength. If all had

done as some have done we would have no recognition and no standing. But by the loyalty of the large majority we have a good recognition and a standing that is a credit to the Church and its entire membership. I am highly gratified because there is such a wide spread recognition of the reporting system. Both churches and ministers are doing much better in this respect than ever before in the history of the Church. And I would love to say to all of those who have been faithful in their reporting the past year, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." And it is true that when I begin to look for a man to fill a responsible position I look up the records and select from those who have been reporting regularly, promptly and accurately. And is not the statement made by our Lord true and dependable which reads,

"He that is faithful in that which is least is faithful also in much: and he that is unjust (unfaithful) in the least is unjust (unfaithful) also in much?"

I do not want to say too much about the reporting system and its importance, but I do want to say enough to get all the churches and ministers sufficiently interested and enthused about it so we can soon report that all the churches and ministers are reporting regularly and accurately so I will be able to make a better showing in my reports, thereby adding prestige to the Church and the great and valuable work it is doing. But I am happy to state that there are many who are always prompt, and the system has been observed by a larger number the past year than in any previous year. And

to help out in this business I wish to advise and instruct all the ministers who may organize churches and set forth applicants for the ministry to please inform them of the reporting system and charge them to begin to observe it at the end of the very month after they are set in order or receive their license. I believe this will be a great incentive toward getting them started out right.

I will now give some information compiled from the reports:

The number of sermons reported the past year amount to 50,019, an increase over the previous year of 25,098. Number converted 10,141, an increase over the previous year of 6,063. Number sanctified 5,540, an increase over the previous year of 3,134. Number baptized with the Holy Ghost and fire 3,765, an increase over the previous year of 2,181. Number baptized with water 3,356, an increase over the previous year of 2,131. Number of additions to the Church 4,561, an increase over the previous year of 2,525.

I wish to call attention to some of the same statements made in my address a year ago in order to remind some of what they already know and to instruct others who were not present at that time. And I want to keep on with these instructions until they are so imbibed in the minds of the ministers that they will not be overlooked or forgotten. I do not want us to lose any of the fruits of our labor. I admit that there are various ways to explain the reason for the increase of membership being less than the number of converts reported in a year, but the principle remains the same and should claim our serious attention enough so we will do our best to get the converts into the Church as fast as they are saved. Now here are some of the same state-

ments made last year, except the figures which are taken from this year's reports.

The reports show 4,561 increase in membership during the year, which is very good, perhaps, under the circumstances, but I wonder what became of the 5,580 converts reported that did not become members of the Church. Have they been allowed to slip away unprotected and lost? Or have they been captured by some institution that will inject poison doctrine into them and thus cause their spiritual death? Or still worse, if any thing could be worse, have they been let go to increase the forces of some body of people whose delight it is to fight against us or knife us in the back at every opportunity? As stated in my message a year ago, I think this is a question that should be taken into serious consideration in the face of a sketch of history of the early Church which reads, "And the Lord added to the Church daily such as should be saved." And since they become lambs by virtue of their being converted, then should they not be put into the fold where they can be fed? And didn't Jesus tell Peter to feed the lambs and feed the sheep? But how can they be fed if, as soon as they are born, they are allowed to drift away? And how are they to live with no one to care for them or give them the proper nourishment? Then other words come strong and forceful from the sacred lips of our Lord. Listen, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John 15:16).

With all of these Scriptures and many others before us, are they not enough to show that the fish should be strung or put in a live box as fast as they are caught? And it is a fact,

that which Jesus told the disciples to do He has told us to do. And if we do not get them into the Church where we can hold them and have some influence over them, how is our fruit going to remain, and how are we going to teach them to observe all things? And how are we going to teach every man in all wisdom and thus be able to present every man perfect in Christ Jesus? I tell you, my dearly beloved fellow-laborers, I am afraid we are not quite as enthusiastic about keeping our converts saved after they are converted as we should be, and as we are about getting them converted. Indeed, I want to make this subject more impressive, if possible, than I did a year ago. I think we should become more concerned about getting the sheep into the fold and taking care of them. I want to emphasize this point with a view to getting it before our ministers for more serious thought and consideration.

I have heard of some of our evangelists having good meetings this year where several souls were saved, but no church was set in order. How easy it would be for some other body of people to come right into those places and capture the fruit of our labor. I count work of that kind almost worthless. What is gained by going out and having a big revival and then go away without getting them into the Church, and leaving the lambs for the wolves to devour? Just as well not be born as to be born and die almost immediately because of no care and nourishment. I think this subject is worthy of careful consideration lest some of our people do a lot of work in vain. I think if a soul is worth saving it is worth keeping saved by resorting to the Bible plan to do it. And Jesus has provided the Church with all of

its equipment of overseers, evangelists, pastors, teachers and other helps to take care of them so none will be lost. And this is the standard or goal to which we must press.

There has been a good increase in the ranks of our ministers since last Assembly. I think the count shows a larger increase than in any one year of our past history—223. All of these besides quite a number that have been recommended whose examinations have not been completed. This shows a steady growth, because when the number of ministers increases that always means an increase in membership and all of the activities of the Church. The increase of the number of ministers the past year exceeds the number of increase the previous year by 133. We have enough pending to run the increase up to more than 300. And I suppose those that are pending are already engaged in ministerial work more or less.

This year I have been making an effort to get all of our deacons on our list of ministers and have them to report every month the same as the other ministers. It is somewhat doubtful that we have been able to locate them all yet, since several were lost sight of through the disruption nine years ago. But we expect to keep on at it until we succeed in getting the names of all of them on the list and reporting the same as the others.

The total number of ministers we have on our list now is 726—90 bishops, 75 deacons and 561 evangelists. We need only 25 more bishops to have as many as we had in 1922 when the disruption in the Church started. We have 28 more evangelists now than we had at that time. We lack only 191 of having as many ministers now as we had then includ-

ing the deacons. Comparing the bishops and evangelists only we have three more than we had then. These figures show that in nine years we have made enough gains in preachers to equal what we had when the bulk of them left us in 1923. And by making similar gains another year will put us far above what we were when the final division came in July, 1923.

It has been my custom for the past several years to give some information concerning the tithe receipts at headquarters. The amount received last year showed the effect of the financial depression that is on the world everywhere. This year the receipts were only \$64.64 less than they were last year. But still the receipts show that our people are still paying tithes. Seven of the months fell below the amounts of the same months last year while the others show a slight increase. The total amount of tithes received since the last Assembly is \$5,105.84. We thank the Lord for this much, and thank the people for their loyalty to the tithe paying system marked out by the Bible. I wish I could say some good words to every one of them. Doubtless the most of them have learned that God blesses the tithe payer.

I will make mention of the missionary work next. The requirements of the Assembly a year ago with reference to the missionary collections and drives under the direction of headquarters have been carried out according to instructions. The two foreign missionary drives were made, one in October, 1931, which lapped over into November, and one in March which ran over slightly into April.

Another requirement of the Assembly was that there should be a missionary collection taken up at each state convention. This also has been

done as instructed. I shall give the amounts collected at each convention as well as the total. I herewith give the states and amounts in the order the conventions were held.

North Florida, \$6.76; Bahamas, \$6.92; South Florida, \$34.28; Georgia, \$31.62; South Carolina, \$6.00; Louisiana, \$7.14; East Texas, \$10.04; West Texas, \$11.36; New Mexico, \$2.00; Arizona, \$2.56; Alabama, \$20.84; Tennessee, \$74.26; Indiana, \$3.50; Michigan, \$4.32; Ohio, \$27.00; West Virginia, \$13.06; Arkansas, \$14.54; Oklahoma, \$26.84; North Carolina, \$28.30; New York, \$400.00; Kentucky, \$64.84; Virginia, \$37.84; Illinois, \$15.06; Wisconsin, \$10.80; Minnesota, \$54.20; North Dakota, \$28.80; Wyoming, \$8.00; Kansas, \$23.66; Iowa, \$4.70; Nebraska, \$5.20; Missouri, \$23.14; Maryland, \$23.00; Mississippi, \$64.36; Pennsylvania, \$16.46. The total amount of these convention collections is \$1,130.72. This amount is \$348.49 less than last year. I feel sure, however, that the missionary interest and zeal among our people have increased, but the shortage perhaps was due to the absence of the extra missionary conference and to the financial depression combined. The largest convention collection was New York with \$400.00. The second largest was Tennessee with \$74.26.

Last year I gave some information about the amount of money received for foreign missionary work for the past seven years. The records showed a constant increase each year. I think it will be interesting information to reproduce those figures and then add the amount received the past year for comparison. At the Assembly in 1925 the treasurer's report showed receipts for foreign missions to the amount of \$200.65. In 1926 the receipts were \$324.42. In 1927 the re-

ceipts were \$426.52. In 1928 the amount was \$832.86. In 1929 the receipts were \$2,137.42. In 1930 the amount received was \$3,681.78. In 1931 the receipts were \$4,093.12. And now this year the book shows receipts of only \$3,423.67. I think we should congratulate ourselves and thank God besides for even this much under the existing conditions. But this is enough to make our hearts sick because we have fallen \$669.45 below our receipts last year. We do not like to go back.

This has been a year of great conventions in the states. The state conventions are becoming attractive so thousands of people attend them. I will here give the number of attendants that were registered at each convention. The number registered was only a small per cent. of the overflowing crowds that attended, but the figures will give some idea of the interest that is being manifested in these conventions.

North Florida, 850; Bahamas, 700; South Florida, 1,062; Georgia, 731; South Carolina, 97; Louisiana, 150; East Texas, 273; West Texas, 84; New Mexico, 46; Arizona, 25; Alabama, 528; Tennessee, 561; Indiana, 262; Michigan, 80; Ohio, 426; West Virginia, 620; Arkansas, 286; Oklahoma, 1,212; North Carolina, 212 out of town only; New York, 851; Kentucky, 1,039; Virginia, 910; Illinois, 354; Wisconsin, 152; Minnesota, 205; North Dakota, 150; Wyoming, 488; Kansas, 575; Iowa, 251; Nebraska, 140; Missouri, 625; Maryland, 377; Mississippi, 773; Pennsylvania, 865. Total registered at all the conventions, 15,960. The largest attendance registered was Oklahoma with 1,212. The second largest was South Florida with 1,062.

This is the third year for the selection and appointment of a commis-

sion in each state as authorized by the Assembly, to study the problem of support for the State Overseers in conjunction with the General Overseer, and to work for the support of their respective overseers. It is my duty to report to this Assembly that this business has been given attention, the commissions appointed, much good work done by them and a study of the problem made. I now believe that these commissions have finished their work with this year and I do not ask that they be continued. Their term of office expires with this Assembly and unless the Assembly orders that they be continued their work will be considered at an end.

I sent out questionnaires to the members of these commissions and have obtained a good bit of valuable information which will be helpful in mastering the problem of support for the overseers. About nine-tenths of those heard from up to date agree that the system is good and alright and if fully practiced will provide ample support and expenses. Only one offers what he thinks is a better method. About half agree that the pastors are responsible for not keeping the system in operation and five hold the overseers themselves responsible for not instructing the churches and insisting on the operation of the system as they should, and a few do not think some of the overseers give the churches the proper attention and thus they become a little careless about much of the work marked out by the Assembly.

After summing up all of my findings I recommend that the system be continued with plans made to have it operated with better heart by both pastors and members. This may be worked out by some of the committees and recommendations brought to the Assembly. Speaking for myself,

I feel a little more determined to master the problem than ever. And with the hearty co-operation of the overseers themselves and all the ministers and members in a fair comprehensive manner we will put it over the top. But the General Overseer's office may need a sufficient latitude so one state may be worked by one method and another state slightly different. But probably several or all states might follow the same method. In doing this, however, there would be no changes in the system, but only some plans made to keep it in regular and successful operation.

I feel assured that we are much nearer success in this business by having the commissions than we would have been without them. And we will and must keep on till we succeed in mastering the problem.

The next section of the interesting information is with reference to the Womens Missionary Bands. In some of the states this Band work has flourished and much interest in the work has been manifested. They have instituted many valuable methods for raising money for the missionary work, and my observation during the convention campaign indicates that this work is making steady progress. Their efficiency as workers has increased with experience. Four years experience as workers has been quite valuable and I am sure they have learned many valuable lessons that will be profitable for them in the future.

I stated a year ago that I believed the time had come when the work of the organization would take on new life and be pressed into every local church. Although my hopes have not been fully realized in respect to getting this band work started in every local church, yet I feel highly gratified at the progress that has been

made in that direction. Information I gathered at the conventions shows quite an increase in the number of local organizations, and the interest taken by the sisters also. As a rule the members of the bands are quite enthusiastic about their work, and putting forth much effort to make the work a success in gathering in help to keep our missionaries on their fields of labor. In a few instances, however, I have found much of their time and energy have been spent in raising money for home and local needs. This, however, is not objectionable provided they do not neglect the special object for which the band work was instituted. I always feel that the regular missionary work should come first, and have first place always, then if they can do any extra work besides it is alright. But as a whole I feel highly gratified with the sacrifices made by the sisters and the great work they have done. And I feel they have laid the foundation during the first four years of service for a great work in the future.

The record shows that organization has been effected in twenty-seven states—one more than last year—and the Bahama Islands. Only seven of these states have the bands organized in every local church. These are Iowa, Kansas, Minnesota, Nebraska, North Dakota, Pennsylvania and Wisconsin. I here give the list as shown by our records:

Alabama, 6; Arkansas, 7; Bahamas, 24; East Texas, 6; Florida, 10; Georgia, 8; Illinois, 1; Indiana, 5; Iowa, 1; Kansas, 5; Kentucky, 20; Louisiana, 1; Maryland, 3; Minnesota, 2; Mississippi, 14; Missouri, 11; Nebraska, 1; New York, 1; North Carolina, 10; North Dakota, 2; Ohio, 4; Oklahoma, 10; Pennsylvania, 7; Tennessee, 26; Virginia, 22; West Vir-

ginia, 7; Wisconsin, 1; Wyoming, 1. Total, 215. This is sixty-four more than last year. The number of members is not known, but we have a plan already started that is expected

to supply this information, so probably at the next Assembly we may know the exact strength of the institution. Tennessee has the largest number of local bands with 25, an increase over last year of 7.

The White Wing Messenger

I wish to add a short chapter about the Church paper. We feel that every member of the church should be a regular reader of this paper in order for them to keep fully informed about the teaching, practices and work of the Church. All of the ministers in their examinations for the ministry state that they expect to be regular readers of the White Wing Messenger. And I feel that the reading of the paper regularly by the ministers is very necessary to keep them informed about the Church work and to get the teaching that is more or less in every issue. I can scarcely think a minister can be fully qualified for the ministry, as a Church of God minister, and not keep up with the notices, incidents, information, announcements and much other news and teachings contained therein. To not read it surely disqualifies a person for the ministry to an extent at least.

