MINUTES

34th Annual Assembly

of the

Church of God

Over Which A. J. Tomlinson is General Overseer

Held in Central Avenue Tabernacle
Cleveland, Tennessee, U. S. A.
September 13-19,

1939

"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 covenant."

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

Price 25 Cents

Ministers' Edition

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Prefatory Notes

Here we are once more after the close of another Annual Assembly writing the prefatory notes for another volume of minutes. This is the Thirty-fourth. The people came by the thousands. Not only did our own Church of God people journey from nearly every state and some foreign countries to the capital of the world, but many friends and enquirers after truth as well. We were very glad to have so many of our own people with us, and gave a glad welcome to thousands of others besides. Many of these may become ours in the future. It is time that our work and the blessings upon us are convincing many that we are the Church of prophecy that is destined to rise and shine in the last days.

I have had the privilege of attending all of the thirty-three Assemblies, and now this last one has past into history. The first in 1906 had an attendance of only twenty-one. But what has happened in the way of work and increase since that time is shown by the gradual increase from year to year, until this last one has surpassed them all according to actual records and estimates made by many. The registrars did faithful service in securing the names and addresses, but with this good service they failed to register all. From first to last it is believed there were more than fifty thousand attracted to the big Tabernacle by this Annual Assembly. But the registrars succeeded in registering less than seventeen thousand. But it can be said, O, what a mass of people crowded into our Cleveland for eight days.

From beginning to end God was with us. This fact was demonstrated more or less every day and far into the night. The mammoth Tabernacle doors were opened wide at the beginning and were never closed until the last goodbys were said and the people departed on their journey homeward, or to their fields of labor. A full description of what happened during this mighty feast can never be given, but we are trying to tell something in this volume. Thanks to the corps of clerks for their untiring efforts to make notes of everything that happened.

The press has been with us year after year for many. They have been assisting us in spreading the last days message over the world. Their service is very greatly appreciated. We have hope that the multitudes that read of our mighty work will be made better men and better women, and be the means of making the world better because of coming under the influence of our programs and religious fervency.

It is a source of pleasure to me to carry words in this pamphlet from our own Cleveland Mayor and a member of the board of Commissioners and others who so gladly welcomed our people from a distance to this city. Thanks for this and to all of our citizezns for their glad assistance in every way.

After having spent much time in preparing this little volume we now have the pleasure of sending it forth on its mission of love. It attempts to tell the story of the 1939 Annual Assembly. I trust all of our people will purchase copies and take good care of them, both for the information concerning the work of the Assembly and for history that will be of much interest to many who are yet to become enthusiastically interested in the last days message.

Our registrars did noble work in picking up the names and addresses of the thousands that attended this year. It has been impossible for years to

register all of the many thousands that were present, but last year's registration with 17,270 is the largest number ever registered. This year it has fallen off 391.

The official count as we have it is as follows: Out of town 10,755. In the city 6,124, total 16,879. This gives the largest ever except last year. The time for the next great Annual Feast—The General Assembly of The Church of God, over which A. J. Tomlinson is General Overseer, according to the rules governing the time, will be September 11-17, 1940. We fully expect that many more will join our ranks by that time to assist us in making further mighty preparations for the return of our Lord.

A. J. TOMLINSON, GENERAL OVERSEER,
Cleveland, Tennessee, U. S. A.

MINUTES

OF THE THIRTY-FOURTH ANNUAL ASSEMBLY OF

THE CHURCH OF GOD

A. J. Tomlinson, General Overseer

HELD AT CLEVELAND, TENN., U. S. A., SEPT. 13-19,1939

Management and Personnel of the Home and Local Organization

General Overseer, A. J. Tomlinson

Private Secretary, Lillie Duggar

SUPERINTENDENT OF COMMITTEES—Reception, Entertainment, Registrars, Ushers, Camp Ground, Order and Regulation Department—F. F. Johnson.

CLERKS — J. R. Kinser, Miss Jimmye Lovell, R. M. Stover, Milton A. Tomlinson, Mrs. Ina Mae Tomlinson.

TREASURER—A. J. Lawson—Office Secretary, Lula Lawson—Bookkeeper, Miss Inez Kinser.

REGISTRARS—J. P. Cox, Louise Reed, Lillian Gardner, W. D. Smith, Winnie Shannon, Dorothy Deadrick, Emma R. Reed, D. M. Deadrick, Ruth Reed, Willean Woods, Nell Farmer, Iva Farmer, Virginia McAllister, Irene Foster, J. V. Johnson, Paul Garrett.

PUBLISHING DEPARTMENT—A. D. Evans, Iris M. Evans, Mary Hoppel, Mamie Holcomb, Julia Goins, Mildred Johnson.

RECEPTION—C. R. Payne, Ethel Payne, J. P. Sullivan, Emmitt Davis, Sarah E. Gonia, Mary J. Tomlinson, Beatrice Marlow, J. R. Smith, Olive B. Smith, L. A. Samples, J. D. Kirkland, Onie Faulkner, Fern Johnson, James Daniels, J. N. Hurley, R. L. Gregory, Nora Keeney, Clemmie McAnally, L. S. Rhodes, Will H. Brown, Flora M. Gillaspie.

ENTERTAINMENT—M. S. Curry, Loyd Rogers, Marvin McAllister, David Riddle, Alva Parker, Ruby Haynes, Ruth Rogers, Alvin Goins, Holt Renslow, Sanford Rogers, R. C. Cannon, Jr., C. C. Linder.

ORDER AND REGULATION DEPARTMENT—D. M. Shults, Albert G. Byrd, Grady R. Kent, E. C. Nixon, J. H. McSpadden, Sanford S. Sanders, Patrick Reed, John A. Stubbs.

USHERS—E. H. Griffith, Marvin Wilson, H. L. Faulkner, Paul Riddles, Carl Johnson, Charlie Smith, Loyd Goins, Herman Faulkner, J. B. Jones, Lionel Deadrick, Floyd W. B. Smith, Geo. Albert Wilson, Cecil J. Cunningham, Clarence Sullivan, Ralph Scotton, Z. R. Young, Carl Bradshaw, Enos Campbell, Albert Reed, J. V. Johnson, Archie Melvin, Wesley H. Hill, John L. Sullivan, Lattie McLean, Henry G. Nix, Wynn

Stockdale, J. W. Chapman, David Ezel, Dewey Foster, J. A. West, P., George D. Wilson P., Jess Pruitt P., William O. Mills P., Roy Woods, Homer Rye, Herbert Watts, James C. Palmer, E. L. Goodwin, Owen Ellenburg, Andrew Davis, H. C. Chapman.

CAMP GROUND—M. S. Curry, Boone Whitmire, Bill Dooley, Will H. Brown.

INTRORUCTORY SERVICES

Tuesday, September 12:

9:00 a. m.—The program called for all Secretaries, W. M. B., V. L. B., A. B. M. and S. S. to be at their respective posts ready for miscellaneous duties. The W. M. B. Reception Committee names were as follows: Dora Kinser, Lou McAllister, Margaret Roy, Clara T. Mabe, Buna Lowman, Alice Moxley. V. L. B. Reception Committee—Alva Parker, Opal Matheny, Althea Bishop, Edna Rhodes, Sylvia Vincent, T. O. Hardin. A. B. M. Reception—E. C. Nixon, R. M. Stover, Will H. Brown, Roy Thomas. S. S. Reception—Walter E. Lee, Frank Poloski, H. M. Crews, W. H. Rhye.

9:30 a. m.—Workers consecration service in front of Tabernacle, Superintendent F. F. Johnson in charge. This service consisted of music, singing, prayers, Scripture reading and talks by F. F. Johnson and M. S. Curry. Closed at 10:15.

2:45 p. m.—Open air song and prayer service in front of Tabernacle conducted by Supt. F. F. Johnson. Songs, string music, prayer for committees, people on their way to the Assembly and the entire Assembly work by Guy Marlow, J. F. Curry, Taft Henderson, and a concert prayer. More songs, talks by C. R. Payne, J. D. Kirkland, James Daniel, F. F. Johnson—subject organizing and taking care of the huge delegations, meeting trains and buses, registering all as fast as they come. Songs and dismissed at 3:30 p. m.—A few messages and interpretations.

6:20 p. m.—Open Air program in front of Tabernacle—F. F. Johnson in charge, assisted by C. R. Payne and J. D. Kirkland. Song, music by string band. Flag drills by committees and ushers. Song—The Church of God is right, led by Alvin Goins. Concert prayer. Music and song while W. M. B. and V. L. B. sisters were making preparations for flag drill. Ten W. M. B. and ten V. L. B. sisters gave beautiful flag drill in front of Tabernacle directed by Iris M. Evans.

When this was closed all marched in the big Tabernacle. General and state secretaries called to big platform. When all were in place more music by string band. Announcements by A. D. Evans over new loud speaking system. This was followed by Jim Quartet and Calfee sisters quartet.

7:55 p. m.—Message by James Daniel—Making the Assembly sacred and powerful. This was followed by a mighty prayer by the speaker that the Assembly might be sacred and powerful all the way through. The power fell all over the Tabernacle while the message was going forth. Jim quartet gave another selection.

8:13 p. m.—W. M. B. missionary zeal was the subject of a discourse by Secretary Eurice W. Bennett. This was followed by a short message by Secretary Willard H. Boyles—subject—V. L. B. Free literature zeal, sow the world down knee deep. Additional message by F. F. Johnson on the same zeal subject. Then came the Calfee sisters with another song.

8:30 p. m.—A. B. M. Zeal by Secretary Eddie H. Griffith. This was

delivered with a mighty display of zeal and illustrated by having a man walking to and fro on lower platform having a card on his back with the words printed—works of the flesh. The speaker made as if he was trying to pull him out of the fire to illustrate Jude twenty-three. He finally called for help, a brother ran to help, then another and another until the four of them lifted him to the upper platform where followed a great display of rejoicing to show the victorious rescue and deliverance of one who had fallen deep into sin. The power of the Lord fell and messages and interpretations were given.

8:55 p. m.—Sunday School Zeal was the subject of a message by Secretary Guy Marlow. Then followed two selections of songs by the Queen sisters.

9:05 p. m.—Two minutes talks by volunteer state secretaries and boosters, conducted by Mrs. Carrie Taylor, state secretary of Wyoming. This was extremely interesting and profitable. The names and states as follows: D. R. Holcomb, V. L. B., Mo.; H. O. Cash, S. S., Miss.; Ila M. Hamilton, W. M, B., Fla.; Irene Whitten, A. B. M., Miss.; Dove Day, V. L. B., W. Va.; Ruby Hughes, V. L. B., Okla.; Norma Manning, W. M. B., Neb.; Ruby Carter, W. M. B., Iowa; Evelyn Roach, V. L. B., Ill.; Emma Cox, V. L. B., Ga.; Grace Black, W M. B., Okla.; Wilma Bivens, V. L. B., Neb.; Martha Mae Herring, W. M. B., Miss.; Opal Matheny, V. L. B., Tenn.; R. M. Roberts, S. S., Ark.; Frank Poloski, S. S., Mich.; Alice V. Moxley, W. M. B., Tenn.; T. O. Hardin, V. L. B., Wyo.; Wm. F. Strey, S. S., Wyo.; S. T. Rodman, A. B. M., Wyo.; C. W. Woodard, A. B. M., Fla.

Closing prayer on the inside of Tabernacle by L. A. Moxley, Tennessee. The service was continued outside in front of Tabernacle. Music by string band, prayer by J. H. McSpadden. Short discourse by D. J. Eller, of W. Va.—Mastering every problem. Closing prayer by L. H. Neal, of Ill. Closing at 10:05 p. m. About five hundred people present.

Wednesday, September 13:

8:00 a. m.—Reception committee program in front of Tabernacle directed by C. R. Payne. Songs, music, concert prayer, individual prayers—talks by Chairman, Claud Woodard and Brother Shults. More singing and talks and adjournment.

6:00 p. m.—At the appointed time many of the Kentucky delegates met in front of Bill Dooley's Ice Cream parlor. The Louisville Brass Band played two numbers. As the band started the third number all marched two abreast to the front of the Tabernacle then inside and down the aisle. The band ascended to the band stand. Fifty-six in this march. Next came a number by the Bahama Brass Band in the band box. Then another number by the Louisville Band.

6:25 p. m.—The General Overseer spoke to the large congregation that filled the mammoth Tabernacle and said, "Kind greetings to every one of you. If you have never been happy I want you to be happy for the next seven days. Before we are through I believe we will have at least ten thousand good prayers, and I believe that many could pray anybody through to God. We expect to have God the Father, God the Son and God the Holy Ghost with us. God cannot have an Assembly without us. He needs all to help." He explained about the loud speaking system and about the signs "Quiet while speaker speaks." Gave special instructions about coming into the Tabernacle at the front doors and if it becomes necessary for any to go out before the congregation is dismissed to please go out at

the side doors.

6:35 p. m.—Important announcements by A. D. Evans—songbooks, programs, publication booth, Post Office, parking of cars, etc.

6:45 p. m.—Song service led by Ernest M. Kinser with Edith Buckner at the piano. Prayer by George D. Wilson at the pulpit while the great congregation stood in quietness and sacredness before God.

Mention was made of starting into the Assembly in an humble and submissive way. The Psalmist has told us to bring an offering and come into His courts. We are going to give everybody a chance to obey this Scripture now. Everyone give something whether large or small amounts. The ushers gathered in the money which amounted to $68.76. Consecration prayers by Guy Marlow and Wesley H. Carter.

7:30 p. m.—Introductory and welcome address by Pastor M. S. Curry of Cleveland, Tenn. This message was followed with a song by Brother Curry's three little girls. Brother Curry's address follows:

"Friends and delegates of the 34th Annual Assembly of the Church of God, we welcome you.

"I was glad when they said unto me, Let us go into the house of the Lord. It is a privilege to stand before this wonderful congregation this evening and every person looks happy. Our General Overseer is happy, Cleveland is happy, we are all happy to have you people here. You have come home and we want to let you know we are glad you have come home. Just imagine the fatted calf is killed and the feast is spread on the Lord's table and we want all to partake of it and be filled. Surely it is time for dancing, for rejoicing, for learning and for worshipping our God.

"Repeat after me, I was glad when they said unto me, Let us go into the house of the Lord.

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. You have come to our fair city and we are glad. We welcome you, Tennessee welcomes you, Bradley County welcomes you, Cleveland welcomes you as you will soon hear from others. We want you to be comfortable and happy, and above all enjoy the presence of our God.

"For my brethern and companions' sakes, I will now say, Peace be within thee. I am at your service and will indeed seek your good. I want to help you. God bless everybody. The King's business requires haste and I am hurrying now to take care of the subjects of our King Jesus, but before I go my three little girls will sing."

7:35 p. m.—The City of Cleveland gives the delegates a hearty welcome through its honorable Mayor, J. Y. Elliott. His address of welcome follows:

"Dr. Tomlinson, Members and Delegates to the 34th Annual Assembly of the Church of God, and Friends:

"Now, as always, it is a pleasure for me to have the privilege of welcoming visitors to this City. The people of Cleveland are all proud of having been born and reared here or in having selected this City as their home. Cleveland is widely known as one of the most beautiful and prosperous of the smaller Cities of these United States. Its beautiful shady Ocoee Street, bordered by many spendid and attractive homes, is known from the Atlantic to the Pacific Coast, and from the Canadian to the Mexican Border. It lies in the center of one of the largest and most prosperous Dairying sections of the country. It is the gateway to the beautiful Cherokee National Forest and through it passes several of the leading scenic highways of the nation. It is also known and advertised as the City of Industrial Oppor-

tunity, and its many industries annually manufacture and ship millions of dollars worth of products to each of the forty-eight states of the Union and many foreign countries. It is also known as the home of the Bob Jones College, an institutiton of higher learning, and through a part of its motto or creed, advertises itself as "Standing for the Old Time Religion and the absolute authority of the Bible." This college is headed by the internationally known evangelist, DR. BOB JONES. Among Cleveland's many and varied industries, consisting of Textile, Hosiery and other manufactured products, is one plant which is said to be the largest of its type in the world, which manufactures its products from the raw wool to the finished garment. It also has several large iron foundries, one of which is said to be the largest foundry south of the Ohio River. With all of this diversity, advertising Cleveland to the world, with its splendid educational facilities, due consideration must be given to the one thing that has done more towards bringing Cleveland to World Wide attention, that is, the CHURCH OF GOD and its Assembly which is held here each year bringing literally thousands of strangers into our midst. At this time I believed it would be well to say a few words in regard to what has assisted in making all of these good things possible for Cleveland. The citizenship of this City is made up in a large part by hundreds of the ardent, loyal and Christian members and supporters of your church who remain and dwell with us from year to year. These good law-abiding, honest and truthful people make up the back-bone of the City's Industrial and Every Day life and by their example of industry, honestly, fair dealings and Christian living, every day in the week, have been greatly responsible for putting Cleveland on a higher moral, Christian and social plane. The people of Cleveland are very happy to have the privilege of entertaining and attempting to make pleasant the visit of so many thousands of Christian men and women throughout the world who come to this Annual Assembly. We hope that the Assembly now in session will bring great blessings on all who visit here, and that in the future your Assemblies and your church may continue to grow and prosper. We know that as a result of the untiring efforts of your great Overseer and other able leaders in your organization that the Church will continue to make the same rapid advances as you have made in the past. We cordially invite you to return and visit us at this time again next year."

The city of Cleveland gives the delegates a further hearty welcome through a member of the City board of Commissioners our esteemed friend, Frank J. Harle. His address in part follows:

"Brother Tomlinson, ladies and gentlemen:

"The mayor called you doctor, but I feel well enough acquainted with you to call you brother. I don't know why I am on the program except Brother Tomlinson asked me to be here.

"Looking out over the vast auditorum tonight my mind went back two thousand years ago when there was an assembly several times as large as this went up to Jerusalem to pay their tithes and offerings and taxes. And in that assembly was a little boy twelve years old. When the meeting was over his family got out a days journey and they missed him. They went back to find him. They found him in the Assembly hall at the feet of teachers. That boy afterwards was crucified on the cross for you and for me. Through his shed blood and broken body we have the privilege and right to heaven and the privilege to live right in this world. It gives us a hope for something to work for.

"This afternoon standing on the street I saw the delegation come in from

Georgia. They were riding and coming pretty fast. I couldn't help but think back when the people went to the Assembly at Jerusalem on camels and on foot. It took them a long time to get there, but they were so anxious and interested in their work that they took the time and went to the trouble to go. We are living in a fast age today. Some times we need to stop and think where we are headed. We can get to the Assembly much quicker than the people in the olden days could get up to Jerusalem. Another thought—what did we come here for? They went up to Jerusalem to worship God. Did we come here to have a good time, or did we come here to worship God? If we come here with a true spirit we will receive a blessing just like they did in olden times. God appeared unto them in marvelous ways.

"Something like thirty-five years ago there was a young man and his family moved to Cleveland. He had a vision. The Lord appeared unto him. Through that vision and the impression the Lord made upon him the Church of God was organized in Cleveland. He told me tonight I was one of the first men he got acquainted with when he came to Cleveland. I have never known him to do a dishonest thing in all these years.

"Brother Tomlinson had a golden wedding anniversary over at his house since last year and it was my pleasure to be over there and visit them. I never saw a happier man or woman in my life. If the Lord hadn't blessed him as He has I don't believe he would have been so happy.

"We are glad you have your Assembly here. We are glad to welcome you here every year. You are always a blessing to our town and we want to pledge you our hearty support in every way to make the Thirty-fourth Assembly the best and most blessed you have ever had. I thank you for the privilege of coming before you and I am going to give the General Overseer my hand and I want the Lord to bless and be with him the next twelve months."

Chief of Police, Arthur Trotter gave a few words of welcome and advice as follows:

"I did not know until about twenty minutes ago I was to be on this program to speak tonight. I have been here for about thirty-eight years. I have seen the Church come from a cracker box up to the present. When I was a small boy out here on this lot was the first time I ever remember seeing Brother Tomlinson in our town. It was a small tent. I don't know whether he was there when the tent was cut down, but I do know there was a tent cut down. Talk about the trials and tribulations the Church has had coming up, I have seen it from the start up to the present time. The work began to spread out and the Assemblies came into our town. We are always glad to have you people from other states and out of town to come to our little city.

"I have been a law enforcing agent for ten years in Cleveland. I have always been glad to see the time come around for the people to come back. I have friends in nearly every state in the Union I have met through the Church of God. One is Battle Axe Bill. We are mighty glad to have you here in Cleveland.

"One warning I would like to add. Last year we had a pickpocket in our midst. We may have one this year. If he comes around call for a police as loud as you can. We will have three officers in uniform stationed on the outside. There will be about four in plain clothes. The sheriff has three special debuties to help take care of this Assembly this week.

Please cooperate with us and give attention to the parking signs. It is

for your protection. We are doing everything we can for your protection and do not hesitate to call on any of the officers."

Anderson Barger, Sheriff of Bradley County, welcomed the Assembly delegates thus:

"I want to say to you people that I have known Mr. Tomlinson since the first tent meeting he held here. I am not here to make a speech but I want to welcome the Assembly delegates."

8:05 p. m.—After the four speakers representing the city had finished they formed in line on speaker's platform while the congregation stood and repeated after the General Overseer the following: "We appreciate you, and thank you for all the good words spoken tonight. We wish you good health and may God's blessings be upon all of you."

8:10 p. m.—Response by L. W. Pollard, California; C. W. Rinser, Kansas; V. R. Sherrill, Pennsylvania.

8:25 p. m.—Anniston, Ala., quartet, two numbers.

8:30 p. m.—Announcements by General Overseer. These were giving a brief outline of the work of the Assembly for the next day. Big concert prayer as the great congregation stood before the Lord. The call to prayer was as follows: Pray earnest, sincere, powerful prayers. O that God will give us His mighty presence the entire week. Pray for all men—our country, our president, all governors, all kings, all rulers, and all in authority. Pray for all our committees and speakers. This big concert prayer roared out like the falling of many waters. (Rev. 1:15.)

8:50 p. m.—Big Holy Ghost message by C. R. Mashburn, Va. A few high points in the message—Shows who the Holy Ghost is for and how to get Him—(Acts 1:4,5; 2:37,28) "We can know whether or not we have the Holy Ghost—Stay with it till you get the Holy Ghost—You can't expect to be filled with the Holy Ghost until you clean up that body of yours—You must seek after this—you have to die out to your opinion—We need power before we get to heaven—We need power to get there—You have to show God you mean business—It is not like asking for a biscuit—God requires us to be in real earnest—God is the same today as He was in Jerusalem."

9:17 p. m.—Altar call by Hurly Phibbs, Va. Singing and music. "'No better time to get the Holy Ghost than tonight," shouted the preacher. The people rushed into the altar until the long altar was filled with seekers to overflowing. Special workers called in to help pray the seekers through were, Carl L. Bradshaw, W. L. Martin, P. A. Shupe, Imogene Radford, Mrs. L. L. Linkous, Mrs. Clara E. White, Mrs. Louie V. Bradshaw, Mrs. Fannie R. Moss, and fiery volunteers. Great altar service continued far into the night with good results.

Thursday, September 14:

5:30 a. m.—Sunrise prayer meeting, John L. Sullivan of Georgia in charge. Songs and prayers, individual prayers and big concert prayers, testimonies and special songs and music. Some testified that this was the first time they had ever been to the Assembly. J. P. Sullivan spoke at some length and told of his brother being a boxer, but he got him saved and he is now working for God. He spoke of the morning prayer meeting being a good part of the Assembly. "This is the time for us to gather all of God's people together in one," he said. "Our work as the Church of God is to

do a work that nobody else can do," he continued. Many other good things were spoken. Special songs by Brothers Curry and Helmick, then closed.

8:00 a. m.—Program by George Englebert and others of Alabama. Quartet sang several numbers.

8:15 a. m.—Song service led by H. G. Nix, Mildred Bennett at the piano. Prayer at pulpit by Mrs. Rozella Van Deventer of South Dakota while congregation stood in sacred silence.

8:30 a. m.—Opening of the Assembly by the General Overseer. Scripture read, Romans 12:10-21. He then prayed as all stood before the Lord. He thanked God for His presence. "Thou art with us now, we worship Thee," he said. As the people sat down he said, "I now pronounce the Assembly open for business and anything else that is necessary."

8:45 a. m.—Appointments of Committees.

COMMITTEES

No. 1. Questions and Subjects—B. O. Funderburk, D. R. Holcomb, J. R. Smith, W. T. Holland, Norman C. Taylor, Virdel B. Stafford, Wesley H. Carter.

No. 2. Watchmen—Jesse M. Stratton, Claude Kimbler, T. R. Carver.

No. 3. Adjustment—C. L. Taylor, D. M. Cobb, G. C. Decker, James Daniel, B. B. Ketchum.

No. 4. Ways and Means—S. O. Gillaspie, L. A. Moxley, Alvin S. Moss, G. W. Durham, D. J. Eller, Dorlan H. Queener.

No. 5. Missionary—W. M. Lowman, E. T. Fowler, W. Cobb Dennard, E. A. McDonald, J. C. Crews, Tom Pentecost, L. S. Rhodes.

No. 6. Assembly Expense—V. R. Sherrill, C. W. Risner, Vernon H. Smith, J. J. Musselwhite, Wm. G. Hardin, J. V. Johnson, E. R. Pulliam.

No. 7. Auxiliary Boosters—J. P. Sullivan, M. E. Wilson, D. M. Deadrick, J. B. Wright, J. D. Kirkland, Chas. T. Davidson.

8:55 a. m.—Prayer by E. A. McDonald at pulpit while congregation stood in holy silence—Prayed for committees, overseers, their delegations and programs.

Call of States and Provinces and Their Response

General Overseer read instructions from Program.

9:06 a. m.—Sharp Trumpet call by Glen Marlow as signal for all to be ready to act promptly.

Call of states and provinces and their response with music, songs, marches, display of banners and flags, short talks by Overseers—shouts, dances, rejoicing. In calling the states the work was so organized that as one delegation left the platform the next one would start their march for the platform. This made it so two states were usually marching at the same time. All this was directed by the ushers well trained for their work. Clerks counted the delegates, banners, flags, musical instruments, songs, etc. States were called in alphabetical order.

1. Alabama—G. W. Durham, Overseer—Music, one hundred thirty-four marched, carried eighteen banners, thirty-two flags, four musical instruments, song, handkerchief wave, shouts, talk by overseer and others.

2. Arizona—No representative.

3. Arkansas—E. C. Rider, Overseer—Music, thirty-nine marched, thirteen banners, four flags, one musical instrument, song, W. K. Gibson talked.

4. Bahamas and Turks—Alvin S. Moss, Overseer, Music, twenty-seven marched, two banners, three flags, fifteen musical instruments, song, talk by Overseer.

5. California—L. W. Pollard, Overseer. Music, twelve marched, five banners, six flags, five musical instruments, song, violin solo, talks by Overseer and others. Special song by Cowger sisters.

6. China—Peter N. Johnson, Missionary. Music, two marched, two flags, talk by Brother Johnson, song.

7. Colorado—No representative.

8. Connecticut—No representative.

9. Cuba—C. H. Holley, Missionary. Music, five marched, one banner, four flags, two musical instruments, talk by Brother Holley. Special song by two brothers. Talk by F. F. Johnson, song.

10. East Texas—S. O. Gillaspie, Overseer. Music, one hundred one marched, thirty-eight banners, nineteen flags, eight musical instruments, talk by Overseer and his wife, song by colored people, two special songs by two sisters and a little girl.

11. Florida—J. O. Hamilton, Overseer. Music, thirty-eight marched, carried eleven banners, ten flags, five musical instruments, song, talks by overseer and wife, special song by a quartet, talk by J. R. Smith, song by colored people, much shouting and rejoicing.

12. Georgia—M. E. Wilson, Overseer. Music, two hundred and sixty-nine marched, carried sixty-nine banners, one hundred and eleven flags, fourteen musical instruments, song, talks by Overseer and wife, talk by Eurice Bennett, W. M. B. Secretary, two songs by Ensign Band.

13. Illinois—L. H. Neal, Overseer. Music, forty-eight marched, carried nineteen banners, twenty-two flags, four instruments, talks by Overseer and wife, song, shouting, special song by a sister.

14. Indiana—R. C. Nebblett, Overseer. Music, forty-four marched, carried thirteen banners, nine flags, four musical instruments, songs, talk by Overseer.

15. Iowa—Wesley H. Carter, Overseer. Music, nineteen marched, carried thirteen banners, three flags, four musical instruments, song, two special songs, talks by Overseer and others.

16. Kansas—C. W. Risner, Overseer. Music, twenty-six marched, carried eight banners, seven flags, two musical instruments, songs, special song by Brother and Sister Wells, talk by Overseer.

17. Kentucky—Tom Pentecost, Overseer. Music, one hundred and twenty-six marched, carried twenty-one banners, thirty-one flags, seventeen musical instruments, song, much shouting and rejoicing, music and singing by Louisville Brass Band, special songs by Linkous Trio, the little girl joining in with spoons, talk by Guy Marlow, S. S. Secretary, special song by Brother Carter and daughter, spoon music by little Linkous girl accompanied by Louisville Band.

18. Louisiana—J. T. Priest, Overseer. Music, thirty-six marched, carried nine banners, twelve flags, four instruments, song, talks by Overseer and H. M. Moxley, special song by McCann sisters, rejoicing.

19. Manitoba and Saskatchewan, Canada—J. A. Harris, Missionary. Music, six marched, carried two banners, two flags, one musical instrument, talks by Brother Harris, F. F. Johnson, C. F. Reynolds, song by Brother Harris and daughter in Polish and English, song by Miss Carlson.

20. Maryland—Norman C. Taylor, Overseer. Music, eleven marched, carried eleven banners, one flag, one musical instrument. Duet by two sisters, solo by Phillip L. White, talk by Overseer.

21. Michigan and Ontario, Canada—Vernon H. Smith, Overseer. Music thirty-four marched, eighteen banners, seven flags, six musical instruments, song, talks by Overseer and wife, four representatives from Canada.

22. Minnesota—Owen E. Shroyer, Overseer. Music, ten marched, carried five banners, one flag, four musical instruments, songs, talks by John Weidner and Mrs. Goldia Lester in the absence of the Overseer, songs.

23. Mississippi—B. O. Funderburk, Overseer. Music, seventy-five marched, carried eleven banners, twenty-one flags, two musical instruments. Song, talk by Overseer, duet by Martha Mae Herring and Bessie Cole, talk by Overseer's wife, song, talk by Mary Bafford.

24. Missouri—D. R. Holcomb, Overseer. Music, thirty-eight marched, carried twenty-three banners, sixteen flags, five musical instruments. Song, talk by Overseer, duet by Jesse Griffin and wife, song.

25. Montana—Kenneth O. Cox, Overseer. Music, one marched, one banner, one flag, one musical instrument, song and talk by Overseer.

26. Nebraska—C. E. Manning, Overseer. Music, twelve marched, carried three banners, four flags, three musical instruments. Song, talk by Overseer, song.

27. New Mexico—V. L. Melton, Overseer. Music, one marched, carried two flags. Talk by R. Andrew Hungate in the absence of the Overseer.

28. New York and New Jersey—Homer A. Tomlinson, Overseer. No respresentative.

29. North Carolina—C. L. Taylor, Overseer. Music, one hundred and fifty marched, carried twenty-six banners, sixty-two flags, seven musical instruments. Song, talk by Overseer, song by colored people, power fell, dancing and shouting, song.

30. North Dakota—P. G. Shroyer, Overseer. Music, five marched, carried one banner, three flags, two musical instruments. Song, talk by Overseer, duet by Sister Van Deventer and Sister Shroyer.

