

LOVE—TRUTH—UNITY

MINUTES
OF THE
Eighteenth Annual Assembly
OF THE
Church of God
HELD AT
CLEVELAND, TENNESSEE
November 22-27, 1923

"Ye are come . . . to the general
assembly and church of the first
born."—*Heb. 12:22,23.*

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Introductory Service

On Wednesday evening, November twenty-first, in the year of our Lord, one thousand nine hundred twenty-three, representatives of the great Church of God began to assemble at the newly erected tabernacle in Cleveland, Tenn., for the Eighteenth Annual Assembly of the Church of God.

There was a buoyant spirit that pervaded the place, and as shining faces and happy hearts greeted each other, anon there would be an overflow and a burst of happy praises would begin to ascend as holy incense.

Brother Tomlinson, our General Overseer, with his smiling countenance soon made even the stranger to feel at home.

6:30 P. M. was set for the song and prayer service. The service was opened by singing, They Come, and as nimble fingers sped across the piano key-board there burst forth one great volume of happy voices that rang out as one great happy voice.

Then Brother Tomlinson suggested the song, In the Sweet Bye and Bye. Then from a packed audience echoed and reechoed through the holy atmosphere the many voices mingling as the sound of many waters, as Brother Tomlinson led the song.

The colored people were in their places with faces aglow and with zest joined in the songs with their musical instruments.

As the singing continued the heavens seemed to bend low and kiss the earth. It was wonderful to hear the people shout and praise the Lord. Brother H. A. Pressgrove led the prayer.

After the prayer there was a wonderful demonstration of the Spirit as the saints shouted and danced under the downpour of the mighty Holy Ghost.

A special prayer was offered for the healing of the sick.

Brother Tomlinson made a short introductory talk and gave out the announcements for the meetings.

Again in the song service there was great rejoicing. When the shouting had subsided Brother Tomlinson asked all to bow their heads in reverence to the Holy Ghost.

Brother Geo. T. Brouayer was the first on the regular program with the subject, You Have Come. He used as a text, "And thou hast well done that thou art come." Acts 10:33. He made the welcome ring in his genial manner for a few minutes.

Brother James Daniel was next on the program with the subject, Yes, We Are Here. He made us believe that Kentucky is very much alive for the Church of God. Brother C. H. Randall sang, Somebody's Been Wrong About the Bible. Then Sister Julia Woodall used as a subject, Here with Victory. She had no trouble of convincing us of the fact.

An offering was taken to help on the expense of erecting the tabernacle. Then followed a short and precious dedicatory service in which the new tabernacle was turned over in the care of the Lord. Mention was made of the many expressions of love from the different ones who assisted in the building and the furnishing of the tabernacle. Among them was the donation of four big heaters from the Hardwick Stove Co., of the town which was an item of \$160.00.

Brother Stanley Ferguson of the Bahama Islands, introduced

as one of King George's subjects, gave us some precious words. He recounted some of the things God had done for him by way of special revelation and assured us that more was to follow.

Before the close a song was sung and a social and fellowship handshake enlivened the meeting.

A wonderful message in tongues was given. Part of the message follows: "Wilt thou follow me? Go down in the dust before me. I will call thee out * * *. Follow the way of the cross. Thou art dearer to me than the apple of my eye. Love, love, love shall overcome. Thou canst get strength from me. My little children, listen to me. I have great things for thee. I have called, thou hast heard, thou hast listened. Keep the Wolf from among you. My people! My people! My chosen ones, I love you!"

Opening of Assembly

THURSDAY, NOVEMBER 22

9:30 A. M. The service was opened by a song and prayer service.

Prayer by Brother C. C. McGowan.

Special song by the Kentucky delegates.

Brother Tomlinson read from 2 Tim. 2, and formally opened the Eighteenth Annual Assembly for business.

APPOINTMENT OF COMMITTEES

No. 1—Questions and Subjects: J. O. Hamilton, J. N. Hurley, F. J. Crowder, S. P. Ford, J. R. Smith.

No. 2—Watchman: C. C. McGowan, R. M. Stover, J. H. Daniel.

No. 3—Bible Government: Geo. T. Brouayer, S. O. Gillaspie, H. A. Pressgrove, A. J. Lawson, H. R. Jacobs, C. H. Randall, I. H. J. Richardson.

No. 4—Missionary: J. P. Hughes, J. A. Wilkerson, Guy Marlow, W. M. Lowman, L. A. Moxley.

No. 5—Sunday School: E. L. Pinkley, W. H. Pruitt, Wm. Lennon, J. F. Dover, Jas. Daniel.

Next was the call for the states. Nearly all the states were represented, the largest body of delegates outside of Tennessee, was from Kentucky. Fifty-three were in attendance from the bluegrass state. Virginia came next. Everybody stood and the saints praised the Lord.

After prayer by Brother Brouayer, the General Overseer, delivered his Annual Address.

ANNUAL ADDRESS

"O, Lord God Almighty, the Father of thy beloved and blessed Son Jesus Christ, by whom we have received the knowledge of Thee, the God of angels and powers, and of every creature, and of the whole race of the righteous who live before Thee, I give Thee thanks that Thou hast counted me worthy of this day and this hour, that I should have a part in the number of Thy martyrs, in the cup of thy Christ, to the resurrection of eternal life, both of soul and body, through the incorruption imparted by the Holy Ghost. Among whom may I be accepted this day before Thee as a fit and acceptable sacrifice, according as Thou, the ever-truthful God, hast foreordained, hast revealed beforehand to me, and now hast fulfilled. Wherefore also I

praise Thee for all things, I bless Thee, I glorify Thee, along with the everlasting and heavenly Jesus Christ, Thy beloved Son, with whom, to Thee, and the Holy Ghost, be glory both now and to all coming ages. Amen."

This was the prayer of our beloved brother and sainted father, Polycarp, after he was bound to the stake, surrounded by wood and fagots, just before the funeral pile was set on fire which was to burn him in martyrdom for his invincible faith and trust in Jesus Christ. He had been faithful in life, now he wanted to be faithful unto death. Others had been martyred in Smyrna and now he was the twelfth. He had been a hero in life and now he is to be a hero in death. He had boldly declared himself a Christian in the face of threats of punishment. When the proconsul threatened him with wild beasts to devour him if he did not repent he urged him to "call them then, for we are not accustomed to repent of what is good in order to adopt that which is evil; and it is well for me to be changed from what is evil to what is righteous." But again the proconsul said to him, "I will cause thee to be consumed by fire, seeing thou despisest the wild beasts, if thou wilt not repent." But Polycarp said, "Thou threatenest me with fire which burneth for an hour, and after a little is extinguished, but art ignorant of the fire of the coming judgment and of eternal punishment, reserved for the ungodly. But why tarriest thou? Bring forth what thou wilt."

While he spoke these and many other like things, he was filled with confidence and joy, and his countenance was full of grace, so that not merely did it not fall as if troubled by the things said to him, but, on the contrary, the proconsul was astonished, and sent his herald to proclaim in the midst of the people, "Polycarp has confessed that he is a Christian." This proclamation having been made by the herald, the whole multitude both of the heathen and Jews, who dwelt at Smyrna, cried out with uncontrollable fury, and in a loud voice, "This is the teacher of Asia, the father of the Christians, and the overthrower of our gods, he who has been teaching many not to sacrifice or to worship the gods." When the multitude could not get the wild beasts turned upon him then they cried out with one consent, that Polycarp should be burnt alive.

When all was ready and Polycarp had pronounced his amen after his prayer, those who were appointed for the purpose kindled the fire. And as the flame blazed forth with great fury, those to whom it was given to witness it, beheld a great miracle, and were preserved that they might report to others what then took place. This is so wonderful that I give the description in the language of the historian.

"For the fire, shaping itself into the form of an arch, like the sail of a ship when filled with wind, encompassed as by a circle the body of the martyr. And he appeared within not like flesh which is burnt, but as bread that is baked, or as gold and silver glowing in a furnace. Moreover, we perceived such a sweet odour coming from the pile, as if frankincense or some such precious spices had been smoking there.

"At length, when those wicked men perceived that his body could not be consumed by the fire, they commanded an executioner to go near and pierce him through with a dagger. And on doing this, there came forth a dove, and a great quantity of blood, so that the fire was extinguished; and all the people wondered that there should be such a difference between the unbelievers and the elect, of whom this most noble Polycarp was one."