The paper is the organ and servant of the Church, and that is just what the minister is. They should be inseparable. The minister needs the paper, and the paper needs the minister. And the people everywhere need both. The paper is supposed to be a help and blessing to the minister and the minister is supposed to be a help and blessing to the paper. If the messages I prepare for every issue are worth the time, labor, thought, searching of the Scriptures and prayers that are required to get them ready for the reader, then I think they should be read by every minister

and even every member. If they are not worth the cost in prayers, labor, time, etc., then why go to the expense of printing, wrapping and mailing? If the contents of the paper is worth the cost to a few, then why should it not be worth the cost to many thousands? If our own ministers and members do not appreciate it enough to subscribe for it at the small cost of the subscription price, why continue it?

I wish to state kindly, but truly, that I feel we have gone about as far with it as we should without a larger number of our people showing a greater interest in its continuance by their subscribing for it. We will be obliged to have an increase in the number of subscriptions if we continue, unless some other means is instituted to meet the expenses of publishing. A year ago I called a number of the brethren together for counsel. We agreed to try to pull through another year which we have, but not without some serious and embarrassing results. Until two years ago the sales of merchandise kept up the shortage incurred in publishing the paper. But since the slump in business so impaired our sales, that department failed last year to keep up this deficit. It may be a little better this year but I have decided to bring the whole business to the attention of the Assembly in this brief manner with a view to securing the co-operation of all of our ministers and the entire membership in increasing the circulation to the point that we can pull through and pay up

the entire deficit. And this can be done with a sufficient increase in circulation. But I feel like it would be good to have some voice from the Assembly as to whether or not we should go on as we are, with the small circulation we have, or increase

the circulation by a powerful combination of co-operation, or discontinue its publication. I think it might be well for the questions and subjects committee to give this subject some consideration and bring some advice and recommendation to the Assembly for further consideration and action.

Emergency Fund

During the Assembly a year ago two committees considered the need of creating an emergency fund. Each of these committees presented their reports to the Assembly. One was adopted, and the other was placed in the hands of a committee of two for further consideration, and action, if in their judgment the recommendation of the committee should be accepted and put into operation. The committee of two gave the subject prayerful consideration and decided upon starting a drive to create the emergency fund. But before undertaking to create the fund several plans were submitted to twelve of the brethren for their consideration. In due time it was decided to ask every member of the Church for one dollar each for the fund and give each one that gave the dollar a three months subscription to the White Wing Messenger.

The drive was launched the last week in January, 1932. Every local church, and all the ministers were supplied with written plans to get the matter before every member. This met with a hearty response, and immediate action was taken by most of the churches through their pastors and band leaders to raise the dollars. A very few of the churches collected and sent in to headquarters the dollars for their entire membership. Others sent in what they could with the assurance that they expected to keep at it until they collected and

sent in all. Others told of difficulties they had in locating some of their members. They told of the good the drive was doing in spurring them up to search for their lost members. It was a good drive and it was gratifying to me to have the hearty response and co-operation that I received as I superintended it.

I will leave it with the treasurer to give the amount of money he received. It was not so much the amount of money received that delighted my heart as the good interest shown by the pastors and workers. But this drive has not been finished yet. A few dollars are still coming in now and then which shows that the pastors and workers meant what they said when they stated they intended for their churches to be 100 per cent. before they quit. But now the Assembly has come again before we have completed the drive and succeeded in collecting the dollar from every member. It will now rest with the Assembly as to whether we shall continue this drive or institute another plan—or whether we shall continue this drive for this year and institute a new plan for the year following the Assembly also. It has already been suggested that we make the drive for two dollars for the coming year and give a year's subscription to the White Wing, and use the drive as a means of getting the paper into the hands of every member. While it is not my purpose to recom-

mend any special plan in this message, yet I do wish to insist that it is very necessary to continue the creation of the emergency fund, and equally necessary to have every mem-

ber a reader of the paper. I feel that we must have the emergency fund and must have every member to read the paper. I do not think I can make this insistence too strong.

Free Literature for New Sunday Schools

A plan was inaugurated by the Assembly last year to supply new Sunday schools with literature for the first quarter free. It has been quite interesting to note the demand for this free literature. The funds to pay for this literature as recommended by the Assembly were inadequate:

This has been a great year for starting new schools. This is quite encouraging and I believe it was a good move last year to undertake to create a fund for this purpose, but probably plans should be made to increase the fund. The Sunday school committee should give this careful and prayerful consideration.

Free Literature Fund

Since now is the time for God to favor the Church of God now is the time for us to work and work hard. Our supply of tracts is almost exhausted and we have not had sufficient means to make a new supply. I feel that we should literally sow down the country with tracts written about the Church and its doctrine. We need a million leaflets of the TEACHINGS right now. People want to know, and they need to know. We need them printed in several languages. This would be a powerful move in spreading the truth. I am sure we should have a free literature fund so we could scatter our literature, both tracts and the paper unsparingly. I think we should have two or three thousand copies of every issue of the paper for free distribution in new fields. This is one of the best ways in the world to start new work in new places.

I would like for the Questions and Subjects committee to give this subject due consideration. O that God would raise up men and women of means to supply this need. Let us, at least, unite our prayers in asking God to supply this need. I am much en-

thusiased over this subject and I think the V. L. B's. of all states could do a wonderful work in collecting money to create this free literature fund. A few cents brought in by every member at every meeting would soon count up into dollars. And who knows but they might be able to pray out and work out hundreds of dollars the first year to put into this highly important fund?

The W. M. B's. have their work of raising money for the missionaries, then how wonderful it would be for the V. L. B's. to create the free literature fund so they can be the means of preaching the gospel in many languages, nations, and climes by the printed page? I think this is worth considering in this Assembly. And I see no reason why our young people should not become enthusiastic about it at once. Just think of what can be accomplished by this method in one year. Suppose we have 400 churches and a V. L. B. in every church. Suppose the bands will average twenty each, and each member bring an average of one penny to each weekly meeting. In fifty-two weeks each band would average \$10.40. Four

hundred bands with an average of twenty members to the band and each member bring in an average of one penny each, would create in one year a free literature fund to the amount of \$4,160.00. This is co-operation, and no one would miss one penny sunny and pleasant even if he does carry heart-aches and cares. And indeed, he has the care of souls—never dying souls. It is his duty to keep them, feed them, bless them and give account of them.

Responsibility of Pastors

Some one has said that the life of a pastor is filled with sunshine and shadows. That is, he must always appear sunny and pleasant even if he does carry heart-aches and cares. And indeed, he has the care of souls—never dying souls. It is his duty to keep them, feed them, bless them and give account of them.

The Scripture deals quite roughly with unfaithful pastors. God is displeased when pastors become unruly and act and talk or preach contrary to what is best for the flock. A few verses of Scripture may be necessary to show that this statement is true.

"For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered." (Jer. 10:21).

I do not think this verse is referring to our pastors as a rule, but if any of them should turn brutish and scold and tongue-lash and threaten to turn members out and treat them roughly instead of being gentle and kind, it would surely have a tendency to scatter the flock. I quote other verses that give more proof that God is not pleased with that kind of pastors.

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord.

"Therefore thus saith the Lord God

to one cent each, I only give this amount—I only used the penny to show what great things can be accomplished by an outlay of small amounts. And this free literature fund is one of the great needs of the Church at this particular time when thousands of people are in the valley of decision when just a few words from a little tract might turn them to the right course.

of Israel against the pastors that feed my people; ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings; saith the Lord." (Jer. 23:1, 2).

These verses certainly show that the pastors that scatter and drive away instead of gathering in more will fall into trouble sooner or later. And this is the time for gathering together instead of a time of falling away. The falling away time that Paul mentions commenced in the year 325 A. D. But now is the time for getting together and pulling together and staying together. The Scriptures are full of teaching to show my statement is true. We must declare war against backsliding and keep the sheep when we get them. And the General Assembly has already instituted the proper plan to keep them and we must do more toward putting it into operation. And the pastors are largely responsible for the functioning of the plan.

A pastor is a shepherd. I have feared sometimes that some pastors are not as careful about taking care of their flocks who have souls to be saved or eternally lost as shepherds have been in taking care of their sheep that have no hell to shun or heaven to gain. The eastern custom,

as I have been informed through reading and otherwise, is to count their sheep every day so the shepherd may know without the shadow of a doubt that all of his sheep are safe. But where are the pastors, even our own beloved and (truthworthy) pastors, that count their members even once a month and undertake to locate and pray with every one of them? Where is the pastor that checks up his congregation every Sunday morning to see if they are all present, and if any are missing goes in search for them on Sunday afternoon or even the next week? (Acts 20:20, 31).

It is my purpose in this message to lay down a line to encourage the pastors, and I want them to know that I feel their duties and work are of the utmost importance for the strengthening and growth of the Church. This is one of my reasons for wanting to encourage and help them if possible to put forth all their strength in taking care of their members. I have been made to feel sick many times when hearing of members being turned out of the Church with scarcely any effort made to reclaim or restore them to favor with God and the other members. I do earnestly hope that kind of business will soon cease, and that the necessary efforts will be made by the pastors in conjunction with the band leaders to save all that go astray, or to prevent their going astray. It is my candid opinion that the greater number of those who go astray and are turned out of the Church could have been kept or won back and saved if the Scriptures were followed and the pastors do their duty as carefully as shepherds do their duty in counting and taking care of their sheep.

Pastors are given for the perfecting of the saints and not for their destruction. Indeed, there is a grave

responsibility upon the shepherds that are recognized as pastors. And God has promised to give the right kind of pastors to help in the great and all-important work of the last days. A few more words from the Bible may be a help right here.

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. 3:15).

"And I will set up shepherds over them (in the place of the kind that scatters and turns out) which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." (Jer. 23:4).

These two verses contain much encouragement to our pastors as well as all of us. We have a right to feel that God is giving the right kind of pastors who will not scatter and drive away the sheep nor cripple the lambs as has been done by some in the past. And is it not encouraging to our pastors to think of God having given them to be pastors, and that they are God's gift to the Church? If they can only think of it in that way I feel that the position may seem a little more sacred to them. And when the local churches get to feeling that way about it the members may feel like walking before the Lord and each other with a greater degree of sacredness.

Let me repeat that this is not the falling away time that Paul described. This is not the time for driving away, scattering or losing any of our members. I feel we have been losing too many. We must quit this kind of doing. We must get back all the lost members and keep them. To let them go away now is contrary to God's plan. It is gathering time now. Now is the time to gather in those that have been driven away and turned

out. (Ezek. 34:16 first sentence) (2 Thes. 2:1).

I tell you, I am enthused about this. We must fulfil our part of the prophecy and program. And again let me say, and emphasize it strongly, this is the gathering in time—into the Church of God. Now is the time to gather in and then keep them and perfect them—get them ready for the return of our Lord. No more going away after we get them, but hold them fast. There may be some extreme cases that will not fall under this rule, but not many when the doctrine is laid down correctly and all ministers do their full duty and act with wisdom and love. Preaching is not all there is for pastors to do. Their duties and work are of the utmost importance for the growth and strength of the Church. And great care should be taken in the selection of pastors for the incoming year.

I feel that no pastor should be accepted and approved by the State Overseers till he pledges or has already proven his loyalty to the Assembly teachings and rulings. The pastor is to see that all the auxiliaries are organized and kept in fair working order. He should also see that the treasurer makes the monthly reports accurately and promptly. He should also be required to consent to making religious visits to all of his members who live in reasonable distance, and to write letters of encouragement occasionally to those he cannot visit.

When these visits are made he should read the Bible and pray with and for them in their homes. And it is also his duty with the assistance of his band leaders to hunt up all the strays and keep them when found. He should not limit his visits to the members only, but should also extend his visitations to outsiders for the purpose of getting them interested, saved and in the Church.

When a pastor does his full duty in all these respects there is scarcely any doubt about his being well supported. With lambs and sheep fed upon the proper food which will keep them fat and flourishing they will yield a good supply of tithes and offerings. A pastor chosen by any church who will not promise to do all these things according to the rules laid down by the Assembly should scarcely have the approval and endorsement of the State Overseer. I think the time has come for our pastors to be real pastors and not merely preachers on Sunday.

I think also that each pastor should give his attention to the "Advice to members" contained in the pamphlet of minutes and perhaps read this advice to his congregation once or twice a year.

These brief instructions contained in this chapter are not matters for the Assembly to pass on, but only requirements of the Bible we all promised to obey, and pointed out by the Assembly for us to put into practice.

Some Comparisons

Before closing this message I wish to add a little more information that I think people will be expecting and should have given them. Our missionary activities are gaining in momentum. It is quite gratifying to observe the interest manifested by the Church

as a whole in raising funds for the support of our missionaries while they are laboring in foreign countries. And we certainly do want to assist them and make it possible for them to continue their labors for the salvation of the lost. It was a source

of much pleasure to me to witness the workers at the conventions while working to raise more missionary money this year than last. Nineteen of the conventions were successful, while a few got the same that they did last year and a few fell below. I give below a comparison which I am sure will be quite interesting to some, and especially to those that won in the contest.

Florida last year, \$61.08, this year \$41.04, a decrease of \$20.04.

Georgia last year, \$31.08, this year \$31.62, increase of \$.54.

South Carolina \$6.00 each year.

Louisiana last year \$6.42, this year \$7.14, an increase of \$.72.

East Texas last year \$7.00, this year \$10.04, an increase of \$3.04.

West Texas last year \$11.10, this year \$11.36, an increase of \$.26.

Alabama last year \$16.22, this year \$20.84, an increase of \$4.62.

Tennessee last year \$60.00, this year \$74.26, an increase of \$14.26.

Indiana last year \$17.00, this year \$3.50, a decrease of \$13.50.

Michigan last year \$6.74, this year \$4.32, a decrease of \$2.42.

Ohio last year \$22.13, this year \$27.00, an increase of \$4.87.

West Virginia last year \$25.74, this year \$13.06, a decrease of \$12.68.

Arkansas last year \$11.74, this year \$14.54, an increase of \$2.80.

Oklahoma last year \$26.62, this year \$26.84, an increase of \$.22.

North Carolina last year \$25.56, this year \$28.30, an increase of

\$2.74.

New York last year \$737.71, this year \$400.00, a decrease of \$337.71. This great falling off was due to the Missionary Conference last year which brought in contributions from many states, while this year the contribution was made by New York alone—and they did wonderfully well.

Kentucky last year \$51.04, this year \$64.84, an increase of \$13.80.

Virginia last year \$57.36, this year \$37.84, a decrease of \$19.52.

Illinois last year \$11.50, this year \$15.06, an increase of \$3.56.

Wisconsin last year \$8.25, this year \$10.80, an increase of \$2.55.

Minnesota last year \$43.12, this year \$54.20, an increase of \$11.08.

North Dakota last year \$20.26, this year \$28.80, an increase of \$8.54.

Kansas last year \$23.38, this year \$23.66, an increase of \$.28.

Iowa last year \$3.76, this year \$4.70, an increase of \$.94.

Nebraska last year \$3.18, this year \$5.20, an increase of \$2.02.

Missouri last year \$22.60, this year \$23.14, an increase of \$.54.

Maryland last year \$21.20, this year \$23.00, an increase of \$1.80.