31. Ohio—J. B. Wright, Overseer. Music, fifty marched, carried seventeen banners, two flags, five musical instruments. Song by all, song by Williams sisters, song by Linkous Two, talk by Overseer.

32. Oklahoma—Dorlan H. Queener, Overseer. Music, thirty-four marched, carried thirteen banners, eleven flags, three musical instruments. Song, talk by Overseer, song.

33. Oregon—R. L. Teague, Overseer. Music, two marched, carried two flags, one instrument. Talk by Overseer, song.

34. Pennsylvania—V. R. Sherrill, Overseer. Music, fifty-eight marched, carried nineteen banners, seventeen flags, five musical instruments. Song by a quartet, special song by the Post children, talk by Overseer, song by Sunshine Trio.

35. South Carolina—E. A. McDonald, Overseer. Music, sixty-six marched, carried fourteen banners, twelve flags, seven musical instruments. Song, much shouting and rejoicing, special song by four sisters, talk by Overseer, song by Farmer Trio.

36. South Dakota—F. E. Van Deventer, Overseer. Music, four marched, carried one banner, four flags, three musical instruments. Song, talk by Overseer, song.

37. Tennessee—L. A. Moxley, Overseer. Music, three hundred and seventy-eight marched, Arthur Trotter, Chief of Police of Cleveland and Anderson Barger, Sheriff of Bradley County leading, carried thirty-four banners, forty-two flags, sixteen instruments. Power fell as the delegates came on the platform and continued for some time. Talk by Overseer, song, talk by Brother Richardson.

38. Virginia—W. M. Lowman, Overseer. Music, one hundred and sixty-seven marched, carried forty banners, thirty-seven flags, ten musical instruments. Song, big handkerchief wave, praises to God, talk by Overseer, song by Sister Hudson and Lowman girls.

39. West Texas—J. R. Moxley, Overseer. Music, thirteen marched, carried four banners, six flags, one musical instrument. Song, talks by Overseer and B. B. Ketchum, two solos.

40. West Virginia—D. J. Eller, Overseer. Music, fifty-one marched, carried thirteen banners, twenty-three flags, seven musical instruments. Song, talk by Overseer, special song by G. W. Helmick, H. W. Price making the sound of a train and whistle. Song by Malcolm and Verla Linkous. song by Brother and Sister Fain, another song by G. W. Helmick, talk by C. G. Humphrey.

41. Wisconsin—Emery S. Johns, Overseer. Music, eighteen marched, carried eleven banners, six flags. Song, talks by Overseer and his wife, song, a yell for Wisconsin.

42. Wyoming—G. C. Decker, Overseer. Music, twenty-three marched, carried three banners, ten flags, three instruments. Song, talk by Overseer introducing the Wyoming State Secretaries, song, further talk by Overseer.

10:07 p. m.—Sharp trumpet call by Glen Marlow, to give notice of the close of the call of states.

Note—The call of states and provinces and their response was one continuous program from about nine in the morning until ten o'clock at night, without any adjournment for either dinner or supper. Many beautiful scenes were enacted as the marchers marched, played their instruments, sang songs, danced, shouted, talked in tongues and rejoiced. The Overseers made interesting reports of their work. The power and presence of the Lord was manifested all day. Those dressed in uniform, caps, capes and different kinds of regalia added a touch of color to the parades as well as the beautiful banners and waving flags. The ushers are to be commended for their faithful work in the marches.

10:07 p. m.—Announcements of work to be done the next day.

10:12 p. m.—Song service led by M. A. Tomlinson, Gary Sanders at the piano. Prayer by H. G. Nix at the pulpit while congregation stood in sacredness before the Lord.

10:18 p. m.—Special song about the "kidnapped preached" by Sister Latham and another sister.

10:25 p. m.—Evangelistic message and altar call by Grady R. Kent, the kidnapped preacher. Music and singing by H. G. Nix and Claud Woodard while the altar call was made. Altar filled with seekers. Names of workers to get souls into the altar and help pray them through—Alma C. Bailey, Melvin Pittman, T. R. Carver, H. M. Haire, Bertha A. Goza, Martha Jane Baxter, Bessie L. Phillips, Annie Platt, Florence M. Fowler, J. T. Thompson, Sampson Smith, H. K. Peek, Woodrow Stover, J. P. Millirons, and other fiery workers. A clerk wrote at 12:10, past midnight, "workers are working with all their might." Reported eight saved, six sanctified and three baptized with the Holy Ghost and fire. Glorious work done.

Friday, September 15:

5:30 a. m.—Sunrise prayer meeting in charge of Paul M. Snodgrass of Iowa and Willie Lewis of Ky. The meeting started with a big concert prayer. Willie Lewis led the singing, several made music with their stringed instruments. Big testimony service started. The clerk counted forty-five and then adds "Come so fast cannot count them. A big shout started and the joy is inexpressible. The thing went up in a flame—running, jumping and praising God. About five hundred praising God at one time. Old men ran and skipped like boys. The colored people with their music had a wonderful time." Three special songs. Talk by Brother Snodgrass—altar call. Big altar filled to capacity with seekers. Colored folks sang while workers worked and prayed. Many seekers lay prostrate on the floor.

8:00 a. m.—This was the time for the committees to meet and get organized for work. The Secretaries were at their headquarters ready to receive callers. These were W. M. B., V. L. B., A. B. M., and Sunday school. Their respective reception committees were to work at this hour.

9:00 a. m.—Music by Louisville Church of God Brass Band in front of Tabernacle, then marched inside and to their Band Stand. Continued music in Band Stand. Announcements at pulpit by A. D. Evans. Concert prayer for the sick.

9:27 a. m.—Song service led by Clarence W. Clark, Edith Buckner at piano. Prayer by L. V. Jones at pulpit while congregation stood in holy reverence before the Lord.

9:38 a. m.—Song by the McMahan Trio.

9:48 a. m.—The General Overseer's Annual Address.

GENERAL OVERSEER'S ANNUAL ADDRESS BEFORE THE THIRTY-FOURTH ANNUAL ASSEMBLY of THE CHURCH OF GOD

INTRODUCTORY

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

"To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

"Whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

"Receiving the end of your faith, even the salvation of your souls.

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

"Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Peter 1:3-13)

It has been said that "time waits for no man." A retrospective view of the past twelve months causes us to exclaim with the Psalmist, "We were like them that dream." Indeed, the time has passed so rapidly that it seems almost like we have only dropped off into a doze, and the thousands of things that have transpired are only fancy, and a sudden awakening finds us here in this wonderful Thirty-fourth Annual Assembly.

In recounting the moments of the past three hundred and sixty-five days, it is a source of pleasure to call to mind one of the wise sayings of Solomon who is recognized by the Christian world as the wisest of men. He said, "I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all."

For the great Church of God, the past year, has been a time for labor and toil, and an excellent chance to accomplish something worthwhile. The tens of thousands of precious brothers and sisters of the Church have done fine service for God and the great cause of Christ. Now a few have been so faithfully discharging their duty that it can be said of them, they have done what they could.

The wise man said, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Our people have worked as if they thought this might be the last year for the beautiful service they owed to their Maker. They seem to have remembered a saying of Jesus and caught His Spirit. "I must work the works of Him that sent me," said Jesus, "while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world." (John 9:4, 5)

No better spirit could have taken possession of the Lord's followers than this all-powerful Spirit of Christ. GET SOMETHINIG DONE, AND GET IT DONE QUICKLY, has seemed to be the spirit among our people since last we met in this large and commodious building only one year ago. To some it has seemed that this was their last year of service for their Master, so they have exerted themselves to their utmost capacity, that they could be accounted faithful.

True, some of our workers have fallen on the battlefield and taken their departure from us, (about fifteen) but eough are left to gather here to sing and shout over the victories gained. I fancy I can see some of our faithful ones looking over the battlements of heaven now, and enjoying the sweetness of this heavenly hour with us. And as we realize even to a slight degree the presence of heavenly beings, we can exclaim with the poet, "This is like heaven to me."

To say that God has not been with us would be a dishonor to the worthy name of Him who said, "And lo, I am with you alway, even unto the end of the world." To say He is not with us now would be reproachful in the extreme. But surely no one would be so ungrateful as to utter such a falsehood, for the Lord has been with us and truly He is with us now. His very presence seems to call for the hallowed expression, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

As I look into the faces of these mighty men just in from the battlefield, and behold the glory shining forth from the countenances of these devoted women, my heart flutters with a deep feeling of emotional gratitude, when I remember the strong cord of love that binds us together in one great body —the Church of God. Then when I remember how the Lord has truly been working with us, confirming the Word with signs following, the pent-up feelings seem to break in a thousand pieces, for "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." (Psalm 103:12, 13)

The reason for His having called us into this mighty last day movement may be because He could not get others. Be that as it may, there is an honor bestowed upon us that no people of all the ages have had the pleasure of receiving. I have feared many times that I have not yet fully comprehended the vastness of our responsibilities and obligations. It means much to take that Book between our fingers, press it to our bosoms and declare in the presence of God that we will take it as the man of our counsel and follow its teachings, and be joined to the greatest institution and government ever given to man.

We look upon Moses and Aaron, and Joshua and Caleb and others of their day, as mighty men of God. And truly none could have been greater then, and possibly never in this world, but they were only designated as special characters chosen as instruments by which the Church in the Wilderness was inaugurated. But we are representatives, not of the Church in the Wilderness, but of the Church of God in the top of the mountains. We have left the wilderness and are rapidly making our way to the mountain peaks.

"And it shall come to pass in the last days," saith the prophets, "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2, 3)

Christ was with them in the wilderness, and He is with us in the top of the mountains. He made them able for their work then, He makes us able for our work now. They were His chosen people then, we are His chosen people now. They were in the shades of the wilderness, we are out in the sunlight of the heavens. They were as guide-boards pointing to a better day and more brilliant light, we are now in the day they saw afar off, and

walking in the light of the last days. They embraced the promises by faith, we have them in reality.

At this juncture the power fell upon many and Brother Reynolds led Brother Johnson, Brother Marlow and Brother Gillaspie to Brother Tomlinson at the pulpit speaking in tongues. The interpretation follows:

"Behold, behold, I have chosen my beloved to lead this great army. I have chosen men to stand by him that will die for this cause. Thou art mine, I have chosen thee. I will lead thee and thou shalt finish up the work I have chosen thee to do. I am coming soon. The time is not long now until I will be with thee and thou shall be my people and I will be thy God.

"My people, draw nigh unto me. I have loved thee, I have loved thee as no others. Thou art mine. I have brought thee from small things to great things, and I am bringing thee to greater things than thou hast seen. I will give thee the heathen for thine inheritance and thou shalt be my people and I am thy God."

Brother Reynolds led Brother Griffith to Brother Tomlinson at the pulpit. He raised Brother Tomlinson's hands, then raised the hands of the brethern grouped around to hold up Brother Tomlinson's hands. Brother Reynolds was speaking in tongues and the interpretation is as follows:

"Yea, I have given thee mighty men, men of valor that shall follow thee. They shall do the things I have called them to do. I have given them power and thou shalt get this message to all men. Thou shalt do this for I have called thee and I will not forsake thee. I have given thee these men and they shall work with thee side by side. Thou shalt work together as one for I am coming soon. I am coming to gather those that are prepared.

"Follow me, follow me, O, why would'st thou leave the great things I have given thee. Thou art a called-out people. Thou art a chosen people. Wilt thou work with Me for I am the Head of this army. I will lead and thou shalt follow on to know me.

"Yea, my servant whom I have chosen has come through many hard battles. Stand by him and I will stand by thee. If thou dost reject him I will reject thee. I have chosen him and I will stand by him."

A spirit of weeping settled down on the entire congregation. The General Overseer laid his head on the pulpit and wept. When quietness was resumed he continued reading his address.

They beheld the glory of this time by faith, but we are enwrapped in its very folds. The wonderful experience with which we are favored causes us to rejoice with joy unspeakable and full of glory.

There may be some sense in which there is reason for grief or sorrow, but in the main there is great reason for rejoicing and shouts of hallelujahs. If we turn to the world side of the picture and behold the beginnings of the great tribulations that are about to burst upon the ungodly, it is a source of sadness and gloom. But when we turn the picture and reveal the position of the saints at the same time, there is a burst of praise and cheerfulness possesses us when we remember that Jesus said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

This is the Thirty-fourth Annual Assembly. What will it be? The fellowship is sweet. The love is almost unbounded. The greetings are heavenly. The spirtual atmosphere is pleasant in the extreme. Behold the members of the great Church of God have come up to this annual feast from the north, south, east and west. It reminds me of the great feasts of the Jews

when Jesus walked over the Judean hills. At some of these feasts Jesus did some of His greatest preaching. As a matter of interest I call attention to an incident or two relative to Jesus and one or two of these great feasts.

The scene was in the Temple, in the court of the women. The festival which was being celebrated for eight days was the annual thanksgiving feast of the Jews. In this court were not only the trumpet openings into which offerings of money were cast, but the four gigantic candelabra, or branched candlesticks, seventy-five feet high, each with four golden bowls for oil, in the center of this court. At night these were lighted, and the light reflecting from them was visible to the whole city. Around these lights pious men danced before the people with lighted candles in their hands, singing hymns and songs of praise, similar to the way our people dance and sing before the Lord in our meetings, while the Levites, who were stationed on the fifteen steps which led into the women's court, accompanied the songs with instrumental music.

Let us suppose ourselves in the number of worshippers who, on the last day, that great day of the feast, are leaving their booths at daybreak to take part in the service. The pilgrims are all in festive array. They followed a priest who bears a golden pitcher to the fountain of Siloam, in the valley south of the Temple. Here the priest fills from this fountain the golden pitcher, and brings it back into the court of the Temple amid the shouts of the multitude and the sound of cymbals and trumpets.

The rejoicing was so great that the rabbis used to say that he who had never been present at the ceremony, and at the other similar ceremonies by which this feast was distinguished, did not know what rejoicing meant. The return was so timed that they should arrive just as they were laying the pieces of the sacrifice on the great altar of burnt offerings, toward the close of the ordinary morning sacrifice service.

Just at this point, when the interest had been raised to its highest pitch, probably as the last words of the one hundred and eighteenth Psalm were chanted, and the worshippers were saying, "Blessed be he that cometh in the name of the Lord. * * * bind the sacrifice with cords, even unto the horns of the altar. * * * O give thanks unto the Lord; for he is good, for his mercy endureth for ever," and its echoes were dying away into a hushed silence, a voice resounded through the Temple, so shrill and clear that all in heaven and earth might hear, "If any man thirst, let him come unto me, and drink."

Again toward evening of the same day, the great lamps were lighted, shedding their light over the whole scene. These lamps were probably in commemoration of the pillar of fire which guided the Israelites through the wilderness to Canaan.

In a pause in the evening ceremonies, when the multitudes were hushed for a few moments the voice of Jesus once more rang out clear and strong: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." As if He had said: Follow Me as your fathers followed the Shekinah light, go where I show you the way, and as surely as they were led to their promised land, I will now lead you and your nation to the fulfillment of your hopes, and the realization of the promises of God and of the visions of His prophets.

I have given these simple illustratins of some of the old Jewish feasts in the time of Christ on earth more especially for the purpose of keeping the fact in mind that religious worshippers held these annual feasts and were made happy by their faithfulness in their celebrations. We have our annual

feasts and are made exceedingly happy, and benefited greatly in the attendance and observance of their programs. There is a spiritual benefit derived from our celebration of these feasts that we could not possibly obtain without them. This mighty feast is now in full sway. Plunge into all our programs and be made giants for God thereby.

OUR BUILDING PROBLEMS

We have succeeded in mastering many problems that have confronted us. Although the statement on the left-hand upper corner of our letter sheets still holds good, but there are some serious problems before us that have not yet been mastered. But they will be in due time according to the wonderful statement of the great apostle Paul. And I do not think his wonderful words will fall to the ground unheeded. Those wonderful words I refer to are the following:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." (Eph. 1:10, 11)

While I acknowledge that God worketh all things after the counsel of His own will, yet it will not do for me to simply sit down and let Him do it. It is my duty to be obedient and carry along my activities according to His will as I am directed by His Spirit and the Holy Scriptures. In other words, I must be active and keep up my part of the requirements. I must have a sufficient amount of courage, zeal and enthusiasm, as well as ability, to carry out the plans laid down for me to follow.

It was in the year 1928 that the General Assembly instituted what was named our Big Business Program. A part of this was the plan to put the Church of God in every state in the United States of America. I have been working at this now for eleven years. And with all the efforts I have made I have not been successful. I have selected men who wanted to help, to work in every state. I could not go myself but those appointed seemed willing to go, and the most of them started out in high spirits but there have been enough failures so that there are still ten states without a church. I get so desperate at times that I almost feel like going to these states myself. Some say, "If there was only a fund provided so I could have a support I would go." But no such fund has been provided for opening up other states, and I would be very greatly disappointed to have to provide such a fund to master the last ten.

I do not at this moment remember the exact number of states in which I introduced the Church and set in order the first local church, but I can think of as many as ten or twelve. And this was done before any provisions were even thought of being made for my support. I just went out trusting the Lord and most of the time without an invitation or anybody sending for me. I might add that in most of the states I was not even wanted. But I pushed myself in and soon the people began to love me because I loved them so intensely that they could do nothing else but love me. Then, of course, when they loved me they wanted to help me. I believe I could do the same thing in these last ten states if I only had the time.

I am getting desperate about these last ten states. If I can't get some volunteers soon that will be successful I may decide to stop some of my other work and let it pile up at the office and elsewhere and launch cam-

paigns in these other states till I get a church in every one of them. But I believe the time is near when we will be able to find men or women that can go into strange places and live and act and talk and pray in a way that will convince the strangers that they are loved and right at once they will return the love. Love will win every where, even among hardened men and women. My experiences of the past have convinced me of this fact.

But some do not seem to have the ability to build anything. This is a grief to me. Some of our evangelists do not seem to have enough of faith to get out among strangers only a few miles from home. I have wondered if we should accept such faithless people in the ministry at all. Then I have thought of never accepting any in the ministry until they have held a successful revival and established at least one good church of a good-sized membership. It has never been decided to adopt this course, but I only say I have thought of it. This would mean to require every applicant for the ministry to go right out into a new field and establish at least one church before we would even consider him for the ministry.

My reason for discussing this subject in this way is because we do not have enough church builders. I have sent out so many ministers into new states, and they have failed completely, that I almost feel like not trying any more until they prove to me that they can build a church. We have builders, and quite a large number of them, but I did not get them in these special states. But I will get some for these states sooner or later. But we need more builders so we can get more building done. And I pray God will give us more of what Paul said he was—a master builder. He states that he did not want to build on another's foundation, but he preferred going into new fields where nothing had been started.

I want ten men at this Assembly that are willing to go into these states where others have failed and establish at least one church the first year. I want those who are brave enough to go without having to be paid in advance. I could get plenty to go if I would pay their way and support them while they work, but I want the kind that are willing to do the work first and get their pay after the work is done. Surely we have that many brave men who will be willing to start on the faith line. If we cannot find enough men, what about women? I want some for this new year. I do not feel that I can let another year go by with nobody in those special states to save even one soul. And the souls are dying in those states every day the same as in other states. Can it be said at the close of another year that not even one soul has been saved in those ten states? And what can I answer when I am brought before the judgment bar of God? What will somebody answer that could go and did not?

What about the Big Business Program where it was said—Every county, every state and every country in the world. See more about it next Monday night. Serious, isn't it? O, I want builders! Surely we have enough more to man these ten states. O, surely we have! I am looking for them to make their appearance. I feel that I must find them this year. I do not see how we can let the lost souls go to hell any longer without some effort being made to check their breakneck speed as they rush along. O, it is too terrible. It is indeed sickening. And to think we have no men that are willing to undertake this important building project to save a few souls in these valuable states that have been neglected. I could make a drive for money and pay men wages to get the work started. But since the first ten were started without money, and no backing with multitudes of prayers or even words of encouragement, it would seem too bad to have to furnish money and multitudes of prayers besides, to get the last ten opened up.

Since Paul declared he was a master builder in the early Church I think we should have some master builders in the latter Church. Paul had many oppositions while he was building, but he worked on and forced his way through till he finished his work. Who would want to weaken and give up without even a single Church set in order in such a calm and opportune time, when Paul against all the storms of oppositions that we read about set many in order. And he also left many good words of encouragement to help us along, while he had nothing like that to help him. While he worked he also wrote many instructions for us. One main statement he made was that we should do all things unto edifying (building). If people cannot build they do not follow him as he followed Christ. Christ was a builder, Paul said he was a master builder. We must be builders to be like them and to fulfill Scripture prophecy. Then Paul adds.

"Even so ye, for as much as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." (1 Cor. 14:12)

This means to show forth zeal and try to be a better and more successful builder than any one else has been. Be a master builder above that of others of your associates, or even above that of Paul, because we live now and he lived then.

We have been sharply criticised by some very pious people because of our trying to outdo one another in accomplishing certain ends concerning our work for the Church. They say we practice emulation, one of the works of the flesh, which is wrong. They accuse us and say our activities are of the flesh. Some times they declare our shouts, dances and other manifestations are of the flesh and should be put down and we are wrong if we do not stop all such. But we go right on with our work and still try to excel in our activities for building up the Church. Even if Paul does use the word "emulations" to describe fleshly activities, and classes them along with "idolatry, hatred, wrath, seditions, heresies, murders, drunkenness, revellings, and such like," this does not necessarily say that emulations are wrong in our work. In other words, for emulations to be in company with words that express or tell of evil things, does not make us wrong because we try to outdo one another in some good work to win a prize. And especially so, since the work is for the glory of God and the salvation of souls. But to have the wrong spirit and take advantage of others as the world does in trying to excel would be practicing emulation in the way Paul mentions as one of the works of the flesh. But Paul urges, and almost if not quite, commands us to strive to outdo one another in working to build up the Church and spread it over the most territory. This view is clearly stated by the use of the verse quoted above. Read it again:

"Even so ye, for as much as ye are zealous of spirtual gifts, seek that ye may excel to the edifying of the Church." (1 Cor. 14:12)

Now analize this verse and what do we have? The word seek means to put forth effort. Seekers come to the altar to find the Lord. They have to put forth effort or they will never find the Lord. Then we have it thus, put forth effort to excel. Then the word excel means to surpass others, to outdo others in a race for an object. Since edify means to build, then we have before us the following: Put forth effort to surpass others in building up or advancing the Church. In other words, we are striving together for the faith of the gospel. This is like Jude's "earnestly contend for the faith once delivered unto the saints." Paul shows the faith to contend for is the Church when he says he preached the faith which he once destroyed. And it is clearly stated that he destroyed and wasted the Church. It is also clear

that it was the Church that was delivered to the saints.

Paul at first was a destroyer of the Church, but he changed and even became a master builder of the Church. If any of our workers at any time appear to be the kind that destroys more than they can build, take courage and make abrupt changes and commence to be builders instead of those that destroy. We have had a few ministers that did much good and built up good work, then by staying too long they destroyed nearly all they had built. Such as this is to be lamented. But we want all of our workers to be builders, zealous and powerful builders. The Lord has promised to give us pastors which shall feed the flock instead of devouring and driving them away. (Jer. 3:15)

While the General Overseer was reading the subject "Building Problems" he related the story of Robert Bruce and the Spider as follows:

"I am reminded of a story of Robert Bruce and the spider in one of the old school books.

"Mr. Bruce was king of Scotland. He had been putting forth efforts for a long time to bless and encourage his people. He had tried a number of times and failed. He had never been able to be a blessing to them like he wanted to. While he was sitting in his study thinking deeply a spider dropped from the ceiling on the floor. He lay there dazed for a moment. After a bit he began to move and started running up the little web he spun as he came down, then he dropped to the floor. Later on he started up again, and without making the story long he kept on climbing and falling until he fell eleven times. The last time he lay a long while as if he was dead, but Mr. Bruce kept watching. After a while the spider began to move and instead of rushing up the web he started up slowly and he kept going until he reached the ceiling and was in his house he had built.

"So this try, try again reminds me of the spider. And Mr. Bruce took courage from watching the spider and made one more mighty effort and succeeded. If you fail one time, try again. If you fail two times, try again. If the spider failed eleven times and tried again, we can try more than that if necessary and still have a chance of succeeding."

OUR MIGHTY FLAG

Only recently I have discovered new beauties and additional powers vested in the Flag. It has served in many ways to enhance the work of the Church since its discovery and adoption as the ensign of the Bible September 16, 1933 when it was first waved in the breeze on that memorable day. Thrills by the scores and perhaps hundreds have rushed through the bodies of thousands of loyal saints on special occasions when it was raised in display in many states of this country and foreign countries as well. The red, white, blue and purple each has a story to tell. The scepter, star and crown are so overflowed with meaning that one is moved to exclaim with the Queen of Sheba "The half was not told me," and instead of no more spirit being left in the speaker as was the case with her, it becomes more like a million angels gathering around to carry him to the skies. The pledge of allegiance repeated by the throngs that gather at our Annual Assemblies, while ten thousand hands are raised in sacred and solemn salute serves to deepen the consecration of the vast multitudes as they shout in melodious tones.

"I PLEDGE ALLEGIANCE TO OUR CHURCH FLAG, AND TO THE DOCTRINE FOR WHICH IT STANDS—ONE GOD, ONE FAITH, ONE MIND, AND ONE CHURCH FOR ALL. AMEN!

(The General Overseer had the congregation to repeat after him the

salute to the flag. This was accompanied with showers of blessings, a message in tongues and interpretation as follows:)

"Behold, I will raise my standard, I will raise my standard. She shall be like a mighty army with banners. She shall go forth to conquer. I have given thee this great ensign that thou shalt wave it over this world, for under this shall come all nations for it is my ensign."

A story is told of an incident that happened in the battle of Gettysburg during the civil war of the sixties. In course of the fight by some unaccounted maneuvers the Union Flag got some distance ahead of the main part of the fighting army. This was discovered by one of the officers who quickly dispatched a soldier to call it back to the main army. But the brave and patriotic flagman promptly returned the reply—"The flag cannot go back, but bring your army up to the flag." This order was obeyed immediately and amidst the hardest and most valiant fighting of the war the army plunged forward and came up to the flag and thus gained the victory.

Our flag stands for the Church of the Bible in its perfect state with the battles all fought and the victories all won. Although the flag is on ahead in standing thus, imagine our Captain giving orders to not bring the flag back but plunge ahead and fight up to the standard. In fact, this is our duty. We have taken the solemn covenant to go on to perfection. Lift up the standard and bravely march forward till the work is done—all are gathered in, the house filled and all the occupants thereof are made all glorious within the palace.

The mighty flag serves its mighty purpose in inspiring, animating and actuating the mighty army filled with the Holy Ghost as it moves forward with mighty tread to plant it on the hilltops of every country of the world. Talk of the patriots of the American Revolutionary war—their bravery, privations, and shouts of "Give me liberty or give me death," that was only in comparison to the last days movement as the lantern the old cow kicked over that started the great Chicago fire to the mighty city itself all in flames. Prophecies cannot fail. We do not see them all fulfilled, but they are there written in our Book we have pledged to take as the Word of God and obey, walking in the light as it shines the truth out brilliantly and nothing of it can fail. The flag came up on the very day and hour that it was forced up by Him that never permits a single prophecy to fail. The due time came. The meat in due season sizzling in the frying pan could not be tardy. The flag had to come in due time the same as Jesus our Lord will be compelled to leap over the battlements of heaven with a shout and the voice of the archangel in due time, and float down to the appointed place where the saints will mount up to meet Him. These things are destined to be and no power can prevent the fulfillment of these mighty prophecies.

There will yet be revealed in the flag much more than is now known. It is not quite time for its display when the mighty things in connection therewith will be made known but we have the promise of every fulfillment in its time. I recommend that sufficient attention be given to its use and display to keep it in the foreground because of what it represents, and to give opportunity for still deeper and mightier revelations on the Scriptures to be made known.

At the Assembly a year ago it was decided by unanimous agreement that the flag should be patented and registered in Washington, D. C., the capital city of our beloved United States of America. $73.68 were given to meet the expenses of this important move. Accordingly, the matter was taken up with the patent office at Washington as early as convenient after the

Assembly and continued until completed and the patent granted and registration made February 7, 1939.

"'THE UNITED STATES OF AMERICA

"To all to whom these presents shall come:

"WHEREAS Ambrose J. Tomlinson, of Cleveland, Tennessee, assignor to the Church of God, of Cleveland, Tennessee, through its Trustees, presented to the Commissioner of Patents a petition praying for the grant of letters patent for an alleged new and ornamental design for a FLAG, a description of which design is contained in the specification of which a copy is hereunto annexed and made a part hereof, and complied with the various requirements of law in such cases made and provided, and

"WHEREAS upon due examination made the said Claimant is adjudged to be justly entitled to a patent under the law.

"Now therefore these LETTERS PATENT are to grant unto the said The Church of God, through its Trustees, its successors or assigns for the term of SEVEN years from the date of this grant the exclusive right to make, use and vend the said design throughout the United States and the Territories thereof.

"In testimony whereof I have hereunto set my hand and caused the seal of the PATENT OFFICE to be affixed at the City of Washington this seventh day of February, in the year of our Lord one thousand nine hundred and thirty-nine, and of the Independence of the United States of America the one hundred and sixty-third."

Attest:

H. S. Miller, Law Examiner.
Conway P. Coe, Commissioner of Patents.

I give the above for the purpose of informing the General Assembly that the recommendation a year ago has been carried out, and the patent for the Flag procured and the registration made at Washington.

Now let us all stand and give the Flag thus patented and registered a sacred salute for the first time since the patent has been secured. As we do this repeat after me the pledge of Allegiance.

"I pledge allegiance to our Church Flag, and to the doctrine for which it stands—One God, One Faith, One Mind, and One Church for All. Amen!"

ALL TO BE OF THE SAME MIND

An odd thing happened some time ago that opened to me a great field for thought. The early Church came together in their General Assembly to consider the questions that came before them. After they had much discussion about the matter, James, who we recognize as their General Overseer, came forward and began to show his authority. Now this James was not one of the twelve apostles, but James the Lord's brother. Searching the Scriptures and ancient history leads us to believe that Jesus had installed him in his high position before He went away. At any rate, his words had great weight when he spoke. Then when he began to say "Wherefore my sentence is," he spoke as one having authority. This stopped the discussion and they began to make preparations to carry out the instructions he had given. To show the love and unity they had in their Assembly in mastering problems I shall here add the letter they wrote.

"And they wrote letters by them after this manner; The apostles and elders and brethern send greeting unto the brethern which are of the Gentiles in Antioch and Syria and Cilicia:

"Forasmuch as we have heard, that certain which went out from us have troubled you with words subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

"It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

"Men that have hazarded their lives for the name of the Lord Jesus Christ.

"We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

"'For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

"That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." (Acts 15:23-29)

What a beautiful spirit they showed in disposing of this business. And what joy and gladness it brought to the Gentile brethren when they delivered to them the decrees for to keep. "It seemed good to the Holy Ghost, and to us," they said. It seems good to us today to remember that we have been doing our best to follow their example. About the only criticism I think of now is that of Brother S. O. Gillaspie when he judged me to be a little too slow in saying, "My sentence is." The only reason I could give was a feeling of modesty, as I am still human, even if I do occupy this exalted position. But I believe I have made some improvement during the long years of my occupancy. And I assure this large concourse of people that compose this Thirty-fourth Annual Assembly that I want to fill the position with special honor to God and to the good of all. And I do not only want to serve well but I am more than anxious for all of you, as my beloved brethren and sisters, to serve well according to the rules laid down in our Book. Sticking to the Book—sticking to the doctrine is the cause of our prosperity since those memorable days of August, September, October and November, 1923. It was during those days that we seemed to take a new start as a few of this audience know.