God is the same God now that He was in the days of the early Church when Polycary was bishop of Smyrna. Christian heroes are as necessary now as then. They were beginning to build upon the foundation of the apostles and prophets, we are to continue the work and finish it up ready for presentation to Jesus Christ when He comes for the Church without spot or wrinkle. The question arises, Will we be as faithful as the early fathers? Will we be as loyal and heroic when the difficulties arise and the persecutions come thicker and harder? But there should be no question for we must! Somebody will, even if we should weaken, but by the grace of God we will not weaken, we will endure the suffering, glory in the cross, scale the heights of heroism, withstand the Antichrist spirit, overcome the spirit of delusion, quench the violence of the fiery spirit that is set to seduce God's children and lead them astray and deceive them until they will be ruined forever. Some may be caught now. The web may be woven around them, and the deadening chloroform of deception may have already gotten in its work, but those who are yet free should lift up their heads, throw up breastworks of protection, and rise above every artifice of the devil by declaring wholly and unflinchingly for truth, righteousness, and freedom, as boldly and bravely as did our forefather Polycarp.

We are now in the last days that are to try the metal in every man to prove what sort it is. If a man can be seduced at all he will be seduced now. Jude's certain men are getting in their deadly work in all the world. False Christs and false prophets are now on their job just like Jesus said they would come. Many are showing signs and wonders and speaking great swelling words to seduce all who are not so fixed and settled that they can bear the name of the elect. All but the elect will be seduced and driven into strong delusion and such a halter placed upon them that they will never get loose any more. Evil men and seducers are now waxing worse and worse, deceiving and being deceived, just like Paul prophesied. Many of those who have been our own people are now in the gaul of bitterness because they were not able to stand out against seducing spirits. But all who have been able to stem the tide and ride the waves of doubts and fears are higher in spirituality and fuller of God given courage and boldness than ever before.

Who would not want to be a hero now? Who would not want to heed the clarion call by the great Apostle Paul when he said, "Watch ye, stand fast in the faith, quit you like men, be strong?" To be a weakling now means to be seduced and led astray. To be discouraged now means to give up the very job that God called you into years ago. To fall behind the main ranks now is to be captured by the advance guards of the enemy that are always picking up stragglers. I prophesy that some who have been good men will soon die and their bodies will be laid in the cold, cold grave all because they have become confused and have not been able to bravely breast the storm of battle arrayed against them. It has been said that the best way to withstand the enemy in a defensive battle is to wage a strong offensive battle. Just merely to try to live now under the tremendous shower of shot and shell means entire defeat and total annihilation. The only sure way to live is to join the ranks of those who are strong and bold in their declamation of truth and right. You must really quit yourselves like men and be strong or be swallowed up by that spirit that is ready to overwhelm and devour every weakling. Paul commands to withdraw from proud people who will not

consent to wholesome words and to the doctrine which is according to godliness. Such people are dangerous because they are possessed by a spirit of strife, envy, railings, evil surmisings and suppose that gain is godliness. To withdraw from such people is a means of protection to keep from falling into the same snare. Paul also insists that the saints of God should turn away from people who are covetous, boastful, trucebreakers, false accusers, traitors, heady, and highminded, although they may have a form of godliness. Indeed these are perilous times when men are going to be caught in the coils of deception and so strangled by the powers of flattery and otherwise that they will never escape. If I should fail in everything else in this Assembly I do not want to fail to inspire courage and bravery in the soldiers now on the great battlefield against sin and deception. Have courage, my brothers, my sisters, we must win today in this great struggle for the right. A story is told of one of the generals during the revolutionary war which is very impressive. The odds were against the American forces and the time drew on for another battle. This general addressed his men early in the morning and said, "Boys, we must win today or Mollie Stark is a widow." His gallantry and bravery in the battle caused his men to put forth all their strength. They ran into the fight with undaunted courage and the foe was vanquished and the brave general was not even wounded in battle, and his wife was not left a widow. Surely we can have the same kind of courage in this revolution which is of such vast importance just now.

The past year has been one of thrilling happenings for the Church of God. Sometimes the Church has been as completely hidden from the view of some people as the Bethlehem star was hidden from the wise men while they were on the streets of Jerusalem. The fact was that the star was not over the big city of Jerusalem, but over the little village of Bethlehem. While these wise men were among the big buildings of the big city they could not see the star, but these wise men were wise enough to get away from big buildings and take the narrow road that led to Bethlehem and then the star was seen again and they never lost sight of it any more till it guided them to the very place where the young child Jesus was found. If those who have lost sight of the Church will only get out from among the big buildings of the city or whatever the obstruction is and be willing to take the narrow path that our Saviour has trod the Church will again shine forth in her beauty as before. The constitution and other rules and laws and legislations are some of the obstructions. We must get out from among such worldly skyscrapers and take the lowly path, then the star of hope will shine brightly again. It has been repeatedly declared that the Assembly of the churches of God was not a legislative or law making body, but only judicial which searched out the laws already made by our Lord and conveyed to us by His Holy Apostles. But in spite of the early practices and the statement that it was not legislative, it became legislative under the constitution and its beautiful face was marred. Under the constitution the twelve and seventy elders with the General Overseer have full power and authority to "designate rules of government, teachings and principles for the local churches," and the local churches are compelled to put on the yoke and submit to it no matter how calling it is, and no person has any right to raise his voice against a measure lest he be reported and thrown out entirely. There is less freedom of speech in the Church under that constitution than

there is in the United States of America under its constitution. And besides these things already mentioned this law making body of men is self perpetuating. Twelve of them are in their position for life unless some are ruled out by others of their own body, and no one, not even the Assembly, has any jurisdiction over them, and these twelve have the authority to select and put out the seventy or any part of them and thus in reality the whole government is in the hands of a few men, who may disregard God if they want to and if any one objects to their actions and decisions he is charged with disloyalty and excluded from membership. Then, too, this same small number of men have power to "create new and other positions and fill them," when in their opinion the needs may require.

The Church of God is a Theocratic Government—administered by the immediate direction of God. But this constitution and other measures leading up to it have made it Oligarchy—a government in which the supreme power is in the hands of a few.

This awful departure from God and the Bible was discovered by your General Overseer last year and he undertook to have the mistake corrected at the Assembly of Nov. 1-7, 1922. Most of you know the result of his efforts in the matter. In order to refresh our memories of the stand he took at last Assembly I will read that part of his annual address that fired the first gun of this tremendous revolution.

Portion of 1922 Address—Constitution

In reflecting back over the past three or four years I can now see how we have been slowly drifting toward making the Assembly a legislative body rather than merely a judicial body as has hitherto been claimed. In government, executive is distinguished from legislative and judicial; legislative being applied to the organ or organs of government which make the laws; judicial, to that which interprets and applies the laws; executive, to that which carries them into effect or secures their due performance. We have claimed that the Bible contained all the laws we need and in the Assembly we have endeavored to search them out and apply them and make such explanations necessary to make them plain. This has been the chief principle and aim from the beginning. We have held pretty close to this principle all the way along and perhaps the drift toward making it legislative in practice is very slight, but it is enough to make me feel like calling a halt and give the matter sufficient consideration that we will not go that way any further. We must stick to our Bible and not weave other things in that would be the least bit displeasing to God. I would rather have His favor than the favor of all the influential men of the world, although I love to have the favor of good men.

I feel that I must say something here. I would not do it if I could well refrain, but this is the time to say it if I ever expect to say it for I fear to wait another year will be too late. Doubtless many will be surprised, and it may cause me to lose my standing in the Church of God that I love so well, it may be the cause of many thousands turning against me, but I fear God and must stand for my convictions if I have to be turned off alone. I want to say it kindly, I want to say it reverently and without any reflection on any one more than myself. I consider that we made a grave mistake when we adopted what we called our constitution. When I awoke to what we had done in the early part of this year, I became frightened

and I have never been free from this scare. I am afraid God has been plaguing us to bring us back to our senses. Nearly all of the churches have had more or less trouble this year in one way and another. Scarcely one has escaped. And to my knowledge this has been the direct cause of some of the trouble, and in other instances it has been the indirect cause of trouble. I feel that the fair face of the body of Christ has been marred, I speak from my heart, and I am so grieved over it that I have often trembled like a leaf. It puts a spirit of weeping in my soul. You may think I am foolish and foggy, and I may be one lone man like I thought I was once when I took the stand I did concerning the divorce and remarriage question, but I have not arrived at my conclusion in a day nor a week, but I have held it before me and prayed over it for almost nine months. I can't get away from it. I almost rebelled against making mention of it here, but I'm afraid not to do it. I must be free to hold up the blessed old Bible, and declare as of yore, that this is our only rule of faith and practice. As it is I can't do it, and this has been the very cause of trouble in some places this year, they felt compelled to lay down the sacred Book of all books and take up the constitution or be counted disloyal. Can this state of affairs continue? Shall we pile the old Book aside after it has piloted us successfully through so many battles for the past twenty years? Shall we substitute human laws for our guidance in preference to the sacred, inspired laws of God?