Mississippi last year \$80.32, this year \$64.36, a decrease of \$15.96.

Pennsylvania last year \$44.50, this year \$16.46, a decrease of \$28.04.

I am very sorry to see so many decreases, and I earnestly hope every convention next year will make a tremendous effort to go above. Let us all pray and work to this end.

Conclusion

I feel that we will be extending our foundations and re-enforcing our structure at this Assembly preparatory to doing much more work the incoming year than any year of our past history. One special means of

strengthening the foundation and walls is the increase of confidence. That is, many more people are seeing each year that we are actually the "It" of the Bible, and are ceasing to look for something else. Bees that

are swarming do not make honey. It takes bees that are settled in their hive or home to make honey. Our people are getting better settled all the time and others that have been unsettled are joining our ranks and going right to work. And as a result we are cramming the honey into the comb and boxes. We are filling up the hive. This is being done because we are fixed and settled and thus we can work on with perfect confidence. I think we have surely arrived at the point in our work and history that we are fulfilling Scripture again where the prophet gives orders thus:

"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." (Isa. 54:2, 3).

And this is just what we are doing in this Assembly. We are beginning to see that we can make honey instead of swarming. And we have learned that we can't make honey while we swarm. We are learning also who we are and what we can do—what we are destined to do because we are truly a part of God's great program that was made before the foundation of the world. And this creates in us a confidence that makes us know we will be successful because God has ordained that we shall be. (Eph. 1:18-23). (Isa. 14:24, 26, 27, 32).

All doubts have vanished. We are settled and making honey instead of caviling and swarming. We know who we are and what we are programmed to do. And we must do it—we will do it. And we can do it because we have risen far above wrangling and swarming. Some people do not know,

and they think we don't know, because they don't know. But we do know because God has made us know by His Word and by the Holy Spirit. Now listen:

"Therefore my people shall know my name: therefore they shall know in that day (and this is the day) that I am he that doth speak: behold, it is I."

And to make it more forceful he goes further and describes us perfectly, don't you believe it? Let God speak again. Yes, let Him speak!

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

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion (the Church of God)."

And this word "again" implies that the Church of God has been one time back in the days of the apostles and now He has brought it back again and we are "It." Again, I say, all doubts are gone and we are the "It" of the Bible. We are not swarming—we are settled and making honey. And listen again what He has told the outside waste places to do—join with us.

"Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem."—The outside people through us and our efforts in publishing salvation while we all see eye to eye—have quit our swarming—settled and established and quit all debating and having contrary opinions—but settled—making honey—not swarming any more, because we know.

"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isa. 52:6-10).

As another proof of our being the "It" of the Bible, I make a statement of explanation. The middle wall of partition is broken down between the races and the nations when they get into the Church of God. Before it is completed it will be made up of all races and colors. This will make it Jeremiah's "Speckled bird." It will not be made up of white people only, or of colored only, or of any one race exclusive of all others. But it requires the union of the whites, the colored, the browns, the indians called the red men, the yellow races—and all under one government, one rule, one faith or doctrine—all one. With all of these colors it is easy to see we are the "Speckled bird," and all of the other movements which undertake to hold their races together and separate from the mottled, speckled body of people will be against this Bible "It."

Now I want to put two verses together and see how well they fit as proof texts:

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and

what the riches of the glory of his inheritance in the saints." (Eph. 1:18).

"Mine heritage is unto me as a speckled bird, the birds round about are against her." (Jer. 12:9).

Inheritance and heritage mean the same—a possession. And the Church of God with its all races and all colors under one government, God's government, is His possession. And this is going to enlarge and expand until it is brought to a state of "perfection of beauty" so it can be said. "His wife hath made herself ready" for presentation to Christ. (Read Eph. 2:13-22 and Psalm 52:1-5).

In closing, let me urge that we hold firmly to the slogans presented at the Assembly a year ago—"LET US PULL TOGETHER, SIDE BY SIDE, WE WON'T BE HERE LONG," and "DETERMINED TO MASTER EVERY PROBLEM."

Now let us once more sing our battle hymn that we have been singing at this juncture in the Assembly for years. Let us sing it from our hearts as usual and really mean it a little stronger than ever before. Everybody stand and sing and be happy because we mean it and know who we are, what we are, and what we are going to do.

AT THE BATTLE'S FRONT

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

Chorus:

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

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

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

Note—During the delivery of this address there were many downpourings of the Spirit, demonstrations, messages, interpretations and additional teachings, explanations and instructions given by the speaker. At the close all stood and sang our old battle hymn amidst great demonstrations and rejoicing. Dismissed for noon at 1:35 p.m. A full description of what was done and said during the more than two hours cannot be given. And the tabernacle was packed with interested and happy people.

2:35 p.m.—Song service led by J. D. Kirkland, Nell Thomas at piano. Prayer by E. C. Rider. Prayer for the sick.

3:00 p.m.—Remarks by the General Overseer telling of the importance of the business part of the Church according to Rom. 12:11 and 1 Cor. 12:22.

3:10 p.m.—The treasurer, A. J. Lawson, read his financial report before the Assembly.

TREASURER'S REPORT

For the Year Ending Sept. 1, 1932

Tithes brought forward				
Sept. 1, 1931	\$ 80.81			
Tithes received this year ..	5,105.84			
Total		\$5,186.65	\$4,883.04	bal. \$303.61
Mission brought forward				
Sept. 1, 1931	817.98			
Mission received this year ..	3,423.67			
Total		4,241.65	4,211.80	bal. 29.85
Assembly expense def.				
brought forward Sept.				
1, 1931	4.54			
Assembly expense received this year ..	516.77			
Total		512.23	430.38	bal. 81.85
Court def. brought forward				
Sept. 1, 1931	52.59			
Court received this year ..	None			
Total		52.59	None	def. 52.59

MINUTES OF 27TH ANNUAL ASSEMBLY CHURCH OF GOD 31

Tabernacle def. brought forward Sept. 1, 1931 ..	104.38				
Tabernacle received this year	94.59				
Total		9.79	None	def.	9.79
Budget def. brought forward Sept. 1, 1931 ..	80.14				
Budget received this year	128.35				
Total		48.17	6.68	bal.	41.49
Extension def. brought forward Sept. 1, 1931 ..	206.01				
Extension received this year	.50				
Total		205.51	None	def.	205.51
Emergency def. brought forward Sept. 1, 1931 ..	383.09				
Emergency received this year	2,092.48				
Total		1,709.39	1,715.98	def.	6.59
Balance in Bank Sept. 1, 1932	\$ 182.32				

ASSETS

Printed matter and office supplies	\$ 155.00	
Furniture and fixtures (depreciated value)	495.00	
Total assets	\$ 650.00	\$ 650.00

LIABILITIES

Budget payable	\$3,694.38	
Represented by		
Bank notes	\$3,158.18	
Personal notes	536.20	
	\$3,694.38	
Accounts payable	300.42	
Total liabilities		\$3,994.80
Liabilities over assets		\$3,344.80

TABERNACLE INDEBTEDNESS

Total balance	\$3,265.00
Represented by	
Bank notes	\$3,265.00

Respectfully submitted,
A. J. LAWSON, Treasurer.

The report was considered and unanimously accepted in regular order.

The Assembly ordered the treasurer to transfer the court fund and extension fund to the emergency fund.

3:30 p.m.—White Wing Publishing House financial report read by the Business Manager, A. D. Evans.

PUBLISHING DEPARTMENT

During the past twelve months an almost constant stream of Church of God Literature has been produced and distributed over much of the length and breadth of this nation and into other countries. With this in mind, we feel that we may speak of the service of the printed page, with full confidence that under God it has been a factor in the growth, spirituality and progress of the Church with God. We must acknowledge that God has undertaken for us and made a way where seemingly there was none. He has been our strength.

The White Wing Publishing House has, under the blessing of God, endeavored to fulfil its mission as evidenced by the volume of business transacted the past year.

The report of the White Wing Publishing House is a condensed statement or summary of operation for a period of one year, from August 31, 1931, to August 31, 1932. This correctly shows the true financial condition and is in agreement with the books as of August 31, 1932. It is substantiated by the report dated September 6, 1932, of the Clifford D. Buffon and Company, Certified Public Accountants, including their certification.

Merchandise Sales

Despite business conditions in general, the gross merchandise sales for the period of one year total \$9,458.79, as compared to \$9,274.93, for the previous year. This indicates a most creditable business in view of the depression at its worst.

Surplus

At the close of business on August 31, 1931, last year, the report showed a loss of \$1,033.74 that had been sustained during the year. After crediting this loss with the surplus balance brought forward from 1930, there was still a loss of \$638.56, as shown by the report of one year ago.

During the past year this deficit of \$638.56 has been eliminated, and a surplus or net gain of \$208.91 has been realized.

Sunday School Literature

It is said, that the country over, only one person in three is under the influence of systematic religious instruction; that there are 27,000,000 young people under 25 years of age who are without any regular, systematic religious instruction; and that out of every four children enrolled in the Sunday school before their twelfth birthday, three of these have left the school by the time they are eighteen, two of which never return.

Although we have conducted Sunday school in our churches for years, we are only just now awakening to its real value. The Sunday school has become a most outstanding department of the Church work, a most effective method of church building. Our statistics will show a large per cent of the churches now being organized are started as Sunday schools, and that 50 per cent or more of those added to the Church come through the Sunday school.

It is very necessary that we guard well our Sunday schools as to spiritual standard and doctrine. The influence of the Sunday school is too great for there to be any carelessness here. While other churches are minimizing the divine Word of God, especially that of sanctification and the baptism with the Holy Ghost with the evidence of speaking in other tongues, we must not neglect placing strong emphasis upon these fundamental doctrines.

As to the Lesson Comments, we have hoped to make them clear and trustworthy—they must be spiritual. We want them to ring clearly the doctrine of the Church of God, as declared in the Scriptures and outlined by the Annual Assembly. We have held to this course, and where we have failed, it has not been because we have not tried.

In the near future it will probably be necessary to add other helps to those we have been issuing. A Vest Pocket Quarterly and a Teacher's Quarterly are needed.

The demand for Sunday school literature is steadily increasing, which, in addition to being almost universally used in schools of our own, is being supplied to around 200 Sunday schools of other denominations. This is encouraging. A few years ago we furnished only one quarterly, but now we are supplying our schools with six other quarterlies, leaflets, rolls and cards for which there has been an insistent demand.

All of the publications that were being put out at the time of the last General Assembly have been continued, and have been improved as we have been able to do so. The following table will show the increase of the circulation of each of these publications:

	1928	1932	Increase
Adult Quarterlies	12,000	22,400	10,400
Adult Leaflets	5,200	6,000	800
Junior Quarterlies	8,000	16,000	8,000
Junior Leaflets	3,200	4,000	800
Beginners Quarterlies	6,000	10,000	4,000
Cards	12,000	20,000	8,000
Total	46,400	78,400	32,000

The Picture Rolls are not our own work. The expense of putting these out is prohibitive to us, but we have selected the most suitable series we could find.

The sale of the Sunday school literature is a great help to the Publishing House, and if you will continue to boost the Sunday School Literature, introducing it to other schools, it will continue to grow in volume, and the doctrine of the Church of God will reach many additional thousands. All of the Sunday school publications are on a paying basis.

Free Literature

The demand for free literature has more than doubled since the last General Assembly. The Publishing House estimates that thousands and thousands of free tracts, White Wing Messengers, and Sunday School Literature have been distributed. During the past year free literature has been supplied to evangelists and other workers in 230 different fields.

The last General Assembly provided for the Sunday schools to send 10 per cent of their Sunday school collections to the office of the White Wing Publishing House to help defray the expenses in supplying free literature. For the past twelve months \$197.58 have been received. The cost in supplying the free literature for the past year has amounted to \$395.49. This leaves a deficit of \$197.91 at the close of this Assembly year. Beyond all question this department is necessary and this General Assembly should not neglect providing for its maintenance.

The White Wing Messenger

The White Wing Messenger, the official organ of the Church of God, has been a four-page semi-monthly publication since the first issue was published in the year of 1923. The subscription price has remained the same with

the exception of special club rates to White Wing Workers. The White Wing Messenger is devoted to the general interests of the Church of God—a welcomed visitor that could not be dispensed with. It has never been a profitable undertaking for the Publishing House from a financial standpoint. A loss in its production has been sustained each year.

The subscriptions flourished for a few years, but for the past two years there has been a great decrease. The Church of God with more than 15,000 members should have at least 5,000 regular subscribers. To put the White Wing Messenger on a paying basis will require around 5,000 subscriptions.

It is believed by many that a higher conception of duty and service to the Church of God should take hold of the membership—This kind of co-operation is what is needed now. Not only to assist the White Wing Messenger, but every department and help in the church. It seems very necessary that some decided step be taken by this General Assembly to stir up at least one-third of the membership of the Church of God to the extent that 5,000 subscriptions to the White Wing Messenger will be assured. This is necessary if the White Wing Messenger is continued on a self-supporting basis.

The wonderful work and co-operation on the part of the White Wing workers have contributed largely to the success of the White Wing Messenger. The spirit among these workers has made it possible for the paper to keep going as well as it has. They are deserving of much praise. Likewise, credit should be given the faithful pastors who have from time to time boosted the White Wing Messenger in their churches and urged the membership to subscribe and read it.

Co-operation

The maintenance of the publishing interests would not be possible in times like the depression of today without the splendid co-operation manifested by our people and friends. Being fully conscious of this fine spirit, we recognize the duty it places upon us to constantly endeavor to keep before our people quality and service at the most reasonable prices consistent with good business methods.

While profits are not to be despised, and under the circumstances it is right to place the business on a sound basis. The Publishing House is in a sense a commercial institution in that it asks a small margin of profit in order that its ministry may be furthered, yet it has an objective which lifts it out of the ranks of ordinary business enterprises.

We seek the continued co-operation on the part of our members and friends which will enable the Publishing House to serve the church in a larger way. We give God the glory for what has been accomplished, and look to Him for strength, divine guidance and continued blessing. Feeling assured you will stand by, as hertofore, with whole-hearted co-operation, we covenant by God's grace to do our part.

WHITE WING PUBLISHING HOUSE

303 Bible Place
Cleveland, Tennessee

Statement of Cash Receipts and Disbursements, Assets, Liabilities and Surplus Reconciliation

August 31, 1931 to August 31, 1932

Bank balance August 31, 1931	\$	2.37
Total cash receipts from Merchandise Sales, Subscriptions and		

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Borrowed Money	12,318.69
Total	\$12,321.06
Expended for Merchandise and Operating Expenses	\$12,312.69
Bank balance, August 31, 1932	\$ 8.37

ASSETS

Current:		
Cash in bank	\$	8.37
Accounts receivable		3,773.88
Inventories:		
Merchandise	\$1,900.19	
Supplies	288.93	2,189.12
Total Current Assets		\$ 5,971.37
Fixed:		
Furniture and Fixtures (Depreciated value)		\$ 1,533.93
Total Assets		\$ 7,505.30

LIABILITIES AND SURPLUS

Current Liabilities:		
Accounts Payable	\$4,058.85	
Credit Balances in Accounts Receivable		82.54
Notes Payable:		
Bank Loans	\$1,580.00	
Other Loans	1,575.00	3,155.00
Total Liabilities		\$ 7,296.39
Excess Assets over Liabilities		\$ 208.91

Represented by Surplus

Deficit—September 1, 1931	\$ 638.56
Addition to Deficit Adjustment of Bank Account ..	22.07
	\$ 660.63

Deductions from Deficit:

Adjustment to bring Accounts Payable into agreement with Control Account ..	\$ 617.90
Furniture and Fixtures previously charged to expense	63.00
Net Income for the year ended August 31, 1932	188.64
	869.54

Surplus—August 31, 1932	\$ 208.91
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Respectfully submitted,
A. D. EVANS, Business Manager.