It is at this time I wish to remind this mighty gathering of brethren and sisters of a few things that you already know. Since it has been unity and love that has been the secret of our progress, I want this to still prevail. That is, in order to make similar and even more mighty progress the same harmony must prevail. Can't think of anything else. But in order to help this condition along I wish to drop in a few Scripture verses at this opportune time. I have been hindered and could not be on the field to see and talk to all of you, so now since you have so very kindly come to see me, I wish to talk to you right out of my heart. And I do not think I can better explain myself than use a few select verses. Hearing of some things that have happened I am reminded of Paul's admonition. O how my heart loves everyone of you at this moment. And just because of what I may say please do not think that I believe you are all wrong. Now listen,

"I beseech Euodias, and beseech Syntyche, that they be of the same mind." (Phil. 4:2)

In comparison, these are only two brethren that have become crossed up out of this great multitude. Well, two are too many to get their minds crossed since Paul was making a strong effort to get those brethren together in mind. And Peter also insists on their all being of one mind. Then on top of that are multitudes of Scriptures to show that men and women of the Lord should be of the same mind one toward another. Now read a few,

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10)

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." (Phil. 1:27)

"Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus:

"That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." (Romans 15:5, 6)

While our Book of rules requires our entire membership to be of the same mind one toward another, it is to be greatly regretted that even the ministers do not all speak the same thing and have the same judgment. Again let me express my deep and sincere regrets that the ministers have not all yet arrived at that glorious unity that must be reached in due time. There is one group of ministers that do not pay tithes on their money they receive as pastors. They claim the treasurer of the church pays their tithes for them. The other group pays their tithes of all which is the way Abraham did who is our example for tithe paying. And this reminds me of the odd thing that happened. A letter from a good brother said, a brother minister had just informed him that he had been paying tithes wrong by paying tithes of all, so he kindly suggested that if that was the case the treasurer should send back all that which he had paid him wrongfully. But still more odd, that a letter followed the other letter and stated he had decided to continue paying tithes of all. Well, this bit of news raised that brother in my estimation.

For years efforts have been made to get the tithe paying by the ministers regulated so they would all pay alike. In the Assembly of 1928, the same Assembly that introduced the Big Business Program, there is an explanation given about the tithes which I will give here to help regulate these matters that are causing the minds of some of the ministers to be crossed up as mentioned above. Read from the 1928 Minutes, the Twenty-third Annual Assembly:

Quoting from the minutes.

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

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

"Each member is supposed to pay tithes into the local church treasury where he has his membership. The treasurer takes ten percent of the tithes and sends to headquarters with the monthly report. The same amount or more is to be sent to the state overseer each month, the balance is at the disposal of the local church to be given to the pastor at regular

weekly intervals or otherwise as said local church through its officers may agree upon. If all the balance of the tithes is needed by the pastor then all may be given him, but in case of some large amount being paid in because of some big sales made by some of the members, only the necessary weekly allowance should be given the pastor, and the balance held in reserve for use at times when there is not so much money coming in.

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

"I do not know where a certain minister got his authority for giving instructions to a certain treasurer to send ten percent of the tithes to headquarters and nine percent of the balance to the state overseer. Such an arrangement has never even been mentioned in the Assembly. Neither do I know where a few of our ministers have got the information that the treasurer of the church paid the pastor's tithes before paying the pastor his part of the tithes (unless they got it from a back date practice that proved to be wrong and was discarded). Nothing to that effect has been ordered by the Assembly (since the disruption in 1923 when we started anew after we discarded that constitution). But it has been definitely stated that the pastor was supposed to pay tithes on what he received as wages for his service the same as any other member paying tithes on his wage. And at last Assembly the ministers were instructed to send their tithes to headquarters treasurer with their monthly reports. It is not considered that any treasurer pay tithes for any pastor. Each pastor and minitser pays tithes of his income the same as any other member, except he is to send his tithes with his report to headquarters, while the members pay their tithes into the treasury of the local church where they are members."

The above is the system recommended by the Assembly and practiced for years. And this is the system that every minister states definitely that he is willing to accept and practice before he is accepted in the ministry. In other words, every minister agrees to conform to any system adopted by the Assembly.

It has long since been decided in the Assembly that the former practice of paying a tithe of tithes was not a New Testament doctrine. That was instituted under the law for convenience perhaps, but in the New Testament reference to tithing, it runs back to Abraham, the same source from whence came justification by faith.

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

"Now to him that worketh is the reward not reckoned of grace, but of debt.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Romans 4:1-5)

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

"To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

"Now consider how great this man was, unto whom even the partiarch Abraham gave the tenth of the spoils.

"And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

"But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

"And without all contradiction the less is blessed of the better.

"And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth." (Heb. 7:1-8)

We go back to Abraham for our tithe paying the same as if the law had never been instituted.

"Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made." (Gal. 3:19) And since Abraham our father set the example of tithe paying direct to Melchisedec, of whom it is witnessed that he liveth (Heb. 7:8) instead of dying as did the priests after the order of Aaron, and Jesus became our priest forever after the similitude and order of Melchisedec (Heb. 7:15-17), and the Church being His body (Col. 1:18, 24), then we pay our tithes to the Church which "ever liveth" (Heb. 7:8), and not to a man that dies.

Then the distribution is left for the Assembly to decide, which at the present time is as explained and has been practiced for years. And it is evident that the Church is making good progress under this system.

I wish to add here another bit of history which shows what happened at the Twenty-third Annual Assembly in 1928. This was the same Assembly that instituted the Big Business Program which has proved to be of such mighty worth to the Church. And it is from the minutes of that Assembly I have just now read the tithing system practiced so many years.

At that Assembly the Ways and Means committee, composed of S. O. Gillaspie, W. M. Lowman, J. H. Vance, H. A. Tomlinson, H. R. Jacobs, W. T. Aiken, brought a report to the Assembly composed of seven sections. It was read and each section discussed and accepted until the seventh was read. It was a recommendation to change the tithe system that I had outlined in my Annual Address in the fore part of the Assembly. The discussion continued at some length. Finally, messages and interpretations were given. Then one was given that seemed to settle the discussion and the committee report was accepted as a whole and the Assembly adjourned for noon.

Below is what happened as given on page 48 of the 1928 minutes.

"9:25 a. m. Committee No. 4, Ways and Means, report. After the report was read it was decided to have it reread by sections and considered section at a time. Section 1, 2, 3, 4, 5, 6 were read, discussed briefly and adopted in regular order. Section seven called forth considerable discussion. No agreement could be reached, and finally the Holy Ghost came in and began giving messages. Interpretations followed which led to still further confusion because of not clearly understanding the meaning of the messages. At last it was accepted as a whole, but still the meaning was vague and the Assembly was adjourned for noon. Some were much grieved among which was the General Overseer, as he felt there was something wrong because of

misunderstanding the Holy Ghost. At the noon hour, instead of taking lunch the General Overseer called the interpreter and had conference with him. It was then learned where the trouble was. Thus the General Overseer decided to bring up the report again for reconsideration. It was believed that the interpretation was right but the meaning of the message had not been clearly understood by the people."

The same subject was taken up again in the afternoon of the same day and reconsidered. The explanation and result of this reconsideration is shown on page 53 of the same volume of minutes and is given below.

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

I can't understand how any minister can read the above and not pay tithes as fully explained here. I wonder what is the use of having a General Overseer to repeat with James, "My sentence is" and ministers go right on contrary. I wonder what is the use of having a General Assembly and a group of ministers disregarding its decision. I mention this just as kindly as I can for I would not hurt any one purposely. But really I would be scared to depend on the treasurer of any church to pay my tithes. The fact of it is, the money upon which I pay tithes is not mine till I have received it.

Looking into this business humbly and sincerely it may not seem so much wonder that some of our ministers have been turned over to the devil to commit adultery. O, this scares me more than I know how to express. I have said with James more than once about this business "My sentence is," but still it goes unheeded. Kindly and tenderly here, but what else can I do? This is not for any argument. There was no argument in the early Church when James said, "My sentence is." O God, help every one to see this truth. This then will make us conform to Paul's instructions repeated above but given here also to show what we are obligated to come to.

"Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." (1 Cor. 1:10)

I do not want to say much about this, but I do feel under obligations like Paul did when he wrote to Euodias and Syntyche to be of the same mind. I want our ministers to be of the same mind. And this can be brought about by obeying the instructions given in the memorable 1928 minutes.

There is another Scripture verse that I wish to refer to that I think will be very appropriate. This teaches Euodias and Syntyche how to get their minds together. Now read,

"Submitting yourselves one to another in the fear of God." (Eph. 5:21)

Now which one is to do the submitting? The one that is out of harmony with Paul's teaching. Or the one that is lower in rank is to submit himself to the one that is higher in rank. Or it might be on a subject that would require submitting a little by each one. But their minds are to be gotten together in some wise manner.

Then when rank is to be considered there is plain Scripture to show who is to do the submitting. Now read again and listen carefully.

"Obey them that have the rule over you, and SUBMIT yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." (Heb. 13:17)

"Likewise, ye younger, submit yourselves unto the elder." (1 Peter 5:5)

I speak kindly here, but it has caused me great grief since I have been informed of a number of our ministers who have been disobeying the instructions marked out by the 1928 minutes. I shall say no more. Let God be the judge. This is all said with deep love and I only want our Book of rules to be obeyed for the profit and blessing of all.

Acting in unison and having our entire membership in perfect harmony is of such vast importance that I wish to call attention more thoroughly to being of the same mind and of the same judgment. If we can get our ministers to be of one mind so they will speak the same thing, then it will be no trouble to get our entire membership lined up in perfect harmony. I trust before we are through considering this subject that we will all be so welded together that we can truthfully say as was said in olden times, "one heart and of one soul."

REVIEWING FOR SAFETY

It has been our custom ever since the inception of the General Assembly in 1906 to reconsider any action of the Assembly that had previously been recommended if considered best to do so for the good of the Church work. Well do I remember the action of the Assembly in introducing the selection of the state and province overseers for the first time. Up to that time I had the care of all the churches which had grown to fifty-eight in seven states and the Bahama Islands. I had one hundred and seven ministers to assist me. With this condition existing there was more work than I could do and this made it necessary to look into the Scriptures for information regarding the proper way to proceed. Thus came the mention of state overseers. "After considerable discussion it was decided that such action was not only recommendable but in perfect harmony with the Scriptures. Several Scriptures were given as proof."

I felt much relief when this action was taken and we proceeded with our work the next year with success and satisfaction. But it was learned later that there was a question raised by some about it being right to have the state overseers. The dissatisfaction was so strong that it became necessary to reconsider the subject. When the matter was brought before the Assembly two years later it was discussed at great length, and proven so conclusively to be right to have state overseers that it was never called in question again. The only question that remained about that particular subject was how they should be selected and appointed. This part of the subject was considered at length, both by a committee and then in the open Assembly. The result of the lengthy consideration placed the responsibility upon the General Overseer both to select and appoint all the overseers for any territory. The authority thus placed with the General Overseer has continued until this day. This was considered in keeping with the theocratic government which we are under rather than being under other forms of government. God's government is theocratic and not democratic.

A number of other subjects and acts of the Assembly have been taken up and reconsidered at a later Assembly. Some times they have been approved and strengthened, some times they have been amended and changed, and some times they have been entirely abrogated and even expunged from the

records. But usually the records have been kept and the necessary changes and corrections made to harmonize with the Bible and good and wise government. Much prayer and careful consideration are always practiced and as a rule we mean to give the Bible and the Holy Ghost the preeminence in arriving at final conclusions.

On account of some dissatisfaction having been expressed about some of the acts of the last Assembly, one year ago, I wish to call attention to one or two of these for the purpose of having them reviewed and reconsidered.

One of these acts adopted at the last Assembly to which I refer is concerning the use of the V. L. B. free literature collections at the state conventions. Until last year these collections were sent to the Publishing House to be used in paying for the printing of literature for free distribution. At the last Assembly the plan was changed. It was agreed to take out ten percent of the amount collected and send to the headquarters treasurer. Out of this fund the V. L. B. general secretary was to be remunerated for her services. The balance was to be divided half and half and one half was to be sent to a state treasurer to be used in the state in which it was collected, and the other half was to be sent to the Publishing House to use for the expense of printing as formerly.

It is the opinion of some that to continue using half in the state will prevent having enough to supply the demand. This method will increase the demand and decrease the funds to supply the literature.

In my own opinion I feel this move might have been a mistake. Many of the young people were elated over the prospect of preparing a large quantity of literature to be distributed in foreign countries and among people of other languages in this country. But even with all the money collected for the free literature fund having been used for the one purpose we have only been able to print a very limited amount in other languages. And there are many calls for supplies in several different languages that we have never been able to fill.

Besides the above information given, I wish to call attention to another part of the story that should not be overlooked. On account of having such a limited amount of the free literature we have not been able to supply our own Church of God Free Literature Representatives which we have scattered over the states with anything near the amount they could use to good advantage. This is very regrettable. And on account of the limited supply, we have been hindered in pressing this work into every local church as originally planned. This is sufficient reason to show it would be impossible to supply the states with enough free literature to use half the money referred to by the Assembly ruling for expenses in distributing it and also furnish all required for the C. G. L. R. department. We need both halves for printing without having to use any for expense for distributing. I feel sure God will help us to find ways for distribution without having to pay the expenses of the distributors.

I have been informed that some of the overseers have been so puzzled about the best method of using the half of the money left in the state that they are holding it over until the Assembly. May I say kindly, that I hope the Assembly and the Overseers will decide to turn the money back to the original plan to use as expense for printing, instead of using it as expense for distributing as provided for by the method adopted last year.

All I am saying on this subject is meant for the very best interest of the Church and V. L. B. work. It is not my purpose to offer any criticism of any person or committee. I am willing to simply pass it over as one of the

mistakes, similar to others that have been made in the past. Kindly feelings and love will surely cover all over so well that there will not be left any signs of hurt or offense. If we have made a mistake we were all in it together and we will all get out of it together.

I fully believe this important subject will be given the proper consideration and that a happy conclusion will be reached that will be to the best interest of the Church work in which we are all interested, and to the satisfaction of all.

"Where no counsel is, the people fall: but in the multitude of counsellors there is safety." (Prov. 11:14)

There has also been some dissatisfaction expressed concerning the plan adopted last year of the use of some of the Foreign Missionary money. It is feared by some that to continue as practiced the past year may result in a decrease of receipts of foreign missionary funds collected by the W. M. B. sisters, as well as the convention collections and the second Sunday offerings. I feel it would be quite serious for anything to happen that would impede or hinder the progress we have been making since our big business program was instituted by the Assembly in 1928. If the plan adopted last year will serve to stimulate the foreign missionary interests, then it should be strengthened and continued. On the other hand if some amendments should be made to insure the keeping up of the missionary interests and increasing them they certainly should be made. At any rate, it is believed that the subject should be reviewed and reconsidered.

I would like to have the subject taken up by the Missionary Committee and reconsidered carefully and prayerfully, a recommendation drafted and presented to the Assembly for further consideration. I think it is well to still cling to our Scripture verses that have proved to be such satisfactory and faithful pilots through so many rough and treacherous seas throughout our journey since 1906.

"Where no counsel is, the people fall: but in the multitude of counsellors there is safety." (Prov. 11:14)

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

"He shall glorify me: for he shall receive of mine, and shall shew it unto you." (John 16:13, 14)

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." (Act 15:28)

STATE OVERSEERS TO MEET

It was decided by the Assembly a year ago to have the State Overseers meet in council two days before the Assembly each year. It has been questioned as to whether or not this should be made a rigid rule every year. On account of having nothing definitely named to consider or counsel about it has made it rather awkward for the General Overseer. The General Overseer has had the authority given him by the Assembly for years to call any number of the brethren together for the purpose of counseling about any business matters pertaining to the Church work, as he feels the need of such assistance. But the act of the Assembly last year makes this a permanent council composed of the State Overseers.

It makes a hardship on the General Overseer to meet with the Overseers as explained two days before the Assembly because he is always pressed almost beyond measure to get ready for the Assembly. Besides this, it has

been his custom for years to call in the Overseers and other brethren, one or two at a time, and some times all the overseers at once, for consultation which has been very necessary. But this action of the Assembly requires him to sit as chairman of a council composed of the State Overseers whether he is ready to go into the Assembly work or not. He is required to do this just the same whether there is any special subjects that should be considered or not.

Another feature about this that I think should be taken into consideration, and that is the state overseers coming two days before the Assembly will often require their leaving home before their delegations are ready and possibly cause some extra hardship and expense.

It is desired that this subject be reviewed and reconsidered. If after further consideration it is advised to have this act of the Assembly continued and made permanent, then it would seem better to have some of its duties given. It would also be a relief to me as General Overseer to have them meet at some other time if proper arrangements can be made, and such a meeting is considered worth the expense and necessary for the best interests of the Church and its work.

It seems to me, that to have such a council composed of the State Overseers, is too much like the requirements of the old constitution that caused us so much trouble in 1922, and which we discarded entirely when it was learned that by it we had been sidetracked from the Church of God. Some of our brethren remember very well what a time we had in August, 1923 backing up and getting back on the main line where we could justly claim to be the Church of God again.

Besides this, I do not see that our example, which was the General Assembly at Jerusalem, makes any provisions for such a council composed of the Overseers only. It is plainly stated that that Assembly was composed of the apostles and elders and the whole church. This is shown by the statement made in closing up the business of that Assembly.

After they had had much discussion and considered the subjects well the General Overseer James began to speak and went over the situation at some length using the Scriptures as his guide, he finally said, "Wherefore my sentence is." and continued till everybody was silenced while he gave out the conclusion. Then follows the statement that should not be overlooked.

"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas," etc.

I do not see anything here that would indicate they held a council behind closed doors in or even for their Assembly, because it is clearly stated that it pleased the apostles and elders and the whole church. This is where we get our practice of asking the whole Assembly if they are pleased with certain recommendations of our committees before we accept them. We always want the passage of every subject to be unanimous. Then when the General Overseer puts his approval upon it we think it is safe. But if there are any objections raised we give them attention.

I do not want to raise any objections to the overseers meeting for counsel at some appropriate times when it is considered necessary, but to make it a regular council to meet two days before the Assembly I am afraid of it. I am not much in favor of these councils meeting behind closed doors. If you had had as much experience with them as I have and seen their unsatisfactory results, I believe you would be afraid of them too.

I am reviewing this subject at some length because I feel it is necessary. When I gave my consent at last Assembly to the overseers having a meeting, I did not think of it being arranged for a permanent council to meet every year. But making it a permanent council instead of the overseers and General Overseer getting together for counsel is the cause of my being afraid of it.

I trust this will be enough said to get the subject before the committee for reconsideration, and a recommendation to bring it back before the Assembly for reconsideration and action.

PERSONAL REPORT

It was in the midsummer of 1937 that my health began to fail. In spite of all the prayers that could be prayed I kept on growing weaker as the time for the Assembly approached. I worked in the office with much difficulty but could not give up the work. Besides the daily routine it was necessary to make preparations for the Assembly. The twelfth of August my daughter instituted a special prayer service for me at 6:30 every evening. God kept me up enough so I got ready for the Assembly and went through it with victory. But on Saturday after the close of the Assembly Tuesday midnight I collapsed and remained in a semiconscious condition for three days. Prayers were made for me almost constantly. I was not able to walk to the office from September 18, 1937 until March, 1939. But I have been improving so rapidly that I feel quite strong and can walk and even run a little now. Praise be unto God.

My report at last Assembly showed that I did not attend a single convention the previous year, because of ill health. But this year I have attended twelve. Last year I traveled less than a thousand miles. This year I traveled 19,715 miles. Last year my preaching was limited to only a few funerals. This year I have delivered thirty-two messages. I am so much improved now that I feel able for any work that it becomes necessary for me to do. For the last few months I have worked in the office from early morning till late at night. I say, thank the Lord for sparing me for the service that I have not finished.

I have made this kind of a report because I thought I owed the bit of information to my friends, and I know all of you will rejoice with me for His mercy in sparing me to continue the work that I have been engaged in for so many years. I am expecting to be able now to continue in the Lord's service and in work for the Church an indefinite time.

PEACE OR WAR

Personally, I am for peace. I am standing solidly with the song of the angels, spoken of as the heavenly host, when they all with one voice said, "Glory to God in the highest, and on earth peace, good will toward men."

It is very regrettable that so many of our eastern nations are now in war. We had concluded arrangements to send our Brother J. A. Harris to Poland to start setting churches in order in that country, but on account of some complications due to unrest and disturbances he was not able to secure his passport and did not get off. We had already been publishing a paper over there printed in the Polish language. It is named "Builder of the Church of God." D. Harasewich is its Editor and Publisher. This paper had prepared the way for the Church and its flag. But now we are checked on account of the outbreak of war. We will have to wait an indefinite length of time. The only thing we can do now is to pray. Already many of that

country's sons have been mowed down and sent to the judgment before we could get them saved. But it gives us some consolation because we made the effort we did to plant the last days message there.

Then on the opposite side are the boys of Germany. We are so sorry they, too, have been forced into war before we were able to plant the Church flag in that country. The people of each of these nations are alike precious to us. We earnestly hope and pray for peace to soon be declared so we can go on with our work of pointing all in both countries to the Lamb of God that taketh away the sin of the world. How important it is to make broader and more powerful preparations to capture both countries for the Master as quickly as possible after the last gun of the war is fired, and the last precious boy is shot down and left to struggle and die in his own blood. I think we should prepare tons of literature right while the war is raging. Print it in those foreign languages, so we can put it in the hands of every Pole, every German and in the languages of other nations that may be war torn before the struggle is over. Why may not this be a part of our work until the treaty of peace is signed?

This is just some more of the fulfillment of prophecy. While I am for peace, still wars and rumors of wars are heard. And these are still signs of the last days. Jesus informs us of these things thus:

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

"All these things are the beginning of sorrows." (Matt. 24: 6, 8)

I would rather not have these wars, such as are being waged in Europe now, but when they do come we must not slack down on our work because they hinder us in some fields. Work the harder and save all we can in any nations where we have the privilege of working to spread the glorious last days message.

There are a few special marks of distinction possessed by The Church of God we represent that make us different from ony other bodies that call themselves Church of God. We came up in these last days to fulfill Scripture prophecy. We came up because it was our time to come up. The Bible Church that Jesus built had been covered over with heresies, creeds and false teachings until it had lost its identity. In 1903 it was time for the covering to be removed and there was the beautiful government found, still untarnished. It possessed the same authority and force that Jesus gave it when it was first built. "Upon this rock I will build my church, and the gates of hell shall not prevail against it," said Jesus. And there it was in perfect order with no sign of decay when the covering was taken off.

It was an amazing coincidence for the Church to begin to rise and shine in the same year that the first airplane made its first flight. While we were crawling on our knees in prayer, and searching the Bible for light and understanding about the Church we were sure must arise and shine in the last days, in the extreme western part of the state of North Carolina, the Wright brothers were in the extreme eastern part of the same state working on their flying machine. We were in Cherokee county, the extreme southwestern county of the state, and the Wrights were in Currituck county, the extreme northeastern county. I came into the Church the thirteenth of June, 1903, and the Wrights made their first flight on the seventeenth of December of the same year. The first verse of the sixtieth chapter of

Isaiah called for the Church to rise and shine, and the eighth verse of the same chapter tells of the flying machine starting to fly. By my entering the Church the thirteenth of June to help clear off the rubbish, and the Wrights not flying their machine till December 17th, put me about seven verses in advance which agrees with the reading of the chapter.

No other body of people can justly claim to be the last days Church because no others came up with the flying machine in accord with prophecy. And the others who were once with me, and are not any more, have surely lost their identity and claim. And by our having the flag of prophecy and they have not, that certainly finishes showing the chasm between.

Another thing that proves we are following the increase of government is the fact of our having the auxiliaries. And these are very clearly marked out by Paul when he mentions them along with the apostles and prophets. Read the verses:

"Now ye are the body of Christ, and members in particular. (And the body is the Church you know.)

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Cor. 12:27, 28)

This shows the apostles were set in first, which agrees with the account of the setting of His first local church in order, then prophets and teachers, then miracles. These were all in the early Church. Some time later came helps and governments. And to these belong our Sunday schools, Womens Missionary Bands, Victory Leaders Bands, Assembly Band Movement and other helps that serve as our working activities. Paul makes special mention of these bands when he shows that Jesus is the "Head, from which all the body (church) by joints (members) and bands having nourishment ministered, and knit together, increase with the increase of God." This leaves the members without nourishment if they have no bands. Then if they are not divided up into bands, where is the increase of God? Now two more verses to show more about the increase of God.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isa. 9:6, 7)

INTERESTING INFORMATION

Under the head of interesting information are several tables that show increase or decrease to compare with the same departments last year. The decrease referred to does not mean an actual decrease in the department, but it only means that there was not as much accomplished as last year. The figures under the words "This year" show what was actually done this year, but did not get quite as much done as last year. To illustrate; the column referring to the number sanctified shows a decrease of 420. That is, there were 6,573 sanctified, but with all that number sanctified this year, there were 420 less sanctified than last year. Now give attention to the table.

	Last Year	This Year		
Sermons	86,513	90,758	Increase	4,245
Converted	13,436	12,366	Decrease	1,070

Sanctified	6,993	6,573	Decrease	420
Holy Ghost	4,193	4,067	Decrease	126
Water Baptism	3,211	3,942	Increase	731
Added to Church	3,899	6,611	Increase	2,712

It is to be noted that the number of sermons this year climbed up to 4,245 more than last year. I feel we must increase our speed the next year so we will reach at least 100,000. Shall we do it? It will only require 9,242 more than this year. And if we can only prevail upon our ministers to send in their reports it will go over with a bound. Ministers, please report promptly every month. I wish I could say a good word of encouragement to those who have reported faithfully. Those who have reported have given us in our report these splendid figures. The next table shows the number of ministers who did not report.

Number of ministers who did not report a single time this year 267

Number of ministers who reported only part time 535

Isn't this a sad looking picture? Here we have 267 ministers on our list that we are unable to tell whether they are dead or alive. Then there are 535 that need private secretaries to keep their records. If the postmaster at Cleveland, Tennessee should miss just one month in making his report to Washington he would be dismissed at once. We have never been quite that strict with our ministers but we have been thinking of adopting that rule. But our way in dealing with our ministers has been teaching and persuading. I do not know how much longer this will be continued. We furnish the report forms and envelopes and we think they should show enough interest to spend five minutes in making their reports and mailing them to headquarters.

Below is another sad picture which gives the number of churches that have failed to report. By this failure on the part of the treasurers has kept certain information from us that is very important. What shall we do with these treasurers of the local churches who fail to report? The Church stands strictly against stealing. But what is this when they keep from headquarters certain information that justly belongs to us?

Number of churches not reported a single time this year 128

Number of churches reported only part time 298

Just think of all the valuable information that has been kept from us. Serious, isn't it? I wish every pastor would visit his treasurer and call attention to this doleful situation. If he will not report, have the church to remove him and select another that will report every month.

MINISTERS

Below is a table showing the number of ministers as compared with last year:

Rank	Last Year	This Year		
Bishop	182	177	Decrease	5
Deacons	163	168	Increase	5
Evangelists	1,292	1,213	Decrease	79
Total	1,637	1,558	Decrease	79

The decrease of our number of ministers is due to deaths and several of our ministers falling into error and gross sin. This is serious, but we are forced to dismiss those who cannot be trusted. O God, give us true, loyal ministers that will always be faithful and successful in their work.

TITHES RECEIVED AT HEADQUARTERS

For several years I have been giving the amount of tithes received at headquarters. This has been for the purpose of showing the growth in tithe paying by our people. We have felt that our people were blest above all people because they pay tithes. It has been exceedingly interesting to watch the figures climb from year to year. The increase may be due to the increase of tithe payers, or the prosperity of the members, or both. The amount received this year has reached the sum of $17,114.47. This is an increase of $1,519.56 over last year. I wish to place emphasis upon the fact that those who pay tithes into the Church will prosper as a rule. I wish to insist that all of our ministers and members pay their tithes regularly and orderly as required by the tithe system. Ministers cannot preach tithe paying consistently wthout setting the example by doing it themselves.

FOREIGN MISSIONARY DRIVES

The next to mention is the Foreign Missionary collections. The Assembly instructed us to make two special drives during the year to collect money for our Foreign Missionary work—one in October, 1938 and one in March, 1939. I mention this simply to inform the Assembly that these drives were made and the money was sent to the headquarters treasurer, and used as directed by the committee selected by the Assembly to dispense all foreign missionary funds. Thanks to all who contributed to this wonderful cause.

STATE CONVENTION MISSIONARY OFFERINGS

Another requirement of the Assembly is the taking up of a missionary collection at each state convention. Below is given a table showing the amount collected last year and the amount collected this year, with the amount of increase or decease over or under last year. This table will be of great interest to study during the coming year. It will be placed in the minutes and every member should purchase a copy.

Below is given the amounts by states and the one with the largest collection at the top:

State	Amount Last Year	Amount This Year		
Virginia	$2,470.50	$3,085.00	Increase	$614.50
Georgia	1,800.00	2,383.65	Increase	583.65
Tennessee	1,803.21	2,102.50	Increase	299.29
Wyoming	1,917.00	2,004.00	Increase	87.00
Kentucky	1,036.61	1,500.00	Increase	463.39
Mississippi	1,088.35	1,308.00	Increase	219.65
Ohio	487.04	802.00	Increase	314.96
Florida	642.37	718.83	Increase	76.46
Alabama	129.26	621.15	Increase	491.89
Arkansas	316.82	533.53	Increase	216.71
Missouri	418.10	517.10	Increase	99.00
Bahamas	250.00	505.02	Increase	255.02
Michigan	121.68	500.14	Increase	378.46
North Carolina	315.32	480.00	Increase	164.70
Pennsylvania	103.73	469.00	Increase	365.27
South Carolina	546.32	438.36	Decrease	107.96
West Virginia	130.00	413.50	Increase	283.50
Illinois	119.20	328.51	Increase	209.31
East Texas	202.00	294.70	Increase	92.70

Iowa	200.00	258.79	Increase	58.79
Minnesota	111.21	238.29	Increase	127.08
Louisiana	160.98	221.52	Increase	60.54
South Dakota	217.68	220.66	Increase	2.98
New York	200.00	216.54	Increase	16.54
Oklahoma	57.82	212.31	Increase	154.49
Maryland	208.00	210.03	Increase	2.03
Indiana	119.04	153.04	Increase	34.00
Idaho	60.00	126.22	Increase	66.22
Kansas	109.27	123.00	Increase	13.73
Wisconsin	130.63	116.75	Decrease	13.88
California	15.68	107.16	Increase	91.48
Jamaica, B. W. I.	68.00	101.00	Increase	33.00
West Texas	117.44	48.15	Decrease	69.29
Nebraska	73.20	42.50	Decrease	30.70
Arizona	20.10	40.20	Increase	20.10
New Mexico	4.05	37.11	Increase	33.06
Connecticut	5.00	34.00	Increase	29.00
Oregon	18.58	25.00	Increase	6.42
Turks Islands		15.04		
Cuba		8.35		
North Dakota	75.00	8.80	Decrease	66.20
Haiti		2.48		
Colorado	42.00	2.20	Decrease	39.80
Total	15,931.17	21,574.13	Increase	5,642.96

States showing increase 34 States showing decrease 6

In order to show the amount of missionary receipts sent to headquarters and keep this information before our people we have prepared the following table:

1925	$ 200.65	1930	$3,681.78	1935	$ 9.129.90
1926	324.42	1931	4,093.12	1936	8,512.29
1927	426.52	1932	3,423.67	1937	10,791.18
1928	832.86	1933	3,508.01	1938	10,355.98
1929	2,177.42	1934	5,114.60	1939	11,185.04

ATTENDANCE AT STATE CONVENTIONS

In order to show the growth or deterioration of the state convention work, and how wonderfully they are serving to advertise the Church of God, some information concerning the attendance as shown by the records is given. For years we have worked to make the conventions worth something to the Church. We feel success has crowned our efforts. Now the states feel they cannot do without them. The figures given in the table do not show the total number that attended because it was impossible to register every one. But they will show the interest manifested in these annual feasts. Last year the records showed a decrease, but this year the total attendance ran away up above anything in the past. The Bahamas are still in the lead.