The minutes of the Assembly never have been regarded as laws to follow until quite recently. They were only regarded as records showing what had been dug out of the Book, and the Book was still our law Book, and, thank God, it is still good enough today. What would it be for a judicial body or a court of justice to search out the laws in particular cases and make a record of all they found and carry it off as the law book when it was merely a record of their findings! No, the minutes of our Assemblies are not to be considered as laws, but only records of our findings. We must cling to the blessed old Book for our laws if we keep the favor of God.

What can be done? There is only one thing to do, and I may lose my position for saying it, and that is to abrogate the whole thing and make a record to that effect and as far as possible even erase it from our memory, and once more raise the Book high up in the air and declare, **THIS IS OUR ONLY RULE OF FAITH AND PRACTICE.** No discipline but this. This blessed old Book, how I love it today! I feel that some may feel that I have lost my head, but whether I have or not, this comes right out of my heart. It will be the duty of the committee on better government to consider this subject and bring it to the Assembly **FOR THEIR FINAL CONSIDERATION AND DISPOSITION.**

Although this was referred to the committee on better government in good faith believing they would at least give it some consideration, and recommend some action or modification, to my surprise this committee in their report said, "In regard to our constitution, we recommend that it be retained with such amendments as may be deemed necessary for the preservation of the Church of God." This was accepted by the Assembly and certain amendments were added. Every advice and recommendation of the General Overseer were ignored although he was under God looking after the best interests of the Church of God that had been so sacred to him for more than seventeen years.

Without going over further history of the 1922 Assembly, or other things that transpired that led up to it, a meeting of representatives from several states was called in Chattanooga, August 8, 1923. This meeting was composed of loyal members and ministers of the Church of God who felt they must in some manner throw off the galling yoke of bondage that was forced upon them by the constitution and other measures passed by the 1922 Assembly and by ten of the elders in their illegal proceedings in June and July 1923.

In this conference it was acknowledged that the constitution just as literally destroyed the Church of God as the Nicene Creed destroyed it in the year 325, and the only thing left for us to do was to repudiate the constitution and every other action of the past Assemblies that caused the departure from the faith and true Bible principles and by God's permission and help, resolve ourselves back into the Church of God under Bible rule and government. This was done in the fear of God and thus the revolutionary campaign was opened. Only one in that conference has turned traitor, and his name has gone down in disgrace along side with the name of Benedict Arnold who turned traitor in the Revolution between America and England in the eighteenth century.

As that conference was not a regular Assembly of the Church of God it will be necessary for certain actions to be taken by this Assembly endorsing the conference and repealing every measure and law that has been passed and made that is out of harmony with the spirit of the Bible Church. We must be free to hold our place with God and His Church just like we obligated ourselves when we became members. The Bible must be as sacred to us as ever or more. We must continue to search its pages for further information concerning the Church and its government. We must not substitute human laws for divine revelation. We must not substitute human theories for a thus saith the Lord. And we must not forget that we are brethren.

God was with Moses and directed the Church in the wilderness. Jesus was with the Apostles in the beginning of the gospel dispensation and started them out in the right way. But now we have the Holy Ghost to guide and direct us and to illuminate the sacred pages of our law book. He must have the preeminence. He must be recognized and honored in all our services and deliberations. Put Him out and we have nothing but machinery and buildings left. But we want to so conduct ourselves that He will be pleased to remain with us. O, Thou heavenly dove, Thou hast been thrust aside and grieved, but we have been grieved, too. Wilt Thou accept the place in our midst as instructor, guide and ruler according to all the divine plan of our Father God? We want Thee to have due honor, and if Thou wilt only quicken us to service we here and now renew our pledge of faithfulness to Thee. We want Thy presence, we want Thy wisdom to be displayed among us, we want Thy power to be demonstrated. We do not want our faith to become attached to human wisdom, but we want it anchored to the power of God—Thou, the blessed Holy Ghost. O Thy sacred presence is here. How our souls are delighted with Thee. Please never leave us again. If others do not want Thee, we want Thee to always know that Thou art welcome here. We want Thee to feel free to move about amongst us as Thou seest best for our good and the glory of Jesus whom Thou camest to exalt and glorify. O heavenly, heavenly Dove, we want to speak

good to Thee, we want to speak good of Thee always. We want Thee to direct this campaign that is to go down in history as a last days Church revolution. We know it will go right if Thou hast control. We will not be deceived by spies who may come into our midst. We will not be deceived by traitors who may be among us, for we depend upon Thee. O, Thou Holy One from on high, preserve and keep us for we are not able to keep ourselves without Thee. We will continue to look to Thee—we depend upon Thee at all times.

We are still making history. I feel glad in my heart that I have espoused the cause I represent today. Although the odds may appear to be against us at present we have the assurance that we are in the right. This gives us great boldness and when we know we are right we do not care to give our lives in service or martyrdom or both. What impelled Paul to go through the hard places that were allotted to him? He knew he was right. He declared that Alexander the coppersmith did him much evil, but on he went any way. He said, "Demas hath forsaken me," but it made no change with him unless it buoyed him up more for the battle. Demas was one of his trusted workers and had been giving good service but he gave up and quit. But Paul went on without him. Paul stated again, "at my first answer no man stood with me, but all men forsook me." But he said the Lord stood with him and strengthened him. This was better than all men, for Paul, but doubtless he was glad for loyal, faithful men to stand with him in the great battle he was waging.

We know but little yet about trouble when we compare ours with some of Paul's troubles, but our battles now are as important as his were then. He enumerates some of his and if I repeat them here it is for the purpose of encouraging all of you who are in this fight. Not one of us has gone through what that noble man of God suffered, and we are surely fully able for any battle because God will be with us just as truly as He was with Paul. Honored man he was when he was counted worthy to suffer all he did:

"In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

"Of the Jews five times received I forty stripes save one.

"Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

"In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

"In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

But with all these things coming upon him he never gave up. He proved to this world that a man can go through with God and be loyal to the cause he espouses in spite of all kinds of what would appear to be the worst discouragements. Even his own brethren proved to be false and betrayed him. But none of these things moved him from his course. We can't be Paul but we can be like him in some respects. We can have like courage when things are ringing up against us. We can have like determination to win out for Christ and His Church in this great battle. We can be like heroes as the battle gets hotter and hotter which it will. Let the grace and glory come upon us and we can sing like him when we are in prison and our feet fastened in the stocks. With the grace that belongs to a true blue saint of God that never shrinks from

duty one can say with him, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." I believe it not wrong to say we must have more Pauls for this campaign. Things are becoming more interesting, more attractive all the time. There is something gained now when the battle is fought.

In a revolution like this volunteer soldiers are needed—those who will take the field without pay or promise of position or honor. When the first guns of the American revolution were fired General Putnam was in the field plowing. He left his oxen yoke to the plow, ran to his stable and mounted his fleetest horse and hurried to the field of conflict. When Elisha entered the conflict in his day he slew and boiled his oxen and away he went to battle. With the name of Jesus and His Church trailing in the dust as it now is we need to run into the battle with breathless interest, jerk up the folds that have been trodden under the feet of blinded men, raise the standard high and unfurl the glorious flag to the breeze and run with it to the top of the mountains where it belongs. There is a hard fight before us but we must win for Jesus. There is a large field to cover but we must cover every foot of ground. Sinners must be saved, believers sanctified, multitudes filled with the Holy Ghost, devils must be cast out and sick people healed. In order to win in this battle we must become deeply spiritual, court God's favor, depend on the Holy Ghost, and strive earnestly in prayers, and keep humble before God.

We have never had an Assembly like this one nor under such peculiar circumstances, but this is a good time to prove before angles and men that we can do the necessary business with warm hearts and cool heads. I believe we have some of the most gallant Christian soldiers that ever met together in council. Many would spill their last drop of blood in martyrdom before they would compromise, lower the standard, or give up the battle. Nothing can be brought to bear that will stagger them in the least. They have set their stakes and are going to them or die in the attempt. They expect to be like Jesus when He comes, at any cost. O that I could speak words of commendation and comfort to all who have so gloriously taken their places in the front ranks of battle line. I feel that Geo. T. Brouayer and S. O. Gillaspie are worthy of double honor for the noble stand they took when they had ten against them. I feel they are worthy to be compared to Joshua and Caleb who brought back a good report while the ten others brought back an evil report. It is true that these two men brought back a good report while the ten have been sending out an evil report. I am sure God will reward Brother Brouayer and Brother Gillaspie for their loyalty and faithfulness. And He will reward all others who are fighting so gallantly by their side.