This report was considered carefully, then accepted in regular order. No objections.

4:05 p.m.—Report of committee No. 1 with reference to the White Wing Messenger. The chairman, C. H. Randall, spoke briefly and then read the report.

To the General Assembly of the Church of God, Greetings:

We, your committee No. 1, to receive Questions and Subjects, wish to present one section of our report as follows:

We have taken into consideration the section of the General Overseer's Address which refers to the White Wing Messenger. We are in hearty accord with the views expressed by our General Overseer concerning the importance of increasing the circulation of the paper. We are unanimous in our opinion as a committee that every minister and every member should be a reader of the Church paper which has so nobly served to pilot the Church through years of conflict, and been the means of brightening the experiences of thousands.

We further agree that the ministers can scarcely be fully qualified to represent the Church of God as they should without receiving the information contained in every issue. It is always a source of encouragement to read of great revivals, of great gatherings of souls, of the many healings, new churches set in order and the general growth of the Church and spread of the gospel, besides the benefits derived from the soul food of which every issue contains a good supply.

We are unanimously agreed also that a strenuous campaign should be waged by "a powerful combination of co-operation" of all the ministers and members to put the paper into every home in the world that contains at least one member of the Church. We heartily insist that this is not too much to expect, and this is perhaps the only sure way of making it possible for every member to be a reader.

The committee is also unanimous in its opinion that the paper should not be discontinued, and we herewith pledge our heartiest support in every way possible to insure its continuance and to increase its circulation. We also herewith recommend that this, the Twenty-seventh General Assembly, place itself on record as being unanimously in favor of continuing the publication of the Church paper, and by accepting this report pledges its powerful influence in its behalf and to increase the circulation as stated above.

Respectfully submitted,

The Committee.

Names:

C. H. RANDALL,
D. R. HOLCOMB,
J. R. SMITH,
B. O. FUNDERBURK,
G. T. STARGEL,
W. T. HOLLAND.

A few brief remarks were made by some of the brethren in favor of the paper and the report was read the second time.

The report of the committee was accepted in regular order with great enthusiasm.

4:45 p.m.—General Overseer gave instructions about the V. L. B. parade and the congregation informally repaired to the street in front of the tabernacle.

5:00 p.m.—Music by band in front of Publishing House. W. M. B. Sisters stood in line on Publishing House lawn. Prayer by Lois Guire as she stood in front of "All States Spruce." Special song by the "Red Rose Jubilee Girls."

5:10 p.m.—Trumpet sound by Paul Hudson for all to vacate street but the young people. As the General Overseer called the states the overseers of each respective state, with banner in hand, stepped out and all the V. L.

B's. in that particular state followed carrying banners representing the different local bands. When all were in line the parade started eastward on the street and then doubled back and forth amidst songs, shouts, music. This was a glorious scene and demonstrated the strength of our young people who are greatly interested in the spread of the Church of God. The ushers maneuvered the paraders until all were drawn up in a mass in front of the Publishing House.

5:50 p.m.—The Georgia string band formed on Publishing House lawn, also Melvin Pitman, Mittie Lee and Archie Belle Adams, Fred Reynolds, and Earl Metcalf assembled in line on the lawn. Music by Georgia string band, prayer by Earl, short talk by Melvin, talks by Mittie Lee and Archie Belle, closing prayer by Fred. Handclaps and cheers for the young people.

Note—The count showed there were 337 took part in the parade with eighty-seven banners. This is a gain over last year of ninety-four marchers and twenty-seven banners.

6:30 p.m.—Song service led by Paul Hudson, Edith Tarpley at piano. V. L. B's. on platform. Music, shouting, dancing—outbursts of joy and rejoicing. This continued till time for the prayer. The congregation stood while prayer was offered by L. B. Hall, of Alabama.

Special song by the Campaign, Tenn., V. L. B's. This song was entitled "The V. L. B. Special."

7:00 p.m.—Program by the Assembly expense committee. Next came the general healing service conducted by H. A. Tomlinson and Francisco Olazabal.

H. A. Tomlinson led one verse of the song "O I Need Thee," and then spoke a few words—"The power of divine healing is just the same as when He was on earth. He heals in every language," he said. The speaker introduced two of Brother Olazabal's workers—one from Venezuela, South America. He then introduced Brother Olazabal, who gave an interesting address in which he praised God for saving him—a Mexican—and gave special instructions concerning divine healing and faith in God. The congregation stood while H. A. Tomlinson led in prayer. Those to be healed came to the lower platform and around it. With uplifted hands all prayed as Brother Olazabal led the prayer. This was indeed a wholesale healing service. Handkerchiefs were brought forward from the congregation by the ushers in systematic order—they were anointed and prayed over and returned to the senders by the ushers. The handkerchiefs were handled in envelopes. Verses of another song "O It Is Jesus" was sung by the congregation with deep feeling led by H. A. Tomlinson. H. A. Tomlinson spoke again briefly and Brother Olazabal gave a last talk and bade the Assembly "good by," and started for New York.

9:10 p.m.—Music by both brass and string bands. Two selections by the "Red Rose Jubilee Singers." Special song by the Ridgedale Female Quartet. Big concert prayer that roared like the falling of many waters.

9:30 p.m.—Discourse by E. G. Murr, of Oklahoma—subject, "Sanctification—Death to the 'Old Man,' and Show Him No Quarters." This was followed by altar call and a big and fruitful altar service. This service continued till late at night.

SATURDAY, SEPTEMBER 10:

5:30 a.m.—Sunrise prayer meeting conducted by O. A. Dudding. Several songs, several individual prayers—concert prayer. Scripture reading and talk by the leader on the subject of prayer. More singing, prayers and testimonies.

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8:45 a.m.—Piano music by Edna Mae Sample. Friendly greetings and fellowship.

9:00 a.m.—Song service led by H. C. Smith, Anna Belle Smith at the piano. Prayer by R. D. Sweat.

9:25 a.m.—Reports of the State Missionary Treasurers:

State	Receipts	Disbursements	Balance
Alabama	\$ 16.32	\$ 16.32	
Arkansas	14.80	9.50	\$ 5.30
Bahamas	20.00	20.00	
E. Texas	39.25	37.69	1.56
Florida	101.04	92.53	8.51
Georgia	76.56	76.56	
Illinois	8.40	8.40	
Indiana	4.40	4.40	
Iowa	9.65	3.65	6.00
Kansas	34.29	32.73	1.56
Kentucky	133.03	133.03	
Louisiana	5.96	5.96	
Maryland	16.41	15.30	1.11
Michigan	7.66	7.66	
Minnesota	53.26	51.57	1.69
Mississippi	84.23	84.23	
Missouri	35.58	35.58	
Nebraska	12.50	10.00	2.50
New York	215.01	210.19	4.82
North Carolina	74.94	58.90	15.89
North Dakota	25.94	25.94	
Ohio	56.95	56.95	
Oklahoma	22.06	18.81	3.25
Pennsylvania	72.16	53.36	18.80
South Carolina	3.36	3.36	
Tennessee	272.19	122.00	150.19
Virginia	140.93	140.93	
West Texas	5.68	5.68	
West Virginia	25.36	25.32	.04
Wisconsin	8.07	7.80	.27
Wyoming	6.07	5.00	1.07

These reports were accepted as a whole in regular order. No objections.

9:55 a.m.—Ministers special—General Overseer in charge. He commenced this part of the program by saying:

"Jesus did not steal you but purchased you and then gave you to the Church. Who would dare to take himself away from the very place to which he belongs?" Scripture references were given as reasons for making the statement. Brief instructions were given to emphasize the importance of watching over the souls of men as carefully as shepherds watch over their sheep. He carried his hearers over to the interests of the White Wing Messenger for the purpose of getting them more interested in extending the circulation of the paper. This part of the discourse was continued until the interest in the White Wing Messenger rose to a high pitch. The enthusiasm ran higher still as the brass and string bands broke in with their music and the people arose, clapped their hands and were full of rejoicing. This was climaxed by all sounding out enthusiastic praises to God in three distinct volumes.

10:55 a.m.—White Wing Messenger hour in charge of A. D. Evans, Circulation Manager.

In introducing the Circulation Manager the General Overseer remarked: "I feel like we are going to do something we have never done before—get into this work with more zeal and courage than we ever thought we could."

Brother Evans made a brief speech in the interest of the paper and all doing their best, and called all pastors to occupy the lower platform. Subscription blanks were handed out to the workers. Several enthusiastic talks were made among which Brother Randall said, "We must have ten thousand subscriptions by next Assembly." The interest in the paper ran high as the bands broke in with their music and the workers paraded to show their zeal and determination to make the goal of "Every member a reader" as well as many more. Instructions were given out by the Manager about the subscription prices and then the workers started their big drive to get subscriptions.

12:15 p.m.—Dismissed for noon.

1:30 p.m.—Song service and music by volunteers. Prayer by William L. Lunsford.

1:50 p.m.—Missionary Secretary, Clara T. Mabe, gave her report as follows:

Churches visited in the interest of the W. M. B. work—39.

Missionary bands organized—12.

Sermons preached—73.

Homes visited—108.

Number of letters and cards written—210.

Messages written for the paper so one was on hands in the Publishing House all the time.

Offerings from W. M. B. local bands—\$47.70.

Offerings from churches and friends—\$45.90.

Clothing received from friends—\$20.88.

Total of these receipts—\$114.48.

Traveling expenses, etc.—\$31.24.

This report was unanimously accepted in regular order. No objections.

2:00 p.m.—This is the time that the General Overseer took for telling the Assembly about the sheriff having charges against him and the Assistant Publisher and the Overseer of New York. These charges, he said, were over the name of S. W. Latimer as the one who had them issued. He also stated that the sheriff had not placed the trio under arrest and that he had not had time to read the charges. This bit of news created some sensational feelings, but were all brushed aside as the business was continued.

2:15 p.m.—"Your interest and success with the A. B. M. and other auxiliaries" by W. K. Gibson, of Tennessee. This subject was well handled by the speaker and much good information and instructions given. Brother Gibson is a strong and forceful speaker which made him able to drive home the points he emphasized in the discourse.

3:05 p.m.—Committee No. 1—Questions and Subjects, submitted another section of their report.

REPORT OF COMMITTEE NO. 1

To the General Assembly of the Church of God—Greeting:

Your Questions and Subjects Committee desire to submit the following recommendations for your consideration:

1. We are fully conscious of the fact that the members of the V. L. B's.

of today will be Overseers, Pastors, Deacons, Evangelists and Workers of the Church in a few years if Jesus tarries, therefore, we are confident that every care and aid possible to prepare our young people for duties of tomorrow are necessary.

2. We recommend that the V. L. B's. take an offering in their meetings each week, and that each member of the V. L. B. give in this offering 1 cent or more as outlined in the General Overseer's address. The Treasurer of the V. L. B. shall send 50 per cent. or more of this weekly offering to the White Wing Publishing House, Cleveland, Tenn., to be used by the Free Literature Department in distributing Tracts, White Wing Messengers, and Sunday School Literature for the first quarter to new fields in the United States. Also to send Free Literature to the Foreign Lands. This 50 per cent. is to be sent on the first of each month by the V. L. B. Treasurer to the White Wing Publishing House. The remaining 50 per cent. of the weekly offering is to remain in the V. L. B. Treasury for the use of the band as they deem best.

3. We feel that it would be advisable for this Assembly to appoint a General V. L. B. Secretary to keep in touch with all the V. L. B's. throughout the world and assist them in every way possible in carrying on their work of the V. L. B. meetings. We believe that this would be a means of encouragement to the V. L. B. Superintendents, and will aid them greatly.

Respectfully submitted,

Committee on Questions and Subjects

C. H. RANDALL, Chairman,
D. R. HOLCOMB,
B. O. FUNDERBURK,
J. R. SMITH,
G. T. STARGEL,
W. T. HOLLAND.

After the reading and consideration given the report was accepted in regular order. No objections.

The Assembly unanimously decided to vest the authority of the appointment of the Secretary of the V. L. B. in the General Overseer.

3:25 p.m.—Report of committee No. 5, Missionary.

MISSIONARY COMMITTEE REPORT

To the Twenty-seventh Annual Assembly—Greetings:

Your Missionary Committee desires to submit the following resolution for your consideration.

1. We give thanks to God for the work which has been done in the missionary offerings in support of the missionary work in Home and Foreign fields during the past year. We are not unaware that this shows a better increase than would appear, because money is much less plentiful than when we started the Missionary activities.

2. In view of the way God's blessing seems to rest upon the present plans of securing funds for our Missionary work, we recommend that we continue all plans as last year, as adopted by the Twenty-sixth Annual Assembly, copy of which is attached to this resolution. We recommend that Clara T. Mabe be retained as Missionary Secretary. We recommend the Missionary Committee of last year be continued for another year.

3. The Missionary Committee offers their service to the Annual Assembly to secure an offering at the 11:00 o'clock service on Sunday morning for

the foreign field, this being our Annual Missionary Offering in the Assembly.

Respectfully submitted,
Missionary Committee

HOMER A. TOMLINSON, Chm.,
O. A. DUDDING,
E. G. MURR,
GEO. K. NICKELL,
E. T. FOWLER.

This report was duly considered and accepted in regular order. No opposition.

Note—The plans referred to in the above report which are to be continued are as follows:

Every local church is required to take up a missionary offering on the Second Sunday of every month. The W. M. B. sisters are to work untiringly to swell these Second Sunday offerings. The treasurer of each local church who handles these funds divides the amount half for foreign and send to A. J. Lawson, treasurer, Cleveland, Tenn., and half for home missions and send to the state missionary treasurer in each respective state.

Two special drives are to be made by the headquarters office to gather in funds specially for foreign missions. All churches and W. M. B's. are to co-operate in these drives and lend their assistance in making them successful. These drives are to be made in October and March. A special collection is to be taken up for foreign missions in the General Assembly.

A special collection is to be taken up in every state convention to be divided half for foreign and half for home missions.

"We do urge it upon evangelists as a source of great blessing to them, the great joy there is in taking a Foreign Missionary offering some time during every evangelistic campaign. While the pastors and overseers are doing their best for foreign mission work, let the evangelists this year be encouraged in the great spirit of unselfishness to take an offering for the Foreign Missions during each campaign."