State	Last Year	This Year		
Bahamas	4,788	6,173	Increase	1,385
Jamaica	1,600	4,334	Increase	2,734
Kentucky	1,200	3,228	Increase	2,028

Alabama	633	3,136	Increase	2,503
Mississippi	3,275	3,000	Decrease	275
Georgia	1,544	2,700	Increase	1,156
Florida	1,626	2,208	Increase	582
Oklahoma	2,000	1,890	Decrease	110
Haiti		1,638		
Tennessee	2,055	1,491	Decrease	564
Missouri	1,100	1,474	Increase	374
North Carolina	1,001	1,452	Increase	451
Iowa	1,130	1,258	Increase	128
Pennsylvania	1,000	1,099	Increase	99
South Carolina	1,100	946	Decrease	154
Virginia	1,267	800	Decrease	467
East Texas	1,654	698	Decrease	956
Arkansas	839	688	Decrease	151
Michigan	319	502	Increase	183
New York	521	500	Decrease	21
Ohio	320	500	Increase	180
Illinois	250	500	Increase	250
Nebraska	650	480	Decrease	170
Louisiana	350	475	Increase	125
West Texas	400	465	Increase	65
West Virginia	1,129	465	Decrease	664
Wyoming	717	464	Decrease	253
Kansas	662	450	Decrease	212
Maryland	425	346	Decrease	79
Arizona	290	302	Increase	12
California	258	267	Increase	9
Wisconsin	325	236	Decrease	89
Colorado	144	230	Increase	86
New Mexico	116	228	Increase	112
Indiana	300	214	Decrease	86
Turks Islands	307	207	Decrease	100
Minnesota	199	169	Decrease	30
South Dakota	195	160	Decrease	35
Idaho	139	124	Decrease	15
North Dakota	93	92	Decrease	1
Oregon	44	68	Increase	24
Connecticut	74	50	Decrease	24
TOTAL	36,088	45,707	Increase	9,619

WOMEN'S MISSIONARY BANDS

It is a source of pleasure to be able to give information concerning the work and growth of the W. M. B. which is taken from the monthly reports sent to headquarters by the local churches. It is quite gratifying to know of the increased interest manifested by this auxiliary organization. They have done wonderful work the past year. The missionary zeal is still running high among them. It is largely due to their efforts to increase the second Sunday missionary offering, and their work to swell the state convention collections that our missionaries have been able to remain on their fields of labor. Paul says give honor to whom honor is due, and I feel much honor is due the faithful sisters of the several states and islands who are engaged in this W. M. B. work.

The following table will show the growth or deterioration of the strength of the institution by states as reported. I am always sorry to hear of any falling off. Any where there has been a falling off, either in number of bands in a state or members, I want to insist that something be done by the overseers and pastors to regain all that have been lost and get new ones besides. Thank the Lord for the good increase the past year. The table will show the number of bands last year and this year, also the total membership in each state.

State	Bands Last Year	Bands This Year	Total No. Members
Alabama	10	17	244
Arizona	2	2	21
Arkansas	13	17	138
Bahamas	26	28	644
California	1	4	38
District of Columbia	0	1	6
East Texas	22	18	210
Florida	16	13	196
Georgia	37	39	563
Idaho	2	3	31
Illinois	4	4	52
Indiana	5	8	77
Iowa	5	4	66
Jamaica, B. W. I.	12	31	763
Kansas	6	7	73
Kentucky	30	41	604
Louisiana	4	4	27
Maryland	2	3	41
Michigan	2	5	54
Minnesota	2	2	26
Mississippi	33	39	440
Missouri	16	17	194
Nebraska	4	2	15
New Mexico	2	2	9
New York	6	4	48
North Carolina	38	35	457
Ohio	9	8	133
Oklahoma	13	17	222
Oregon	1	1	9
Pennsylvania	11	12	189
South Carolina	15	14	117
South Dakota	4	4	53
Tennessee	44	43	763
Turks Islands	1	2	26
Virginia	34	35	576

West Texas	5	6	33
West Virginia	13	12	106
Wisconsin	2	2	27
Wyoming	10	12	131
TOTAL	465	518	7,422
Total last year		465	6,957
Increase		53	465

VICTORY LEADERS BANDS

I wish now to give some statistics to show the growth and strength of this wonderful institution for our young people. I will give the report by states and show the number of bands last year, the number this year, and the number of members this year. Then the totals, both of bands and membership now as compiled from the monthly reports from the local churches, also the increase over last year.

It is a source of satisfaction to find from the figures this year the good increase, both of bands and membership which has reached the fine sum of 12,696, a splendid gain of 2,260 over last year.

State	Bands Last Year	Bands This Year	Total No. Members
Alabama	12	19	431
Arizona	1	2	61
Arkansas	13	15	331
Bahamas	24	26	787
California	2	6	104
Connecticut	0	1	14
District of Columbia	0	1	15
East Texas	20	17	260
Florida	12	10	304
Georgia	33	36	830
Idaho	2	1	8
Illinois	4	4	108
Indiana	3	6	126
Iowa	4	4	184
Jamaica, B. W. I.	8	33	1,237
Kansas	5	5	95
Kentucky	31	36	1,134
Louisiana	6	5	71
Manitoba, Canada	0	1	13
Maryland	3	4	82
Michigan	3	5	96
Minnesota	1	2	32
Mississippi	31	31	665
Missouri	12	16	382
Nebraska	4	3	34
New Mexico	2	1	9
New York	3	2	42
North Carolina	37	38	790
Ohio	8	7	180
Oregon	1	1	14

Oklahoma	13	16	431
Pennsylvania	11	12	349
South Carolina	14	17	367
South Dakota	4	3	67
Tennessee	40	44	1,419
Turks Islands	1	2	93
Virginia	31	34	925
West Texas	4	6	95
West Virginia	4	13	330
Wisconsin	2	2	37
Wyoming	11	11	143
TOTAL	429	498	12,696
Total last year		429	10,436
Increase		69	2,260

SUNDAY SCHOOLS

I started the report about the Sunday schools last year by saying, "It is a source of regret that the report shows four Sunday schools less this year than last." But this year I am delighted to state the report shows 59 more schools than last year. And still more happiness is manifested when I find the report shows 2,444 more scholars than last year with a total attendance of 21,036. This is good news to the open ears of the Sunday School Secretary, our beloved Brother Guy Marlow. I am sure the state boosters will feel good about this, too. This will surely make all of us feel like having a big Sunday school parade at this Assembly to celebrate for the first time since Brother Marlow was made Sunday school secretary.

The following table will show the strength of our Sunday school army. This is compiled from the reports received and will be given by states. This will show the number of schools reported last year and the number reported this year, also the number of scholars in each state this year and the total number of schools and scholars.

State	Schools Last Year	Schools This Year	Average Attendance
Alabama	15	20	810
Arizona	2	2	80
Arkansas	17	17	464
Bahamas	30	29	1,119
California	5	6	202
Connecticut	1	1	12
District of Columbia	0	1	16
East Texas	21	20	589
Florida	21	18	595
Georgia	34	40	1,635
Haiti	1	1	40
Idaho	2	3	81
Illinois	5	5	230
Indiana	6	7	175
Iowa	4	5	202
Jamaica, B. W. I.	12	32	1,533
Kansas	8	8	246

Kentucky	30	42	1,745
Louisiana	4	3	73
Manitoba, Canada	0	1	12
Maryland	3	4	137
Michigan	3	5	202
Minnesota	2	2	62
Mississippi	34	38	1,163
Missouri	20	20	673
Nebraska	4	3	78
New Mexico	2	1	25
New York	9	7	112
North Carolina	40	40	1,491
North Dakota	1	1	23
Ohio	9	7	276
Oklahoma	15	16	755
Oregon	2	1	35
Pennsylvania	11	13	488
South Carolina	15	18	824
South Dakota	4	4	136
Tennessee	49	52	2,412
Turks Islands	1	2	86
Virginia	36	38	1,543
Virgin Islands	1	1	25
West Texas	6	7	144
West Virginia	12	14	475
Wisconsin	2	4	89
Wyoming	11	13	323
TOTAL	512	572	21,036
Total last year		512	18,592
Increase		60	2,444

CONCLUSION

We are now closing out another great year for the Church and its mighty work. In some sections it has grown to great heights, while in others the growth has not attained to what we had hoped. We have had some disappointments in some localities, while we have had cause for great rejoicing because of the victories obtained in others. Amid all the battles, and the loss of soldiers falling on the battlefield, there is always one cause for consolation that stands out far above all others—WE KNOW WE ARE RIGHT AND FULFILLING PROPHECY. And the best of all is the fact that God is with us. This has been demonstrated so much during the year that all causes for doubt would be removed if there had ever been any.

In reviewing some of the reports of years back I find a steady increase on nearly all lines. Some times there has been a falling off in some departments, then the next year those departments show an increase. Taking the reports as a whole they show a steady increase of the work done in all departments. This is quite encouraging to all who are deeply interested in the work of getting souls saved. But with all of the increase or decrease that the reports show, we need to speed up and make a mighty forward move in order that 1940 reports will run up to double what has ever been reported before. Surely, this is not setting our stakes too high. Indeed, with

all the work there is to do in making ourselves ready for the return of the Lord, and the time for His coming drawing so near, it seems to me that it would not be too much to set our stakes to double in all departments of Church work every year.

We have had to give up so many of our ministers the past year by the hand of death and otherwise that I think we should depart from this Thirty-fourth Assembly with a special prayer on our lips, O Lord, send more laborers into the harvest. And believe God for an increase of laborers until the ranks can be filled up with powerful men and women who will prove to be skilled workers. I wonder if there are not enough volunteers here in this great congregation to fill the places of those who have fallen on the battlefield the past year. Indeed, we need mighty men and mighty women for the conflict.

Perhaps I do not need to add much more to this group of words as a conclusion. But let me say this much more. Our every member a worker program must be as successful as anything else. I cannot think of defeat on any line. Nothing but progress and success is written in our vocabulary. The T has been knocked off of can't so it is now I can in every activity of the Church. The slogan we have carried with us for years is still alive and as strong and powerful as ever: A winner never quits and a quitter never wins. God's eternal program has never failed in any part. Our part of it must not even falter the least little inch, much less fail. We can perform our part as well as others who have been on the program before us. And we are the last and have our place in putting on the finishing touches before the curtain falls.

We are going to prove to this world that we are Christ's disciples by showing our love one to another. We must do this. I want to make this statement strong enough so it will accomplish all that was meant by Him that wore the seamless coat. We must also prove our love to God by our faithful service. We must work, work, work incessantly to rescue precious souls and for their perfection so that we may all be ready for the trip upward when the sound is heard that comes from the voice of the archangel and the trumpet that is programmed to be heard at the same time. And what a sound it will be! O, what a sound that will be! The voice of the archangel and the mighty trumpet call that will awaken the sleeping nations and bring saints of all ages from their graves to live again. And what a reunion of old friends and loved ones who have been separated so long! And all of us must be ready for that wonderful day by having the work all done.

Now let us once more sing our battle hymn that we have been singing for many years at this juncture in the Assembly. Let us sing it from our hearts as usual and really mean it a little stronger than ever before. Let the bands all play it that can and put their whole souls into the music as well as the words. Everybody stand and sing and be happy and full of rejoicing because we mean it, and know who 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.

12:43 p. m.—General Overseer concluded his Annual Address by having congregation stand and sing At the Battle's Front. The song was led by J. R. Kinser with Mrs. Eurice W. Bennett at the piano. Brass Bands and string bands joined in with their music.

12:45 p. m.—While the congregation remained standing S. O. Gillaspie prayed the closing prayer at the pulpit. Dismissed for noon.

1:22 p. m.—Program of singing and music by Iowa String Band.

1:35 p. m.—Song service led by Joe Crews, Mrs. Rhea Phillips at the piano. Prayer by R. C. Neblett at the pulpit while congregation stood in silence.

1:47 p. m.—General Treasurer's Annual Report—A. J. Lawson.

General Treasurer's Financial Report For the Year Ending Aug. 31, 1939

Total Receipts and Disbursments of All Funds

Tithes brought forward Sept. 1, 1938	$ 8,327.30		
Tithes received this year	17,114.47		
Tithes, Total		$25,441.77	
Tithes paid out this year		12,488.29	
Tithes on hand Aug. 31, 1939			$12,953.48
Mission brought forward Sept. 1, 1938	$ 4,529.28		
Mission received this year	11,185.04		
Mission, Total		$15,714.32	
Mission paid out this year		12,630.85	
Mission on hand Aug. 31, 1939			$ 3,083.47
Assembly expense deficit Sept. 1, 1938	$ 444.23		

Assembly expense received this year	1,016.66		
Assembly expense, Total		$ 572.43	
Assembly expense paid out this year		1,287.18	
Assembly expense deficit Aug. 31, 1939			$ 714.75
Tabernacle deficit Sept. 1, 1938	$ 4,129.45		
Tabernacle received this year	298.11		
Tabernacle, Total		$ 3,831.34	
Tabernacle paid out this year		1,533.91	
Tabernacle deficit Aug. 31, 1939			$ 5,365.25
Emergency deficit Sept. 1, 1938	$ 3,270.15		
Emergency received this year	4,133.67		
Emergency, Total		$ 863.52	
Emergency paid out this year		1,342.93	
Emergency deficit Aug. 31, 1939			$ 479.41
Mission tithes received this year	$ 3,356.02		
Mission tithes paid out this year	3,356.02		
Mission tithes on hand Aug. 31, 1939			None
Sunday School tithes received this year	$ 691.78		
Sunday School tithes paid out this year	691.78		
Sunday School tithes on hand Aug. 31, 1939			None
S. O. P. A. tithes received this year	$ 213.73		
S. O. P. A. tithes paid out this year	213.73		
S. O. P. A. tithes on hand Aug. 31, 1939			None
V. L. B. tithes received this year	$ 824.68		
V. L. B. tithes paid out this year	824.68		
V. L. B. tithes on hand Aug. 31, 1939			None
Total funds carried forward Sept. 1, 1938	$12,856.58		
Total funds received this year	38,834.16		
Total receipts all funds		$51,690.74	
Total deficit carried forward Sept. 1, 1938	$ 7,843.83		

Total paid out this year	34,369.37	
Total paid out all funds	$42,213.20	
Balance on hand Aug. 31, 1939		$ 9,477.54

STATEMENT OF VALUE AND INDEBTEDNESS OF OUR TABERNACLE PROPERTIES

Total cost value of property	$29,436.15	
Total amount paid on property	18,295.88	
Balance owed on property		$11,140.27
Represented by bank notes	$ 5,025.70	
Represented by Personal notes	6,114.57	
Total		$11,140.27

Respectfully submitted,

A. J. LAWSON, Treasurer.

This report was accepted by the Assembly in regular order.

2:05 p. m.—Special selection by Clemmie, Thelma Ruth and others.

2:10 p. m.—White Wing Publishing House Financial Report given by A. D. Evans, Assistant Publisher and Business Manager.

Accepted by the Assembly in regular order.

Report of Publishing Department

Putting the work of the Publishing Department in a few words it is but this, "And the gospel must first be published among all nations." Mark 13:10. You should know that the Publishing Department is doing its very best to find ways and means to carry out its great task of getting the Gospel message, by the printed page, to the ends of the earth. We are keeping this purpose before us at all times, and while we are sometimes disappointed in not being able to attain to our expectations, we keep on doing the very best that we possibly can.

There is power in the printed word, unlimited power. Every man, woman and child is influenced either for good or for evil by what they read. An editorial in a newspaper may change the destiny of a nation. One sentence in the White Wing Messenger, Joyful News, Sunday School Literature, a booklet, a tract or pamphlet, may save a score of souls. No doubt there is a score of witnesses here at this moment who would testify of the drawing power of God in the printed page in leading them to the throne of grace and into the Church of God. The pen is mightier than the sword.

With these facts before us, we do not hesitate in declaring that the Publishing Department of the Church of God is one of the most powerful influences in pushing the great work of the church and its activities to every nation under heaven—this is being done through the printed page of books, pamphlets, leaflets, the White Wing Messenger and other strong and helpful literature. Such a medium of power and influence surely deserves the loyal support of every member of the Church of God.

Doubtless the courage of many a minister and member of the Church of God has been refreshed as well as made stronger through such inspiring literature as is published by the White Wing Publishing House. It is the purpose of the Publishing House always to use the great power of the print-

ed word to the high honor and glory of God, and we can conscientiously say that we have done just that.

MERCHANDISE DEPARTMENT

It is the object of the Merchandise Department to supply everything needed in the way of church, Sunday school and other auxiliary helps. Each year this department provides new books, pamphlets and carries in stock many different kinds of song books as well as items manufactured by other Publishing Houses. In fact, this department stocks hundreds of different items which necessitates the issuing of a general catalogue illustrating and describing them. This new catalogue is just from the press last week. You may have a copy free. Get it at Bookland in the lobby.

During the past year the following new books and booklets have been printed, with the exception of one or two which are now in the process of making:

2 Song books, Marching to Victory and Radio and Revival Specials.
How to Do Business in the Church of God.
50 New Sermon Nuggets.
The Church of God Marches on.
Catechism of the Church of God Teachings.
A Bigger and Better Sunday school.

In addition to the above new books of our own publication, many new books and items have been added that are manufactured by other Publishing Houses. All of these helps are for the purpose of aiding our people in carrying on the work of saving the lost and the promoting of the Church of God.

SUNDAY SCHOOL DEPARTMENT

From all indications, this year has been one of the greatest in the increase of Sunday schools in the Church of God. Really, we are just awakening to the real value of Sunday school work. This auxiliary has proven to be outstanding and one of the most effective in church building.

The demand for our Sunday School Literature is steadily increasing. In addition to being almost universally used in schools of our own, our literature is going into the schools of many denominational churches. Often we receive letters from these schools stating how well pleased they are with the literature we provide. We started a few years ago with only one quarterly, but now we are supplying schools with six other items, which are quarterlies, leaflets, rolls and cards for which there has been an overwhelming demand.

To give you some idea of the steady increase in the demand for our Sunday School Literature, we give you the figures in the following table:

	1932	1939	Increase
Adult, Junior and Beginners Quarterlies	48,400 Sets	95,600 Sets	47,200 Sets
Adult and Junior Leaves	10,000 Sets	18,800 Sets	8,800 Sets
Sets of Cards	20,000	27,600	7,600

We also provide the large Picture Roll. This is not our own work, but we have selected the most suitable series for our schools.

THE WHITE WING MESSENGER

It is a joy to tell you that the White Wing Messenger still wings its way to thousands of homes carrying the full Church of God message. The

subscription price still is $1.50 a year, but we have during the past year, accepted subscriptions at the price of $1.00 a year under certain circumstances. Somehow, we have and still are hoping that thousands of our people will awaken to the value of this our mighty preacher, and will avail themselves of the special one dollar subscription price and thus receive the many spiritual benefits from the paper.

We have endeavored, for the past year, to use as many photographs as possible in order to bring you by way of "picture" some of the activities of the church work. The blue ink and the use of pictures have met with favor among thousands of subscribers and readers.

Your special attention is called to the statement made on page four of this Assembly Program, a part of which reads, "Don't leave this Assembly until you have subscribed or renewed your subscription to the White Wing Messenger. See a White Wing Worker or one of the clerks at the Bookstall."

JOYFUL NEWS MAGAZINE

While we have been greatly encouraged with some of the developments in connection with the Publishing Department during the past year, we must tell you in this report that we have also been disappointed in some endeavors from which we had confidently expected more satisfactory results.

No publication, issued by the Publishing Department, has received more complimentary letters as that of Joyful News Magazine. As you know, this magazine is designed especially for Victory Leader Bands, Womens Missionary Bands and Sunday schools. Yet, it has been a struggle to persuade the leaders of our auxiliaries to take hold of this magazine and push its circulation among their particular bands. Really, the magazine is so interesting and attractive that we had expected the leaders and members of at least two-thirds of the auxiliaries to place with the Publishing Department permanent orders for a number of copies to be sent them each month, but we regret to report that less than one-half the auxiliaries, namely, Sunday School, V. L. B. and W. M. B. are receiving even one copy of the Joyful News monthly.

We are not exaggerating or claiming more than facts justify, but this magazine, THE JOYFUL NEWS, is so pictorially attractive, so interesting in literary value, so helpful in religious character and of such benefit as a BUILDER for Victory Leader Bands, Sunday schools and Womens Missionary Bands, and other groups, that a copy of Joyful News should go not only to every leader of those groups, but to every member. We are justly proud of Joyful News and we do think that its valuable character merits a far greater support. And we regret to say that unless given greater support, we may be forced to discontinue publication of Joyful News. Please do not bring so great a disappointment to those who have worked so faithfully in the Publishing Department to make Joyful News a success. If you do, we shall be grieved at heart considering it a calamity.

FREE LITERATURE FUND DEPARTMENT

When I come to this department I am somewhat at a loss as to how to approach the subject with due light on each phase of this important work —for it surely would be admitted by every member of the Church of God, that it is very important indeed to distribute free literature everywhere in order to spread the Gospel throughout the world.

Demands for free literature have been increasing from year to year, proportionately with the growth of the church, and it has been almost impossible, through all the years since the Free Literature Fund was established, to supply the demands that have been made upon this department, and it has been particularly difficult to supply the demands for Free Literature last year.

The plan adopted at the 31st Assembly in 1936, calling for the appointment of a representative in the local churches to handle the distribution of free literature in nearby new and needed fields, has proven to be one of value to this department, but during the past year the Free Literature Department has been unable, for lack of funds, to promote this work as extensively as it should have been. At present the record shows that about one-third of the churches have appointed this Church of God Literature Representative, to whom literature is sent monthly as needed for distribution. Since this representative in the local church has proven so valuable, one should be appointed in every church, but if these should have been appointed this last year, we could not have supplied them with literature because of insufficient funds in this department.

The demand this year for literature has increased, but the increase in funds received by this department, has not equalled in comparison with the demand, therefore, we were compelled to reduce most all orders in the United States for literature for free distribution, to say nothing of the growing demand for our Tracts and Gospel Flakes in Foreign languages. All interested in this important work doubtless will agree that this is a deplorable situation. Even right now, on the date that this report is being prepared, a letter is received from Brother M. K. Kounnas, our Missionary in Athens, Greece, who is requesting thousands of different tracts printed in the Greek and Turkish languages for distribution in those countries. This is only one of a number of letters that have come to the Free Literature Department from the different Foreign lands asking for Tracts in the language of the particular country where they are laboring for the Church of God—but, as stated above, the Free Literature Department has not been able to provide any tracts in Foreign languages during the past year because of lack of funds in this department even to meet the demand for literature in the United States.

In order to meet the ever increasing demand for Gospel Tracts this year, we have provided a new series known as "Gospel Flakes." These Flakes cost less than the two, four and six page tracts. This series has enabled us to distribute thousands more of tracts than we could have of the more expensive series. The first supply of these Flakes reached almost one million. These Gospel Flakes have met with great favor among all those who have seen them and we invite you to get a sample of one each of the twenty different kinds at the Bookstall. Each of these Flakes is illustrated along with a direct message to the lost.

The purpose of this department, as you know, is the spreading of the Gospel by the printed page, in new fields and in new homes in this nation and all other nations, thereby breaking the way for evangelistic campaigns. At present we are printing fifty-two different tracts in the English language, besides the twenty Gospel Flakes described above. It will probably be of interest to state here a few titles of the new tracts added this last year:

Teachings of the Church of God Explained
What is Fornication?
Must Practice First Things First
God Heals Broken Bones
Proof That God Heals
What Is My Decision?
What Must I Do to Be Saved?
What Shall It Profit A Man?
What is the Fruit of My Life?
Jesus Came to Save You
Hear and Your Soul Shall Live
You Must Be Born Again
But A Step!
Prayer Changes Things
Whither Shall I Flee?
A Stranger Knocks
Jesus Calls, "Come Unto Me"
You Can't Buy Life
God Delivers His People
Lost and Without God

In Foreign Languages, we can provide only one or two different Tracts in the Spanish, Ukrainian, Russian and Polish.

In reviewing the work of this department, we could not forget to emphasize our deep appreciation to God, and thanks to the V. L. Bs., Overseers of the different states and territories for your great support of the Free Literature Fund, which has made possible the distribution of the hundreds of thousands of Tracts this past year. Even though we have been short of funds, a great work has been done, for which we praise our heavenly Father. The Free Literature Fund offerings at the State Conventions this year have been bountiful. These records are:

Virginia	$809.00	Florida	110.68
Kentucky	661.66	Maryland	84.31
Tennessee	601.83	Wisconsin	62.82
N. Carolina	565.38	Indiana	58.95
Oklahoma	416.64	Louisiana	56.44
Alabama	347.15	Bahamas	55.56
Georgia	329.44	Minnesota	54.02
Missouri	327.26	W. Virginia	38.20
Michigan	325.00	Cuba	36.33
Ohio	302.00	S. Dakota	35.00
Wyoming	263.10	Nebraska	29.93
Iowa	240.37	Idaho	17.32
Arkansas	200.00	W. Texas	16.55
S. Carolina	193.42	New York	3.54
Illinois	140.95	Jamaica B. W. I.	3.00
E. Texas	139.41	Colorado	2.22
Mississippi	128.90	New Mexico	1.84
Pennsylvania	113.35	Haiti	1.01
Kansas	111.35	N. Dakota	.45

Since the fiscal year that began with the 33rd Assembly in 1938, the Free Literature Fund offerings at the State Conventions have been divided, thus the Free Literature Fund has received less than 50% of such offerings. After the percentages for other purposes were taken out of these Convention offerings, during the past year, the Free Literature Department received only $2,751.47, while the total amount collected at the Conventions was $6,884.13.

The total amount of funds received from the Conventions, Victory Leader Bands and other sources in this department this year is $5,008.97.

Today we thank the Lord for the amount of $2,010.99 which is the balance now in this fund. Last year the balance reported at the Assembly was $3,447.51.

Now in conclusion, let us look to this General Assembly as the most important in the history of the Church of God. Let us now stand with our backs to the first 33 years of our victorious history, and our faces looking forward with vision and courage for greater manifestations of the divine presence of God, and for greater achievements in the salvation of men. Let us earnestly thank God for all the victories won and humbly ask Him for wisdom in dealing with the problems of the future, and let us intreat Him for courage to undertake larger things for Him and His church.

In submitting this report, it has been our purpose to present as concisely as possible the condition and operation of the White Wing Publishing House for a period of one year.

White Wing Publishing House

303 Bible Place

Cleveland, Tennessee

State of Cash Receipts and Disbursments, Assets, Liabilities, and Surplus Reconciliation

September 1, 1938 to August 31, 1939

Bank Balance September 1, 1938	$ 510.87
Total Cash Receipts from Merchandise Sales and Subscriptions	29,306.29
Total	$29,817.16
Expended for Merchandise, operating expenses, and reduction of liabilities	28,701.16
Bank Balance August 31, 1939	$ 1,116.00

ASSETS

Current:			
Cash in Bank		$1,116.00	
Accounts Receivable	$5,802.06		
LESS—Reserve for Past Due Accounts	1,200.00	4,602.06	
Inventories:			
Merchandise	8,501.99		
Supplies	1,175.49	9,677.48	
Debit Balances in Accounts Payable		168.90	
Total Current Assets			$15,564.44
Fixed Assets:			
Furniture and Fixtures		$2,988.99	
LESS—Reserve for Depreciation		1,597.71	
Net Fixed Assets			1,391.28
TOTAL Assets			16,155.72

LIABILITIES AND SURPLUS

Current Liabilities:		
Accounts Payable	$ 888.34	
Credit Balances in Accounts Receivable	2,092.88	
Notes Payable to Individuals	1,800.00	
Total Liabilities		4,781.22
EXCESS OF ASSETS OVER LIABILITIES		$12,174.50
Represented by Surplus— Balance September 1, 1939	$10,037.42	
ADD—Adjustments of Accounts and Notes Payable and Inventory—applicable to prior years—Net	359.75	
Adjustment of Expense in Preceding Year	207.03	
Net Income for the year ended August 31, 1939	1,570.30	
SURPLUS—Balance August 31, 1939		$12,174.50

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

2:48 p. m.—Selection by Anniston, Alabama Quartet.

2:53 p. m.—Message—Show why this is the Church of prophecy—S. O. Gillaspie.

Following is the message in part:

"We were IT all the time. We know we are IT. We did not put Brother Tomlinson in as Overseer, but we know where he came from.

"The apostles were put here to do the work in the early Church, and we are put here to do the work now. No people in the world can preach like Church of God people. I am not saying this about myself, but I say we can beat any people in the world preaching. Why? Because we were not taught. We got it by revelation. We need to study the Bible, but it comes to us by divine revelation. We are in the Church of God and we have the Spirit of the Church of God, and that is the Holy Ghost. And that Holy Ghost is able to deliver this message to the dying world.

"Paul says, 'But if our gospel be hid, it is hid to them that are lost.' If our gospel, means our gospel—if the Church of God gospel be hid it is hid to them that are lost. It is prophesied this gospel shall go to the ends of the earth. 'And He said unto them, Go ye into all the world, and preach the gospel to every creature.' (Mark 16:15)

"Nothing can scare me but myself. If I can keep myself humble before God I do not fear the world. I have had more trouble with S. O. than anybody else. He is the man that has to come down. He is the man that has to contend for the faith. The very One that saved me keeps me saved. I have to stay that way.

"Why should we stand by and not listen to the teaching of the Assembly and then wonder why things do not go to suit us? Not all that sayeth Lord, Lord, shall enter in but he that doeth the will of my Father. It is the will of the Father for every creature to hear this message. It is the will of God for every person at the Assembly to hear this message. You will be out of the will of God if you don't attend every service you can during this Assembly. You will go back home and cause trouble. You will go back home and bring division. But if you attend this Assembly and drink in all you can—get the messages—get all of Brother Tomlinson's Annual Address, you will go out on the field and accomplish something for God. After you go on the field we will hear of your bringing people to God because you will know what you are doing. If I know anything in the world I know this. I do know this is IT. We are IT. God has given us the gospel of the Son of God and it is our gospel. God will take it away from us if we do not deliver it.

"I have never seen a man that kept the victory that did not want a woman to work in his Church. Every time Brother Tomlinson puts out a motto it is somewhere in the Bible. EVERY MEMBER A WORKER it is in the Bible. Some people may say, Brother Gillaspie is worshiping Brother Tomlinson. But I notice I keep good victory when I stick close to him.

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

"Fellowship brings us close together. The old apostles could not be separated after they had received the Holy Ghost. We have no record that shows that they disfellowshipped one aother. But they kept right in the Spirit. They worked to all speak the same thing and see eye to eye. Paul went to Jerusalem to see if he was preaching the truth just like the apostles. He found he was preaching the same things.

"Some people may say they have their mind made up, and I am not going to change it. That is very unwise. All the time finds me changeable. We cannot follow the Spirit of the Lord unless we are changeable. God will bless us if we will make Him know we do mean business. Make all men see what is the fellowship of the mystery.

"It is said Solomon was the wisest man in the world. When we declare we have Christ what do we have? We have wisdom. Don't you believe this wisdom will surpass the wisdom of Solomon? The wisdom and the power of Christ will perform this.

"But unto every one of us is given grace according to the measure of the gift of Christ.