Christian soldiers, did you say? Yes, and there are many who have not submitted to seducers nor flatteries. They are ready for the fray. And many others will soon be coming. God is going to have an army of men and women who cannot be bribed or flattered or frightened. When these go forth in battle array you may look out for God to confirm the word they preach with signs and wonders and divers gifts of the Holy Ghost. I am fully expecting greater things to be done as soon as the first skirmish line is overtaken by the regular army in full battle array. The people that do know their God shall

be strong and do exploits. It is now time for these exploits to show. I feel a sacred and mighty influence coming over us. What is it but the first breezes of the coming power that is to be displayed before the world through the true blue saints of God? Look out! Look out! O let it come! Let the Holy Ghost demonstrate to His heart's content. Hallelujah! Hallelujah! Oh glory!

I feel I must make mention of a situation that is staring us in the face. At the present time we have no home for the orphans. We did have one but it is gone. Now what shall we do? Shall we drop this work entirely and give our attention to other work or shall we rally again and make another effort? For my part I don't feel like giving up. I have been receiving letters all along during the past year asking us to take precious, homeless little darlings. My heart heaved with emotion in my breast, and I would not say there were no tears shed, as I was forced to write a denial every time. I wish to repeat that I do not feel like giving up this work. It is a good work and the precious darlings must be taken by some charitable institutions or left to the merciless cold hearted world. I think I am in favor of starting up again and make some additions besides. I believe we should plan to take little tender babies and nurse them up for God from infancy, as well as those who are two years old and older.

Besides a home for children we need homes for the aged and for wornout ministers. Our ministers do not accumulate anything and some of them will soon be old and without any home. My heart was almost broken several months ago when I heard of one of our faithful ministers being in the poor house and his wife at another place in destitute circumstances. O this should not be, and now while we are starting up again, why not take all these things into consideration, and plan for the colored as well as the white, and arrange to help one another as Christians ought to do? It is true that God "hath made of one blood all nations of men," and He "is no respecter of persons."

Before closing, I wish to make it clear that I am standing four square for the Bible, and the New Testament as our only rule of faith and practice just like we obligated ourselves years ago. I repudiate every action of any of the Assemblies that has had any tendency toward making the Assembly a legislative body, or adding any constitutions, laws or creeds. I stand for the Church of God just as I have taught it for years which most of you know. There is no compromise, no let down, no weakening to gain the favor of men. I appreciate the favor of good men, but I will not swerve to the right hand nor to the left concerning the Bible and my conscientious convictions in order to gain this favor.

There has been a spirit working among us for years that has been making a gap between the educated and those who have been deprived of educational advantages. This spirit has had a tendency to crush down the uneducated and prevent their having anything to say in the Assembly. I have battled against this spirit all these years and now I am going to come out boldly and declare myself for the common people. It was the common people that heard Jesus gladly, and Jesus chose His close followers from the lowly walks of life. It is said that Peter and John were classed as ignorant and unlearned men. I do not mean by this statement to place a premium on ignorance, for I believe every body should have a good educa-

tion, but to hold men of God down because they are uneducated has never had my approval and never shall. God can reveal Himself to an unlearned man as well as to a learned man. This view harmonizes with Paul's statement where he says:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

"That no flesh should glory in his presence.

"But of him are you in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

"That, according as it is written, He that glorieth, let him glory in the Lord."

This is not to be an Assembly limited to the Twelve and Seventy and the General Overseer to do the business, and for a few men to dictate and run through anything they want and nothing more; it is to be free for all, except some body that don't belong to us undertakes to run something over us, then he will be ruled out. But I want you all to feel you have liberty here, and the chair will recognize all a like, for he knows no difference between rich and poor, educated and uneducated. The only difference he will recognize is the cross or wrong spirit that might show up. However, I do not look for this here now. God is so wonderfully with us that we will trust Him to close the mouth of any one that undertakes to cause trouble.

God is with us in this great reform movement, and He knows we are trusting Him for wisdom, for guidance and for power. We are expecting Him to be with us every moment, and when wisdom is needed to give it, when guidance is needed to give that, and when power is needed to give just as much as He with His wisdom knows we need. We have all confidence in our God who is leading the way. We have no fears for the future. We are within the bounds of prophecy and there is nothing to fear. When God says a thing you can depend upon it, and no man need try to fight against God for he will not succeed. O this freedom! Do you feel it? O this spirit of assurance that is settling down upon us! Do you half realize what it means? No body can stop God's work, it has to be done. With the confidence and assurance that God gives His chosen, all the great swelling words of men and the lion roarings of Satan do not frighten or cause the least uneasiness. Satan cannot hold down the right. He could not hold Jesus in Joseph's new tomb. He could not keep the Church of God from coming back. He cannot keep it from being presented to Jesus Christ blameless, spotless, wrinkleless. Ha, ha! We stand straight up, look every man in the face, laugh at impossibilities, and cry out, in the name of Jesus Christ it shall be done! What shall be done? The work that God has for us to do in this revolution and reformation. We can do it. God wants us to do it, and by His grace we will do it.

Dismissed for noon.

1:30 P. M. The afternoon session was called to order by the General Overseer and a good song and prayer service followed. Brother J. H. Brooks led the prayer.

Brother J. A. Wilkerson was the first on the program with the subject, Freedom in the Holy Ghost. He was followed by Brother L. A. Moxley with the subject, Honor the Holy Ghost at all times.

Brother Tomlinson was then called upon to make a talk. He said in part: "I have been asked to make an explanation. I have thought I would not make any defence, but some want it. One reason I have not said anything before is because I was not afraid to wait for the truth to come out." Finally he brought out a copy of the Auditor's Report and proceeded to explain some things. "A good many things have been said about me being a thief," he continued. "This report was explained in the June Council. The auditor himself acknowledged that it was not an audit. Here the auditor says 'approximately' which is the first admission that it was not a complete audit. Another," as he read from the document, "It would have taken much longer to make a complete audit."

"We did not suppose that we had to put all the money we received in the bank, hence the bank from which the checks were drawn was not a responsible source of information. * * * Here is the seventh admission that it was not an audit," he said as he continued to read from the paper given out by the Auditor.

He further stated that he did not owe the Church anything; but rather the Church owes him. He told about a balance sheet which his bookkeeper made out when the business was turned over to the new management, and the balance sheet shows that the Church owes him a little more than \$1,900.

A few questions were asked which were answered perfectly satisfactory to all.

Then J. P. Hughes came forward and made a few statements and openly declared himself against the actions of the ten elders and their adherents and cast himself in with this Assembly.

The spirit and explanation given by Brother Tomlinson and also the statements and explanations given by Brother Hughes were unanimously accepted by the Assembly.

Adjourned.

The inspiring song and prayer service in the evening was followed by special music rendered by the Kentucky string band and a special song.

A free for all testimony service was next on the program. There was a wonderful demonstration of the Spirit as the saints shouted and danced.

H. J. Murphy preached to a large congregation.

FRIDAY, NOVEMBER 23

9:30 A. M. The usual song and prayer service. This was followed by a wonderful demonstration of God's power. A sister dancing under the power came to the platform and stood with outstretched hands over Brother Tomlinson, indicating that he is God's chosen one to lead the Church.

In deep humiliation Brother Tomlinson said, "Let us kneel in holy reverence, and magnify and worship God."

Later Brother Tomlinson said, "We want to feel our way and go along in a way that will please the Lord. We have the good spirit now and want to keep it and take it home with us. We feel disappointed about the Radio but it will all work out for the furtherance of the Gospel."

Words of commendation for the Cleveland Banner, for their

fairness and liberality, were spoken by the General Overseer, and an appeal was made to have copies of the paper sent back to the different states.

Next, the secretary read part of the report of Committee No. 3, on Bible Government. Several spoke in favor of the report.

Brother Lawson asked if this were the Seventeenth or Eighteenth Assembly. This matter was referred back to the Committee.

E. L. Pinkley spoke on the subject, Doing Business for God. He recounted how our General Overseer had been maliciously slandered and when he said, "I believe God has anointed A. J. Tomlinson to be General Overseer of the Church of God," there was a great demonstration in the spirit among the saints that put His approval on the statement.

Adjourned for noon.

At 1:30 P. M. the meeting was called to order by the General Overseer. Brother C. H. Randall led the prayer.

Brother H. A. Pressgrove came first on the program with the subject, Building the Church after the Pattern. Then Brother S. P. Ford sang a special song.

The report on Bible Government, Committee No. 3, was again brought up and the committee reported that they had not proceeded further but desired to hear from the General Overseer on the matter.

The question about whether this Assembly should be known as the Seventeenth or Eighteenth Assembly taken up and unanimously agreed that it is the Eighteenth Annual Assembly.