The names of the committee to supervise and dispense the Foreign Missionary funds are as follows: A. J. Tomlinson, ex officio chairman; A. J. Lawson, Treasurer; William Schneidmueller, E. T. Fowler, J. R. Kinser.

All funds sent to the state treasurer are to be paid out upon the authority of the State Overseer, for the exclusive use of State Overseers, evangelists, or others, working in fields where there are not any churches.

3:30 p.m.—Report of committee No. 6, Sunday school.

REPORT OF COMMITTEE NO. 6

To the Twenty-seventh Annual Assembly of the Church of God—Greeting:

We, your committee on Sunday school interests, take this opportunity to give thanks to God for the co-operation of the Sunday school officers and teachers, in the Sunday school plans adopted in the Twenty-sixth Annual Assembly.

The blessing of the Lord has attended this program and we desire to recommend that the entire program be continued as adopted in the Twenty-sixth Annual Assembly.

The Committee has reports that while some Churches have measured up 100 per cent. in the program, other churches have fallen behind. We wish to urge on all Churches and Sunday schools to follow through the program as adopted at the Twenty-sixth Annual Assembly.

We are attaching hereto a copy of the recommendation of last year, and we would desire in addition to have the following added to the program:

We recommend that two or more Sunday School Conventions be held during the year in each District. The District Overseer shall see to it that these Conventions are held. At each of these conventions a big general offering should be taken and mailed to the White Wing Publishing House to help defray the expense in supplying Free Literature for new schools and new fields as outlined in the Sunday School Committee Program as adopted in the Twenty-sixth Annual Assembly.

We feel that it should be the duty of every Superintendent to see that the Treasurer of the Sunday school forwards 10 per cent. of their Sunday school offerings to the White Wing Publishing House quarterly.

Respectfully submitted,

W. J. RAWLS,
Sunday School Committee Chm.,
J. A. HAMIL,
A. D. EVANS,
G. W. GIFFORD,
M. C. HARVEY.

Following are the Sunday school plans adopted in the Twenty-sixth Annual Assembly referred to in the above report:

Report of Committee No. 6, Sunday School

To the Twenty-Sixth Annual Assembly of the Church of God—Greeting:

After much prayer and consideration of the progress of our Sunday schools, we feel that it would be profitable to state in this report that out of approximately 400 churches only fifty-nine do not have Sunday schools. We surely congratulate the pastors and overseers on this great achievement. However, we wish to call these fifty-nine churches that do not have Sunday schools to the attention of the respective overseers, so that next Assembly we shall be in position to report that 100 per cent. have Sunday schools.

Judging from the Sunday school literature distributed by our publishing house, it appears that not less than 20,000 are attending our Sunday schools each Sunday. This is a remarkable accomplishment, and in this 20,000 Sunday school scholars are the pastors, evangelists, superintendents and teachers of the future Church and School.

Recommendations:

1. We recommend that the State Overseer give special attention to the supervision of Sunday schools in his respective state, and that the duties of the district superintendents heretofore authorized be the imperative duties of the state overseers. The overseers shall see that Sunday schools are organized in all churches no matter how small.

2. For years we know that one of the outstanding needs of the Church of God has been a department from which to supply free literature to new Sunday schools, the ministers, home mission workers, women missionary bands and to others desiring to propagate the eternal messages of the glorious doctrine of the Church of God. Every year the White Wing Publishing House has scores and scores of calls from anxious workers for free literature. We believe that this department would, without doubt, be one of the leading factors in this great movement of God's in extending and promoting the message of truth of the Church of God into the widened harvest fields of this world. Every year many new Sunday schools may be started with free literature—thousands of pamphlets giving the teachings of the Church of God could be used by our ministry and workers to a great advantage. All

of these outstanding needs demand a Church of God free literature department, which can realize its beginning in our Sunday schools.

We, therefore, recommend that each Sunday school send 10 per cent. of their offerings to the White Wing Publishing House, to supply free literature to new Sunday schools for the first quarter, and to supply other free literature to ministers, home mission workers, women missionary bands and to other anxious workers who desire to distribute our literature in needy and new fields. This 10 per cent. is to be sent quarterly by the Sunday school Treasurer to the White Wing Publishing House at the end of each quarter.

3. On one Sunday during each year we recommend that a "Go to Sunday School" campaign be held and particular attention be given to seeing that parents and visitors are present. On this day special emphasis to be placed on the importance of fathers and mothers attending Sunday school.

4. We urge that our Sunday schools shall use our own Sunday school literature published by the White Wing Publishing House exclusively, and we urge that each Sunday school be amply supplied with literature so that each person present, no matter how many, may have either a quarterly, leaflet or card of the lesson.

Respectfully submitted,

W. J. RAWLS, Chairman,

A. D. EVANS,

J. A. HAMIL.

This report was accepted in regular order. No opposition.

J. A. Hamil, one member of the Sunday school committee, delivered a discourse on Sunday school interests as an oral contribution to the report. This was very instructive and came in very timely.

4:05 p.m.—"Searching for the sheep that have gone astray and bringing them home," was the subject of a discourse delivered by Clara M. Reece, of Kentucky. This discourse was of great value and the speaker drove home the truths of Scripture by word pictures and illustrations and by the power of the Holy Ghost.

4:45 p.m.—General Overseer makes announcements about the W. M. B. parade to celebrate the fourth anniversary of the institution of the organization to start at 5 o'clock. This done, the congregation departed informally from the tabernacle and gathered in the street outside.

4:55 p.m.—Music by the Adams Gospel Crew and others in front of Publishing House. Then as the states were called by the General Overseer the Overseers, banners in hand, marched out into line with the sisters of each respective state closely following in double file carrying their banners representing their local bands. When all were in line the music and parade started. The great column of marchers following the directions of the ushers doubled back and forth and were finally brought to a standstill in a packed group in front of the Publishing House. Song, "The Speckled Bird," by five girls on Publishing House lawn. Clara T. Mabe, Missionary Secretary; Esther Watson, Canary B. Sullivan, Flora M. Bohman and Olive B. Smith were in line on Publishing House lawn. All quiet—Sister Mabe called on Sister Watson to pray—Song by congregation led by Marvin Cowan, "Here Am I, O Lord, Send Me." Five minutes talk by Sister Mabe. Three minutes talk by Sister Sullivan. All the sisters raised one hand and prayed a big concert prayer for all of our missionaries in foreign fields. At the close of this prayer the "Red Rose Jubilee Singers" gave a selection. At the close of the song Sister Mabe called on the sisters to repeat after her in concert as follows:

I am in this W. M. B. for service—By the grace and help of God—I will

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do all I can by my prayers—by my service—by my means—by asking others to give—and in every way I can—to support and help—the missionary cause along—God helping me—I will endeavor—to do my best—the whole year through—Help me, Lord, help me—Amen. Three minutes talk by Sister Smith. Closing prayer by Flora M. Bohrman. As this prayer closed the "Red Rose Jubilee Singers" broke in with a song "Nearer My God to Thee." All now at liberty for the evening recess and lunch.

6:45 p.m.—Song service led by E. R. Pulliam, Anna Belle Smith at piano. Power of God fell in such a wonderful manner that was inexplicable. Prayer by Stonewall Jackson. Song by the Ridgedale Male Quartet.

7:10 p.m.—Program by Assembly expense committee.

7:55 p.m.—Annual Saturday evening testimony and praise service conducted by S. P. Ford. At the close of this big service the congregation stood and praised God with uplifted hands and shouts.

8:30 p.m.—Song by Ridgedale Quartet. Music and songs by Virginia String Band. Two songs by the "Red Rose Jubilee Singers." Music and song by Georgia String Band. Big handkerchief wave. Big concert prayer while congregation stood with uplifted hands. Two more songs by "Red Rose Jubilee Singers." Congregation stood and engaged in one mighty silent prayer with one hand lifted toward heaven.

9:15 p.m.—Evangelistic message by Beulah E. Miracle, of Kentucky. This was followed with altar call by Clara M. Reece and a big altar service that continued till late at night.

SUNDAY, SEPTEMBER 11:

5:30 a.m.—Big Sunday morning prayer service led by B. O. Funderburk, Mississippi. Songs, exhortation to pray and get hold of God. Pray for the sick, pray for the poor, pray for the Assembly. And they did pray until the power fell and God gave the victory so there were shouts, praises, testimonies and great demonstrations. This was indeed a glorious and successful prayer service and attended by many interested prayers who could pray the power down.

8:45 a.m.—Piano music by Grace Kinser as the people came in. All showed a good interest. The ushers were hurrying about at their duties in getting the people arranged in comfortable positions for the morning worship.

The Missionary Committee in the fore front on the platform, the state overseers on either side and close up behind, and the W. M. B. sisters in the rear clad in their regalia. The Brass and String bands were in their places ready for worship.

9:00 a.m.—The worship started with sincere sacredness. The General Overseer in charge. The worship proceeded in the following order:

Psalm 100 read by a Bible reader. Immediately following was a song by the Lowmoor quartet, then the happy four gave a selection. Next was the reading of the 98th Psalm. Music by "Adams Gospel Crew." Psalm 99:9 read next. Congregation stood and with hands lifted toward heaven worshipped God. Ps. 149:1, 2, song by Hickman trio. Isa. 38:20 read. Song and music by Minnesota String Band. Psalm 150 followed by music by brass band. Handkerchief wave, congregation praised the Lord—a wonderful outpouring of the Spirit. This was truly worshipping God by Psalms, hymns, and spiritual songs.

9:50 a.m.—Now comes another section in the program. Piano played very softly while the speaker spoke. Prayer by Maggie Hurley while the congregation stood in holy reverence to God. Sacred now as we were all in the

presence of God. The unwritten program continued as all remained in suspense as if wondering what would be next. The W. M. B. sisters dressed in white and many of them wore their W. M. B. sashes and caps. The men wore white shirts and no coats. Bibles were in their hands.

"Is the Bible True?" was the text for the illustrated discourse by the General Overseer. Sketch of description given by clerk as follows:

"Edith Tarpley continues to play piano softly while the General Overseer pours out his soul to his people concerning this great work for God. Asks all W. M. B.'s and State Overseers to have their Bibles in right hands. Brother Stratton reads Ephesians 3:9. 'And to make all men see—does all mean all? I want to know if make means make. Is the Bible true?' thundered the speaker as the Bibles were raised high and the answer given in a chorus of voices, Yes.

"Brother Lowman read Isa. 28:9. In the midst of these wonderful remarks by General Overseer a song, 'I Feel Like Traveling On,' was sung. Is the Bible true? Does it mean what it says? Does it really mean it? Yes, by the State Overseers and W. M. B.'s. raising Bibles and repeating loudly, YES, YES, YES! Interspersed with these remarks and admonitions the following Scriptures were read—Matt. 24:44-46, 14; Eph. 1:22, 23; Matt. 22:29; 1 Cor. 4:19, 20; Luke 12:29, 30; Rom. 1:16. 'Some folks think they have backslid because they don't shout all the time, or talk in tongues, but you can't eat all the time, if you did you'd burst.'

"We are unsafe without the power of God and the Bible mixed up so closely and thoroughly till we hardly know them apart. The power of God and the kingdom of God—the same. When you need clothes or food don't seek them because they are what the world seeks after, but seek power—the kingdom of God. The food and clothes will be given you when you get the power. Is the Bible true? Yes!

"Piano plays softly—sounds like a funeral dirge as we realize souls are dropping into hell every moment. How many have gone there since we came here this morning. We should work hard to rescue the perishing. Again the Hickman trio sings that wonderful song 'Bring Them Back Into the Fold.' All around you souls are dying, seek the lost ones, bring them into the fold. Very impressive—many tears. Spirit of weeping swept over the congregation."

11:30 a.m.—Missionary committee joined in with their part of the program. H. A. Tomlinson makes "imploing appeal" for help for missions and offered a prayer for God to supply the needs. Song, "I Need Thee." The committee placed a collection barrel in the center of the big tabernacle and the people marched around by sections and dropped in their offerings, most of which were real love sacrifices. When this was finished the offering was consecrated to God and His service by a program of words and prayers by the committee. When the congregation was dismissed for noon the committee took the barrel of money off to count it so the amount could be announced later—\$267.00.

12:10 p.m.—Adjourned for the noon hour.

BIG W. M. B. PROGRAM

1:30 p.m.—Song service led by Iris M. Evans and Clara M. Reece, Frances Johnson at piano. Prayer by Beulah E. Miracle while the congregation stood in humble devotion to God.

Special song by the Silvers Quartet.

2:00 p.m.—Clara T. Mabe, Missionary Secretary, came forward with a message—"The purpose for which the W. M. B. was instituted should not

be overlooked." The speaker made the purpose of the W. M. B. quite clear. The purpose, she said, is to increase the second Sunday offering. In order to make the need of missionary work and funds more impressive she told of one nation in the world making it a death penalty for parents to teach their children to serve God. She insisted that the purpose for which the Band was instituted should not be sidetracked and made mention of discovering that some of the local bands were using the money they collected for other purposes. She gave them instructions about how the money should be used. The whole discourse was to the point and very instructive.

2:50 p.m.—Special song by Ridgedale female quartet.

2:55 p.m.—"Missionary zeal, fire and courage must be put in every local W. M. B." was the subject of a message by Olive B. Smith. This was a stirring talk which served to fan the missionary zeal to a burning flame.

3:20 p.m.—Two songs by the Red Rose Jubilee Singers.

3:30 p.m.—Fiery short talks by several of the W. M. B. sisters interspersed with missionary songs and choruses with Beulah E. Miracle in charge. The special theme that was made prominent in these talks was, We can do what we want to do. One sister presented a nice quilt to Sister Tomlinson. The service included hand clapping and rejoicing and O how the missionary zeal and fire burned in the hearts of everybody!

4:25 p.m.—Music, songs, missionary talks by the Adams Gospel Crew.

General Overseer has all to repeat with him, HOW THE MISSIONARY FIRE BURNS. Music by the brass band, music by the brass and string bands together. Power fell in a wonderful way—shouts, dances, showers of blessings and wonderful sights.

5:15 p.m.—Adjourned for the evening recess.

6:30 p.m.—Song service led by Clara M. Reece, Beulah Miracle at piano. Prayer by W. T. Holland, Alabama, while congregation stood with bowed heads.

7:15 p.m.—Program by Assembly expense committee. Special song by the "Merry Four." Music by the Adams Gospel Crew. Special song by Ridgedale Quartet. Special song by Ridgedale Octet.

7:55 p.m.—"Holy Ghost fire, power and glory necessary in carrying the last days message," is the subject of a message given by C. H. Holly, of Maryland. Some people are afraid of the fire. God will make "a bitter thing sweet as He did the water for Moses," said the speaker.

8:35 p.m.—Special song and music by Paul Hudson and others. Special song—"The Church of God Shall Rise and Shine," by G. W. Gifford and others.