"Wherefore he sayeth, when he ascended up on high, he led captivity captive, and gave gifts unto men." (Ephesians 4:7, 8)

During this message were a few messages and interpretations given, a part of which was as follows:

"Thou art the body I have chosen. I have chosen thee. Thou are altogether lovely. Thou art going on to perfection. Thou wilt be perfected. I will cause thee to rise and shine. The world will know who thou art. I have called thee to let my light shine over the earth, yea, I have chosen thee."

"I will join thee together with one heart and one soul. I will answer the prayer of my beloved Son. For thou shalt be one as we are one."

"Behold destruction is in the land. And it shall cause many to faint by the way. But I am driving my people together. I am calling thee to be faithful, for there are many sheep yet that are not of this fold—them I must bring. Pray the Lord of the harvest to thrust laborers into the harvest. My sheep must be gathered together into one fold."

Brother Reynolds led Brother Tomlinson to Brother Gillaspie speaking in tongues. Interpretation followed: "Behold I have called thee together. I have put thee together as one heart and one soul. Thou art not divided in opinion. I will be with thee. Thou shall be knit together as one man. I have a great work for thee. I have great work that must be finished. Wilt thou finish the work I have called thee to do?"

3:55 p. m.—At the close of the message by Brother Gillaspie the Bahama Brass Band broke in with mighty music. The great congregation arose to their feet. Brothers Gillaspie and Tomlinson started a running march on the upper platform. Others followed. People shouted, danced, rejoiced, ran, leaped and had a good time. Some sisters started another march on platform. A general time of rejoicing all over the mammoth building. The Bahama Band boys took a run around inside the building. The demonstrations were indescribable. General Overseer left platform and a great number of men after him in a run. This mighty demonstration continued for a quarter of an hour.

4:10 p. m.—Discourse by J. O. Calvin of Wyoming—Show why this is the flag of prophecy. M. E. Wilson and Eddie H. Griffith with flags in hand escorted Brother Calvin to the pulpit. A large Church flag was placed on standard at one end of speakers platform and a large United States flag at the other end. Brother Wilson and Brother Reynolds stood on either side holding Church flags, while the speaker gave the message.

Brother Calvin's discourse was full of interest from beginning to the end. He said he was glad for what the United States flag stood for. The flag means a great deal for the soldier. As long as he can see the flag he can keep fighting. The Church flag means the same to the soldier of the cross. He told of being a "cowboy," but when he first came in contact with the Church of God his health was broken. The Lord healed him and he now enjoys good health.

When he saw the flag for the first time he enquired about it. He was told it was the flag for the Church of God. He then enquired about the Church of God and was told of a meeting being conducted by a Church of God minister. He went to the meeting and saw the flag there. He accepted the teaching and became a member. He said when we see the flag we know there are some Church of God people close around. He told of the flag attracting attention wherever he went. And it gave him opportunity to tell about the Church of God and its ensign.

Brother Calvin used a number of Scriptures to prove it was the flag of prophecy. When Isaiah five twenty-six was read some brethren ran across the rostrum swiftly to illustrate.

4:38 p. m.—General Overseer called those who had small flags to line up at the front of the platform and wave their flags.

4:40 p. m.—Jess A. Griffin and wife sang, "Come under the ensign" at pulpit while two brethren waved the flags over their heads. The overseer directed a flag drill across the big platform while the song was repeated. Interest kept gathering as the drill and singing continued. Soon a flag march was started on the big audience floor. Then a brother took up a big

flag and started a march with many following. Instead of music he led a song and many joined in. The enthusiasm ran high as this march continued.

5:09 p. m.—Flag song by Goldia Lester and others. March of those with flags began again. Song by a woman and girl. More marching, shouting. Two rings of men were formed on the platform moving about.

5:23 p. m.—Song—Marching through glory, by J. O. Calvin, Goldia Lester, Edith Weidner and others.

5:28 p. m.—Music by the Bahama Brass band. Two flags were held up and marchers marched under them. The old and the young rejoiced together in the dance. Fleshy people and slim people had a big time as the power of God was demonstrated. It was a time that cannot be described adequately. A great noise was heard and a mighty roar. Even after the Band music ceased the shouts continued. The General Overseer spoke over the public address system telling about the wonderful outpouring. The Band began the music again. Those who missed this service missed something glorious.

5:47 p. m.—Adjournment.

6:18 p. m.—Program of instrumental music by the Herring String Band.

6:35 p. m.—Song service led by E. M. Kinser, Grace Kinser at the piano. Prayer by P. G. Shroyer at the pulpit while congregation stood in sacred silence.

6:51 p. m.—Program by the Assembly expense committee—music by Curry String Band. Offering $107.20.

7:20 p. m.—Announcements by the General Overseer.

7:22 p. m.—Message on Divine Healing by D. R. Holcomb. He related some experiences in his own life, and one in Bible times. He used Mark 16:15-18 in part. He said the thing to do was to be ready to pray for people. Told of a car wreck, and a sister with broken bones being healed. Fine discourse on healing.

7:54 p. m.—Duet by Mrs. Myrtle Schroder and daughter.

7:57 p. m.—Selection by Marvin Cowan quartet.

8:02 p. m.—Band concert by Louisville Church of God Brass Band.

8:08 p. m.—Mighty concert prayer as a prelude to the healing service. This was asking God for the most mighty of all healing services we have ever had while the Louisville Band played softly.

8:12 p. m.—Short healing message by Mrs. Pattie K. Scotton of N. C. The General Overseer then called the names of those who were to anoint with oil and assist in the Healing service. D. R. Holcomb, W. M. Lowman, G. C. Decker, Geo. D. Wilson, E. A. McDonald, A. S. Moss, J. R. Smith, L. A. Moxley, M. E. Wilson, C. W. Risner, Guy Marlow, J. R. Moxley, Mrs. Alice V. Moxley, Mrs. Sarah E. Gonia, Grady R. Kent, Mrs. Pattie Scotton, Mrs. Bertie Mae Parker, Miss Martha Mae Herring, Mrs. Mollie C. Dean, Mrs. Buna L. Loman, Mrs. Vadie Potts, Mrs. Goldia Lester, James Daniel, V. R. Sherrill. Those to anoint and pray over handkerchiefs were B. O. Funderburk, W. T. Holland, J. A. West, D. J. Eller, Tom Pentecost, Wesley H. Carter. Virdel B. Stafford and E. C. Nixon held their hands across the line to prevent crowding. F. F. Johnson and J. N. Hurley supplied the oil. Music and Song by G. W. Helmick and H. W. Price. Song by the Queen Sisters.

8:44 p. m.—Further instructions about the Healing service by the General Overseer. Then the song, "I need Thee every hour" was sung by the

congregation. A sacredness settled down over the great multitude—Another verse—"Remember me" was sung. Then came a mighty silent prayer followed by a prayer by the General Overseer. As a few words of "Nearer my God to Thee" were sounded out the anxious throngs awaiting healing with hands lifted up began to pass through the line. A clerk described the scene in the following words:

"9:00 p. m.—About this time those to be prayed for started through the line. As they passed through, those assisting in the service laid hands on them, and they were anointed with oil. Old men with gray hair and others not so old marched between the lines of men and women. Ministers were prayed for. Women brought children. Some shouted and danced when they were prayed for. While this was going on a group of men were gathered at another place on the platform praying and anointing handkerchiefs to be carried or sent to some in need of healing, but were not present at the service. With uplifted hands they came. A man was carried on a cot and some time was spent with him. An old man came through the line shouting. Colored folks were prayed for, also. Some of the folks came through the line in a hurry with the power of God on them. Young girls and boys came through. One woman with a child in her arms came through dancing. Music by the Bahama Brass Band. Still they come. A boy on crutches. A woman on one crutch walks without it. Music by the Louisville Brass Band and the Bahama Brass Band at intervals, while the work of healing continued."

The count showed 923 passed through the line, and 272 handkerchiefs prayed over.

10:34 p. m.—Announcements by the General Overseer. Then came Sister Pattie Scotton who gave out anointed handkerchiefs to many. Brother Hass told of his father-in-law being healed of cancer.

10:53 p. m.—Exhortation and altar call by Charles T. Davidson, Va. People rushed into the altar until the long altar was filled with seekers. Iowa String Band supplied the music and singing. Special workers to rush in and help pray the seekers through were W. H. Brown, Alvin Goins, John W. Chapman, G. C. Robinson, H. T. Gardner, A. B. Bullin, J. N. Parker, Miss Wynnie I. Whitten, Mrs. Bertha M. Spradlin, Mrs. May Gossett, R. W. Cowart. The work done that night was given by a clerk as three saved, three sanctified and four received the Holy Ghost. There were not so many but their value is beyond compare.

A part of this Friday night service was broadcast over station W. A. P. O., Chattanooga, Tenn.

Saturday, September 16:

5:30 a. m.—The Sunrise prayer meeting was conducted by J. B. Wright and Dorlan H. Queener. The clerk shows the service started with good interest and describes it in the following words. "These services are wonderful this year. Many souls are blest. Music by South Carolina String Band. Brother Wright led for a start "I love my Saviour." South Carolina Band is noted for its loyalty and being on the job on time. The big shouts and praises started in the second song. Big concert prayer. Special song by the Farmer Trio. Specal prayer for the sick. There were eighty-five testified and seventy-four testified of being healed of different diseases the night before. Songs, shouts and praises. The string band did good service. Hand claps and rejoicing. Great service. Closed at 8:15 a. m."

9:06 a. m.—Program by North Carolina V. L. Bs. Six young people dressed in beautiful uniforms marched out on the platform, and after a few words in unison to the General Overseer gave a flag drill as the Bahama Band made the music. Then they sang and displayed flags and Bibles. After they marched off a quartet of colored young folks came on and sang. They illustrated the song, "Walking the lonesome valley." As these marched off the six in uniform came on again and sang, drilling at intervals. As they closed and marched off a dozen or more colored young folks came on and gave a drill while the Brass Band made the music. A boy sang a number then the group sang, "He's the Morning Star."

9:30 a. m.—Song service led by Charlie Smith, Mildred Bennett at the piano. Prayer by R. L. Gregory at the pulpit while the congregation stood in sacred silence.

9:45 a. m.—White Wing Messenger and Joyful News drive—A. D. Evans, circulating manager in charge. A program about the Joyful News was put on by the six V. L. Bs. in uniform. Others took part. Altogether this was extra fine. Envelopes distributed over the congregation and the workers worked while music was made by the Bahama Brass Band. A clerk writes that the drive brought in approximately five hundred and thirty-four subscriptions.

John W. Morrison of Oklahoma was presented a Bible as a reward for sending in the largest number of subscriptions during the year.

11:12 a. m.—Selecton of song by Nathan and Susie—"Let's Go."

11:15 a. m.—Why the Assembly Band movement is so important, was the subject of a message by A. B. M. Secretary, Eddie H. Griffith. Brother Eddie was full of the power of God and showed much zeal for the work he is to do. A few high points in the message are given here: "We have to accept and put in practice everything the Church of God stands for to be Church of God all over—If we don't keep folks converted they become worse—Responsibility on us if we do not keep folks saved—We are living in the time when we can know the truth—The Assembly Band movement is a part of the truth." He described some of the government thus: State overseers over thousands, district overseers over hundreds, pastors over fifties, band leaders over tens. He gave this as compared with Exodus 18:17-22. "There has to be a government to be a Church—We are the only people under God's government—The A. B. M. is part of God's government. We have the most wonderful thing in the world." The entire discourse was delivered while the speaker was actuated by the power of the Holy Ghost. Indeed it was a powerful and convincing message as he used many Scriptures as proof texts.

12:15 p. m.—Additional comment by E. C. Nixon, Tennessee. This served as a clinching message and only continued nine minutes, but it truly was fine.

12:24 p. m.—Closing prayer by A. J. Tomlinson.

1:00 p. m.—Program by Trion, Ga. V. L. Bs. It consisted of music, singing and short talks.

1:20 p. m.—Song service led by J. D. Kirkland, Wilma Keeney at piano. Prayer by Mrs. Phoebe Y. McCormick.

1:33 p. m.—Going too slow—How to speed up in every state—was the subject of a message by W. M. Lowman, Va. Special high points mentioned were—He spoke of the hurry he has been in this year. "I've got to work in order to do my work—I believe we can do anything that God asks

us to do—Going too slow means that we have to go faster." Ways to speed up—Confidence in each other, preferring one another. He told of the confidence he had in the ministers in his state. "One way to speed up is to have brotherly love—Speed up by following the golden rule—Every member in the Church needs to be a subscriber to the White Wing Messenger and the Joyful News." The speaker said many other good things.

2:16 p. m.—Congregation stood and sang—"Sweet by and by."

2:23 p. m.—Report of committee to dispense missionary money. Brother Lawson, chairman, spoke briefly. A. D. Evans read the report. It was accepted in regular order. The report is given below.

Report of the Foreign Missionary Committee

To the 34th Annual Assembly of the Church of God Greetings:

Last year the Assembly appointed this Foreign Missionary Committee to administer Foreign Mission Funds, and direct the activities of the foreign Missionary work. Today this Committee feels that to report to you, from whom we received our authority, is fitting and proper.

Of all the vital interests committeed by the General Assembly of 1938 to its newly elected Foreign Missionary Committee, the interest dealing with human lives and immortal destinies at stake have doubtless been the greatest. Our only agency for the spread in Foreign lands of the experience of regeneration, sanctification, the Baptism with the Holy Ghost, and the extension of the fullness of the glorious doctrine of the Church of God, has been the expenditure of Foreign Mission Funds.

Your department of Foreign Missions has never undertaken, in its work among the heathen people, to spread worldly education, nor to preach through its ministers the modern gospel of sanitation, soap and water, and other modern reforms as a substitute for salvation. It has consistently insisted on spreading regeneration, sanctification, Baptism of the Holy Ghost and divine healing at its churches and mission stations, wherever they have been planted. 'Tis true, that where the real Gospel goes, there goes also all its by-products, enlightenment, sanitation, civilization, but your Foreign Missionary Committee has faithfully devoted itself to the main current of personal salvation, and the generation of the experience of sanctification (holiness), as a second definite work of grace, and allowed the by-products to enter in as they naturally will.

Consequently, we are now bringing to your attention a report of the efforts of your own beloved Church of God, to establish in Foreign lands the same divine institution with its governments and practices that has meant so much to every member here in the homeland.

Here we desire to rehearse a few of the last General Assembly acts affecting the on-march of Church of God doctrine among the black, brown and yellow races of the earth, wherever our missionary warriors have planted the conquering ensign. When the 1938 General Assembly closed its sessions and the present Foreign Missionary Committee took charge of the missionary enterprises of the church, there were seventeen missionaries under the care of the church. During this Assembly year, there has been expended on missionary work the sum of $12,630.85.

The General Assembly last year also made two important changes that affected in a vital way the missionary cause of the church. One was the taking of 10% from all Foreign Mission Funds for the support of the General W. M. B. Secretary. The second step taken by the 1938 Assembly that

affected the missionary department was the election of a General Foreign Mission Secretary. The support of these helpers and the necessary travelling expenses of the Foreign Mission Secretary were added to the burden of the General Treasury, already beginning to feel the effects of the extra expense in bringing home two missionaries, and the added expense of bringing one or two missionaries to the General Assembly. It was consequently under these unusual circumstances that the new Assembly year was begun.

Although these added expenses did increase the strain on the treasury, your Committee feels that they were necessary expenses and that particularly that part of the expense of the Secretaries has been well worth its cost in service and extension of the Church of God Message.

In the last analysis, it is the belief of your Foreign Missionary Committee that the spreading of the Gospel in heathen countries can best be done by natives who have been converted, sanctified and baptized with the Holy Ghost and fire, and then added to the Church of God and trained enough so that they can preach and evangelize among the masses. It is necessary to make direct evangelistic contact with the masses when first the missionaries reach a given field. And it is found that native missionaries are much more successful in reaching others than an American Missionary can ever be, with the halting use of an acquired language. The method of getting Foreigners in the United States saved and trained in the Church of God, is a new, direct avenue to real Foreign work right here in the homeland. After these Foreigners have been saved, sanctified and baptized with the Holy Ghost and trained in the Church of God, they should become excellent missionaries and workers in their native Foreign lands. Consequently, the matter of short term schools of doctrine and instructions is exceedingly important, not that we may undertake to disseminate education among the heathen for education's sake, but that we may be able to train native workers in the fundamental doctrine and practices of the Church of God, and thus equip them for reaching evangelistically the masses who are eager to hear the Church of God message. Already schools of training in Church of God doctrine and practices have been conducted in Canada, Haiti, the Bahama Islands and other fields, and your Missionary Committee is now considering plans for increasing the number of such schools in Cuba, Turks Islands and other fields, while endeavoring to maintain the schools in the fields where they are already started. As stated above, these are schools of short duration featuring the fundamental doctrines and practices of the Church of God. We believe that it is also needful to train the young women of the countries. Some of them become evangelists and Bible women, but for one part, it is found necessary to train them, so that the young men who become preachers may have Christian wives who have been taught the rudiments of evangelistic work, and can thus assist them. Otherwise, they must marry untaught, and often unconverted native women. This places such a handicap upon a native preacher as almost to nullify his ministry.

It was during this year that the General Foreign Mission Secretary, arranged for by the 1938 General Assembly, started out for his post of duty. Prior to the Assembly in 1938, your Committee saw the need of this secretary to contact the various mission fields and give assistance and instructions, in order to extend the work and the ascertaining of the present need in these fields. The General Foreign Mission Secretary's work during the year has extended far in the interest of the Church of God. His duties have taken him into many Foreign ports, to Cuba, Haiti, Panama, Costa

Rica, Canada, and a number of states. The valuable work of the Secretary has been, in the judgment of your Committee, indispensable. With the aid of the Foreign Mission Secretary, your Committee plans a number of short term schools this fall and winter among the English, French, Spanish and Polish speaking people.

This year has proven to be one of those trying years upon the Foreign Missionary Committee. Month after month, but positively, the second Sunday and Foreign Mission Offerings from other sources were far less than the amount sent to our missionaries and workers. Apparently the needs of the Foreign fields were growing with every passing month, until finally all Foreign Mission Funds were exhausted. The General Foreign Mission Secretary was also now on the field and his plans and suggestions for the extending of the work in the different fields, in some cases, required additional means to carry them into effect. At the November 20th meeting of the Foreign Missionary Committee, the sinking condition of the Treasury was carefully considered. The Committee spent many anxious hours in prayer and consideration over the situation. After full consideration with the General Overseer, who agreed to write the Overseers of the need of the churches increasing the 2nd Sunday offerings, the Committee decided to go forward in the name of the Lord and trust Him for sufficient funds to keep our missionaries on the field. A special notice was sent through the columns of the White Wing Messenger by the chairman of the Committee, requesting all local churches to send promptly, each month, the regular Second Sunday Missionary offering, and not to hold it back for the State Convention Mission Offering. The purpose of this request was for the placing of the Foreign Mission Department again upon its financial feet. To this call hundreds responded with splendid offerings that wiped out much of the deficit that had been accumulated. Thus our missionaries were kept on the firing line, and with the grim determination on their part to succeed in spite of the unfortunate depression that had overtaken the Foreign Mission Fund.

During this year your Committee has compiled a complete file of each mission field and missionary, recording all the churches, stations, ministers and workers in these respective fields. Each missionary has been furnished with monthly "Foreign Missionary Report Form" on which to report to the Committee regularly each month. A copy of this form is attached to this report. With this complete statistical record of our mission work and ministry, the Committee can know readily the condition of any field and better ascertain the need.

This report would not be complete without conveying to you some sort of a picture of the noble men and women who are planting the cause of the Gospel in the name of Jesus Christ and the Church of God in Foreign lands. Every field has witnessed examples of heroism and devotion almost to death, that ought to stir the hearts and arouse the courage of all the church. It is needless to call the roll of Missionaries, for that would mean to name every man and woman who has carried the Church of God banner to these darkened lands. They have fought against insects, fevers, climates almost unbearable, devastating floods, the horrors of war, pestilence and disease. They have counted not their lives dear unto themselves, that they may finish their course with joy, and the ministry, to which God has called them. Doubtless they sigh with a great heartache over the wastefulness that they witness in America, watching with hungry eyes every crumb of wasted bread, every scrap of refused meat, every nickel and dime that

flows through the careless fingers to purchase some needless gratification. To their vision every dollar means almost the price of another soul won to God, and when opportunities so glorious and plentiful for leading men and women to Jesus Christ are to be found in the loved fields they serve, they feel that watstefulness and extravagance on the part of one of God's dear children is perilously bordering a sinful act. They do not covet our comforts or conveniences, but sigh and weep only for an opportunity to face more fevers, contend with more pestilences, run risks with more wild beasts and venomous reptiles, live again on rough food purchased with paltry salaries, wear once more the out-of-date, rough garb of the struggling Foreign Missionary, sleep again in huts, and live another time among Foreigners of ignorance and idolatry, grow faint and worn-out with burdens too grievous to be borne, and, if need be, die amid their loved Africans, or Cubans, or natives of the Bahamas, or Chinese, just so they can win a few more of them to the Lord Jesus Christ and to holiness without which no man shall see the Lord.

It would not be fair to close this report without impressing you that the men and women who are now on the field, are doubtless worn to the bone with duties, labors and successes of their ministerial work. Most of them have topped the hill in age and are not physically able for much work. Unless they are replaced with fresh native forces or those from the homeland, they will be falling, one by one, by the wayside, never to return. If there is any way for the church to be inspired to increase the donations of our devoted people to this sacred cause, enough so that assistance can be undertaken within a reasonably short time, it will save the lives and future usefulness of some of our present noble missionaries on the firing line. Everyone of them is loaded with work, and yet they have discharged this extra heavy burden without a murmur or complaining, and are now worn and weary, still carrying on the splendid work that each field is witnessing. But they must be relieved ere long, or the consequence of an appalling loss of unusually valuable missionary workers will be the result. Indeed, when it comes to a matter of dollars and cents, it is economy to relieve a worn-out missionary soon, lest we find it necessary to care for him, or assist him with monthly contributions to maintain what proves to be a slow march toward the grave. The cost of the former will be far less than the final cost of the latter. The Assembly should make some unusual effort to assist some of our workers on the field, and thus preserve them for future years of usefulness, rather than to let them succumb to the burdens that are too heavy to be borne much longer.

In this connection it is no doubt expedient to call your attention to the dire need of a score of applicants of our very own Church of God young people, who have been brought up and trained in the church and know its teachings, to spend and be spent in the foreign Mission Fields or among Foreigners in America. No doubt a goodly percentage of these could not possibly qualify. Some would not be able to pass the health test and other requirements, but after deducting all these, there would be a number of them, waiting, longing, desiring to be sent, alleging that God has undoubtedly called them to the mission field. What will the Church of God do with these young men and women, who have cultivated their minds, and obtained a consecrated experience of body and heart, and are now waiting the opportunity to spend their lives in preaching the Gospel in the Foreign work, under the ensign of the great Church of God? These willing young people are anxious for the privilege of going, while some of our missionaries on

the field are partly worn out and looking longingly for reinforcement. May the wisdom of the General Assembly be applied to the task of relieving a battle-worn firing line with the fresh shock troops who are stirring with rich strength, fresh faith, and eager courage for the privilege of accepting the battle in that testing field. Already the Committee has received plaintive calls from a number of Foreign Lands for workers to come with the Church of God message. These calls have come from India, Egypt, Hiwaiian Islands, Poland, Africa and other countries.

It is not the intention of your Foreign Missionary Committee to recommend nor endorse any move that would, in the judgment of the Committee, work a hardship on the churches, or would not mean a direct step forward in the extension of our Foreign Missionary work. Some of the suggestions of your Foreign Missionary Committee may appear, to some, as premature, but, as a great and strong nation prepares in time of peace, to defeat the enemy in time of war, so the Church of God is getting herself ready for a much greater and mightier work in Foreign fields and among Foreigners here in the United States. There may not be an immediate need for some of the things mentioned in this report, but as time goes on and the Church of God marches forward in fulfillment of prophecy—WE MUST NOT BE FOUND NAPPING AND UNPREPARED.

Your Foreign Missionary Committee is hopeful of a suitable fund for aged and worn-out missionaries. Until the Church of God has been able to make some adequate plan for the care of such ministers, it would seem as though some special arrangements should be entered into looking to the setting aside of a Missionary Fund for this purpose. The pitifully small amounts that now must be paid to the men and women who spend their lives in Foreign Lands, prevents them from accumulating anything for their future unproductive years. Their labors are such that it is almost impossible to bring them home without their having first experienced a physical breakdown. There are no present arrangements for the permanent care of a broken-down or worn-out missionary. Each case comes up on its own particular merits. One or two of our missionaries have died in poverty, cared for by the chance charity of the local Church of God people in the community where they passed away. Something ought to be done to help a man or woman who has spent many years of service in the mission field, and is confronting cold charity, finding himself homeless, sick and penniless, broken and unable to work but headed to a certain grave. Ordinarily, Foreign Mission Funds are spent only on Missionaries who are active in the work on the fields. Therefore, in this connection it might be well for this General Assembly to consider the setting aside of $500.00 or $1,000.00 a year, of the Foreign Mission Funds, which may be used in the care of our physically disabled and worn-out missionaries. It would not require much of an investment to provide such care among our own Church of God people, and possibly someone, if announcements were published, would be pleased to donate property for such a worthy and sacred cause.

The trend of the Foreign Mission Committee has been to avoid the possibility of opening any new mission field, unless some special providence shall indicate otherwise, until those fields we now occupy shall have been adequately supported and equipped. It seems to be unfair to the men and women now in the fields, to keep them handicapped, while we enlarge our borders by assailing the problems of a new mission field or a new locality. The Committee is frequently being approached by interested parties who deem it a suitable time to open up missionary work in some new field. We

believe that the Church of God will be pleased to have us cultivate more intensively through the wider employment of native ministers and workers, and the spreading of the Gospel message in the fields where we now are operating, than to attempt some new place, and leave the old churches and missions half supported, or partly equipped. Your Foreign Missionary Committee has been studying methods by which to speed up the work in the fields. It is now learned that a missionary equipped with a car is equal to four or five men who are still compelled to travel with ox-cart, donkey, man power or by foot. A few cars distributed among the Churches of God would double the efficiency of the force occuping these fields. Many of the denominational churches are now being rapidly supplied with motor transportation, and we, the Church of God, will soon see that our own workers shall be so provided in order to speed up the work. This is necessary in order to speed up this greatest of work to be done by mankind upon this earth. The work of saving souls and the promoting of the Church of God is without contradiction the greatest of all. A car that doubles the efficiency of a missionary on the field, will not cost in gas, oil and upkeep, as much as the monthly allowance and expenses of another missionary. It also costs less to ship a car to Foreign Lands than to send another man or woman.

In closing this report, your Foreign Missionary Committee desires to lay before you, this General Assembly, the sacred cause of Foreign Mission extension, with a little greater emphasis, if possible, than usual. We must get under the mighty task of Missionary extension for the sake of our noble men and women who now represent us on these mission fields. They are literally laying down their lives to put the cause of full salvation over in the lands where the Church of God message has never come. With inadequate funds and equipment they have labored on, hoping against hope, for a revival of interest in the missionary cause in the churches in the homeland. The news of sinking finances, and the discouraging note sounded by a few in the homeland, have travelled abroad and reached their ears, already wearied with the many calls for help they were unable to go forward as they should—it has depressed some of them.

What will most quickly arouse their drooping spirits? What will most surely thrill their hearts with new courage? What will put spring into the lagging step, and joy into the burdened heart?

Nothing else than a ringing and enthusiastic note sounded out by this 34th Church of God General Assembly, calling to all loyal members to place themselves unreservedly behind the missionary cause with real passion and intercessory prayer and eager giving. And with missionary battle songs on their lips, hurry strong reinforcements to the field, and sustain them there so completely as to lift the nightmare burden, and the paralysis of fear, from their hearts. We believe the great Church of God can make the spread of the full Gospel, both at home and abroad, a mighty crusade if it will. With something akin to complete devotion possessing the hearts and minds of our Church of God thousands—not a remote hamlet at home, nor a struggling mission field abroad, but what will hear, with joy, the sound of a warrior that plants the red, white, blue and purple ensign of the Church of God in the unreached regions of the earth. If we would save our noble missionaries, which are struggling amid unusual physical depression and mental discouragement, we must send them a stronger note of cheer, and prepare to furnish to them additional help, or we will have the majority of them, in a few months and years, on our hands, physically un-

able to carry on. Of course we shall not forsake them, we cannot ignore them, we must grandly and heroicly succor them.

Again, we ought, as the great Church of God, to consider the many native converts which we now nave in heathen lands. Only yesterday the Church of God was a despised company of people in a few isolated sections of America, today the colors of the Ensign float in most every American state, the dominion of Canada, Greece, Bahama Islands, Poland, Virgin Islands, Canal Zone, Cuba, Haiti, British West Africa, British West Indies, Turks Islands, and many other Islands of the sea look to this mighty Assembly for care, comfort and support. We, the Church of God, have brough these red, yellow, brown and black people into spirtual existence. They are our children in the Lord. What should we do with our own flesh and blood? Shall we abandon the children God has given us? Shall we turn them over to denominational churches for spiritual food, comfort and training? Such a course must be a stink in the nostrils to every true and loyal Church of God member. Rather, should we not train these native Church of God members for future triumphs in salvation among their heathen fellowmen? They must have pastors and teachers and Church of God literature that the fire may continue to spread in these darkened lands, if ever by providential events, American missionaries are entirely excluded. With the tremendous responsibility upon the Church of God to "Go ye" with this last days message "into all the world," it will probably be necessary to employ more than one or even two methods of extension. The method of getting Foreigners in the United States saved and trained in the Church of God is a new direct avenue to real Foreign work right here in the homeland. These Foreigners, after they have been saved, sanctified and baptized with the Holy Ghost and trained in the Church of God, should become excellent missionaries and workers in their native Foreign Lands. Also in this connection, there may be Foreign nations not so well represented in America as to make it possible to get converts to return to their native lands. It is to these and other isolated places, including the Islands of the sea, we must seek to send missionaries and workers. These are the days of the preparation of these native converts. Ere long the greater reaping time will come, and these natives will soon wield sharp sickles into the ripened fields of their countries. For their sake we must take advanced ground in missionary extension. And what about the bending harvest of heathen now awaiting on all sides for the coming of the Church of God message? Have they not a claim on us? Have we not aroused their desire for salvation? Is not the Church of God the all-nations church? How can we fail them to make the greatest possible effort to satisfy that desire, before the night cometh when no man can work? What shall we say to these thousands, at the Judgment Day, if we have called their attention to the light, but have not led them to Christ and the church? God help us to do that portion of our duty to save these thousands of lost. Shall we not make the effort of our lives?

And perhaps a plea should be made for the spread of the Gospel in Foreign Lands for our own sakes. If the Church of God does not strongly emphasize Foreign Missions, we, as members, will lose almost the only field which in our day develops self-sacrifice and heroism. Of a work for God and souls there is a plenty in the homeland, but of sacrifice or heroism no great amount. Who goes hungry in the homeland for Jesus' sake? Who wears rags, sleep on straw or shivers in the cold for the sake of being a Christian, or to lead others to Christ? Practically none. But all these ex-

periences and many more can be found in the mission fields. The farther this cause is removed from us, and the less we emphasize it the further we thrust from us the last instances of heroism and sacrifice. Missionaries and native workers have gone hungry, have worn discarded clothing, have endured long, weary jolting drives, slept on beds as hard as the floor, endured insects of all descriptions, have been tanned by sun and winds and drenched by rains, have shared their pitifully small monthly checks from the Missionary Fund, have worn rags for shoes and bent their backs with mental tasks, all to lead souls to Christ. We, in the homeland, need the missionary cause, in order to impart to us a measure of the heroism and sacrifice endured over there.

Finally, what account shall we give to the great Head of the Church of God, for what we did for the spread of the Church of God message "in the Regions Beyond."