The portion of the report read on Bible Government, with the amendment was approved.

A call was made for the reading of the actions of the Council of July 24, 1923. A tract, Vacancies Announced, was read by the General Overseer and approved as part of report.

VACANCIES ANNOUNCED

To the Faithful and Loyal Members of the Church of God.

Notice is hereby given that at the Council of Elders held in Cleveland, Tennessee on the 24th day of July, 1923, agreement was mutually reached by the General Overseer and loyal Elders in Council, in accordance with the doctrines of the Apostles and practices of the Church of God, that the Declaration signed by many of the members of the Church of God truthfully sets out the teaching of the Church of God, and the action in repudiating the man-made creed or constitution is fully in accord with the Scriptures, for the Church of God is God's Government for His own people and we can have no Guide but the Holy Ghost and the Word of God.

Certain of the Elders refused to attend the Council but boldly declared their allegiance to that organized body provided for in their "Constitution" under the name of "General Assembly of the Churches of God" to be the dictator of the teachings and principles of the Church of God's laws and government.

After long prayers for guidance by the Holy Ghost and deliberate considerations, the General Overseer and Elders in Council in perfect harmony and agreement concluded that the hereinafter named Elders had renounced the Church of God and had accepted the General Assembly with its Constitution as their faith and practice instead of God's government set out in the Holy Scriptures as the only true faith and practice of the Church of God, and that by their disloyal conduct and teachings the following named have vacated their offices

as Elders in the Church of God, to-wit:-

J. B. ELLIS, J. S. LLEWELLYN, T. L. McLAIN, M. S. LEMONS, F. J. LEE, S. W. LATIMER, E. J. BOEHMER, A. GANN, E. HAYNES AND T. S. PAYNE, and the Council further agreed that as each of the above named had refused to discuss their disloyalty to the Church of God by boldly refusing to meet in Council, that each of them be notified that by their refusal to continue the teachings and doctrines of the Church of God as laid down in the Blessed Bible, and by their heresy in insisting that they, as members of the "Official Assembly" created by their constitution, were the lawmakers of the Church of God that they had thereby vacated their office of elders.

It was also mutually settled and agreed by the Council that it became the duty of the General Overseer to notify each of the above named Elders that by vacating their respective office of Elders in the Church of God, they had also vacated any other office in the Church to which they had been appointed; and the General Overseer was directed to immediately notify them of the action of this Council and to also notify the true and loyal members of the Church of God that the following offices in the Church of God are vacant, to-wit:-

Ten Elders—Offices vacated by T. S. Payne, E. Haynes, A. Gann, E. J. Boehmer, S. W. Latimer, F. J. Lee, M. S. Lemons, T. L. McLain, J. B. Ellis, J. S. Llewellyn.

Seven Judges—Offices vacated by M. S. Lemons, F. J. Lee, J. S. Llewellyn, T. L. McLain, S. W. Latimer, J. B. Ellis, E. J. Boehmer.

Directors of Bible Training School—Vacated by J. S. Llewellyn, E. Haynes, T. L. McLain, F. J. Lee, M. S. Lemons.

Home Missionary Secretary—Vacated by T. L. McLain.

Foreign Missionary Secretary—Vacated by J. S. Llewellyn.

Orphanage Committee—Vacated by T. L. McLain, J. S. Llewellyn.

J. B. Ellis, and such of these offices now vacant as may be found in the Scriptures be filled in accordance with the teachings and practices of the Church of God from loyal, qualified men who love the Church of God.

The foregoing findings and decisions reached by the General Overseer and Council of Elders are presented to the members of the Church for consideration so that each member may determine, whether he or she will continue with the Church of God adhering to God's law and God's Word instead of the man-made creed adopted at the Assembly.

We love the Church of God, we know it is God's government for His own people, and that His church can not fail, and we will not falter but will continue to follow in the wake of the Apostles and the early Church, and we call on all true lovers of the Church of God to join with us in serving under God's Government so that we may all once more speak the same thing and be perfectly joined together in the same mind and the same judgment that it will be said of us: "They are of one heart and one soul."

Let us all join together unhampered by a burdensome constitution so that we can truthfully say: "Lord, we will follow Thee whithersoever thou goest," for: "Thou art the way, the truth and the life."

We are glad we are back on the right road and traveling God's way for we have repudiated man's creed and constitution.

A. J. Tomlinson, General Overseer.

S. O. Gillaspie,

Geo. T. Brouayer, Elders.

REPORT OF COMMITTEE NO. 3, BIBLE GOVERNMENT

We, your committee on Bible Government, respectfully submit the following report:

We heartily endorse the action of our General Overseer and the two elders, Brothers S. O. Gillaspie and Geo. T. Brouayer in their action in the Council of July 24, 1923. Also the action of the Council of Aug. 8, 1923, at Chattanooga, Tenn., and recommend that the Eighteenth Annual Assembly of the Church of God endorse the same, that we henceforth be no more burdened by the man-made creed, the constitution, and ask its repeal.

Also we endorse the action taken on the Supreme Council and the Board of Judges and Executive Council and State Board of Judges and other matters or positions that may come in connection with same.

We also recommend the repeal of the act that created the Supreme Judges and State Board or Judges and any and all other things or matters that may have a tendency to add to or take from the New Testament.

Respectfully submitted,

Geo. T. Brouayer, Chairman.

The General Overseer called for a decision on the Report of Committee No. 3. He asked all to stand who favored the report as amended. All stood. Ample time was given for a negative voice but none was heard.

Then in solemn tones Brother Tomlinson slowly spoke as he looked at his watch and asked the secretary to take note: "At 4:30 P. M., Nov. 23, 1923, the Assembly shook off the galling yoke of the constitution and went free. And by the help of the Lord this shall be forever!"

A mighty shout of joy went up from the saints when they realized they were free from bondage. A banner was displayed, **Stick to the Church of God**, together with the Missouri banner which had a beautiful picture of Jesus with a lamb in His arms and this motto, **God's children are gathering home.**

And as rejoicing went on, a sister went up to Brother Tomlinson and placed a Bible in his hand and raised his arm up. Then she took the Bible from his hand and placed it under his feet. Then she took it from the floor and placed it on the altar rail where all could see and had him mount upon it and stand in view of the people while they shouted and rejoiced. The demonstration of power kept up until 5:00 P. M.

An unusual scene was enacted when a pair of pants with a rent in them was exhibited by a brother from Florida. It was explained that the rent was caused by the brother being dragged by the heels from his own pulpit by those opposing us. And further stated that the same brother was arrested and thrown in jail three days and then tried in court.

Adjourned.

The evening service began with the usual song and prayer service. Open Expression of God's Love, was the subject allotted to Brother Carlos McGowan.

Brother S. P. Ford was again in demand for a song.

Brother J. R. Smith spoke on the subject, **God's Work is on My Heart.**

S. O. Gillaspie brought the sermon for the evening from Acts

26:19.

Board. Stanley Ferguson was called upon for a song. Stay on Board. He found a half dollar on the stand and remarked, "I did not know where I was going to get the 50c I borrowed tonight to put in the collection but here it is." A smile played over his face that spread to a grin from ear to ear, and as his great big hand covered the half dollar a shower of silver struck the platform.

The usual altar and healing service followed.

SATURDAY, NOVEMBER 24

This service opened as usual at 9:30 A. M. with the General Overseer in the chair.

An inspiring talk by Brother A. D. Evans followed the song and prayer service, in which he faithfully represented The White Wing Messenger. The goal was set for 5,000 subscriptions this year.

Others spoke. A great wave of glory swept down over the saints and as they shouted and danced a beautiful vision was seen. A wreath of silver flowers hung over the stand in an arch and just under the center of the arch a beautiful white dove gracefully hovered, and something like silver drops was falling on the people. In the arch the beautiful letters stood out, The White Wing Messenger.

A message was given in tongues and interpreted but there was such a jubilee that the message was not written down.

Subscriptions were taken and 147 listed.

Bible Government, was the subject for 11:00 A. M., brought by Brother Thos. J. Richardson.

Adjourned for dinner.

As usual for the 1:30 P. M. service the saints met in a great shower of God's blessings.

On the Warpath in This Revolution, was the subject. Brother Guy Marlow brought forth the discourse.

At 3:00 P. M. Brother J. P. Hughes brought us the message, Must Win in This Revolution. He introduced his subject with the song, Over the Top for Jesus.

Adjourned.

In the song and prayer service in the evening, Brother A. Murray under the power of God lighted a piece of paper and held it in his hand and let the blaze sweep through his mouth. Also a sister handled the fire in the presence of perhaps two thousand people.