8:50 p.m.—Prologue by the General and State Overseers and others. This was a program of word pictures and valuable illustrations to reveal truth that our people may see the importance of becoming more aggressive and more determined to awaken the people and turn them from darkness to light. This program was full of thrills and startling surprises as well as a means of driving the truth home to the hearts of the vast congregation. The power and fire fell at intervals until late at night. The Hickman Trio, and the Red Rose Jubilee Singers had prominent parts to play. At one special point just after such great spiritual blessings two came forward to be received into the Church. The whole program beggars description as it was so full of fire and glory. And it was directed wholly by the Holy Ghost and the General Overseer. Those who took part were obedient and prompt in their acts and scenes. To God be all the glory. Surely nothing like it has ever been

before any people. The people were held until 11:05 p.m. when the closing prayer was said. Truly Sunday was a big "red letter" day from early morning till late at night.

MONDAY, SEPTEMBER 12:

5:30 a.m.—Sunrise prayer meeting with J. P. Sullivan in charge. Song service led by R. E. Howard. Prayer by M. C. Downey. Songs and special prayer for a big day's work. Scripture reading and talk by leader. More talks and testimonies. Big concert prayer.

9:25 a.m.—Song service led by G. W. Gifford, Paul Hudson at piano. Prayer by C. A. Knowles. Special song by Paul Hudson—music accompaniment.

9:50 a.m.—"Determined to be loyal to the Church of God and its doctrine," was the subject of a message by J. R. Smith, Florida. "God wants loyal folks, this is no time to practice. If you haven't the goods you will fail," he said.

10:25 a.m.—Special by Red Rose Jubilee Singers.

10:30 a.m.—Annual talk and report of Bahama Islands work by Stanley R. Ferguson. "I am determined to reach every island this year. This is more than skin deep with me. It is in my bones," he said. "Everything in the Islands is looking this way."

11:20 a.m.—Annual handshake with Brother Stanley as a token of good will and that we will pray for him as he labors on the islands the coming year. As the people marched around by sections and shook hands with him they dropped money in the basket for him to the amount of \$16.52. Special prayer for Brother Stanley by S. O. Gillaspie.

11:55 a.m.—Report of Committee No. 1, Questions and Subjects, concerning a form for ministers to use in reporting to their respective State Overseers every month.

To the General Assembly of the Churches of God—Greetings:

We, your Committee No. 1 on Questions and Subjects, wish to recommend the following reporting system for all the ministers in each state each month:

MINISTER'S REPORT TO THE STATE OVERSEER

Are you Pastor or Evangelist?.....
 Male or Female?.....
 White or Colored?.....
 How many sermons preached this month?.....
 In new field or Established Church?.....
 How many converted?.....
 How many sanctified?.....
 How many filled with the Holy Ghost?.....
 How many added to the Church?.....
 How many disfellowshipped?.....
 How many baptized in water?.....
 Number of churches set in order?.....
 Amount of Free-Will Offerings received from all sources.....
 Amount of Tithes and from what Churches.....
 Amount of Tithes sent with your report to Headquarters.....
 Have you a Sunday School?.....
 How many in attendance?.....
 Have you the S. O. P. A.?.....
 Is it working now?.....

48 MINUTES OF 27TH ANNUAL ASSEMBLY CHURCH OF GOD

Have you the W. M. B.?.....
 Is it working now?.....
 Have you the V. L. B.?.....
 Is it working now?.....
 Do you take up the Second Sunday, Home and Foreign Mission offering?.....
 Do you take up the Fourth Sunday Offering for the State Overseer?.....
 Do you boost all these things as recommended by the Assembly?.....
 How many revivals have you conducted this month?.....
 Where?.....
 Who assisted you?.....

Name.....

Address.....

C. H. RANDALL,
 D. R. HOLCOMB,
 B. O. FUNDERBURK,
 G. T. STARGEL,
 J. R. SMITH,
 W. T. HOLLAND.

The form was read, considered and accepted in regular order. No opposition. The forms are to be printed by the Publishing House as soon as possible.

12:45 p.m.—The General Overseer made a few preliminary remarks and proceeded to read the appointment of Overseers. He expressed a hope that all would try to be satisfied as he felt he had done the best he could and reached the final conclusion only after much prayer and careful consideration. He asked that there be no handclaps or showing in any way of approval or disapproval. There was profound silence as the long list of names was read.

- | | |
|---------------------------------------|--|
| 1. Alabama—W. I. Campbell | 21. Kentucky—C. H. Randall |
| 2. Arizona—J. W. Abbott | 22. Louisiana—J. R. Moxley |
| 3. Arkansas—O. N. Lawrence | 23. Maryland—W. R. Sexton |
| 4. Bahamas—S. R. Ferguson | 24. Michigan—C. G. Humphrey |
| 5. California—L. R. Abbott | 25. Minnesota—J. W. Barker |
| 6. China—Peter Johnson, Missionary | 26. Mississippi—E. C. Rider |
| 7. Colorado—J. T. Huddleston | 27. Missouri—D. R. Holcomb |
| 8. Costa Rica—J. M. Price, Missionary | 28. Nebraska—E. C. Hilton |
| 9. Cyprus—M. K. Kounnas, Missionary | 29. New Jersey—C. F. Reynolds |
| 10. Delaware—C. H. Holly | 30. New Mexico—V. L. Melton |
| 11. East Texas—J. N. Hurley | 31. New York—H. A. Tomlinson |
| 12. Florida—J. F. Curry | 32. North Carolina—C. L. Taylor |
| 13. Georgia—M. E. Wilson | 33. North Dakota—G. T. Stargel |
| 14. Greece—M. K. Kounnas, Missionary | 34. Ohio—G. K. Nickell |
| 15. Haiti—T. A. Daxon, Missionary | 35. Oklahoma—E. G. Murr |
| 16. Illinois—S. O. Gillaspie | 36. Pennsylvania—V. R. Sherrill |
| 17. Indiana—L. L. McFarland | 37. South Carolina—J. A. West |
| 18. Iowa—J. A. Hamil | 38. South Dakota—F. E. Van Deventer |
| 19. Jamaica—J. L. Kinder, Missionary | 39. Tennessee—L. A. Moxley |
| 20. Kansas—C. W. Risner | 40. Turks Islands—S. R. Ferguson |
| | 41. Utah—A. W. Poole |
| | 42. Virgin Islands—C. A. Farnham, Missionary |
| | 43. Virginia—W. M. Lowman |

MINUTES OF 27TH ANNUAL ASSEMBLY CHURCH OF GOD 49

44. West Texas—J. M. Stratton
 45. West Virginia—F. J. Crowder
 46. Wisconsin—Guy Robinson
 47. Wyoming—G. W. Gifford
- 12:55 p.m.—Adjourned for noon.
 2:00 p.m.—Song service led by C. W. Risner, Beulah Miracle at piano.
 Prayer by J. B. Baney.
 2:15 p.m.—Program by Orphanage workers and treasurer's report.
 Special song.
 Financial report read by Nell Thomas, treasurer.

MISSION ORPHANS' HOME

Financial Report

Sept. 1, 1931 to Sept. 1, 1932

RECEIPTS

Church donations, cash	\$ 202.40	
From other sources	7,860.52	
Total	\$ 8,062.92	
Balance on hand Sept. 1, 1931	534.91	
Total	\$ 8,597.83	\$ 8,597.83

DISBURSEMENTS

Building and grounds	\$ 227.13	
Furniture and equipment	170.46	
Investment in farming and live stock	788.11	
Notes, insurance, returned checks, and legal, musical, traveling, office and miscellaneous expense	1,708.24	
Buying and maintenance of cars and truck	933.78	
Clothing, groceries, feed for live stock, fuel, hardware and supplies for orphanage and children	2,732.15	
Salaries, soliciting services, all labor connected with orphanage and farm	1,636.19	
Total	\$ 8,196.06	\$ 8,196.06
Balance		401.77

ASSETS

Cash on hand	\$ 401.77	
Building, furniture and equipment	51,000.00	
Grocery supply	147.50	
Live stock	550.00	
Cars and truck	1,100.00	
Farm equipment	175.00	
Hay and farm products	200.00	
Total	\$53,574.27	\$53,574.27

LIABILITIES

Rent on farm	\$ 175.00	
Insurance	96.35	
Total	\$ 271.35	\$ 271.35
Total assets over liabilities		\$53,302.92

Respectfully submitted,
 NELL THOMAS, Treas.

After due consideration the report was accepted in regular order. No objections.

Sister Nell introduced two small orphans, one had a new home, the other was going to a new home in Pennsylvania from the Assembly. She told of the children, Home, etc., and encouraged churches and missionary bands to clothe children, also to adopt children so they could take others. Songs and testimonies by Ruth and Lula, two of the workers.

There were four quilts and a bedspread presented to the Orphanage by as many different churches—Ridgedale, Tenn.; High Point, N. C.; Ooltewah, Tenn.; Acorn, Ky.; Erwin, N. C.

3:05 p.m.—E. G. Murr spoke a few words in behalf of the Orphanage, and then proceeded to ask for a love offering for the General Overseer and his wife.

3:30 p.m.—Continuation of business. A. J. Tomlinson was selected for Editor and Publisher by acclamation. A. D. Evans was selected as Assistant Publisher and Business Manager in the same manner. A. J. Lawson was selected as Treasurer in the same manner also.

3:35 p.m.—Report of committee No. 7, Assembly expense. After due consideration the report was accepted in regular order. No objections.

ASSEMBLY EXPENSE COMMITTEE

To the Twenty-seventh Annual Assembly of the Church of God:

We, your Assembly Expense Committee, after prayer and much consideration, beg leave to report as follows:

1. That all churches take an offering to exceed \$2.00 between now and the third Sunday of August 1933, and forward to General Treasurer for Assembly Expense.

2. We recommend further that the General Overseer notify State Overseers and pastors quarterly through the paper in large letters on front page to eliminate mailing expense.

Note—There is no doubt but what we must have more room to hold our Assembly, so we must have sufficient funds to enlarge our borders.

Respectfully submitted,
Assembly Expense Committee

Signed:

GUY MARLOW, Chairman,
FOSTER YOUNG,
J. P. SULLIVAN,
L. L. McFARLAND,
STANLEY R. FERGUSON,
V. R. SHERRILL.

3:45 p.m.—“Emphasize the importance of all local churches and states keeping records,” was the subject of a message delivered by L. A. Moxley. This was a timely message and worthy of note. It is to be hoped all churches and states will improve their record making if they are not already up to the standard marked out by the speaker.

4:40 p.m.—Adjourned to get ready for the “All States” parade.

5:00 p.m.—Music by brass band in front of Publishing House. Music by string band on Publishing House lawn. Trumpet call by Paul Hudson as notice to get ready to form the parade. As General Overseer called the states the overseers, banners in hand, marched out, and all of the local churches in his state fell in behind him carrying their banners. All W. M. B's. were on hands with their sashes and caps as well as banners. When all

were in line the ushers maneuvered the lines back and forth in the street while music played, groups sang, and O, what a joyful sound and glorious parade! This was a scene worth beholding. When all were in place in front of the Publishing House all quiet while a picture was made. Then after great shouts and praises to God and a display of banners W. H. Brown offered the closing prayer. 531 marched, 247 banners. This parade was a glorious success and reminded us of the "two armies with banners" mentioned in the Bible, that is to be manifested in the last days.

6:40 p.m.—Song service led by E. R. Pulliam, Edith Tarpley at piano. Prayer by E. C. Rider.

7:00 p.m.—Two songs by colored people led by Randolph Williams.

7:10 p.m.—Songs and testimonies by colored people in charge of J. R. Smith. This culminated in a ring testimony service when many of the saints formed a ring by taking hold of hands and giving praises to God.

7:25 p.m.—Program by Assembly expense committee. Song by S. P. Ford and music by the band as a part of this program.

7:45 p.m.—Music by band while congregation stood and waved handkerchiefs. Power fell in a wonderful way. Much shouting and praising God. Band continued playing and power continued falling. Wonderful downpouring of the Holy Spirit. A colored brother ran down through the crowded aisle of the big tabernacle into the yard, then back into the building and climbed up a column under the power of God. We can't describe it. Eternity alone can tell it.

8:10 p.m.—Short talks by James Fletcher, Pattie K. Scotton, Randolph Williams and R. C. Scott.

8:30 p.m.—Special songs by the Red Rose Jubilee Singers.

8:45 p.m.—"We can, will and must do the work marked out by the 1928 Big Business Program," was the subject for a message by C. L. Taylor, of North Carolina. This was a fiery discourse backed up by the North Carolina workers close by him. As he reached a point in the message some of the workers came forward by turns exclaiming "I'll help." Songs and music by the North Carolina workers and string band. This was a blaze of pentecostal fire as faces shined, songs and music rang out and shouts were heard.

9:30 p.m.—Music by band while congregation stood and gave vent to their feelings in shouts, dances, handclaps and praises to God.

9:45 p.m.—"The zeal for the Church of God and its work eating me up—Who- Co-operation and united effort puts anything over" was the subject for fiery short talks by B. H. Coker, Alabama; Neal A. Leviner, North Carolina; F. F. Johnson, Kansas, and L. L. McFarland, Pennsylvania. A blaze of fire kindled to a conflagration would be a kind of comparison for the way these brethren climbed the heights of zeal and a holy flame.

10:55 p.m.—Closing prayer by W. A. Elks, North Carolina.

TUESDAY, SEPTEMBER 13:

5:30 a.m.—Sunrise prayer meeting conducted by L. B. Hall, Alabama. Songs, concert prayer, Scripture reading and talk by leader. "Prayer changes things and we should pray more, and the more we pray the more we want to pray," he said. Several gave good testimonies.

9:15 a.m.—Song service led by J. P. Sullivan, Vashti Lowman at piano. Prayer by M. C. Downey. Concert prayer for the sick.

9:55 a.m.—General Overseer speaks—"Some one asked me when the Church of God was started. Properly speaking it was started by Jesus as

shown at Matt. 16, Mark 3 and Luke 6. This was in fulfillment of Isa. 2 and Micah 4. I was hitched in or hooked in or joined in June 13, 1903. History shows some people got together and joined themselves together to act in a business manner with the Bible as their rule and government in 1888. They rocked along without very much being done until the time I mentioned in 1903. There were some other parties that had banded themselves together with those who started in 1888 in May 1902. The Church in 1888 did not have the light we have now, and did not know what we know now. But it has been getting brighter and brighter since 1903. And now we have discovered that we are IT, because we are doing the very thing the Bible says IT will do."

10:15 a.m.—Report of Committee No. 4, Ways and Means. This report was considered and discussed at some length before it was finally accepted.

12:00 m. noon—Adjourned for lunch.

1:30 p.m.—Song service led by J. M. Stratton. Frances Johnson at piano. Prayer by Willie Gray.

1:50 p.m.—Committee No. 1, Questions and Subjects, submitted another section of their report as follows:

To the General Assembly of the Churches of God—Greeting:

We, your Committee No. 1 on Questions and Subjects, beg leave to submit the following. We recommend that the same plan for the support of the State Overseers as heretofore passed by the Assembly be continued with more determination and co-operation.