He was the world's first Missionary. He came unto His own and His own received Him not. He came to save a world, not just a part of it. His final commission is "Go ye into all the world."

He was the world's greatest Hero. He made, while on earth, the greatest of all sacrifices, He gave Himself.

He is to be our Judge, He is to examine every motive, weigh every reason, scrutinize every desire. The cries of perishing heathen He shall have in remembrance. The prayers of heart-broken missionaries He has treasured.

Oh, what can we say to Him, Who has planted our sins in the sea of forgetfulness, Who has sanctified us wholly from our carnal nature and has sent to us the blessed Comforter, unless we recognize that it is He Who stands on Africa's shores and beckons "with strong cryings and tears" saying, "Oh, Church of God, come over into Africa and help us!" Who climbs the steep walls of China, and above the roar of her war-tossed millions hails, "Come over into China and help us!" From "India's Coral Strand" shouts, "Come over into India and help us!" Who joins himself to Mexico, South America and the West Indies and longingly beckons, "Come, come!" And is it not he who mounts once more the hill of Calvary, and cries, "Oh, Church of God, my own body, here where I was crucified, come, kindle again the fires of my salvation, where once they burned in ancient days!"

There is no answer to give to the Redeemer of our souls, and the General Overseer of the Church of God, except the most enthusiastic obedience, "We'll obey Thee, come what may, dear Lord, have Thy way!" In order to give our interested membership a statistical survey of all the activities of the Foreign Missionary work served by the Church of God, we are presenting with this report a table giving full, complete and up-to-the-minute statistics concerning every item of the work in each country. The number of organized churches, mission stations, number of missionaries, native workers, number of Church of God members, Sunday schools organized, V. L. Bs., W. M. Bs. organized and the organization of the A. B. M.

We desire all our people, friends to the church and supporters, to be completely and fully informed of all that your Foreign Missionary Committee has undertaken with the money that has been placed, by your generosity and sacrificial giving, into its hands. Therefore we are giving with this survey the amount of funds expended on the different missionary fields during this Assembly Year. We trust that many will carry this report into their homes and there ponder over the mighty work that God has wrought through the humble efforts of His consecrated people now known

the world over as the Church of God, world Headquarters 303 Bible Place, Cleveland, Tennessee, U. S. A.

Very sacredly and humbly submitted,

A. J. LAWSON, Chairman,
A. D. EVANS, Sec. of Committee,
F. F. JOHNSON, Gen. Foreign Mission Secretary,
J. R. KINSER, Committeeman,
C. B. KEENEY, Committeeman.

Foreign Missionary's Monthly Report

Of Missionary Work of The Church of God, A. J. Tomlinson General Overseer, World Headquarters Offices, 303 Bible Place, Cleveland, Tennessee, U. S. A.

(The Overseer, or Missionary over the province, is expected to mail this report promptly on the 10th day of each month to A. J. Lawson, Chairman of the Foreign Missionary Committee, 303 Bible Place, Cleveland, Tennessee, U. S. A.)

Name of Country_____ Report Number_____
Report for the month of_____ 19_____
Total number of Churches (or stations)_____.
Number of Churches (or stations) in working order_____.
Number of Churches (or stations) over which you now have pastors_____.
Number of Churches (or stations) which do not have pastors_____.
Number of Churches (or stations) not in good working order_____.
How many licensed Ministers do you have?_____.
How many Ministers and Workers do you have that are now devoting all of their time to either pastoring, evangelizing or other work in the church?_____.
Number of Ministers, Evangelists or Workers devoting only a part of their time to the church work_____.
How many people in the territory over which you are overseer have taken the sacred obligation and have been given the right hand of fellowship and have been received into the Church of God as members?_____.
Give, as best to your knowledge, the number of members received into all the Churches (or stations) in the territory over which you are overseer since your last report_____
How many Churches (or stations) have Sunday school?_____. How many Churches (or stations) have the Victory Leaders Band organized and in working order?_____.
How many Churches (or stations) have the Women's Missionary Band organized and in working order?_____. How many Churches (or stations) have the Assembly Band Movement organized and in working order?_____.
Give, as best to your knowledge, the number of souls saved through the ministry of all the preachers and workers under your overseership since last report_____.
Give, as best your knowledge, the number of people sanctified, as a second definite work of grace, through the ministry of all the preachers and workers under your overseership since last report_____. Also give the number baptized wth the Holy Ghost with the evidence of speaking in other tongues as the Spirit gave the utterance_____.
What is the greatest hindrance, if any, to your work of getting souls saved and added to the Church of God?_____
Do you have any suggestion as to how the Missionary Committee could better aid you in your work?_____
Write on a separate sheet of paper in as few words as possible (not over 500) the most blessed experience in your work for the past month. This experience or report of yours will be published in the White Wing Messenger or Joyful News for the encouragement of missions.
How much of money received from Missionary Committee last month have you used on other ministers or workers ? $_____.
Tithes sent with this report $_____. (Note: This is tithe of the net income of the Overseer only.)
Where is your membership?_____
Your Name in Full_____
Your Complete Address_____
Remarks:_____
_____

DEPARTMENT OF FOREIGN MISSIONS

The Church of God Foreign Fields Statistics and Expenditures Assembly Year 1939

Country — **Bahama Islands, B. W. I.—Ministers 62** — **Expenditures $1,487.11**

Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
New Road T. I.	Alvin S. Moss	315	Yes	Yes	Yes	Yes
Freetown	Frank Cunningham	81	Yes	Yes	Yes	Yes
Fox Hill	Daniel Ferguson	10	Yes	Yes	Yes	Yes
Matthew Town	David Daxon	134	Yes	Yes	Yes	Yes
Snug Corner	Samuel M. Ferguson	32	Yes	Yes	Yes	
Delectable	Samuel M. Ferguson	3				
True Blue	Arthur A. Moss	32	Yes	Yes	Yes	Yes
Majors Cay	Arthur A. Moss	26	Yes	Yes	Yes	Yes
Bannerman Town	Albertha Knowles	7	Yes	Yes	Yes	Yes
Forest	Emmanuel Curtis	15	Yes	Yes	Yes	
Farmers Hill	Emmanuel Curtis	5				
Richmond Hill	Emmanuel Curtis	5	Yes	Yes	Yes	Yes
Steventon	Emmanuel Curtis	8	Yes	Yes	Yes	Yes
Burnt Ground	George Rahming	21	Yes	Yes	Yes	
Ernest St., Nassau	James R. Cooper	49	Yes	Yes	Yes	Yes
Rock Sound						
South End	H. E. Dean	14	Yes			
Deep Creek						
Tarpun Bay	Lilly E. Ferguson	19	Yes	Yes	Yes	Yes
West End Brand						
Port Howe						
Tea Bay						
Cripple Hill						
Hatchet Bay						
Hannah Hill—Eight Mile Rock	Drucilla Grant	4	Yes	Yes	Yes	
Augusta St., Nassau	Hermis A. Ferguson	12	Yes	Yes	Yes	Yes
Doctor Creek						
Milton						
Ragged Island	Alfred E. Ferguson	4	Yes	Yes	Yes	
Governor Harbor						
Savannah Sound	Alfred E. Ferguson	28	Yes	Yes	Yes	Yes
O'Neal	Joseph Hepburn	5	Yes			
Monthompson						
Mosstown						
Rolville	Emmanuel Curtis	6	Yes	Yes	Yes	Yes
Colonel Hill	W. M. Deleveaux	9	Yes	Yes	Yes	Yes
Staniard Creek	Ethel McDonald	11	Yes	Yes	Yes	Yes
Mangrove Cay						
Green Castle						
Mastic Point	Olivia Dorsett	4	Yes	Yes	Yes	Yes
Landrial Point	Olivia Dorsett					
Hart Hill	Olivia Dorsett					

Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
Bimini-Bailey Town	Randolph Saunders	11	Yes	Yes	Yes	Yes
Millington-Millerton	F. E. Adderly	8	Yes		Yes	
Devils Point	Alexander Williams	25				
Deans Lane	James Patton	20	Yes		Yes	
Palmetto Point						
Additional Churches Not Listed—8						
TOTALS: Churches—55	Pastors—32	923	27	23	25	18

Country Canal Zone—Ministers 10 **Expenditure $317.10**

Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
Canal Zone	J. N. Cumberbatch	17	Yes	Yes	Yes	Yes
Panama Canal Zone	J. N. Cumberbatch	26	Yes	Yes	Yes	Yes
TOTALS: Churches—2	Pastors—1	43	2	2	2	2

Country Costa Rica C. A.—Ministers 1 **Expenditure $142.11**

Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
Cairo Branch	W. Brumley	8				
TOTALS: Churches—1	Pastors—1	8				

Country Cyprus—Ministers 4 **Expenditure $772.10**

Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
Cyprus	M. K. Kounnas	30	Yes			Yes
TOTALS: Churches—4	Pastors—1	30	1			1

Country Cuba—Ministers 4 **Expenditure $1,061.94**

Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
Buena Vista, Havana	C. H. Holley	48	Yes	Yes	Yes	Yes
TOTALS: Churches—1	Pastors—1	48	1	1	1	1

Country	China—Ministers 3					Expenditure $1,390.80
Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
Church not listed 1	Pastor not listed 1					

Country	Jamaica—Ministers 49					Expenditure $1,298.31
Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
Dylon-Clarendon	Elder Pennant					
Point Hill, St. Catherine	G. D. Graham	8			Yes	Yes
Marlie Hill	K. B. McLeod	23				
Comfort Hall	K. B. McLeod		Yes		Yes	
Boice Content	F. Williams	44	Yes	Yes	Yes	Yes
Collington	P. N. Graham	30	Yes	Yes	Yes	Yes
George's Hope St. Marys	H. H. Jackson	27	Yes	Yes	Yes	Yes
Blackwoods						
Thompson Pen St. Catherine	J. A. Riley	27	Yes	Yes	Yes	Yes
St. Thomas, Trinityville						
Hartlands	J. A. Riley	22	Yes	Yes	Yes	Yes
Comfort-Manchester	K. B. McLeod	24	Yes	Yes	Yes	
Bull-Savana						
Plouden-Manchester	K. B. McLeod	31	Yes	Yes	Yes	Yes
Fort Hill	K. B. McLeod					
Brea Head-Clarendon	K. B. McLeod	25				
Richard Hall, St. Catherine	Frederick McLish	34	Yes	Yes	Yes	
Kingston, 11½ Gildman						
Bell Field-Manchester						
Lettice Manchester						
Browns Hall	H. R. Clark	24	Yes	Yes	Yes	
Facey Dist. Troja	J. A. Riley	34	Yes	Yes	Yes	
Parkes Rd. Above Rocks	H. H. Jackson	24	Yes	Yes	Yes	
Bunker Hill, Wakesfield						
Trelawny	C. F. Williams	12				
Ginger Ridge, St. Catherine	M. Johnson	16	Yes	Yes	Yes	
Mt. Lebanons, St. Thom.						
Caymanas Bay-St. Cath.	J. A. Riley	34	Yes	Yes	Yes	Yes
West Prospect, St. Cath.	C. F. Williams	6	Yes	Yes	Yes	
Caledonia, St. Cath.						
Bellas Gate, St. Cath.	F. Williams	16	Yes	Yes	Yes	Yes
Law Street	W. Nembhard	37	Yes	Yes	Yes	
Rose Hill	W. Nembhard	18				
Danvers Pen	N. M. Forbes					
2 Moore St., Whitfield Pen	R. C. Smith	100	Yes	Yes	Yes	
Edwards Piece	C. F. Williams	42	Yes	Yes	Yes	
Chapelton-Clarendon	D. G. Matthews	34				
Woodhall-Clarendon						
Douce-Clarendon	M. P. Graham	23	Yes	Yes	Yes	Yes

Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
Elgin-Clarendon	Percival Graham	19	Yes			
Mt. Hindmost-Chapelton	Percival Graham					
Main Ridge, Clarendon	P. N. Graham	78	Yes	Yes		Yes
Somerset Trinityville	N. M. Forbes	51	Yes	Yes		Yes
Spanish Town, Oxford Road	J. A. Riley	202	Yes	Yes	Yes	Yes
St. Catherine-Linstead	C. T. Williams	21				
Church Valley-Clarendon	W. Brown	19				
Greenwish Pk., Andrew						
May Pen-Clarendon	J. A. Riley	31		Yes	Yes	
Old Harbour-St. Cath.	J. A. Riley	11		Yes	Yes	
Story Hill	H. H. Jackson	26	Yes	Yes	Yes	
Not Listed: 2	Lot Listed: 12	521				
TOTALS: 50	Pastors—51	1748	57	58	56	13

Country **Canada—Ministers 8** **Expenditure $934.48**

Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
Swan River-Manitoba	Sergie Sterchenick	29	Yes	Yes	Yes	
Lidstone-Manitoba	Alex Duthewich	12	Yes	Yes		
Vernon-British Col.	John Kuziw	15	Yes			
Forest View-Alberta	John Kuziw	7	Yes			
TOTALS: 4	Pastors—4	63	4	2	1	

Country **Greece—Ministers 2** **Expenditure $802.10**

Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
Athens No. 1 Athens No. 2	Paul Costas Leonidas Angelidas	20	Yes			Yes
TOTALS: 2	Pastors—2	20	1			1

Country **Montserrat B. W. I—Ministers 1** **Expenditure $352.11**

Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
	Mary H. Ryan		Yes			
TOTALS: 1	Pastors—1		1			

Country **Turks Islands—Ministers 7** **Expenditure $45.00**

Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
Grand Turk						
Bottle Creek	Joshua V. Gardner	22	Yes	Yes	Yes	
Kew Caicos	Simeon B. Handfield	58	Yes	Yes	Yes	Yes
Whitby						
Blue Hill						
Not Listed	Not Listed: 1	87			1	1
TOTALS: 5	Pastors—3	167	2	2	3	2

Country **Poland—Ministers 2** **Expenditure $852.10**

Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
Chicago-Polish	J. A. Harris	17	Yes		Yes	
Poland	D. Harris	200				
TOTALS: 7	Pastors—2	217	1		1	

Country **Alaska—Ministers 1** **Expenditure $92.11**

Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
Not Listed 1	Mrs. Wade—1					

Country **Virgin Island—Ministers 1** **Expenditure $207.11**

Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
St. Thomas	W. A. Norman	8	Yes			
TOTALS: 1	Pastors—1	8	1			

Country **Sierra Leone—British West Africa—Ministers 1** **Expenditure $484.90**

Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
Sierra Leone		18	Yes	Yes		
Not Listed 1	David E. Longstreth		1			
TOTALS: 2	Pastors—1	18	2			

Country	Barbodos B. W. I.—Ministers 1				Expenditure $217.11
Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
Not Listed	Not Listed: 1					
TOTALS:	Pastors—1					

Country	Haiti—Ministers 18				Expenditure $1,042.11
Location of Church	Pastor	Members	Sunday School	V.L.B.	W.M.B.	A.B.M.
Port De Paix	Thomas A. Daxon	17	Yes	Yes	Yes	Yes
Port Au Prince	J. D. Scotland	39	Yes	Yes	Yes	Yes
Belleval P. C. S.	Dumes Dorfeuil	54	Yes	Yes	Yes	Yes
Kenscoff Oblion	George Joseph	102	Yes	Yes		Yes
Detre		72	Yes			Yes
Bayard		106	Yes		Yes	Yes
Bas Rivere		83	Yes	Yes		Yes
Doco		471	Yes	Yes	Yes	
Terlonge		200	Yes		Yes	
Fond De Boudin		130	Yes		Yes	
La Revon		16	Yes		Yes	
Galette Champon		16	Yes		Yes	
Not Listed 2	Not Listed: 14	579				
TOTALS: 14		1,885	12	6	9	12
Grand Totals 146	123	5,178	112	95	98	50

Expenditure on Foreign work in the United States $821.33

Withdrawals, Refunds of Bad and Missent Checks 310.92

3:10 p. m.—V. L. B. Program, Miss Willard H. Boyles in charge. This program was opened with a prayer by Albert Linville, Virginia. Then followed a V. L. B. song by Anna Bell Smith and Missouri V. L. Bs.

3:15 p. m.—Message—Working in the V. L. B. by Miss Edna H. Rhodes, V. L. B. state secretary of North Carolina. This was a fine message, very instructive and the speaker was under the anointing power of the Lord while she delivered it.

3:25 p. m.—Hurrying with the Published message, was the subject of a message delivered by Evelyn Roach, V. L. B. state secretary of Illinois. She showed her interest in the V. L. B. work by her convincing words and V. L. B. enthusiasm.

3:30 p. m.—Loyalty and cooperation puts the V. L. B. work over to success and victory, was the subject of a message by Emma Cox, state secretary of Georgia. "We have just got to have the V. L. B." she said. "I am not a preacher but a worker to do my part in the V. L. B.—To be loyal we must have a V. L. B. in every local church."

3:40 p. m.—Short inspiring V. L. B. talk by Brother Matthews, V. L. B. secretary of the Bahamas. This was followed with songs by the Bahama V. L. Bs.

3:47 p. m.—Special song by the Whitaker sisters of Kentucky. This was followed by one number by the Ridgedale Quartet. At this juncture the East Chattanooga Boys Brass Band in their uniforms marched in at the front door of the Tabernacle and played as they marched around through the aisles and then outside. This was a beautiful scene and made a fine program to decorate the V. L. B. service. The large congregation stood up as they came in, and as they departed they cheered loud and long to show their high appreciation of their grand musical program. We hope they will come again next year.

3:58 p. m.—Another selection by the Ridgedale Quartet.

4:00 p. m.—The free literature money was brought in and placed on the speakers pulpit. Sister Willard H. Boyles, V. L. B. Secretary, announced the amounts by states and she and her helpers awarded the prizes. Below is given the full report.

Assembly Free Literature Offering Record

Alabama	$ 57.13	Maryland	5.03
Arkansas	38.93	Michigan	16.65
East Texas	64.87	Minnesota	8.95
Florida	9.57	Mississippi	29.83
Georgia	67.85	Missouri	27.05
Illinois	16.71	Nebraska	.95
Indiana	5.57	North Carolina	160.88
Iowa	7.90	Ohio	10.60
Kansas	6.16	Oklahoma	14.35
Kentucky	82.09	Pennsylvania	14.63
Louisiana	12.35	South Carolina	10.08

South Dakota	2.25	Wyoming	16.96
Tennessee	102.10		
West Virginia	9.13	Total (States Offering)	892.60
West Texas	.50	Willard Boyles	202.67
West Virginia	7.90	Willard Boyles	203.90
Wisconsin	10.35		
		Total	$1,100.00

Prizes presented as follows:

For the three largest solicited amounts—Bibles were given to Edna Anderson, Schoolfield, Virginia, for raising $20.00 (first prize); Stella Queen, Cleveland, Tenn., for raising $13.50 (second prize); Dessie Gilmer, Marvin St. Atlanta, Ga. for raising $8.70 (third prize).

Smaller prizes were given all who returned the little envelopes with an offering.

Banners were presented as follows—

Champion State in the Assembly Free Literature Offering—North Carolina—$158.38. The Banner was presented to Miss Edna Rhodes, State V. L. B. Secretary.

Champion Band in the Assembly Free Literature Offering, Cleveland, Tenn. $40.00. This banner was presented to Mrs. Lois Curry, Leader.

Child's champion Banner was presented again to Little Helen Parrish, Selma, North Carolina, for raising $64.83.

Little Helen Parish and her little brother sang a selection "Twilight is ing $12.62.

Virginia again received the Banner for raising the Largest Free Literature Offering in the State Conventions—Amount, $809.00.

Little Helen Parish and her little brother sang a selectoin "Twilight is stealing'"—accompanied with music by string instruments they themselves played.

4:25 p. m.—Short talk by Velma Byers. This was followed by a song by the speaker and Nell Brown accompanied with music on guitar by Mrs. M. L. Holtz.

4:30 p. m.—Sister Boyles spoke urging all to join in the parade that was to follow in a few minutes.

4:31 p. m.—Dismissed inside the Tabernacle and all repaired to the open in front of building.

V. L. B. OPEN AIR MASS MEETING AND PARADE

4:45 p. m.—Trumpet call by Glen Marlow announcing that it was time for the Big V. L. B. parade to celebrate the eleventh Anniversary of this institution of V. L. B. Music by the Bahama Brass Band on Publishing House Lawn. Music by the Louisville Brass Band. Prayer by Ruby Hughes, of Okla. Short talk by Willard H. Boyles. General Overseer in charge and called the states in alphabetical order—Alabama first. Each state overseer with state banner in hand, led his respective state. The young people fell in line behind their respective state overseer. There were banners of different colors and descriptions. They marched east, two abreast, on Central Avenue to Gaut Street and then returned. The Bahama Band marched and played. Much shouting and dancing among the marchers. In due time the ushers rounded all up in front of the Publishing House Lawn preparatory for the open air program.—Sister Willard H. Boyles in charge. The first was a prayer by Thomas O. Hardin of Wyoming. Song by the Farmer Trio. Short talks by Lois Curry and D. M. Deadrick. Song by Highpoint N. C.

colored quartet. Duet by the Linkous brother and sister—"'The man of Galilee." Short talk by Sister Boyles.

5:45 p. m.—Closing prayer by Sister Sylvia Vincent of Ky. The count by the clerks showed 725 in the parade, carried 111 banners, 152 flags and 50 musical instruments. 589 in the parade last year—136 more this year than last year. (Pull for a thousand next year. Come on V. L. B.s. Pull for the goal).

6:10 p. m.—Program by the Dalton, Ga. church—Will H. Brown, pastor. They came marching in at the front door of the Big Tabernacle while music was made by the Bahama Brass Band. They marched down the aisle and up the big platform. Thirty-six in this march. Song, talk by pastor, another song—pastor called the state overseer and told him of the progress made in Dalton. W. M. B. president presented the state overseer with an apron containing $11.75 missionary money. Pastor spoke briefly, then marched off while music was made by the Bahama Brass Band.

6:25 p. m.—Song service by the Ridgedale, Tenn. choir. Prayer by Tom Pentecost at the pulpit while congregation stood in sacred silence.

6:45 p. m.—Program by the Assembly Expense Committee—Fifty-five dollars offering.

7:08 p. m.—Big concert prayer for the sick.

7:10 p. m.—Announcements by the General Overseer.

7:15 p. m.—Our Annual Saturday Evening Testimony and Praise Service, intersperced with songs, choruses, and music, conducted by W. Cobb Dennard, Ga. Solo by Brother Dennard. In different sections of the Tabernacle men and women arose and testified. The Colored folks sang. More testimonies, music, shouting, dancing. Music by the Louisville Brass Band. A man more than seventy-three years old testified to being healed last night and he laid aside his crutches which he had used for seven years. Another man testified of being healed of consumption and a cancer. Flag and handkerchief wave while music rolls on by the Bahama Brass Band. "Hundreds of people were shouting and dancing, I never saw such a Saturday night before," wrote a clerk. A little girl testified and almost preached a sermon, quoting Scriptures and testified much like a grown person.

8:17 p. m.—Message by Wilma C. Armour, S. C. This was fine but no notes given.

8:33 p. m.—Announcements about the work for Sunday—big missionary day and thousand dollars missionary collection. Big concert prayer for the Sunday Missionary program.

8:39 p. m.—Vicks quartet of Chattanooga favored the great congregation with three numbers.

8:50 p. m.—Mrs. Clara T. Mabe, former W. M. B. secretary favored the multitudes with a message—"Proving the sincerity of our love." The message was along the line of giving and she suggested that people should form the habit of giving.

9:35 p. m.—Selection by Beige Ks quartet.

8:40 p. m.—Evangelistic message by Miss Edna M. Rhodes. She talked about the peace of God and read Rom. 6:23. She related the story concerning the painting of the last supper and how the same man was chosen for the model for the Christ and later as a model for Judas. After talking of the awfulness of sin she turned to the other side of the verse and commented on the gift of God through Jesus Christ our Lord.

10:07 p. m.—Exhortation and altar call by Philip L. White of Md. Iowa String Band and the Main Line String Band furnished the music and singing. Fiery volunteer workers rushed into the altar and worked. Those called out to work were Charlie Sluder, Jack V. Dixon, Geo. Dalton, Mrs. Alice Baldwin, Walter H. Phillips, Willie Lewis, Mrs. Mynerva Latham, Robert J. Hall, W. M. Holt, J. R. Thomas, Mrs. Bessie B. Cole, Mrs. Ruby Brown, Claud W. Bryant, Jesse A. Griffin. Big altar service continued far up into the night. Six saved, five sanctified, five filled with the Holy Ghost, two reclaimed.

Sunday, September 17:

5:30 a. m.—Big Sunday morning prayer service conducted by Kate Tabor and Mary U. Blevins. Gertrude Winters came in later. Music by Georgia String Band. Song, concert prayer in behalf of the missionary work, another song, then another big concert prayer. Testimony service in charge of Gertrude Winters. Seventy testified. Songs, choruses, shouting and dancing. Several hundred marched around while they sang "When the saints go marching in." Special prayer for the sick. Short talk and altar call by Kate Tabor. Big altar soon filled with seekers. Workers were busy working and praying. Still some at the altar at 8:05 a. m.

8:46 a. m.—General Overseer opened the service by reading announcements.

8:53 a. m.—Volunteer Accordian music by Anna Bell Smith and Lora Williams.

9:03 a. m.—"Nearer my God to Thee" by Louisville Brass Band. This brought the congregation closer to God with sacred feelings.

9:07 p. m.—Time for sacred worship. Wilma played the piano softly as all seemed to feel still more sacredness. Congregation stood and worshipped the Lord a few moments in silence. Then in low tones they continued in worship before the Lord. All seated and continued in worship a few moments.

9:10 a. m.—Song service, two numbers, led by J. R. Kinser, Wilma Keeney at the piano. Prayer by W. M. Lowman at the pulpit while the congregation stood with a feeling of the divine presence of God.

9:32 a. m.—Message of soul food by Vernon H. Smith, Mich. A few words noted. "The greatest thing in the world that can get a hold on people is the Church of God—The whole wide world for the Church of God." The message was indeed good soul food.

10:05 a. m.—All stood and repeated after the General Overseer—The Church of God in China—in West Africa, in Cyprus, in Greece, in Canada, in Canal Zone, in Jamaica B. W. I., in Cuba, in Haiti, in the Bahama and Turks Islands, and in many places where they are calling to come over and help us.

10:06 a. m.—Missionary Sisters sang "Here Am I, O Lord, Send Me," led by Sister Eurice Bennett.

10:12 a. m.—Another song, "All around you souls are dying," was sung by three sisters. "Black, White, Yellow and Brown," followed by the McMahan Trio.

10:21 a. m.—Jim Quartet sang "To the regions beyond." All this while everybody seemed to be gathering more of the missionary spirit and zeal.

10:25 a. m.—Big concert prayer. This was a big missionary prayer.

10:27 a. m.—Missionary message by Secretary Eurice W. Bennett. "Sometimes we feel like we have a big job on our hands—I tell you we can't quit—We have that 'go quickly' spirit—We are not near to where we are going—Gold value has been estimated— Silver has been, but the worth of souls has never been estimated—None of us are alarmed as much as we should be." She requested all who had loved ones that are lost to lift hands. Tears flowed as she brought this inspiring missionary message. Songs were sung, "All around you souls are dying"—"Throw out the life line." She called for all who had felt the call to work but had never stepped out to come on the lower platform. Eighty-five came forward. Those who came began to weep and cry out to God. Beulah Miracle sang —"Standing outside the portals." At the close of this song many cried out to God in prayer and weeping. Sister Bennett called for the missionary committee and secretaries to come and help her. Then she called for all who wanted prayers for their lost loved-ones to bring their offering and make their requests orally. Droves of people came weeping and giving their offerings and making their requests. Right hands uplifted as Sister Bennett prayed.

11:43 a. m.—Big concert prayer for offering and those who gave. The amount given up to this time was $301.10. Then came a consecration prayer for the money by G. W. Durham at pulpit.

11:45 a. m.—State overseers commenced to bring the amounts from their states. The W. M. B. sisters stood and clapped their hands and rejoiced as one state overseer after another came and went in quick succession. Each overseer announced the amount he brought and the clerks made the record.

MISSIONARY OFFERING

Alabama	$ 55.06	Mississippi	33.31
Alaska	1.00	Missouri	50.00
Arizona	.75	Montana	3.10
Arkansas	20.55	Nebraska	1.50
Bahamas	25.50	Nevada	1.00
California	11.00	New Hampshire	1.00
China	1.00	New Mexico	1.50
Colorado	1.00	North Carolina	161.38
Cuba	5.00	North Dakota	4.25
East Texas	111.39	Ohio	36.30
Florida	17.70	Oklahoma	11.11
Georgia	303.00	Ontario, Canada	1.00
Idaho	14.50	Pennsylvania	23.94
Illinois	28.05	South Carolina	23.41
Indiana	9.00	South Dakota	1.50
Iowa	15.50	Tennessee	166.00
Kansas	12.00	Utah	1.00
Kentucky	90.70	Virginia	161.77
Louisiana	14.10	West Texas	10.71
Manitoba, Canada	12.00	West Virginia	10.10
Maryland	10.50	Wisconsin	10.00
Michigan	40.25	Wyoming	26.00
Minnesota	15.00		

Others came forward bringing donations for other states and different countries and people.

Washington, Hawaiian Islands, Cyprus, Maine, Greece, Connecticut, England, Africa, New Jersey, Vermont, Delaware, Germany, Poland, Washington, D. C., New York, China, Oregon, Norway, Scotland, Ethiopia, Nebraska, Massachusetts, Turkey, Italy, Czechoslovakia, Jerusalem, Rhode Island, Spain, Turks Islands, France, Arizona, Russia, Japan, Mexico, South America, Haiti, Egypt, Australia, British Honduras, Ireland, India, Mesopotamia, Holland, Belgium, Sweden. And in the excitement many other names were given calling for prayers for them.

Total amount when all was counted was $1,940.67.

12:40 p. m.—McMahan Trio sang "White, Black, Yellow and Brown."

12:55 p. m.—Prizes presented to the four overseers that brought in the largest amount of missionary money.

First, M. E. Wilson, Georgia	$303.00
Second, L. A. Moxley, Tennessee	166.00
Third, W. M. Lowman, Virginia	161.77
Fourth, C. L. Taylor, North Carolina	161.38

Following this was the first and second prizes for the states that had the largest state convention offerings:

First, W. M. Lowman, Virginia	$3,085.00
Second, M. E. Wilson, Georgia.	2,383.65

Next, the states that doubled their missionary offering over last year at the state conventions were awarded badges of honor.

G. W. Durham, Alabama	$621.15
Alvin S. Moss, Bahamas	505.02
Vernon H. Smith, Michigan	500.14
V. R. Sherrill, Pennsylvania	469.60
D. J. Eller, West Virginia	413.50
L. H. Neal, Illinois	328.51
O. E. Shroyer, Minnesota	238.29
Dorlan H. Queener, Oklahoma	212.31
Kurtis W. Bancroft, Idaho	126.22
L. W. Pollard, California	107.16
J. W. Abbott, Arizona	40.20
V. L. Melton, New Mexico	37.11
Otto Koelz, Connecticut	34.00

Mrs. Eurice W. Bennett presented first, second and third prizes for bringing in the largest number of pieces of money to the Assembly for the Sunday missionary offering.

First, a Bible presented to L. S. Rhodes, Georgia	$65.00
Second, Badge of honor presented to Mrs. Harvey Pruitt, Georgia	25.00
Third, Badge of honor presented to Mrs. Julia W. Taylor, N. C.,	16.60

The next was a Bible given to G. C. Decker, Wyoming, for raising the largest amount of Missionary money in the state convention according to the number of churches in his state—He raised $1,917.00 with twelve churches last year, and $2,004.00 with fourteen churches this year.