A brother stood up and said he prayed for a manifestation from God to show which side was right and he said he saw Brother Tomlinson come in with a golden robe around him from his neck.

Kentucky on Fire for God, was Joe Daniel's subject.

Brother Daniel was followed by Sister Nell Lovette who used as a subject, In the Fight for Jesus. She, in a very impressive manner sang a song, Sunshine.

The 8:00 P. M. service was given over to Brother C. H. Randall. A special song was rendered by the Kentucky delegates.

SUNDAY, NOVEMBER 25

Brother J. N. Hurley concluded the song service Sunday morning with prayer and then a message began to come. A short interval of silence ensued the message in tongues. Then the interpreter in

measured tones began to give out the message. In part it ran, "wait on the Lord, wait on the Lord. Thou art my people, I have called thee. * * * But oh, oh, oh, stay humble, stay humble! Wilt thou stay humble or shall I choose another? Do not run ahead of me! I will show thee great and mighty things. Wait I say on the Lord."

While we humbled ourselves with our faces bent toward the floor, another message began to flash.

"Run ye into my fold! Overcome! Overcome! Thou art my people! Overcome, overcome! overcome! * * * If I be lifted up I will draw them. Thou canst not lift them up. I will draw them. Overcome, overcome, overcome and I will be with thee."

Here the General Overseer under great emotion said, "Let us lift our voices in thanksgiving." In the great demonstration that followed one was carried by the power to the General Overseer and with outstretched hands indicated that he is God's anointed leader. A brother played the piano under the power. A brother from a foreign country came under the power to the side of the General Overseer and held up one hand, while another held up his other hand and one of the state overseers stood by with hands stretched over him. This seemed to represent that God had made him overseer not only of our homeland but of all nations.

There was great weeping and speaking in tongues as Brother Tomlinson stood with face bent low.

Then a message in tongues was given and the interpretation came: "Jesus said, I have put him up, I am not through with him. Hold his hands up. He is my anointed. I have chosen him. Wilt thou put thy hand on God's anointed? Wilt thou dare to put thy hand on God's anointed? I will exalt him in due season. I have allowed these things to come upon him to try him. I will stand by him." Brother Tomlinson fell upon his face to the floor.

Brother Hughes arose and said, "What caused this scene is because our leader said, 'Let's drop the curtain on the past.' If we fail to remember this scene and to follow, we will find that God's disfavor is upon us. God said to wait on Him and He would show the world. Let us be careful what we say and be sure that we do not lift the curtain but follow our God anointed leader.

"When the Minutes go from this Assembly they will go with the power of the Holy Ghost.

"As the two held up the General Overseer's hands just now, it shows that we have to hold his hands up with our prayers and means."

Brother Ferguson stood up and said that the Lord had given him the gift of prophecy and, "When you see a letter in The White Wing Messenger, give heed. Obey the Holy Ghost."

Here Sister Woodall arose under the power and was carried to the platform speaking in tongues and pointed to Brother Ferguson and then to Brother Tomlinson and finally the tongues revolved into English and she was saying "Send him! Send him!"

Here a mighty message began to fall in tongues. Then as we waited with bated breath the interpretation began to come from another quarter: "I have chosen my servant. Do not get exalted

or I will abase thee. * * * Humble yourselves—you that go to the battlefield. I will never leave thee. I have not used thee as I would because thou hast not humbled thyself. I will stretch forth my hand in signs and wonders if you will humble yourselves."

Sister Bohrman said, "As Brother Stanley stood over Brother Tomlinson indicating that he was pouring something on his head, I saw a cherubim stand over him and pour a small stream of oil on Brother Tomlinson's head."

Drawing Closer to God was the appropriate subject Sister Flora Bohrman spoke from.

The 11 o'clock service was for our General Overseer with the subject, Solemnity of Worship.

Oh, how the fire did fall. One time the power led him to slip in the clerk's chair while he was busy writing and take it completely away. While the clerk was trying to regain his feet the General Overseer grasped him firmly and dragged him away from the chair. This, all understood to be a demonstration of the Spirit to show how efforts had been made to take the General Overseer's chair from him, and not satisfied with this they tried to drag him to prison.

Then the Spirit led him to place the clerk back in his chair, thus showing that the General Overseer was more firmly established in his seat of power. The scenes through the discourse were indescribable.

This service lasted in power until about one o'clock.
Dismissed for noon.

The afternoon service on Sunday was invigorated by some special songs from the delegates from Chattanooga.

Then Brother Ford sang, A Window in the Skies which was followed by a quartette from the Chattanooga delegates.

Wading the Sea for Jesus was the subject many had anxiously waited, from Brother Stanley Ferguson, one of King George's subjects.

An offering of \$82.90 was taken for Brother Ferguson.

Mamie E. Richardson was next on the program. Send Out the Joyful Sound, was her subject.

At 6:30 P. M. the house was packed and Brother Geo. T. Brouayer brought us good cheer from the subject, Doors Wide Open For God's Best.

Brother J. A. Wilkerson lifted us sky-high with the 8 o'clock message.

MONDAY, NOVEMBER 26

At 9:30 P. M. the meeting was called to order by the General Overseer, and the usual song and prayer service was held.

REPORT OF COMMITTEE NO. 1, QUESTIONS AND SUBJECTS

We, your committee to receive Questions and Subjects, submit the following for the consideration of the Assembly.

Respectfully yours,

J. O. Hamilton, chairman.

The report was approved and the answers to the questions referred to some future session.

The Treasurer's report was next read and approved.

TREASURER'S REPORT

Submitted by A. J. Lawson

Report of Foreign Mission

Total Receipts	\$1.28
Total Disbursements	.00
Balance	\$1.28

Report of Home Mission

Total Receipts	\$10.96
Total Disbursements	.00
Balance	\$10.96

Report of Orphanage Fund

Total Receipts	\$38.43
Total Disbursements	.00
Balance	\$38.43

Report of Church of God Bureau of Information

Total Receipts	\$ 25.64
Total Disbursements	372.52
Deficit	\$346.88

In addition to this report, there is yet due for printing	\$294.96
Total Deficit	641.84

Report of Tithe of Tithes

Total Receipts	\$370.98
Total Disbursements	62.41
Balance	\$308.57

Report of The White Wing Messenger

Total Receipts	\$654.30
Total Disbursements	683.72
Deficit	\$ 29.42

Approved and Adopted by Assembly.

A. J. Tomlinson, General Overseer.

C. T. Anderson, Secretary.

The subject of the deficit of The White Wing Messenger was taken up and discussed.

Brother Hervey Filer suggested that we pay it off at this time.

Brother Tomlinson after a general discussion said, "Do we want

to make up the deficit of The White Wing Messenger?"

The money began to come in and when it was counted there was \$35.51, more than enough to pay the deficit. Praise the Lord!

Brother Tomlinson spoke about The Faithful Standard. "You all know that it was a product of the Church. We mean to run it for the Church of God. Along with this by the same company, we instituted the United Bible Institute. We do not expect the Assembly to assume any responsibility as to the finances but if you want to we would like to have your endorsement."

Adjourned for noon.

At 1:30 P. M. an inspiring song and prayer service was held and the General Overseer called the Assembly to business order.

Report of Committee No. 3, Bible Government, was called up for a final report. The report was carefully read section by section with the amendments.

The question about the appointment of the Publishing Committee was discussed at length and it was unanimously decided for the General Overseer to appoint the five committeemen.

The question as to whether we should buy another publishing plant was discussed. All finally agreed to leave it with the General Overseer and Publishing Committee.

The appointment of elders was next taken up, several spoke but finally a message came and the interpreter gave the interpretation: "Remember the things that I said unto thee. * * * As the hart panteth after the waterbrook so my heart panteth after thee. Wilt thou listen so long as I put my approval upon him!"

Brother Brouayer: "I am willing to submit to the Holy Ghost."

All submitted and all appointments were left in the hands of the General Overseer.

Brother Tomlinson spoke, "I have been waiting to see if the Holy Ghost would help us out and I believe He is working. Now it can be said, It seems good to the Holy Ghost and to us.

"I look on all bishops and ordained deacons as elders.

"The Assembly is watching over me, and at any time may bring me to account, but I have never consented for the ten elders to bring me to account.

"I am ready to give my sentence now. It is my decision that both bishops and deacons are Bible elders and so my sentence is that I recognize all ordained bishops and deacons as elders, and from these I shall proceed to select my counsellors and call them together any time they are needed. but not to have them as a definite office above their fellows—the other elders.

"Some may be chosen one time and others at another time and when the council is over they are still elders only by virtue of their office as bishops and deacons. These counsellors are not to be distinguished as the Twelve and Seventy. but are elders because they are bishops and deacons according to God's setting and Paul's qualification given Timothy and Titus."