C. H. RANDALL,
D. R. HOLCOMB,
B. O. FUNDERBURK,
G. T. STARGEL,
J. R. SMITH,
W. T. HOLLAND.

After due consideration the report was accepted in regular order. No objections.

Note—The plan for providing support for the State Overseers referred to in the above committee report is as follows:

1. Each local church treasurer is to pay the state overseer the same amount of the tithes as he sends to headquarters or more.

2. Each local church is to take up a special collection for the overseer the fourth Sunday in each month.

3. The State Overseers Pay Association is for the purpose of gathering money through the local band leaders to increase this fourth Sunday collection.

4. A plan has been instituted whereby each local church is to "pound" the overseer once or twice a year. This plan gives a "pounding" to him once or twice per month.

5. Besides the above order, it is supposed that special collections will be taken up for him in new fields and any where he holds revivals. And gifts may be made to him by individuals any time or place.

QUESTIONS AND ANSWERS

Question—Who is eligible for membership in the Church?

Answer—According to the Scriptures we consider a person eligible for membership when he is saved. Acts 2:47. However, there are some restrictions to be considered—We do not take people in that use tobacco, or belong to lodges or are mixed up in their marriage relation, having two or more

living husbands or wives, or the wife or husband of one that has more than one living companion. They must also be seekers of sanctification and the baptism of the Holy Ghost, and believers in the whole Bible rightly divided.

Q.—Can it be considered fasting if one drinks water during the time of the fast?

A.—I suppose that would have to be left with the individual to decide.

Q.—Should a female evangelist administer the Lord's supper and feet washing?

A.—This has been considered permissible in isolated places when it was not convenient to secure the services of a male minister.

Q.—When does a person become a member of the Church of God—when he takes the covenant to accept the New Testament as his only rule of faith and practice, or when he is given the right hand of fellowship, or does it require both of these?

A.—The main thing is the covenant administered by a person vested with the proper authority, but the right hand of fellowship is considered a part of the ceremony.

Q.—Will the bride of Christ consist of all the Church of God or only a part? If only a part, what part is that?

A.—I tell you what I believe you had better do—I believe you had better leave that with the bride and the Bridegroom. The Bridegroom knows who He wants, and I don't think I will tell it. I will say, however, that there are several Scriptures that indicate that not all the Church will be the bride, and there are also some that makes it look like they are all the bride. And I am not far enough along to say. I have decided to talk about it like the Bible says. He is going to present IT to Himself a glorious Church, and that is the whole Church.

Q.—Will people be required to take the "mark of the beast" before the bride is caught away, or after, or both?

A.—We need not bother ourselves about the "mark of the beast." We will be gone when that time comes.

Q.—Please give a full explanation of Paul's statement—"By one Spirit are we all baptized into one body."

A.—This does not refer at all to the baptism of the Holy Ghost and fire and speaking in other tongues as the evidence. This has special reference to the same thing as the Lord adding to the Church. By the same Spirit the Jews and Gentiles were put into the same body (the Church). And that is the reason we are the "speckled bird." The middle wall of partition between the races is broken down.

Q.—One of the nine gifts of the Spirit is the word of knowledge—explain what this gift is, and what knowledge one having this gift will possess.

A.—We have had all the gifts manifested in the Church. Some people think, when they get a gift it is like putting a gift in their pocket and using it when they get ready. But these gifts are to be used when the Spirit of God comes upon a person and manifests that gift. There is a gift of the word of knowledge. This word of knowledge is manifested when one is operated under the anointing in imparting sacred truth. Sometimes when I have been giving out instructions under the inspiration of the Holy Ghost I have imparted knowledge that I never knew before, and proved it by the Bible. That is what I call the manifestation of this gift. Others have had similar experiences.

Q.—Did the early Church of God cease in 325 A.D. when a creed was accepted?

A.—In reality the Church ceased to be the Church of God the moment the creed was adopted, but like everything else, the apostacy came on little by little.

Q.—When Jesus catches away His bride will all children under the age of accountability be caught away, too?

A.—I will tell you when we get over. That is going too far for me. If anybody else knows I will let you answer, but I can't.

2:25 p.m.—The Ways and Means committee report was taken up again and unanimously accepted in regular order without further discussion. No objections.

To the Twenty-seventh Annual Assembly of the Church of God—Greetings.

We, your committee No. 4, Ways and Means, beg to submit the following items of business:

WAYS AND MEANS COMMITTEE REPORT

1. After prayerful consideration, we feel it best to leave the tithing system just as it is and we recommend that all ministers and members teach and practice the same as advised by our Assembly.

2. We also recommend that all the states that have not yet paid their budget as was given to them by the General Overseer, get busy and pay out of debt as soon as possible.

3. We further recommend that the system of paying the State Overseers be continued as heretofore, and that all pastors see to it at once that the State Overseers Pay Association be perfectly organized if not already done, and that all band leaders be instructed to do their best to get an average offering of not less than 15 cents per member, each month. Band leaders should assist members who are not able to pay 15 cents per month to raise at least that amount.

4. We recommend that the \$480.00 heretofore paid from the tithe fund for office rent be transferred to the Emergency fund.

5. We also recommend that the Editor and Publisher of the White Wing Messenger be allowed \$2,000.00 for his services, and \$1,500.00 for incidental expenses. Assistant Editor and Business Manager be allowed \$1,350.00 and \$50.00 for incidental expenses, and the General Overseer's stenographer be allowed \$850.00. And the Treasurer be allowed \$800.00 and \$50.00 for incidental expenses. The above allowances are to be paid provided the funds are available.

6. We recommend that the emergency fund be continued, and that each member pay \$1.00 per year to this fund. And as the need of funds in this department is at the present very urgent, we recommend that the collection of the \$1.00 per member be arranged for by the General Overseer as early as possible. And further recommend that all give perfect co-operation to our faithful General Overseer in putting into practice all the rulings of the Assembly.

Respectfully submitted,

S. O. GILLASPIE,
M. E. WILSON,
E. C. RIDER,
RANDOLPH WILLIAMS,
A. J. LAWSON,
J. W. BARKER,
W. M. LOWMAN.

2:30 p.m.—“Fighting against the odds, but prophecy must be fulfilled any how,” was the subject of a message delivered by S. O. Gillaspie, Illinois.

"We are fighting against the odds, but we know we are right," he said. "There have been things done in this Assembly that no mortal man could do. All of our boasting about being the Church of God will be in vain, unless we have the Spirit of the Church of God. The thing we want to do is to never lose sight of the anointing. We are in something that can't fail."

3:30 p.m.—E. G. Murr called for a love offering for Sister Tomlinson.—Sister Tomlinson thanked the friends for their offering.

3:45 p.m.—Special song by the Lowmoor quartet.

3:50 p.m.—Report of committee No. 2, Watchmen. Report accepted in regular order.

To the General Assembly—Greetings:

We, your Watchmen Committee, beg leave to report as follows:

We have found everything going good. Nothing out of order worth mentioning has been discovered.

W. R. SEXTON,
TOM PENTECOST,
GEO. D. WILSON.

3:52 p.m.—Report of committee No. 3, Adjustment. Report accepted in regular order.

We, your Adjustment Committee No. 3, beg to report that we have met in regular session and all that has come before us has been settled in good, sweet spirit.

Respectfully submitted,
G. W. DURHAM, Chairman,
C. L. TAYLOR,
S. P. FORD,
W. I. CAMPBELL,
J. A. WEST.

3:55 p.m.—Adoption of minutes and instructing local churches to consider, endorse and ratify the business acts of the Assembly.

4:00 p.m.—"The last great battle must be fought and won by us as last day soldiers," was the subject of a message given by C. H. Randall, Kentucky. The speaker called for a special song by Beulah Miracle as introductory to his discourse. "We are not fighting a losing battle; we are fighting the last great battle," he said. "Your place to be with God is in the Church of God in these days." (There were messages and interpretations at intervals during this discourse).

5:20 p.m.—General Overseer thanked all of the committees and helpers for their hearty co-operation in making the Twenty-seventh Annual Assembly a glorious success.

5:25 p.m.—Closing prayer by the General Overseer while the congregation stood. All said, Amen!

CLOSING SESSION

6:30 p.m.—Song service led by Ralph Baney, Edith Tarpley at piano. Prayer by C. W. Risner.

6:50 p.m.—Music and singing by Minnesota String Band.

6:55 p.m.—Program by Assembly Expense committee. Music by Band while the offering was taken.

7:10 p.m.—Books of the Bible sung by four little girls. This was followed by music and singing by Ralph Baney and two of the Adams Crew.

7:20 p.m.—Brother Murr and Brother Randall inserted short extemporaneous talks about the Assembly and its good results, etc. Loud cheers for Brother Tomlinson, Brother Lawson and Brother Evans for making preparations for the Assembly. Great shouting, dancing, music, singing with many wonderful demonstrations.

7:35 p.m.—A little girl sang "The Speckled Bird," accompanied with jestures and guitar music. This was followed by three selections by the Red Rose Jubilee Singers.

7:50 p.m.—"Feel your part of the responsibility of the Church as you go from this Assembly," was a subject allotted to G. T. Stargel, but he had gone and the General Overseer gave the message in his place.

8:20 p.m.—Special song by Hickman trio.

8:25 p.m.—"Keep the zeal and fire eating and burning—Jesus died to save them all," was a subject allotted to L. L. McFarland. He was gone and the General Overseer gave the message in his place. Much fire and zeal manifested during the discourse.

9:00 p.m.—Two songs by the Red Rose Jubilee Singers.

9:10 p.m.—Big concert prayer which roared out like the falling of many waters.

9:15 p.m.—Preachers Big Consecration service. Piano plays softly while the General Overseer speaks. He urges the ministers to draw near to God and encourages them to keep the spell on them and not allow any one to break it for a whole year. "We have responsibilities that no one else has," he said. All repeated, "I WILL BE THINE FOR SERVICE, O LORD, THIS YEAR."

All stood a few moments with thoughts on Jesus and the service owed to Him. Then with left hand on heart and right hand raised slightly all repeated in concert after the Overseer a consecration prayer as follows: "I give myself to Thee, O Lord, for Thy service. I am anxious to do Thy will and do it faithfully in a way that I can have Thy approval.—Amen."

All then were seated while the Hickman trio sang, "Help to Save the Lost Ones." All then arose and stood with eyes gazing upward—hands clasped in front of faces in silent prayer while the piano was played softly. Next all engaged in consecration prayer in concert repeating after General Overseer—"Our Father in heaven and our Lord Jesus Christ, I here and now renew my covenant with Thee and wish to reconsecrate myself to Thy service. I want to be true. Don't let me fail. Don't let me falter. Take all doubts away. Don't let me be afraid. By Thy grace I will trust Thee. Help me Lord to trust Thee. I do want to serve Thee. I present my body a living sacrifice, holy, and I want it to be acceptable as I give Thee what I consider my reasonable service. Lord, when we think of the multitudes that are away from God and the precious ones that are to be searched out and brought back, we feel that it is nothing but reasonable service for us to work hard and do our best. O Lord, I call upon Thee to strengthen me with Thy mighty hand. Keep me from being sick. Don't let me have any accidents. I have no time to be laid on the shelf. Souls are dying, perishing without Christ. O Lamb of God that shed His precious blood for us all, we want here and now at this moment, all together, to consecrate ourselves to Thee—all of our service, every thing we have, our minds, our mouths, our hands, our feet. O, we thank Thee for the Word that tells us about our feet being beautiful as we carry the glad tidings. Lord help me. Lord I give myself to Thee. I want it to be deep. Amen."

While all remained standing the Hickman trio sang another selection.

marched around the cross—One acted the last alone. The display of lights and the flowing white robes gave the whole scene a glorious, heavenly appearance. The whole picture was extremely beautiful to behold and all had a sacred touch and heavenly atmosphere.

12:35 a.m.—Wednesday morning, September 14th, 1932—Closing prayer by C. H. Randall.

And this was the end of the wonderful Twenty-seventh Annual Assembly of the Church of God over which A. J. Tomlinson is General Overseer.

Goodbys and farewells continued on and on as the morning hastened on toward day.

A. J. TOMLINSON, General Overseer,
LILLIE DUGGAR, Private Secretary,
L. A. MOXLEY, Chief Clerk,
CORA L. RANDALL, Assistant Clerk,
J. M. STRATTON, Assistant Clerk,
BERTIE MAE PRESSGROVE, Assistant Clerk,
R. M. STOVER, Assistant Clerk.

WORLD MUST BE EVANGELIZED

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

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

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

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

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

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

INSTRUCTIONS—LOCAL CHURCH OFFICERS

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

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

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

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

3. Treasurer for every local church. If the church has more than one deacon it is their duty to select one of their number to act as treasurer, and

if there is only one deacon, he is treasurer by virtue of his office. If there are no deacons, a treasurer can be selected in like manner as the clerk.

Note—This is not meant for an ironclad rule. A man not a deacon, or a woman may serve as treasurer.

It is advised that one person serve as both clerk and treasurer when it is convenient and satisfactory to the local church.

Each pastor, with the assistance of the deacons, if the church has deacons, should divide his members into classes of ten or twelve in each class and a leader over each class selected. These classes might be called prayer bands and each leader should keep in close touch with every member of his band like a Sunday school teacher her pupils. If any should move, the class leader should keep careful note of the place removed to and if it is too far to keep in touch with them in person, then communication should be kept up by correspondence. All of this is for the mutual spiritual, temporal and social benefit of the members. The pastor should keep in close touch with the class leaders and all the work.

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

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

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

ATTENDANCE

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

ARRANGEMENT

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

ORDER OF BUSINESS

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

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

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

Correction of minutes if any.

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

Leader of W. M. B. give her report of the work of the band, including finances—receipts and disbursements.

Superintendent of the V. L. B. give report of the work and progress of the band including finances—receipts and disbursements.

Pastor give report of the A. B. M. and S. O. P. A. work done, amount of money raised each month, number of strays found and brought back (Luke

15:4-6) and give account of every member of his flock. (Heb. 13:17).

Reception of transferred members.

Members to transfer if any.

Unfinished business left over from last meeting.

New business.

Miscellaneous business.

Adjournment by prayer.

In these meetings matters should be discussed with love, humility and meekness. No votes should be taken to decide questions. Everything should be done with one accord and questions settled by mutual agreement. If there is division on a matter hold it over until all can agree. If one should seem obstinate and contrary, don't run the matter over him, but take up his case and investigate the cause for his obstinacy and if he shows the good spirit so that he should be heard, then show him courtesy. But if he proves to be wrong then deal with him as the Bible directs. After this is all done take up the original subject and dispose of it in harmony and love.

In case of matters that the local church cannot settle satisfactorily they should call the assistance of the overseer; if they are still not able to reach a satisfactory conclusion, it should be referred to the General Overseer.

In these business meetings women are to take no open active part in discussing or deciding questions, but should always be there and silently pray God to give wisdom and direct the men and show forth God's glory in being the glory of the men.

No one should give a message in tongues to the Church unless there is an interpreter present and then only one at a time and not more than three in a whole session.

ADVICE TO MEMBERS

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

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

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

As a rule take part in the singing.