1:12 p. m.—The missionary money was placed on the speaker's pulpit, and the Missionary sisters gathered around it and offered the big concert prayer.

1:15 p. m.—Closing prayer by Sister Flora M. Gillaspie at the pulpit while the congregation stood in sacred silence.

1:30 p. m.—Program by Trion, Ga., W. M. B. This consisted of music, singing and short talks.

1:45 p. m.—Song service led by Clara M. Reese, Beulah Miracle at the piano. Prayer by Mrs. Julia W. Taylor.

Sacred missionary music by the Louisville Brass Band. General Overseer announced the amount of the missionary offering that was given in the former service. When the amount was heard there was a great sound of Drums, Brass Band and String instruments, women ran across the platform, Sister Bennett waved large Church of God flag, more sound of musical instruments and more shouts. Great time indeed.

2:24 p. m.—Big concert prayer by the missionary sisters for the missionary work, the missionaries and one another.

2:26 p. m.—Big concert prayer by all, both men and women.

2:29 p. m.—General Overseer told how much it would require to raise the missionary offering to two thousand dollars, $59.33, he shouted. He asked the great congregation if they wanted to make it up. They responded by beginning at once to bring up the money. O how the missionary zeal blazed and crackled as they came forward in throngs and gave cheerfully and full of rejoicing. Soon the General Overseer began to shout, WE'VE GOT IT! WE'VE GOT IT. Then great shouts, sounds on all the musical instruments loud and long. Flags waved. A mighty demonstration all over the mammoth Tabernacle. Great cheers, shouts, dances, hand claps and rejoicing. The amount was soon given by the clerks—$2,005.00. WONDERFUL!

2:47 p. m.—Consecration prayer by Sister Sarah E. Gonia.

2:55 p. m.—Music and singing by the Adams Gospel Crew—talk by Sister Adams.

3:07 p. m.—Short Missionary talks by Mrs. Alice V. Moxley, Tenn.; Mrs. Bessie A. Wilson, Ga.; Mrs. Buna Lowman, Va.; Nannie L. Johnson, Tenn.; Mrs. Margaret Roy, Ky. These were full of missionary zeal and joy.

3:43 p. m.—Address and instructions by Secretary Eurice W. Bennett. She first presented the Champion Missionary Banner to the Pastor and his wife of the Cleveland, Tenn. Church for raising the largest amount of Missionary money during the year. Then an Honor Badge was presented to Mrs. Mary J. Tomlinson as leader of the W. M. B. at Cleveland, Tenn., for raising the largest Second Sunday offerings during the year.

Sister Bennett then presented the plan for the W. M. Bs. to raise missionary money for their respective state conventions, which is as follows:

Each missionary band is to select two captains and divide the band into two groups. A captain over each group. One group is represented by the Rhode Island Red Hen, the other group is represented by the Plymouth Rock Hen. For each one dollar collected a chick is pasted on with the hen. When a dollar is collected it is turned in to the Captain, and the Captain pastes on the chicken.

The Overseer of each state will present a valuable award at the State Convention to the W. M. B. raising the most money by using this plan.

4:10 p. m.—Unwritten program, by special visitor—Who—Announced. This was filled by little Bettie Minton of Chattanooga, Tenn., who told of being saved and was so glad to be here. This was a nice talk for a little

girl. The other one unknown was Frank Cunningham from Nassau, Bahamas. Clerks made special mention of his talk being fine. "You can count on us over there for a thousand dollars missionary money next year," he said.

4:22 p. m.—Talk by J. A. Harris, missionary. He told of the work in Canada and Poland. He and his daughter sang the song—"Fishers of men" —in four different languages—Russian, Ukrainian, Polish and English. He requested special prayer for Poland and the congregation stood and prayed in concert.

4:41 p. m.—Missionary Zeal, was the subject of a short message by Goldie Lester of Minnesota.

4:47 p. m.—General Overseer announced about the W. M. B. parade in front of Tabernacle.

4:49 p. m.—Adjourned for the open air parade.

W. M. B. PARADE AND OPEN AIR MEETING

5:00 p. m.—Trumpet call to get ready for the parade, by Glen Marlow. Prayer by Sister Johnson, Mich. States called in alphabetical order. State Overseers led the states carrying their state banners. The sisters marched two abreast east on Central Avenue to Dooley Street and returned, then the ushers lined them up in a group with faces toward the Publishing House lawn. Louisville and Bahama Brass Bands made the music while they marched. The open air program followed—Talk by Sister Lola Smith of Michigan. Song by Charles T. Davidson. "It's a long time to be lost." Talk by Sister Carrie Taylor of Wyoming. Talk by Miss Martha Mae Herring, of Mississippi. Talk by Secretary Eurice Bennett. Talk by Mrs. Hazel Shreves, West Va. Sister Bennett spoke again and called for the Bahama Band to play—"Come on in this house now, it's going to rain." Flags and handkerchiefs were waved while the Band played. Closing prayer by all the sisters in concert repeated after Sister Bennett. All at liberty. The count showed 401 in the parade, carried eighty banners, sixty-five flags and five musical instruments. One hundred and ten more marched than last year. (Pull to double this number next year.) This program was celebrating the eleventh anniversary of the institution of the W. M. B.

6:00 p. m.—Program by the South Carolina String Band. Music and singing. Song by Farmer Sisters Trio.

6:18 p. m.—Brass Band concert by Bahama and Louisville Brass Bands.

6:30 p. m.—Announcements by the General Overseer.

6:32 p, m.—Program by the Assembly expense committee—$34.75 in offering.

6:50 p. m.—Song service led by W. Cobb Dennard, Anna Bell Smith at the piano. Prayer by C. L. Taylor at pulpit while the congregation stood with holy reverence. Special song by W. A. Newsom and his sister.

7:04 p. m.—Big Sunday night concert prayer. Call to pray for our Sunday School work over the world—pray for Superintendents, teachers, and a much larger attendance—for the Home Class work and skilled workers to operate it.

7:07 p. m.—Big program by the Bahama Brass Band. They marched down out of their stand singing, "I'm going home on the morning train," to the main audience floor. They gave a selection of music. They marched down the aisle a short distance, then stopped and sang and played, then moved on and stopped again, then across to another aisle and stopped

and played and sang. This was continued until they had passed through all the aisles of the Big Tabernacle. Then they marched up on the big platform, and what took place there is indescribable. Some got happy and danced. Some of the band members played awhile and shouted awhile. The music was continued constantly, but some stopped playing and shouted and then back playing again. One of them took cap off and shouted and then put cap on and played. The telling of this does not anything like fully describe what took place. They marched back to the band stand still playing as they marched. The great congregation stood and waved handkerchiefs and flags.—shouts from the folks, handkerchief wave, flags waved, running, shouting, dancing. One of the clerks wrote—"More people happy than ever before at one time—must have been seven thousand praising the Lord at one time." Brother Sherrill ran in the heat of the Spirit close behind Brother Moxley. They together ran in this way across the big platform in front of the pulpits perhaps a dozen times. Brother Sherrill got such an anointing of glory that he had a time to himself that cannot be described after he broke away from Brother Moxley. This scene was so wonderful it cannot be told in any better words than those used by the clerks. One gives it as follows: "String band played "Jesus Hold my hand" while many of the brethren marched round and round on the platform. Louisville Band went round and round the other way. Very wonderful sight to behold. The rythm was wonderful." Another wrote—"Music and singing by Maurice Curry and others. March by a group of men on the platform. Louisville Band marched around in opposite direction, making a double circle with the inside going one direction and the outside in another. General Overseer had all to say glory and praise the Lord and it sounded like the falling of many waters. Louisville Brass Band broke in with a number. More running and shouting. Still great excitement when the General Overseer called for quietness, and stated this is all unwritten program."

7:50 p. m.—Sunday school message by Sunday School Secretary Guy Marlow. A few high-point expressions are given thus: "Church of God Sunday school is where we get the truth—We don't have Junebug religion —All the Church in the Sunday school and all the Sunday School in the Church, and everybody in both—Nine-tenths of decisions for Christ are made before the age of twenty according to statistics—Twenty-seven million in the United States who never darken the doors of a church or Sunday school."' He called State Overseers to the platform who had Sunday schools in all their churches in their states— C. L. Taylor, N. C.; H. A. Tomlinson, N. Y.; J. O. Hamilton, Fla.; G. C. Decker, Wyo.; E. A. McDonald, S. C.; F. E. Vandeventer, South Dak.; Tom Pentecost, Ky.; L. H. Neal, Ill.; V. R. Sherrill, Pa.; J. B. Wright, Ohio; S. O. Gillaspie, E. Tex.; R. C. Neblett, Ind.; Emory S. Johns, Wis.; J. R. Moxley, W. Tex.; L. A. Moxley, Tenn.; Vernon H. Smith, Mich.; Raymond L. Teague, Ore.; L. W. Pollard, Cal.; E. C. Rider, Ark.; Alvin S. Moss, Bahamas; Norman C. Taylor, Ind. Certificates were presented to these.

State Overseers stood facing Secretary Guy Marlow, and held out left hands. Repeated after Brother Marlow—Praise God for the Church of God Sunday School.

Sunday School Celebration—Unwritten program.

9:00 p. m.—Song by quartet—Glen Marlow and others. Short talk by Brother Ada McGhee, followed by a song by the speaker and his wife and

daughter. Songs with gestures by D. M. Deadrick and his Sunday school of East Texas.

Drill, song and further drill, by James McKimsey and others from Coconut Grove, Fla. The Bahama Band furnished the music. Program by the Bahama Band boys and Alvin S. Moss. Books of the Bible repeated forward and backward. Sang the books of the Bible by one tune and then another. Short Sunday school talk by one of the number. Song by Malcom Linkous. Sunday School song by J. O. Hamilton and wife. Song—Come to Sunday School by Ridgedale quartet. Sunday school yells led by E. M. Kinser.

9:56 p. m.—Program by Auxiliary Boosters. Song by four members. Next they illustrated Sunday school in bad condition. General Sunday school Secretary suggested a way to remedy the situation. A new Superintendent was selected and improvement shown.

10:26 p. m.—Everybody come to Sunday school, was the subject of a message by E. M. Kinser, Chattanooga, Tenn. This was a very interesting and proftable message given with much Sunday school zeal and enthusiasm.

SUNDAY SCHOOL PARADE AND OPEN AIR MEETING

10:39 p. m.—Sunday School parade partly formed inside the Tabernacle with Brass Bands in front in the main aisle. Others formed behind. They marched out in the street and formed five abreast to follow the example of the Israelites when they formed five abreast and marched out of Egypt more than six hundred thousand strong at midnight many centuries ago. They marched with their faces east while the Bands thrilled the throngs with their music. They marched to Gaut Street and returned on the other side of the avenue. Great Sunday school rejoicing and shouting. The ushers formed them in a group in front of the Publishing House lawn ready for the midnight program given by the clerks as follows:

Both Brass Bands formed on Publishing House lawn. Music by both Bands together. A short message by the Secretary. About 600 in the parade.

11:25 p. m.—Big closing prayer with hands lifted high. Secretary Marlow started the prayer and all joined in with a mighty midnight concert prayer. Thus closed the first big Sunday school Assembly celebration and five abreast parade we ever had. The Sunday school zeal and enthusiasm blazed high and surely everybody was Sunday school happy and wide awake at that nearly midnight hour. Hurrah for the Church of God Sunday School interests in every land.

Monday, September 18:

5:30 a. m.—Sunrise prayer meeting conducted by J. M. Parker, Miss. Bertie Mae Parker led the singing and the Main Line String Band furnished the music. Concert prayer and a special song by Brother Parker and his wife. Testimonies, two or three hundred interspersed with special songs. Concert prayer for the sick. Short message by Brother Parker and altar call by Sister Parker. A good altar service that continued till time for the regular service. Two baptized with the Holy Ghost.

8:52 a. m.—Program of singing by Ralph Scotton and others.

9:09 a. m.—Song service led by Hermis Ferguson with Kelly Ferguson at the piano. Prayer by Lofton Bell at the pulpit while the congregation stood in sacredness before the Lord.

9:26 a. m.—Musical shakeup by the Bahama Brass Band. During the second number the congregation stood and clapped hands.

9:33 a. m.—Alvin S. Moss of Bahamas came on with a message and report of the Island work. He started by using Isaiah's prophecy telling about the Isles shall wait for me. To the Isles afar off, that have not heard my fame.

He said, "Isaiah told of the Gentiles coming in abundance—And surely the Islands are waiting for the Church of God—The Isles must wait for the Church of God to convert them—I never got fixed till the Church of God got hold of me." He told of being shown the spot where the General Overseer preached on Ragged Island perhaps twenty-five years ago. "We see nothing but the Church of God in the Bahama Islands." He gave a short report of the work in the Bahama and Turks Islands. The message was filled with interest.

10:12 a. m.—Concert prayer for sick folks.

10:15 a. m.—Selection of song by the Texas Stars—"Let's finish the work," with appropriate gestures.

10:24 a. m.—Announcements and awarding some with honor badges.

10:27 a. m.—Going too slow—How to speed up in every state, was the subject of a message by M. E. Wilson, Ga. Starting point, "Go ye!" "Get folks established so they won't backslide and we will speed up—Obedience to Helps and Governments in the Church will help us to go faster—We will never run very fast till we do what the minutes say." This was a fine enthusiastic message delivered under the anointing.

11:00 a. m.—Musical shakeup by Ga. String Band.

11:05 a. m.—Report of committe No. 1—Questions and Subjects. After some little time was taken in discussing and explaining it was accepted in regular order.

Questions and Subjects Committee Report

To the 34th Annual Assembly of the Church of God—Greetings:

We, your Questions and Subjects Committee No. 1, beg leave to submit the following report. After prayer and a lengthy discussion we recommend that the former practice of handling the Free Literature money in the local V. L. B. be continued as follows:

First. That on the first day of each month our local V. L. B. Treasurers send 10 per cent of all their regular offerings to the General Headquarters Treasurer for the support of the General V. L. B. Secretary. The remaining 90 per cent be divided half and half, sending half to the Free Literature Department, 303 Bible Place, Cleveland, Tennessee, to be used in the Free Literature Department. The remaining half to be used by the local V. L. B. in paying for Joyful News Magazine and other expenses incurred in promoting the V. L. B. work.

Second. We also recommend that all Free Literature monies collected at the State Conventions be sent to the Free Literature Department, 303 Bible Place, Cleveland, Tennessee, then tithed. This tithe is to be turned over to the General Headquarter's Treasurer for the support of the V. L. B. Secretary.

Third. We recommend that the practice of the Overseers meeting with

the General Overseer two days before each Assembly be discontinued.

Respectfully submitted,

B. O. FUNDERBURK, Chairman,
D. R. HOLCOMB,
J. R. SMITH,
W. T. HOLLAND,
N. C. TAYLOR,
VIRDEL B. STAFFORD,
WESLEY H. CARTER.

11:37 a. m.—A second report of committee No. 1, Questions and Subjects read by the chairman. It was then reread section at a time but no action taken.

12:10 p. m.—Dismissed with prayer by J. D. Kirkland.

1:22 p. m.—Program of music, singing and flag drill by the Morgan City, La. Church, H. M. Moxley, pastor.

1:35 p. m.—Song service led by J. P. Sullivan, Burnice Hudson at the piano. Prayer by G. C. Decker at the pulpit while congregation stood with silent sacredness.

1:48 p. m.—Ready for more business. General Overseer reread the first section of the Questions and Subjects committee report that was introduced before noon and it was accepted as read with due explanations made. Then the second section was reread and accepted. The third section also was reread and accepted as revised in the face of the Assembly. The Questions and Subjects committee was required to bring names to the Assembly to compose the committee to consider the business concerning a Bible Training Camp.

Section four of the same report was reread, and briefly discussed and then reverted back to the committee for reconstruction.

(The full text of the above report as was finally agreed upon is placed in the minutes with the business done on Tuesday.)

3:12 p. m.—A. J. Tomlinson was selected as Editor and Publisher of the White Wing Messenger.

A. D. Evans was selected as Assistant Publisher and Business Manager.

A. J. Lawson selected as general Treasurer.

These selections were made in regular order with no objections.

3:15 p. m.—Report of the Assembly Expense committee was read and accepted in regular order.

Assembly Expense Committee Report

To the Thirty-Fourth Assembly of the Church of God—Greetings:

We, your Assembly Expense Committee, after prayerful consideration beg permission to submit the following report:

(1) After we have prayed and carefully considered the matter of our Assembly Expense and feel that the present plan of raising this expense is the best that we have ever fallen upon, we therefore, wish to recommend to this Assembly that this plan be continued for another year. The plan is as follows:

(a) We recommend that each minister pay $1.00 per year to the expense of the Assembly—this is to be sent to the State Overseer of their respective state on or before their State Convention.

(b) We further recommend that each V. L. B., each S. S., each W. M. B., contribute $1.00 per year to the expense of the Assem-

bly—this to be collected by the pastor and turned over to the State Overseer on or before their State Convention.

(c) We further recommend that the State Overseers send all monies collected for Assembly Expense to the General Treasurer immediately after their State Conventions.

Humbly submitted,

V. R. SHERRILL, Chairman,
VERNON SMITH,
J. V. JOHNSON,
E. R. PULLIAM,
W. G. HARDIN,
J. J. MUSSELWHITE,
C. W. RISNER.

3:21 p. m.—A. J. Lawson, General Treasurer, stated he was some times forced to borrow from one fund to relieve another fund. To show what he meant he told of a deficit in the mission fund one time this year. He borrowed money from the tithe fund to take care of the mission fund until sufficient mission money came in. Then the money was replaced in the tithe fund. He asked if his manner of disbursing the funds was acceptable. The congregation stood to show they were satisfied with the way the treasurer was taking care of the business.

3:27 p. m.—Report of Missionary committee. After some discussion and one slight change made in the face of the Assembly it was accepted in regular order.

Missionary Committee Report

To the Thirty-Fourth Annual Assembly—Greetings:

After due consideration, we your Missionary Committee, recommend that present plans for raising missionary funds for the Church of God be continued.

We further recommend that all missionary funds be tithed and tithes to be sent to the General Treasurer and to be kept in a separate fund and the W. M. B. General Secretary be paid from said funds. Amount to be decided on by the Ways and Means Committee as last year.

Second. Your Missionary Committee rejoices to learn of the wonderful progress by the General Foreign Mission Secretary, which office was created at our last General Assembly. We are informed by the Foreign Missionary Committee that the work of this secretary has been most valuable to the missionary work this year. The valuable work done by the secretary this year in visiting other nations and spreading the work in these fields, as well as to give out teachings and instructions of the church and its work, and furnishing data and information to the Foreign Missionary Committee, has proven of great value. We recommend that the Foreign Secretary and his support remain as last year.

Third. Your Committee is well pleased with the statistical report given by the Foreign Missionary Committee and we recommend that this report be maintained from year to year and be published in the Minutes of the Assembly. We feel that this is important since it will be a great encouragement to missions here in the homeland.

Fourth. The complete record prepared by the Secretary of the new Foreign Missionary Committee this past year of the activities of all our missionary work including churches, mission stations, ministers, workers,

and membership in the different fields, is encouraging and we recommend that this record be maintained by the Missionary Committee.

Fifth. Your Committee believes that this Assembly should encourage the Foreign Missionary Committee to expand and further the work of Foreign missions upon the earth and since the amount of funds sent each missionary by the Missionary Committee is based on the need, ability and opportunities of the different missionaries, in their respective fields, we recommend that the Foreign Missionary Committee know these needs, abilities and opportunities of the different missionaries and that the Committee administer the Foreign Missionary funds. The above work of the Foreign Missionary Committee will not in any respect interfere with the work of the presbytery in examining and licensing ministers.

Sixth. We heartily approve the move of the Foreign Missionary Committee in ringing out the call for applications of our very own young people who desire to spend and be spent in Foreign fields or among Foreigners here in America. Therefore, we recommend that this Assembly strengthen this call by endorsing it.

Seventh. We recommend that all applications of Foreign missionaries be sent direct to the Foreign Missionary Committee, 303 Bible Place, Cleveland, Tennessee, and that this Committee pass on the soundness of doctrine, ability, and qualifications as well as the health of all new missionaries before sending them out. Before a person is sent as a missionary he or she must first stand the examination by the presbytery and hold license as a minister in the Church of God.

Eighth. We recommend that the W. M. B. and Foreign Missionary Secretaries be continued. Said secretaries to be appointed and controlled by the General Overseer as State Overseers and other Secretaries.

Ninth. We recommend that the Missionary Committee to administer the Foreign Missionary funds shall be as follows: A. J. Lawson, A. D. Evans, R. C. Cannon, A. J. Tomlinson and Pastor Cleveland church.

Tenth. We desire to express our gratitude to both W. M. B. and General Foreign Missionary Secretaries for the truly notable success of their efforts. We feel that the consecration, fervency, and earnest labor they have brought to their positions are truly worthy and will be a standard of faithfulness unto us.

Respectfully submitted,

W. M. LOWMAN, Chairman,
E. T. FOWLER,
W. COBB DENNARD,
L. S. RHODES,
E. A. McDONALD,
TOM PENTECOST,
JOE C. CREWS.

4:17 p. m.—Report of Tabernacle Committee. This report was accepted. Each member of the Committe spoke briefly about the different phases of the work. Some ministers spoke briefly about their success in collecting the Emergency dollars the past year.

Tabernacle Committee Report

To the Thirty-fourth Annual Assembly—Greetings:

We your Tabernacle Committee, beg to submit the following report for your consideration.

First. We wish to offer a word of praise and commendation to our people for their faithfulness and loyalty in sending in their emergency fund dollars, thus complying with the Assembly teachings.

Second. The emergency fund this year has reached the sum of $4,133.67 compared to $1,035.85 last year. Yet with this increase we were unable to finish the Assembly Tabernacle, the amount being applied to the debt on the building.

Respectfully submitted,

A. J. TOMLINSON,
A. D. EVANS,
A. J. LAWSON,
L. A. MOXLEY,
F. F. JOHNSON.

A J. Lawson, Treasurer, suggested that he would like to leave off the words "Tabernacle fund" from his records and just use the words "Emergency fund," since the Emergency fund is to take the place of Tabernacle drives. The suggestion was accepted by the Assembly.

5:00 p. m.—Closing prayer by W. B. T. Looney, S. C., as the congregation stood.

6:15 p. m.—Program by Iowa String Band. This consisted of singing and music.

6:22 p. m.—Song service led by C. G. Haas, Gary Sanders at the piano. Prayer by H. G. Nix at the pulpit while congregation stood in silence.

6:44 p. m.—Program by Assembly expense committee. Collection $26.65 while the Bahama Brass Band rendered the music.

7:01 p. m.—Selection by Marvin Cowan Quartet.

7:04 p. m.—Selection by the Linkous trio, Guitar, Mandolin and spoons. Malcom Linkous introduced his mother and two sisters and told how their mother had trained them for the Church of God. He and one sister sang another selection.

7:15 p. m.—Music by the Bahama Brass Band—fifteen minutes. Congregation stood, waved handkerchiefs and flags. Great shouts and praises to God. Men marched on platform, and women marched on platform. The men ran around in the aisles, the fire sure did fall. Truly, the demonstrations were wonderful.

7:30 p. m.—Announcements by the General Overseer.

7:35 p. m.—Put on the whole armour of God, was the subject of a message by fifteen years old Virla Linkous. She gave her testimony first. "If we just put on part of the armour, I'm afraid we won't be able to stand," she said. She used the Scriptures referring to first the blade, then the ear, then the full corn in the ear, and the corn, wine and oil to represent being saved, sanctified and filled with the Holy Ghost. Her Scriptures were to the point and her speech was distinct and her words well chosen. Much excitement and many amens all through her message. She held the audience spellbound. It seemed all kept their eyes on her from beginning to the end.

7:55 p. m.—Selection by the Linkous Trio. The title was, "I had a sweet dream." The song was dedicated to the General Overseer and wife by the least girl.

7:57 p. m.—The General Overseer requested everybody to show some honor to the little girl preacher for the wonderful message, also the little spoon beater. The three Linkous children were placed in the center of the

platform and the big flags were waved over them while the great congregation marked time with their feet as the drums were beaten.

Following this the Linkous boy sang—"Salvation is good enough for me." The great congregation shouted "praise the Lord"' three times as the General Overseer threw up his hands three times.

8:04 p. m.—W. A. Newsom, Bessie Cole and Rose Hardin sang—"The swinging hammer."

8:09 p. m.—Special song by the Van Deventer Trio.

8:13 p. m.—Big and mighty concert prayer for all men, and for our own Church of God members to be more consecrated and spiritual.

8:25 p. m.—Oklahoma program—"We can, will and must do the work marked out by the 1928 big business program—Every county in my state, 77"—Dorlan H. Queener, Overseer. "I tell you, must don't mean maybe—We mean to work in Oklahoma and get the message to folks more than we ever have—(Laughed and shouted) We rest while we work—It must go—I am going to work for the Church of God while I am here—This gospel is going to reach the end of the world." At this juncture came a message and interpretation—"Yea, I am calling my people to work as they never have before for the many souls that have not heard the gospel. My hand is outstretched toward the earth. Go, my people go, and I will go with thee."

Brother Queener related an incident of a little boy whose father was an engineer. When awakened and told that the train might wreck because it was going so fast, the little boy did not seem to be worried because his father was running the train. "Praise God for the Big Business Program—I tell you, God is able to set folks on fire—God can do things—This Church of God message has got to go." He called the Oklahoma preachers to come around and called on six to speak. Fern Roland, T. C. Sweet, Dewey Foster, Gladys Jones, Eunice West, Ocie Abbott. When these had finished speaking, the Oklahoma song was started and other Oklahoma workers from different places over the Tabernacle hurried up to the platform and joined in the singing—"When the fire fell" and "Put your shoulder to the wheel." As the Oklahoma program was finished the Louisville Brass Band broke in with quick and fiery music. Men marched on platform and waved handkerchiefs. Two large flags were carried around. Women also marched on platform. Men went down on lower floor and marched up and down the aisles. A sister came on platform, took up a large flag and danced while holding it. Louisville Brass Band gave more music, colored folks marched through the aisles on lower floor. This was a time of great rejoicing.

9:30 p. m.—Pattie Scotton explained again about what God had laid His hand on her to do. She introduced her sons. While she distributed her anointed handkerchiefs the sons and others sang three songs.

9:58 p. m.—Announcements of program and work for the next day by the General Overseer.

10:01 p. m.—Big testimony service in charge of Sister Clara M. Reese with Sister Beulah E. Miracle at the piano who sang choruses and songs. Testimonies and choruses at intervals. Praises by the Bahama folks. Peter Johnson praised the Lord in Chinese. Big enthusiastic testimonies were given all about over the Tabernacle. Sister Beulah sang in other tongues and played the piano under the power.

10:43 p. m.—The program called for the five secretaries saying, what will their message be for five minutes each to stir every member of the

Church to mighty action? "For the zeal of thine house hath eaten me up."

Eurice W. Bennett, W. M. B. secretary—Scripture used—"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "I feel just like going on, don't you?" This message was delivered under the power of the Holy Ghost and she went through it like a blaze of fire.

Sister Williard H. Boyles, V. L. B. secretary rushed to the speaker's stand. Scripture used, "My zeal hath consumed me." "I want us to get this zeal in us—We are going to have the work done." Taking a flag in hand she said, "We are going to raise this flag over all the world." V. L. Bs. sang, "We are going to work till the work's all done." A clerk wrote —"Seems to be a peculiar feeling of the power of God around here. Different ones effected. What's going to happen? All of a sudden a mighty outpouring on the folks. Shouting was heard in different parts of the building. This is wonderful! wonderful! wonderful! A lot of the people seem to have left, but those who are present must be glad to be here. Especially those who are enjoying some of this wonderful feeling that is being felt around here. What is it? Zeal! General Overseer says, "O this is wonderful. The power of God is still falling." Another clerk wrote "This is zeal not to be forgotten." This mighty outpouring continued for twelve minutes. It is believed that every person in the great Tabernacle was more or less effected.

11:09 p. m.—E. H. Griffith, A. B. M. Secretary came on for his five minutes message. One high point is given "Paul was not living in the perfecting age but we are." A clerk wrote: "The power of God is on Eddie because he is anointed for the office of A. B. M. and S. O. P. A. secrtary." This was a great and powerful message for five minutes.

11:14 p. m.—S. S. secretary, Guy Marlow came on for his five minutes. Scripture used, "Whatsoever thy hand findeth to do, do it with thy might." He called the S. S. workers to the platform and the power fell. Brother Marlow got up on the pulpit and over on the clerk's table and danced about. This mighty demonstration ended up with a Sunday school yell.

11:18 p. m.—F. F. Johnson, Foreign missionary secretary came on. "I don't believe they have all the zeal," he said. He called mission workers and they came to the platform and the power fell. He told of some of his work in Haiti.

11:26 p. m.—Closing prayer by the five secretaries in concert. As the prayers ceased the people began shaking hands and the Bahama Brass Band broke in with a number. The band kept on playing for some time. The folks started up another march and there was more shouting and dancing. About 11:47 at night the band ceased and in a few moments an altar service started. A clerk wrote—"What a wonderful day." Another—"This night has been a blessing," Closed about midnight.

Tuesday, September 19:

5:30 a. m.—The last mighty Sunrise prayer meeting. Service in charge of R. W. Cowart, Herbert D. Martin, Calvin Bynum, and Roy M. Prince, H. G. Nix, and C. G. Hass were to start the music. Songs, concert prayer, special song, individual prayers, testimonies, special songs. Talk by Brother Cowart. There were one or two at the altar. Thus closed the last early morning prayer meeting of the Assembly for 1939.

9:29 a. m.—Song service led by C. F. Reynolds, Geneva Manley at the

piano. Prayer by J. F. Curry. This was followed by a concert prayer for sick folks.

9:44 a. m.—Duet by Ruth and Marie, Pa.—"I'm naturalized for heaven now."

9:50 a. m.—Shakeup by String Band, music and singing. Congregation stood and clapped hands and joined in the singing.

9:55 a. m.—Report of A. B. M. and S. O. P. A. secretary—E. H. Griffith. The report was accepted in regular order.

A. B. M. and S. O. P. A. Secretary's Report From Sept. 13, 1938 to Sept. 1, 1939

Churches visited:

Virginia	36
Tennessee	48
Georgia	1
Florida	16
Kentucky	5
West Virginia	1
North Carolina	2
California	2
Nevada	1
Oregon	1
East Texas	1
Michigan	7
Total	121
Ministers Conventions attended	2
District Conventions attended	7
State Conventions attended	15
Sermons Preached	200
Homes Visited	214
Number Converted	15
Number Sanctified	4
Number Bapt. H. G.	3
Added to Church	2
Miles Traveled	26,571
Tracts Distributed	29

Boosted White Wing Messenger and Joyful News.
Wrote Messages for White Wing Messenger and Joyful News.
Wrote many letters and cards.

FINANCIAL REPORT

S. O. P. A. Tithes Received	$205.23
Offerings Received from all sources	420.19
Total cash receipts this year	$625.42
Traveling expenses exclusive	383.60
Expenses substracted from total cash receipts leaves a Balance of	241.82
Tithes sent to headquarters	30.30

Respectfully submitted,
E. H. GRIFFITH, Secretary.

9:59 a. m.—Report of S. S. Secretary, Guy Marlow. The report was accepted in regular order.

Sunday School Secretary's Report From Sept. 1, 1938 to Sept. 1, 1939

This has been a wonderful year for Sunday schools. Increase in every Department. The home class Department has increased more in the last 6 months than the three previous years. Many new schools have been organized this year in new fields which will open up the way for the Church of God to be established soon. The Sunday school attendance has increased in almost all the churches and many schools have doubled and trebbled their attendance, for which we praise the Lord. Superintendents, teachers, officers, members and friends have worked hard and God has blessed.