Section of Remuneration of Counsellors was taken up and approved.

The entire report was called for and reread.

REPEALING OF THE DECLARATION

This declaration was read from the 1920 minutes, page 50, by the General Overseer and repealed at 4:30 P. M.

Committee No. 4 Missionary was next read by Brother J. P.

Hughes. It was discussed and approved by the Assembly but no definite action was taken.

Brother Hughes asked the Assembly to ratify the deed of the church property in East Chattanooga, Tenn. Ratified by the Assembly.

The appointment of the state overseers was made at this time.

Alabama, Geo. T. Brouayer.

Arizona, B. B. Evans.

Arkansas, E. L. Pinkley.

Bahamas, Stanley R. Ferguson.

Colorado, J. O. Sandoval.

Florida, H. J. Murphy.

Georgia, H. J. Murphy.

Illinois, S. O. Gillaspie.

Indiana, J. N. Hurley.

Jamaica, Geo. F. Walter, Missionary.

Kansas, C. W. Risner.

Kentucky, C. H. Randall.

Louisiana, R. W. May.

Maryland, C. T. Anderson.

Michigan, T. P. Cotnam.

Mississippi, J. O. Hamilton.

Missouri, E. L. Pinkley.

New Jersey, C. T. Anderson.

New Mexico, J. O. Sandoval.

New York, C. T. Anderson.

North Carolina, H. R. Jacobs.

North Dakota, S. O. Gillaspie.

Ohio, J. A. Wilkerson.

Oklahoma, E. L. Pinkley.

Pennsylvania, Frank Coon.

South Carolina, C. C. Jones.

Tennessee, Geo. T. Brouayer.

Texas, Geo. T. Brouayer.

Virginia, C. T. Anderson.

West Virginia, C. H. Randall.

Colored work east of Mississippi river and south of Ohio river, Thos. J. Richardson.

The General Overseer explained that as soon as he could find men suitable for overseers for more of the states, he would relieve some of the overseers who were appointed over more than one state.

Adjourned.

The evening song service was given over to the Colored people and was begun with usual song and prayer service.

While many of the saints were under the power a message flashed down from above. Then the interpretation: "Jesus said, Come unto me all ye that are heavy laden. I know thou wantest to be saved. Come unto me! Come unto me! I will save. Come, little ones, come! Come unto me! Come unto me! Now is the accepted time. Come unto me! Thou who hast wandered far from me. Come unto me and I will give you rest."

The power kept falling in greater volume. Sister Richardson began to play under the power and Sister Iris Evans was swept to the piano under the power and they sang a beautiful song in tongues.

A golden arch was seen over the piano. A beautiful dove appeared under the arch and golden balls were slowly dropping down-

ward. Just as the balls of gold began to fall, the power fell and the saints began to dance and shout on every hand.

A boy reported that he saw a beautiful wreath hang over the stand where the overseer stood and a beautiful white dove fly down through the wreath or crown, and silver drops were falling from the wreath.

The interpretation of a message at this time was, "I am God! I am God!"

Another saw a vision over the altar.

One saw Jesus appear on one side of the rostrum and walk to the other side.

A brother said he saw streaks of soft light play across the platform while the saints were shouting under the power.

Brother Stanley saw beautiful streaks of glory span the altar.

Another brother saw streaks of fire as soft lightning play over the saints' heads.

Sister Clara Mabe told of a wonderful vision she had several weeks before the Assembly. She said, "we prayed for God to show us both sides of the division in the Church. I saw the two sides. This is the side I saw first. I saw the building but it was not built at that time. I saw it filled to rostrum from the door! I saw our General Overseer just as he is tonight. I saw Sister Stratton. The people were shouting and the power was falling. I smelled the sweetest scent I ever smelled. I saw a beautiful fountain throwing up its silvery spray. Around the fountain was a mass of beautiful white flowers.

"There was a soft snow-white mist gently rising from the fountain that floated off as incense. I knew this was the Church of God.

"I was permitted to see the other side. It consisted of a truck load of men and women who passed by us and were laughing and making fun of us."

Brother Stargel made a short talk which was enjoyed, followed by Brother Beneby.

Brother Murray under the power of the Lord, before a packed house lighted a paper and held it in his hands until it was burned up. Sister Woodall at the same time held her hands in the flame and also took part of the burning paper in her hands. There was no sign of fire on them afterwards.

Brother A. H. Jamieson brought the evening message which was greatly enjoyed.

TUESDAY, NOVEMBER 27

At 9:30 A. M. as usual the song service was full of power and glory and after prayer the subject of Tithing was taken up.

TITHING

The subject was discussed by several of the brethren and finally the General Overseer said, "My judgment is that we leave it just as it is, as the Committee recommended." All agreed and approved.

BUREAU OF INFORMATION

Next the Bureau of Information and advertising were discussed. The sum of \$19.00 was handed in to help bear expenses. The work was endorsed and asked to be continued as planned. Approved by

Assembly.

EXCHANGE AND INDEMNITY DEPARTMENT

Next the Exchange and Indemnity department was discussed briefly and decided to leave it just as it is without comment or advice.

ORPHANAGE

The Orphanage report was referred back to the Committee.

REGISTERING AND FILING OF RECORDS

Registering and filing of records was discussed, but no change was made.

CALLED FOR FINAL REPORT OF COMMITTEE NO. 3

The report of Committee No. 3, Bible Government, was called for final action. The report was read as a whole as amended and was approved and adopted by the Assembly.

REPORT

We, your committee on Bible Government, respectfully submit the following report.

We heartily endorse the action of our General Overseer, A. J. Tomlinson, and the two elders, Brothers S. O. Gillaspie and Geo. T. Brouayer, in their action in the Council of July 24, 1923. Also the action of the council of August 8, 1923, and recommend that the Eighteenth Annual Assembly of the Church of God endorse the same.

That we henceforth be no more burdened by the man-made creed, the constitution, and ask its repeal.

Also we endorse the action taken on the Supreme Council, and the Board of Judges and Executive Council and State Board of Judges and other matters or positions that may come in connection with same.

We also recommend the repeal of the act that created the Supreme Judges and State Board of Judges and any and all other things or matters that may have a tendency to add to or take from the New Testament.

We recommend that the appointment of the General Overseer's counsellors or elders, as helpers, be made by the appointment of the General Overseer.

We recommend that the General Overseer use his own judgment as to the number he may appoint and call them for counsel at his discretion.

We recommend that the General Overseer's recommendation, as to making all bishops and deacons elders, be accepted by the Assembly also that he has the authority to call any number of the elders in counsel with him at his own discretion.

REMUNERATION

We recommend that the counsellors be remunerated for service from the Tithe of the Tithe fund, however, no set salary to be fixed but as need may arise for the work that the General Overseer and treasurer be empowered to fix the amount that may be required and pay it out accordingly.

REPEALING THE DECLARATION

We recommend that the Declaration be repealed that was adopted at the Fifteenth Annual Assembly, Nov. 8, 1920, Annual Assembly Minutes, page 50.

MISSIONS

We recommend that the mission funds be merged into one fund known as the General Mission fund which shall include Home and Foreign Missions.

We recommend that one Sunday in every month be allotted to a mission offering. (The common practice has been the second Sunday in each month.) Let all the ministers, pastors and workers see to it that this matter is taken up regularly and funds forwarded to Treasurer at headquarters.

TITHES

We recommend that the Tithe of the Tithe be forwarded to headquarters as heretofore and that each church and treasurer remember that the state overseer, district overseer and pastor be remembered in the distribution of the remainder, using the necessary wisdom and no partiality.

We advise when practicable that the overseer of the state should receive as much as is sent to headquarters.

PUBLISHING COMMITTEE

We recommend that the Assembly in regular session appoint a Publishing Committee of five, whose duty shall be to look after the publications including The White Wing Messenger, Sunday school literature and any other publications. The term of office to expire each succeeding Assembly.

BUREAU OF INFORMATION AND ADVERTISING DEPARTMENT

We recommend that the Bureau of Information and Advertising Department be approved by the Assembly and some provision made as to the support of the work.

(This department is to be supported by free-will offerings from local churches and individuals.)

EXCHANGE AND INDEMNITY DEPARTMENT

We recommend that the Exchange and Indemnity Department which includes what we term our Loan Department be taken up and discussed by this Assembly.

The subject was briefly mentioned and it was agreed not to take any action on the subject, but to leave it as it is at the present.

ORPHANAGE AND CHILDREN'S HOME AND HOME FOR THE AGED AND INFIRM

We recommend that the Orphanage and Children's Home, also a home for the aged and infirm ministers be discussed in this Assembly.