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

Be ready for testimony when such is in order.

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

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

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

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

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

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

Don't yield to discouragement or despondency.

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

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

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

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

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

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

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

REMEMBER

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

Never form too close an intimacy with the opposite sex even if they are 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 OVERSEERS

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

To divide his state or territory into districts and place over each district an overseer as previously instructed and practiced. This is not an ironclad rule, but it is considered best when there are sufficient churches in 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

Over which A. J. Tomlinson is General Overseer

Cleveland, Tenn., U. S. A.

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

1. Repentance—Mark 1:15; Luke 13:3; Acts 3:19.
2. Justification—Rom. 5:1-9; Titus 3:7.
3. Regeneration—Matt. 19:28; Titus 3:5.
4. Born Again—John 3:3; 1 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 1:74, 75; 1 Thes. 4:7; Heb. 12:14.
7. Water Baptism—Matt. 28:19; Mark 1:8-10; John 3:22, 23; Acts 8:12, 36-38; 10:47, 48; 16:33; 19:3-5.
8. Baptism With the Holy Ghost Subsequent to Cleansing; the Endowment of Power for Service—Matt. 3:11; Luke 24:49-53; Acts 1:4-8.
9. The Speaking in Tongues as the Evidence of the Baptism With the Holy Ghost—John 15:26; Acts 2:4; 10:44-46; 19:6.
10. The Full Restoration of the Gifts to the Church—1 Cor. 12:1, 7-10, 28, 31; 1 Cor. 14:1.
11. Signs Following Believers—Mark 16:17-20; Rom. 15:18, 19; Heb. 2:4.
12. Fruit of the Spirit—Rom. 6:22; Gal. 5:22, 23; Eph. 5:9; Phil. 1:11.
13. Divine Healing Provided for All in the Atonement—Psa. 103:3; Isa. 53:4, 5; Matt. 8:17; Jas. 5:14-16; 1 Pet. 2:24.
14. The Lord's Supper—Luke 22:17-20; 1 Cor. 11:23-33.
15. Washing the Saints' Feet—John 13:4-17; 1 Tim. 5:10.
16. Tithing and Giving—Gen. 14:18-20, 28:20-22; Mal. 3:10; Matt. 23:23; Luke 11:42; 1 Cor. 16:2; 2 Cor. 9:6-9; Heb. 7:1-21.
17. Restitution Where Possible—Matt. 3:8; Luke 19:8, 9; Rom. 13:8.
18. Pre-millennial Second Coming of Jesus.
- First. To resurrect the dead saints and to catch away the living saints to meet Him in the air—Matt. 24:27, 28; 1 Cor. 15:51, 52; 1 Thes. 4:15-17.
- Second. To reign on earth a thousand years—Zech. 14:4, 5; Luke 1:32; 1 Thes. 4:14; 2 Thes. 1:7-10; Jude 1:14, 15; Rev. 5:10; 19:11-21; 20:4-6.
19. Resurrection—Isa. 26:19; Dan. 12:2; John 5:28, 29; Acts 24:15; Rev. 20:5, 6.
20. Eternal Life for the Righteous—Matt. 25:46; Luke 18:30; John 10:28; Rom. 6:22; 1 John 5:11-13.
21. Eternal Punishment for the Wicked. No Liberation nor Annihilation—Matt. 25:41-46; Mark 3:29; 2 Thes. 1:8, 9; Rev. 20:10-15; 21:8.
22. Total Abstinence From All Liquor or Strong Drinks—Prov. 20:1; 23:29-32; Isa. 28:7; 1 Cor. 5:11; 6:10; Gal. 5:21.
23. Against the Use of Tobacco In Any Form, Opium, Morphine, etc.—Isa. 55:2; 1 Cor. 10:31, 32; 2 Cor. 7:1; Eph. 5:3-8; Jas. 1:21.
24. Meats and Drinks—Rom. 14:2, 3, 17; 1 Cor. 8:8; 1 Tim. 4:1-5.
25. The Sabbath—Hosea 2:11; Rom. 13:1, 2; Rom. 14:5, 6; Col. 2:16, 17.
26. Against members wearing gold for ornament or decoration such as

finger rings, bracelets, ear rings, locket, 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.

LIST OF MINISTERS

Bishops

- | | |
|-----------------------|-------------------------|
| 1. Abbott, J. W. | 45. Mayhall, Grady |
| 2. Aiken, W. T. | 46. Marlow, Guy |
| 3. Aldridge, W. W. | 47. Melton, V. L. |
| 4. Avant, M. W. | 48. Moss, A. S. |
| 5. Baker, W. H. | 49. Moxley, J. R. |
| 6. Baney, J. B. | 50. Moxley, L. A. |
| 7. Barker, J. W. | 51. Murr, E. G. |
| 8. Belcher, A. J. | 52. Musgrove, J. T. |
| 9. Biffle, M. L. | 53. Nickell, G. K. |
| 10. Bruner, Fred L. | 54. Pitts, John H. |
| 11. Campbell, W. I. | 55. Pounders, C. L. |
| 12. Coker, B. H. | 56. Prewitt, Luther |
| 13. Cook, General | 57. Price, J. D. |
| 14. Cotnam, T. P. | 58. Priest, J. T. |
| 15. Cox, Theodore | 59. Puckett, John A. |
| 16. Crowder, F. J. | 60. Railey, E. L. |
| 17. Curry, J. F. | 61. Randall, C. H. |
| 18. Daniel, James | 62. Rice, Oliver |
| 19. Durham, G. W. | 63. Rider, E. C. |
| 20. Evans, A. D. | 64. Robinson, Guy |
| 21. Farnham, C. A. | 65. Rolle, E. D. |
| 22. Ferguson, S. R. | 66. Schneidmueller, Wm. |
| 23. Ford, S. P. | 67. Sherrill, V. R. |
| 24. Funderburk, B. O. | 68. Smith, J. R. |
| 25. Gifford, G. W. | 69. Spurling, R. G. |
| 26. Gillaspie, S. O. | 70. Stargel, G. T. |
| 27. Goings, W. M. | 71. Stover, R. M. |
| 28. Green, R. A. | 72. Sweeney, John |
| 29. Hamilton, J. O. | 73. Tarver, Wm. |
| 30. Harvey, M. C. | 74. Taylor, C. L. |
| 31. Hilton, E. C. | 75. Thurston G. H. |
| 32. Hires, J. H. | 76. Tomlinson, A. J. |
| 33. Holcomb, D. R. | 77. Tomlinson, H. A. |
| 34. Holland, W. T. | 78. Vance, J. H. |
| 35. Huddleston, J. T. | 79. VanDeventer, F. E. |
| 36. Hurley, J. N. | 80. Watson, F. K. |
| 37. Jeffrey, Roy | 81. Watson, J. T. |
| 38. Johnson, P. N. | 82. West, J. A. |
| 39. Ketchum, B. B. | 83. Wigginton, J. E. |
| 40. Knowles, C. A. | 84. Williams, Alex. |
| 41. Linn, S. T. | 85. Williams, J. D. |
| 42. Lowman, W. M. | 86. Williams, John W. |
| 43. McKeown, A. C. | 87. Williams, Randolph |
| 44. McKoy, L. N. | 88. Wilson, M. E. |

Deacons

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|------------------------|-------------------------|
| 1. Akers, J. L. | 41. Lawson, A. J. |
| 2. Austin, Charlie C. | 42. McKee, J. C. |
| 3. Austin, Jas. R. | 43. Mann, Walter J. |
| 4. Autry, Charlie N. | 44. Mathis, J. G. |
| 5. Beauchamp, E. E. | 45. May, Mose |
| 6. Bell, Lofton | 46. Metcalf, R. H. |
| 7. Bradshaw, Carl L. | 47. Moss, Arthur A. |
| 8. Buckley, J. W. | 48. Murphy, Wm. |
| 9. Ceruti, Oscar L. | 49. Myers, Chester B. |
| 10. Chambers, Wm. | 51. Palmer, Henry M. |
| 10½. Clay, Wm. J. | 52. Ponder, Raymond E. |
| 11. Clendenen, G. F. | 53. Poynter, Oscar |
| 12. Cook, G. T. | 54. Prewitt, W. H. |
| 13. Cowger, R. M. | 55. Renfro, Leslie |
| 14. Cragg, E. S. | 56. Renfro, W. H. |
| 15. Crouch, Okie D. | 57. Reynolds, Chas. A. |
| 16. Crowder, J. R. | 58. Rich, Lawrence J. |
| 17. Dames, Chas. A. | 59. Rodgers, Granvil P. |
| 18. Day, Loren D. | 60. Roy, Dewey |
| 19. Dean, Jas A. | 61. Rushing, Joe |
| 20. Dean, L. F. | 62. Sands, John A. |
| 21. Dorsett, C. R. | 63. Shelton, B. W. |
| 22. Drummonds, G. C. | 64. Shreves, Allen L. |
| 23. Evans, J. R. | 65. Smith, Jesse V. |
| 24. Evans, Robt. E. | 66. Smith, L. K. |
| 25. Ferguson, Hermis | 67. St. Clair, C. A. |
| 26. Freeman, F. M. | 68. Sutton, Alex. |
| 27. Gaither, W. C. | 69. Swan, H. W. |
| 28. Gilbert, R. M. | 70. Thomason, D. L. |
| 29. Gonia, Isaac B. | 71. Thompson, Raymond |
| 30. Griffith, T. R. | 72. Turner, L. L. |
| 31. Hale, Mit | 73. Vanness, F. P. |
| 32. Haley, Irvin M. | 74. Walden, Doster |
| 33. Hatley, John W. | 75. Walker, Robt. R. |
| 34. Hunter, Theophilus | 76. Weakley, M. E. |
| 35. Irwin, Harden H. | 77. Whitfield, John T. |
| 36. Ivey, Luther M. | 78. Williams, A. M. |
| 37. Keeney, C. B. | 79. Williams, J. F. |
| 38. Kinard, B. T. | 80. Williams, Leo T. |
| 39. King, J. H. | 81. Wilson, C. A. |
| 40. Latham, J. M. | 82. Womack, T. A. |

Note—If any one knows the names of any of our deacons that have been left off of this list, please inform the General Overseer. Thanks.

Male Evangelists

- | | |
|------------------------|------------------------|
| 1. Abbott, James M. | 9. Ansil, Albert C. |
| 2. Abbott, Joseph F. | 10. Anthony, C. J. |
| 3. Abbott, Lonzo | 11. Armbrister, Samuel |
| 4. Adams, Allen | 12. Auston, Jasper N. |
| 5. Adderly, Fred E. | 13. Bailey, Alma C. |
| 6. Aldridge, Ruffus J. | 14. Bailey, W. P. |
| 7. Anderson, E. W. | 15. Barfield, M. G. |
| 8. Anderson, Walter | 16. Barker, James A. |

17. Bates, Omar
18. Bearden, G. A.
19. Beauchamp, J. F.
20. Beneby, Israel
21. Bennett, J. H.
22. Beverly, N. W.
23. Bloom, Johnie
24. Bohannon, Pete
25. Bond, N. L.
26. Bowman, William
27. Branch, G. W.
28. Braxton, Alton
29. Bray, Johnney F.
30. Bridges, John E.
31. Bridges, Perry C.
32. Broadnax, D. S.
33. Brown, Chas. W.
34. Brown, Tom
35. Brown, Will H.
36. Brown, Dexter
37. Browning, H. C.
38. Buckley, W. H.
39. Bufford, Chas. F.
40. Bunch, John
41. Butterfield, C. E.
42. Cameron, Vivian R.
43. Campbell, W. J. L.
44. Cardwell, J. E.
45. Carey, Wm. F.
46. Carter, O. S.
47. Carver, Tom
48. Chancy, Burges
49. Chasteen, C. W.
50. Cobb, Dolphus M.
51. Collie, Alfred L.
52. Collins, Clarence
53. Collins, Walter V.
54. Colvin, Wm. W.
55. Cook, F. M.
56. Cook, Henley B.
57. Cook, J. Frank
58. Cooper, James R.
59. Cooper, John H.
60. Cooper, Mitchell
61. Cox, Oscar A.
62. Crews, Joe C.
63. Criddle, C. E.
64. Cross, Everett
65. Cruchfield, M. B.
66. Cummings, Luther
67. Cunningham, Frank
68. Cunningham, J. H.
69. Curry, Maurice
70. Curtis, Emmanuel
71. Dalton, George
72. Daniels, Enoch
73. Davis, Clarence B.
74. Davis, Emmitt
75. Davis, George H.
76. Daxon, Thos. A.
77. Deal, Joseph F.
78. Dedman, Edward
79. Deleveaux, Wilbur
80. Demeritte, Arnold
81. Denson, Jess J.
82. Dixon, Jack V.
83. Dodson, Paul R.
84. Downey, M. C.
85. Dudding, O. A.
86. Duerstein, Phillip
87. Dunkin, Albin H.
88. Dunnavan, Rufus
89. Dunnavin, Hardy M.
90. Edens, Demcy D.
91. Elks, Wm. A.
92. Endecott, Jas. F.
93. Esmond, Wm. C.
94. Eubanks, J. C.
95. Eubanks, J. W.
96. Fales, Ira C.
97. Faulkner, H. L.
98. Ferguson, Alfred E.
99. Ferguson, Daniel
100. Ferguson, Sam. M.
101. Ferguson, W. T.
102. Ferguson, Zach H.
103. Fisher, Howard
104. Fleming, Everett
105. Folkerson, Elijah
106. Forbes, Chas. R.
107. Forbes, Sam.
108. Fowler, E. T.
109. Franklin, E. A.
110. Franks, Frank
111. Frith, Joseph E.
112. Fuller, Otis C.
113. Fuller, Percy O.
114. Gann, Ivie
115. Gardner, Joshua V.
116. Gardner, O. B.
117. Gentry, Wm. S.
118. Gibson, W. K.
119. Goins, Lloyd P.
120. Graham, Newton
121. Gray, Willie
122. Griffin, Jesse A.
123. Grimes, Jerdon
124. Grover, Asher M.
125. Gullett, Med V.
126. Haire, H. M.

127. Hall, L. Bunyan
128. Hall, Thomas S.
129. Hamil, J. A.
130. Hamilton, G. P.
131. Hancock, Sollie
132. Handfield, S. B.
133. Hargis, John D.
134. Harris, Sam
135. Harrison, Will
136. Hawkins, James H.
137. Hepburn, Joseph
138. Holcomb, Earl F.
139. Holland, J. F.
140. Holly, C. H.
141. Holm, Rolla M.
142. Holt, Wm. M.
143. Hood, Joseph M.
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- | | |
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199. Wesley, Ora
200. Westernhagen, Harriet
201. White, Lelar J.

70 MINUTES OF 27TH ANNUAL ASSEMBLY CHURCH OF GOD

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203. Williams, Jennie
204. Williams, Lillie
205. Williams, Nelle

206. Wilson, Bessie A.
207. Wilson, Ludie J.
208. Wilson, Syrena C.
209. Wright, Albertha.

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