Decision: That we at present continue our orphanage collections and let each local church hold the funds for future use, or send it in

to headquarters. That as needs may arise, each state is at liberty to secure homes in the various states and provide for the orphans and aged and infirm to be supported from the state fund. (This is not meant to debar the establishing of a home or homes to be supported by all states.)

REGISTERING AND FILING OF RECORDS

We recommend that the Registering and Filing of Records be discussed in this Assembly.

Decision: That we go on as before with the same system as best as we can at present. As soon as possible to make new blanks.

HISTORY

We recommend the discussion of the making and preserving of history be discussed by this Assembly.

Recommended that this work be carried forward as soon as possible.

STATISTICAL REPORT

We recommend that the statistical report be discussed in this Assembly.

Recommend the continuation of the present system.

GENERAL SECRETARY AND TREASURER

We recommend that the office of General Secretary be abandoned and recommend that A. J. Lawson be our treasurer.

BIBLE SCHOOL

We recommend that the United Bible Institute be endorsed by the Assembly. That the Bible Training School be continued as soon as possible. That the General Overseer make the appointment of a superintendent when need requires.

REPORTING SYSTEM

We recommend that our present Reporting System be endorsed and that the proper literature be printed.

Respectfully submitted,
Geo. T. Brouayer, chairman.

All report of Committee No. 3, Bible Government, read and adopted as a whole.

MISSIONARY REPORT

Committee No. 4, Missionary Report was read by Brother J. P. Hughes. The report was amended so as to give the General Overseer the right to appoint a committee of three to handle the mission funds A. J. Lawson to act as chairman, also to pay Brother Lawson out of the Tithe of the Tithe fund for his services as treasurer.

Approved and adopted by Assembly.

REPORT

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

After careful and prayerful consideration we are persuaded that

the Church of God should put forth greater effort in missionary work than ever before.

We suggest that this Assembly consolidate the Home and Foreign Mission funds, and that a committee of three be appointed to handle said funds.

We suggest also that A. J. Lawson be one of the committee and chairman of the same. Also treasurer of the mission fund.

We are of the opinion that our monthly campaign should be kept up, and that each church should put forth an effort to raise as much money as possible each month for mission work.

Furthermore we recommend that under existing circumstances special attention be given to our work at home. We are persuaded that we can make more rapid progress on the Foreign field by reaching the foreigners who have come into our own homeland with the Gospel, and let them carry the message to their own people as they are familiar with the language, and will not have to take the time to learn it.

We recommend also that our committee distribute the funds to the best advantage in their judgment, both at home and abroad. We should bear in mind that our Brother G. F. Walter in Jamaica needs our cooperation in the work there, also our work in the Bahamas must have our help.

There is now an open door for us in India according to letter written to this Assembly which is as follows (letter read). We should give this our careful and prayerful consideration.

Respectfully submitted,

J. P. Hughes, chairman.

Approved and adopted by Assembly.

Appointment of Mission Funds Committee:

A. J. Lawson, J. P. Hughes, A. D. Evans.

GENERAL OVERSEER

Recommend that we continue to pay the General Overseer out of the Tithe of the Tithe fund. Approved and adopted by the Assembly.

APPOINTMENT OF PUBLISHING COMMITTEE

The General Overseer proceeded to appoint the Publishing Committee, viz., A. J. Lawson, S. O. Gillaspie, A. D. Evans, H. R. Jacobs, J. P. Hughes.

These appointments were approved by the Assembly.

TIME AND PLACE OF MEETING

The time and place of meeting of the next Annual Assembly of the Church of God was discussed. The place was left optional with the General Overseer and his advisors.

Time between the first and fifteenth of September—date to be fixed by General Overseer and advisors.

Approved by Assembly.

DECISION

In order to make the actions of the Assembly valid and effective for the local churches, the overseers and pastors were instructed to go to the local churches and get each one to ratify the actions of the Assembly by acceptance. This is in harmony with New Testament

Another brother gave a message in tongues. A silence, then the message came by interpretation, "It is settled."

Accepted by the Assembly.

Q. What Scriptural authority has the church to remove any bishop from his God given office in the Church?

A. It is our duty to honor what God does and we expect to do it. The only way for a person that God has set in to be removed is for him or her to disobey God's Word and prove disloyal to the Church. When God removes a person from position the Church should recognize what God does and this gives the Church the right to act in her regular capacity.

Q. If children or wife or husband of a minister become disloyal or unruly would this disqualify him or her from performing their functions as a regular minister?

A. We believe that the minister in this case would be the one to suffer most, but if he feels that his calling has been taken away, the Church would then have a right to act.

In regards to dealing with our ministers in this revolution I have decided it best to wait patiently for the Lord to work it out.

Here a sister asked for space to speak. She said, "As Brother Ferguson stood with his hand on Sister Bohrman's head I saw a light hang over his head."

DECISION

A decision by the General Overseer about dealing with disloyal members was given as follows:

"In regards to dealing with those who have proven disobedient in this revolution as preachers, I have thought that we might wait awhile."

It was suggested by one to leave the matter entirely with the General Overseer.

Approved by Assembly.

DECISION

The General Overseer, "One who has been a member of the Church and has been barred by the actions in this revolution may have their names enrolled at any church of God without ceremony."

Brother A. H. Jamieson stated that he would like to know his standing in the Church. The General Overseer explained that as he had only resigned his minstry and as there was nothing against him that possibly the matter could be cleared up where his membership was. If this could not be done his membership could be placed at Cleveland, if he wished.

Brother Brouayer suggested that the Assembly show their appreciation to Brother and Sister A. D. Evans and Brother A. J. Lawson for their faithful service by standing. And also recommend that they be remunerated for their service. All stood.

The General Overseer requested that all evangelists send in their credentials for renewal not later than Dec. 15, 1923.

Here the Assembly was requested to stand and in an impressive way the great Eighteenth Annual Assembly was formally closed.

For the evening service the usual song and prayer service was held with great demonstration of the Spirit.

A very impressive ordination service was held at this time.

S. P. Ford of Kentucky, H. R. Jacobs of Mississippi, C. T. Anderson of Florida and Stanley R. Ferguson of Bahama Islands were ordained bishops and R. L. Ayres of Kentucky as deacon.

C. H. Randall, J. O. Hamilton, H. J. Murphy and Thos. J. Richardson were called to assist the General Overseer in the ceremony.

After the ordination the delegates were asked to stand in token of their fellowship and best wishes.

Then the General Overseer said, "Jesus, says, Go!"

The colored people sang a good song.

Then came the speakers for the evening, interspersed by a song now and then.

J. O. Hamilton came first, followed by J. F. Dover, H. R. Jacobs, Wm. Lennan and two of the colored brethren. J. D. Shaw and L. G. Smith.

Benediction and farewells.

A. J. Tomlinson, General Overseer.

C. T. Anderson, Secretary.

Note—at the close of each service in the evening there was an altar service in which many precious souls received experiences from the Lord. Many came for healing and went away happy. No definite records were kept but it is known that some received the Holy Ghost.

EXPENSE

The expense of the meeting was mentioned and the sum of \$71.92 was realized.

Teaching of the Church of God

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 teaching that is made prominent.

- 1 Repentance—Mark 1:15; Luke 13:3; Acts 3:19.
- 2 Justification—Rom. 5:1-9; Titus 3:7.
- 3 Regeneration—Matt. 19:28; Titus 3:5.
- 4 Born Again—John 3:3; 1 Pet. 1:23; 1 John 3:9.
- 5 Sanctification Subsequent to Justification—Rom. 5:2; 1 Cor. 1:30; 1 Thes. 4:3; Heb. 13:12; 1 John 1:9.
- 6 Holiness—Luke 1:75; 1 Thes. 4:7; Heb. 12:14.
- 7 Water Baptism—Matt. 28:19; Mark 1:8-10; John 3:22, 23; Acts 8:12, 36-38; 10:47, 48; 16:33; 19:3-5.
- 8 Baptism With the Holy Ghost Subsequent to Cleansing; the Enduement 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, 18; 1 Cor. 11:23-33.

- 15 Washing the Saints Feet—John 13: 4-17; 1 Tim. 5:9, 10.
- 16 Tithing and Giving—Gen. 14:18-20; 28-20-22; Mal. 3:10; Luke 11:42; 1 Cor. 16:2; 2 Cor. 9:6-9; Heb. 7:1-21.
- 17 Restitution Where Possible—Matt. 3:8; Luke 19:8, 9; Rom. 13:8.
- 18 Pre-millennial Second Coming of Jesus.
First. To resurrect the dead saints and to catch away the living saints to 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, lockets, etc.—Isa. 65:2; 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.

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