The Sunday school is an important instruction meeting and is by far the most valuable auxiliary in the church—(A. D. Evans)

Going back to almost the first Assembly in 1906, the local churches were having in some form or other a Sunday school. Organization is one of the important essentials in Sunday school. To undertake to run a school without definite and strict organization is to meet with failure.

A good Sunday school is not an accident. It must be built. In order to build a good Sunday school three things are necessary.

First: The essentials of a good Sunday school must be known.

Second: The plans for building a good Sunday school must be understood.

Third: The specifications for building a good Sunday school must be faithfully followed.

The leaders should be informed as to the things which go to make up an efficient Sunday school. The qualities which make for efficiency should be kept before the school to guide the officers and teachers in building the school.

Knowing the essentials of a good Sunday school is not enough; the plans for building such a school must be understood.

Vagueness, indefiniteness, and aimlessness always hinder progress.

A good Sunday school can no more be built without the builder having well defined plans to work by than a watch that will keep the correct time can be made by throwing the material together without a plan, and working knowledge of that plan.

The Church of God Literature must be used, Bibles must be used, the officers and teachers must be trained, a weekly officers and teachers meeting must be maintained by the school. All these would eventuate in better Bible teaching, more soul-winning, and greater co-operation in world-wide missionary endeavor.

	Churches Visited
Tennessee	58
North Carolina	3
Kentucky	11
Idaho	1
Georgia	10
Oregon	2
Florida	28
California	3
Bahamas	2

Nevada	1
Arizona	1
West Virginia	2
Washington, Vancouver Distributed Joyful News, Tracts, W. W. M.	
Alabama	1
Illinois	1
Michigan	8
Ohio	1
Total	133

State Conventions Attended, Bahamas, Arizona, California, Oregon, Idaho, North Carolina, West Virginia, Alabama, Illinois, Indiana, Michigan, Ohio, Kentucky, Virginia, Tennessee 15
Ministers Conventions Attended, Tennessee, Kentucky 2
District Conventions Attended, Miami, Ocoee, Fla., Mc. Henry, Ky. 3

State, District, Ministers, Con. Attended, Total 20
Sunday school Revivals held 3
Sermons preached 304
Homes Visited 293
Prayer meetings held 235
Number saved 10, Sanctified 8, Holy Ghost 5, Added Church 7.
Churches Set in Order—1, V. L. B. Band 1, W. M. B. Band 1, S. S. Organized 2.

Foreign Countries Visited—Bahama, Canada.
States Visited—Kentucky, Tennessee, Georgia, Florida, Arkansas, East Texas, West Texas, New Mexico, Arizona, Nevada, California, Oregon, Washington, Idaho, Wyoming, Nebraska, Kansas, Missouri, North Carolina, Virginia, West Virginia, Alabama, Illinois, Indiana, Michigan, Ohio. —Total 26
Miles traveled 24,000; Tracts, W. W. Messengers, Joyful News distributed 1,500

Wrote messages for the Joyful News and White Wing Messenger.
Wrote many letters and cards.

FINANCIAL REPORT

Number of Sunday schools contributing Tithes 375.

Sunday school Tithes received	$ 717.21
Offerings and Gifts received	388.44
Total	$1,105.65
Expenses:	
Gas, Oil, Repairs	$ 325.00
Mailing expenses	10.00
Miscellaneous	53.44
Car depreciated value	300.00
Total	$ 688.44

Expenses subtracted from total cash receipts leaves a balance ..... $ 317.21

Respectfully submitted,
GUY MARLOW, Secretary.

10:07 a. m.—Report of W. M. B. secretary, Mrs. Eurice W. Bennett. The report was read and accepted in regular order.

W. M. B. Secretary's Report From Sept. 1, 1938 To Sept. 1, 1939

Greetings to the Thirty-fourth Annual Assembly of the Churches of God:

With joy I submit the following report:

Number of Sermons	238
Number Received the Holy Ghost	30
Number sanctified	51
Number saved	41
Number Homes visited	434
Churches visited	143

Visited Eight District Conventions.
Visited Seven State Conventions.
Visited Three Ministers Conventions.
Travelled 23,000 miles.
Organized Five new bands.

Missionary offering taken up	$ 511.00
(This does not include State Conventions or assisting the State Overseers)	
Received from General Treasurer	1,500.00
Received from other sources	82.00
Total	$1,582.00
Disbursements for car notes, gas, oil, stamps and writing paper	$1,003.00
Tithes sent to headquarters	$ 50.53

Respectfully submitted,
MRS. EURICE W. BENNETT, Secretary.

10:13 a. m.—Music by the Bahama Brass Band.

10:16 a. m.—Report of V. L. B. Secretary, Miss Willard H. Boyles. The report was read and accepted in regular order.

V. L. B. Secretary's Report From Sept. 1, 1938 To Sept. 1, 1939

	Churches Visited	Bands Organized
Alabama	18	4
Florida	16	1
Tennessee	53	Reorganized 2
Missouri	8	
Kansas	3	
Total	98	7
Sermons Preached	115	
Homes Visited	100	

Attended the Alabama Ministers Convention and raised the Free Literature Offering which was $10.00. Also attended the Florida Ministers Convention.

Attended the Alabama and Tennessee State Conventions and assisted in

raising the general collections which were taken for the Free Literature Offering.

Attended one district V. L. B. Convention in Kansas City, Missouri and raised $15.23 Free Literature Offering.

Wrote programs and messages for Joyful News with the exception of two issues and messages for the White Wing Messenger.

Wrote many letters and cards through the year assisting the V. L. Bs. in our work.

Wrote a letter to be sent to each band in regard to the 1939 Assembly Free Literature Offering.

Prepared and sent out approximately 300 soliciting papers to aid the V. L. Bs. in raising Free Literature Money.

Gave prizes to all V. L. Bs. who took part in the contests for raising the 1938 Assembly Free Literature Offering.

FINANCIAL REPORT

V. L. B. Tithes Received:	
(Due from last year)	$ 10.41
Received from General Treasurer this year	813.33
Offerings on the field	170.71
Gifts received	5.85
Total Receipts	$1,000.30
Expenses: (travelling and postage)	$ 122.77
Tithes sent to headquarters this year	62.85
Offerings given in the work	60.62

Respectfully submitted,

WILLARD BOYLES, Secretary.

10:20 a. m.—Report of Foreign Missionary Secretary, F. F. Johnson. This report was read and accepted in regular order.

General Foreign Missionary Secretary's Report From Sept. 1, 1938 to Sept. 1, 1939

A good report maketh the bones fat. This statement comes from the wise man, and this statement surely must be some more prophecy concerning this last days movement, (The Church of God), as she takes her place in fulfillment of prophecy: Proclaiming the glad tidings of peace on earth, and good will toward men.

One year has elapsed since our last General Assembly, when that mighty host of over seventeen thousand delegates attended the most wonderful Assembly of all previous Assemblies.

It was at this Assembly, that I was appointed to the office of General Foreign Missionary Secretary, by the General Overseer, and the time has now come for me to give my report to this 34th Annual Assembly.

It is indeed a great pleasure to me, to stand before this Assembly and give my report of my year's work as your General Foreign Missionary Secretary.

Truly this has been a blessed year for me, yes again I say a blessed year, in souls saved, and sanctified, and baptized with the Holy Ghost and multitudes being added to the Church of God, and still others sending out the Macedonian cry, "Come over and help us." There is Hawaii calling for the

last days message, as also Puerto Rico, Poland and faraway India sending out the come over and help us cry.

I have travelled almost continualy since my appointment as General Foreign Missionary Secretary. I have travelled by train, bus, boat, taxi, private car, plane, horse-back and also on foot over mountains, in the hot tropical sun. Thousands of miles from home to get this last days message to the Isles of the sea, and build up the Church of God and accomplish the work assigned unto me to do.

While in one isolated place, I took the fever, but God was with me and delivered me, and so I was able to finish my work at this place, praise the Lord.

ORGANIZATION

Truly I stand amazed at the wonderful progress of our work in the foreign fields and to see how hungry the people are for the last days Church of God message.

In every place that I have visited this year I have organized all the Auxiliaries, and this part of the work like the rest of the Church work is accepted by the people with shouts of joy, knowing they are counted worthy to work for His name.

Their loyalty, love and zeal, and interest for the Church of God is amazing. No sacrifice is too great for them to make to put the work over to success and victory. In one of the Island conventions, one minister walked the distance of 110 miles to attend his first Church of God Convention. It took him three days to make the trip, but he arrived happy and shouting the victory.

MISSIONARY TRIPS

My work has taken me, the past year into five foreign countries, my first trip being to the convention of the Council of Latin American Churches (Spanish speaking people). The convention convened at Houston, Texas, Oct. 22-28, 1938. On this trip I had the pleasure of accompanying the General Overseer and his son Homer, and L. A. Moxley, the overseer of Tennessee.

I addressed this convention on the subject of how Bro. Tomlinson became the General Overseer of the Church of God. This message was well received by this large gathering.

From this convention I went to Cuba, where I found a very fine work among those people, under the direction of C. H. Holley.

While there I divided the Island up into Districts, and also appointed the Island Secretaries for the Auxiliaries.

Leaving Cuba, I travelled by bus and plane to Port au Prince, Haiti, where I found a mighty host of people waiting for the Church of God message. After travelling over two thirds of this mountainous country, by car, and on pony, and by foot, I organized fourteen churches with a membership of 1,885 and also received the deeds to 3 church buildings.

While in Haiti I conducted a two days Ministers convention in the Home of Brother Herne. This was well attended by the Ministers who received the teachings and doctrines of the Church of God with much rejoicing.

While here I divided the Island into districts, also appointed District Overseers and set the date for their first Island Convention.

My next trip was to the Republic of Panama, where I had the pleasure of meeting our Dear Brother J. N. Cumberbatch, who is in charge of the work there. We have two very fine churches at this place, one located at Colon, and one at Panama.

Here I organized all bands and divided the country into districts.

My next stop was Costa Rica in Central America. Our work there consists of one small church, Bro. Brumley is in charge of the work there.

Next I made the trip to our foreign work in Chicago. Brother J. A. Harris has charge of the work there. This is a very fine church and is made up of Polish and Russian people. From Chicago I went to Swan River, Manitoba, to visit the work there. Here I found four very fine Churches, and about eight new fields opened up. This work is composed of Russian people, who seem to be very zealous for the Church of God and its teachings.

Truly I am amazed, and my soul, oh my soul, is filled with joy, and even now as I write this my eyes fill with tears of joy, because of the power and mighty blessings of God among these our people in the foreign fields.

I say, oh God, bless them and also bless our wonderful W. M. Bs. in their noble work of gathering in the funds for the carrying on of the work in the foreign fields.

At this time I shall give my report of the number of Sermons and experiences received.

Number of Homes Visited	745	received	$ 30.00
Number of Sermons	317	Tithes sent with reports to Headquarters	153.00
Number Converted	83	Total number of miles travelled	25,000
Number Sanctified	46	Total number Sunday schools organized	10
Number Baptized with Holy Ghost	27	Total number W. M. Bs. organized	12
Number Baptized in water	19	Total number V. L. Bs. organized	12
Number added to the Church	1,916	Total number A. B. Ms. organized	12
Number of new Churches Organized	15	Total number Letters written	155
Number of Tracts distributed	2,470	Total number Cards written	65
Number of White Wings distributed	325		
Number of Prayer Meetings conducted	60		
Total amount offerings			

In every place where I have travelled the past year, I met with the same cry of please send us tracts and Sunday School Literature in our language from our own Church of God Publishing House. To satisfy this dire need for our Literature in other languages is very necessary for the progress of our work in the foreign fields.

Respectively submitted,

F. F. JOHNSON,

General Foreign Missionary Secretary.

10:31 a. m.—The Church of God must be established in all the world before Jesus comes, was the subject of a message by J. D. Kirkland, Ga. A few high points are given. "God is going to make the gospel go—The Western Union Boy goes into places because he has the message—The people will come to the Church of God as the animals came into the ark—The flag is good to distinguish His Church from all others."

11:12 a. m.—Music by the Bahama Brass Band.

11:19 a. m.—Two selections by Malcom and Virla Linkous.

11:25 a. m.—Report of Committee No. 4, Ways and Means. This report was read and discussed for thirty minutes and then referred back to the Committee for some reconsideration.

12:06 p. m.—Closing prayer by E. A. McDonald at the pulpit while congregation stood in silence.

1:27 p. m.—Song service led by H. G. Nix, Gary Sanders at the piano. Prayer by Ivan Peters at the pulpit while congregation stood with sacred feelings.

1:38 p. m.—Concert prayer for the sick.

1:42 p. m.—Address by J. A. Harris. He related experiences in Canada and Chicago. He told of the Churches in Poland and of the paper published in Poland—"Builder of the Church of God."

2:03 p. m.—Report of Auxiliary Boosters Committee. The report was read and accepted in regular order.

Auxiliary Boosters Committee Report

To the Thirty-Fourth Annual Assembly—Greetings:

We your Auxiliary Boosters Committee beg leave to submit the following report:

(1) Sunday School—Sunday school, even the very thought thrills our souls. A school of Church of God training for our children and our neighbors and their children and a primary training for the masses of the world getting the Church of God teachings drilled into their very beings so they can't get loose. We must have a Church of God Sunday school in every locality and we will have by God's help and we are sure of His help for we are workers together with Him.

There are many shut-ins that the Home Class should reach. We must go out and get the people to come to Sunday school and when we fail to get them to come we must organize a Sunday school in their part of town. They will come—they can't help it. We have qualified workers in every Sunday school who can go out in the different places and start a new Sunday school and we will do this very thing.

(2) V. L. Bs.—V. L. Bs.! V. L. Bs.! Hurrah for the V. L. Bs.!!! We are going over the top this year. We will do more than ever. We will work! Work!! Work!!! Souls are dying and it's a long, long time to be lost. We must see that every individual in this whole wide world has a Church of God tract. We must open up the way. The Lord give the word and great was the company that published it and that company is V. L. Bs. Hallelujah!

(3) W. M. Bs.—W. M. Bs., you have surprised us. You have made us to wonder. You are people to be wondered at. You have surprised the world. They did not think we could do this but we have reaped thousands of dollars for souls to be saved and we shall reap tens of thousands more. Yes, millions of dollars to save millions of souls. We must save them. Oh, we must get so enthused till folk may think we are beside ourselves. We will pray. We will give. We will beg and plead and ever cry and mourn and weep for the money to get souls. My God, we feel the fire—it's burning us up—our souls on fire—our hearts are burning within us—we are running over. The work is ours. It must be done and done by us and we will do it by the grace of God.

(4) A. B. Ms. and S. O. P. As.—Jesus said He kept all the Father gave Him, and we have been chosen to keep them. If we become careless and lazy and fail to keep the souls, God is just and He will require them at our hands. We are watchmen on the walls of Zion (Church of God) and we must not allow the sword to come and take them away. The devil is

as a lion. He is a deceiving beast. He is a great red dragon made red by the blood of millions, he has deceived and drug down to hell. The fight is on. Satan must be defeated. The Church must win and Christ crowned, the saints perfected and all must be kept and we will keep them all.

S. O. P. A.—State Overseers Pay Association. This is a part of the big Business program started in 1928 and we have been doing big business ever since but we must do bigger business yet.

The State Overseers have not received much this year in many states. They have sufffered for the need of finance to carry on their work. How much do you love the overseer of your state? Say, don't tie his hands—if you do you are robbing him of his activity in his respective state and I am sure we would not want to take part in a robbery especially in robbing God's workers. Let's pay our Overseers—let's hold up our hands. If we have A. B. M. leaders who won't put this over, we may have to change to someone else. The work has got to be done and we will do it, won't we?

(5) Reporting—We are making history. What we do today is last days Church of God history but it's only history when it is put on record so you must not fail to report everything you are asked to report.

Suppose the early church fathers had failed to report, we would have no Bible today. Come on, clerks, and pastors, and all ministers, and church workers, let's report—let's get it on record and God will bless us all.

Faithfully submitted,

Your Auxiliary Boosters Committee

J. P. SULLIVAN,
M. E. WILSON,
CHAS. T. DAVIDSON,
J. D. KIRKLAND,
J. B. WRIGHT,
D. M. DEADRICK.

After the report of this committee was read and accepted each one gave a short talk about the auxiliaries.

J. D. Kirkland gave a short talk to boost Sunday school work. D. M. Deadrick talked to boost the V. L. B. work. J. P. Sullivan talked to boost the W. M. B. and A. B. M. Charles T. Davidson boosted the S. O. P. A. work. M. E. Wilson boosted the reporting system.

2:46 p m.—The report of the Ways and Means Committee. The report was read and discussed and referred back to the committee to be revised.

3:12 p. m.—Congregation stood and sang the old hymn, "Jesus Lover of My Soul."

3:25 p. m.—Report of the Watchmen Committee. This was read and accepted in regular order.

Watchmen Committee Report

To the 34th Annual Assembly of the Church of God, Greetings:

We, the Watchmen Committee, beg leave to submit the following report.

We found some few disorders about the grounds, however, everything was settled in a nice way.

Respectfully submitted,

J. M. STRATTON,
CLAUDE KIMBLER,
T. R. CARVER.

3:28 p. m.—Report of Adjustment Committee. This was read and accepted in regular order.

Adjustment Committee Report

To the Thirty-fourth Annual Assembly of the Church of God, Greetings:

We, your Adjustment Committee have met in regular session, but nothing came before us.

Respectfully submitted,
CHAS. L. TAYLOR,
JAMES DANIEL,
D. M. COBB,
G. C. DECKER,
B. B. KETCHUM.

3:32 p. m.—Song by V. R. Sherrill and others, "The Jericho Road."

3:36 p. m.—The report of Questions and Subjects Committee was brought up again for final disposition. The report as revised was accepted in regular order.

Report of The Questions and Subjects Committee

To the 34th Annual Assembly of the Church of God—Greetings:

Your Questions and Subjects Committee, with thanks to God and with due prayerful consideration, is overjoyed to report to this great Assembly, especially in view of the wonderful progress made in all the departments of the church work last year, but in order to maintain this rapid progress in the extending of the Church of God and the holding high the standard of doctrine for which the church stands, we believe it of vital importance that every member of the Church of God throughout the world be well informed regarding all matters of business, teachings and recommendations outlined by the Annual Assembly. We feel that the spiritual growth of our people can be sustained and matured only through knowledge and experience. An uninformed Christian will become a weak and sickly Christian and an uniformed church a weak and sickly church. In view of this fact our members must be informed in order that they may effectively and efficiently cooperate with the Assembly, with the Overseers of territories, with the District Overseers, with the Pastors and with the Auxiliary Leaders. Therefore, we wish to recommend that this Assembly take into consideration and adopt the following measures for the promotion of the Church of God and the maintaining of the high standard of doctrine for which the church so strongly stands:

First: It is the conviction of this committee that many of our members and friends are too slow in paying their accounts with the White Wing Publishing House. The Publishing House does a 30 days credit business and those availing themselves of these terms should live up to the agreement, or make some satisfactory arrangements for additional time. We believe that every true child of God will take care of his obligations satisfactorily, and when a member fails to do this it is one indication of that member losing favor with God and credit with the Publishing House. For the books of the Publishing House to show accounts past due, lowers the credit standing of our Publishing Department, thus making it difficult for the House to continue its work.

The Church of God teaches promptness and not slothfulness in business. When a member becomes so indifferent and refuses to do the right thing about his just debts, it is good sometimes to bring him before the church in a business meeting and seek to restore him. Therefore, we recommend:

That the White Wing Publishing House seek the aid of the churches in collecting from members whose accounts are one year or longer past due. If the church is successful in getting the member does not necessarily mean that one shall be excluded.) lishing House, the church has saved a brother from his erring way. If the member refuses to make satisfactory arrangements with the Publishing House, then the church should deal with him as with any other disloyal member. (Note—To deal with a member does not necessiarily mean that one shall be excluded.)

Second: That the Pastor of each local church conduct quarterly a meeting of special instructions to all auxiliary and church officers. We believe these meetings of instructions of the doctrine and practices of the Church of God will be of special value to new officers and leaders. These particular officers should be thoroughly trained and versed in the doctrine and practices of the church. The church cannot hope to succeed under the leadership of a person who is spiritually dead and does not know Bible doctrine and the practices of the Church of God.

Third: What greater forward move could be made by the Church of God at this time of great need for reapers, than to establish a Church of God Training Camp where devoted, interested men and women could come from all parts of the world to learn and qualify themselves in the divine art of saving souls and the extending of the glorious doctrine and practices of the Church of God throughout the world. Men and women who covet large opportunities to save souls, and who are eager to consecrate their lives to the salvation of men, the glory of God and the uplifting of fallen humanity. This great step forward can be made possible by our strong and valiant leaders in the Church of God. For one month during the summer season each year, 50 or 100 of such deserving men and women can unite in one big Church of God Training Camp at Headquarters. Never in the history of the Church of God has the need for strong men and women to represent the Church of God, equalled that of today. Fearless men and women to throw all their powers, body, mind and soul unreservedly into the cause of saving the lost and in defense of the glorious doctrine taught and practiced by the great body of Christ, the Church of God. The need for Pastors, Evangelists and Ministers was never so pressing as it is today. Why can't we move forward with the everlasting message! We have lingered, waiting for opportunity to come before we would make a decided move such as this, but surely we are convinced that opportunities of this kind do not come unsummoned—we must step out on the promises of God with clinching faith in Him and put into operation these human helpers who are so needed and demanded in order that the great Church of God may go forward with the rapid speed required in these last days. By the training of such men and women the church will have in reserve qualified workers to take care of new churches, enter new evangelistic fields and supply vacancies in the Foreign work. Therefore, we recommend that a Committee of three be appointed, and that said Committee shall be authorized to make necessary investigations with a view to starting such Training Camp, and if in their judgment they find conditions that will warrant this action they have full authority to arrange for, manage and

conduct the school, select teachers and proper books and literature, and to work out the details regarding tuition, board and room, etc. If conditions show such a move is premature, the Committee should hold the matter over until next Assembly and report their findings and make the necessary recommendations.

Fourth: Ministerial Aid. We recommend for your consideration the growing need of "Ministerial Aid." Here we are confronted with a cause which demands that something unusual should be done. This cause is fundamental and surely lies at the foundation. It's cause and need is certainly seen, and to overlook it much longer would appear careless. To refuse its heart-breaking appeals would seem heartless. This cause is Ministerial Aid—the helping of ministers and their wives who have become physicially disabled at the battle's front and the care of worn-out preachers who have given their strength on the war-path in God's great battle. To us, the question is asked, "How can the Church of God overlook this important need any longer?" We call our ministers to the colors! We urge them to stay on the field! They feel that they must carry the message to the people! They must sound a blast of the bugle in Zion. Even though our ministers do become tired and worn, they rarely if ever, ask to retire, but rather possess a God-given determination to "die in the harness," yet the time does come when God sees fit to permit some to out-live their years of active service. For these and the warriors who have become physically disabled at the front of the battle the great Church of God desires to provide. These veterans of a hundred battles live in hopes of being "better tomorrow" when they will be back at the battle front calling sinners to repentance—they did their duty valiantly but they were unable from their meager support to lay up means for needs of old age. They gave themselves, "Looking unto Jesus" for reward beyond money values—His welcome words, "Well done." We, your Committee, would advise.

(1) That a Committee of five be appointed by this Assembly to consider and make necessary investigations concerning the matter of creating a ministerial aid fund, and prepare recommendations to bring to the next Assembly in 1940.

(2) We suggest the following names to compose the Committee: A. J. Lawson, A. D. Evans, Grady R. Kent, Milton A. Tomlinson, J. R. Kinser.

Humbly submitted,

B. O. FUNDERBURK, Chairman,
D. R. HOLCOMB,
J. R. SMITH,
W. T. HOLLAND,
N. C. TAYLOR,
VIRDEL B. STAFFORD,
WESLEY H. CARTER.

It was decided that the General Overseer should select the committee to take the matter of the Bible Training Camp into consideration and he selected A. D. Evans, A. J. Lawson and R. C. Cannon, Sr.

3:58 p. m.—Report of Ways and Means Committee was brought before the Assembly again. A part of the revision was satisfactory, but it was referred back to the committee to add one point to make it satisfactory to the Assembly. A little time was used in giving some other matters consideration.

4:31 p. m.—The Ways and Means Committee returned with their report

revised. It was read and proved perfectly satisfactory. The full report was accepted in regular order.

Ways and Means Committee Report

We, your Committee on Ways and Means, beg leave to report as follows:

(1) We recommend that the Emergency fund be continued and that each member pay $1.00 to this fund each year.

(2) We further recommend that special honors be bestowed upon the State Overseer of the state raising the largest number of dollars in proportion to membership at the next Assembly.

(3) We recommend that the plan of each member giving a love offering each month to increase the Fourth Sunday offering for the State Overseer be continued as practiced last year, and that all pastors and band leaders see to it that this plan is carried out in all churches one hundred per cent.

(4) We recommend that the $480.00 heretofore paid from the tithe fund for office rent, continue to be paid as practiced this year from the Emergency Fund.

(5) We also recommend that the editor and publisher of the White Wing Messenger be allowed $2,000.00 for his service and incidental expenses to be taken care of through the tithe fund; assistant publisher and business manager be allowed $1,800.00; the General Overseer's secretary be allowed $1,500.00; the treasurer be allowed $1,800.00 and incidental expenses.

(6) We recommend that the Field Secretary be allowed $1,500.00 per year. This to be paid out of the general tithe fund.

(7) We recommend that the practice of sending ten per cent of A. B. M. and S. O. P. A. fund to headquarters to be discontinued and that the General Secretary be paid $1,500 per year out of the general tithe fund.

(8) We recommend that the plan of sending ten per cent of all Sunday school collections to the headquarters treasurer be continued another year and that the General Secretary be allowed $1,500.00 per year to be paid out of this Sunday school tithe fund, and that a big love offering be taken for the Secretary when he visits the Sunday schools.

We further recommend that any deficit in S. S. Tithes be taken out of the General Tithe fund.

We further recommend that all overseers, pastors and Sunday school officials see that all Sunday schools put this ruling into practice one hundred per cent.

(9) We further recommend that the General V. L. B. Secretary be paid $1,500.00 per year out of the tithes of the V. L. B. Offerings as practiced last year and that any deficit in this allotment be taken out of the General Tithe fund. And that a big free-will offering be taken for her when she visits the V. L. Bs.

(10) We further recommend that the General W. M. B. Secretary be paid $1,500.00 per year out of the tithes of the Missionary offerings as practiced last year and that any deficit in this allotment be taken out of the General Tithe Fund and that a big free will offering be taken for her when she visits the W. M. Bs.

All the above allotments are to be paid if funds are available.

We further recommend that all give perfect cooperation to our faith-

ful General Overseer in putting into practice all the rulings of the Assembly.

Respectfully submitted,

S. O. GILLASPIE, Chairman,
L. A. MOXLEY, Clerk,
G. W. DURHAM,
D. H. QUEENER,
ALVIN S. MOSS,
D. J. ELLER.

4:39 p. m.—Adoption of minutes and instructing local churches to consider, endorse and ratify the business acts of the Assembly.

4:41 p. m.—The Assembly agreed to accept the minutes as prepared by the clerks.

4:43 p. m.—General Overseer asked W. M. Lowman what he thought of this Assembly in comparison with others he had attended. His answer was that he had attended twenty and this was the most wonderful of any he had ever attended since he had been coming to Cleveland. He further stated that the service Monday night was far ahead of any thing he had ever seen.

4:48 p. m.—General Overseer spoke of some of the free literature money being held by some of the states and suggested that it should be turned back to the free literature department. M. E. Wilson and S. O. Gillaspie spoke briefly and expressed themselves as being in favor of the above suggestion. L. A. Moxley and D. H. Queener moved and seconded that all that was left be turned back to the free literature department at headquarters to be used in printing tracts as formerly. The motion was accepted in regular order. The General Overseer requested Secretary Willard Boyles to speak and she stated that she thought it was God's plan to have the money turned back and thanked all for being willing to do this.

5:13 p. m.—Appointment of State Overseers by the General Overseer. The Overseer requested that no pleasure or dissatisfaction be expressed by anybody when the names were read. Then he read the long list of names while the congregation remained very quiet.

State Overseers, Missionaries and Secretaries

1. Alabama—G. W. Durham
2. Arizona—Grant Stonelake
3. Arkansas—Albert G. Byrd
4. Bahamas—Alvin S. Moss
5. Barbados—Mrs. Eliza V. Martin, Missionary
6. California—L. W. Pollard
7. Canal Zone—J. N. Cumberbatch, Missionary
8. China—Peter N. Johnson, Missionary
9. Colorado—J. H. Horn
10. Connecticut—Otto Koelz
11. Cuba—C. H. Holley, Missionary
12. Cyprus—M. K. Kounnas, Missionary
13. Delaware—Philip L. White
14. East Texas—Wm. J. Vandergriff
15. Florida—M. S. Curry
16. Georgia—M. E. Wilson
17. Greece—M. K. Kounnas, Missionary
18. Idaho—Kurtis W. Bancroft
19. Illinois—George D. Wilson
20. Indiana—R. C. Neblett
21. Iowa—Wesley H. Carter
22. Jamaica, B. W. I.—R. C. Smith
23. Kansas—C. W. Risner
24. Kentucky—Tom Pentecost
25. Louisiana—J. T. Priest
26. Manitoba, Canada—J. A. Harris, Missionary
27. Maryland—Norman C. Taylor
28. Michigan—Vernon H. Smith

29. Minnesota—Paul M. Snodgrass
30. Mississippi—B. O. Funderburk
31. Missouri—D. R. Holcomb
32. Montana—Kenneth O. Cox
33. Montserrat, B. W. I.—Mary H. Ryan, Missionary
34. Nebraska—C. E. Manning
35. Nevada—J. H. McSpadden
36. New Hampshire — Howard T. Gardner
37. New Jersey—Carl C. Campbell
38. New Mexico—Leo E. Silvers
39. New York—Homer A. Tomlinson
40. North Carolina—C. L. Taylor
41. North Dakota—P. G. Shroyer
42. Ohio—James B. Wright
43. Oklahoma—Dorlan H. Queener
44. Ontario, Canada — Vernon H. Smith
45. Oregon—R. L. Teague
46. Pennsylvania—V. R. Sherill
47. Saskatchewan, Canada — J. A. Harris, Missionary
48. Sierra Leone, B. W. A.—David E. Longstreth, Missionary
49. South Carolina—E. A. McDonald
50. South Dakota—F. E. Van Deventer
51. Tennessee—L. A. Moxley
52. Turks Islands—Alvin S. Moss
53. Utah—Walter V. Collins
54. Vermont—William A. Newsom
55. Virginia—W. M. Lowman
56. Washington—J. O. Calvin
57. West Texas—J. R. Moxley
58. West Virginia—D. J. Eller
59. Wisconsin—Emery S. Johns
60. Wyoming—G. C. Decker
61. W. M. B. Secretary—Mrs. Eurice W. Bennett
62. V. L. B. Secretary—Miss Willard H. Boyles
63. S. S. Secretary—Guy Marlow
64. A. B. M. and S. O. P. A. Secretary—E. H. Griffith
65. Foreign Missionary Secretary—F. F. Johnson
66. Field Secretary,—S. O. Gillaspie

5:24 p. m.—Ordinaton service called. Ten brethren came to the speakers platform. The General Overseer asked if any one knew of any reason why any of these should not be ordained. No objections announced so the ordination work was continued. The General Overseer called L. A. Moxley to read 2 Tim. 2:1-7. Then the General Overseer spoke briefly and in company with S. O. Gillaspie proceeded. A very sacred feeling settled down upon both candidates and the presbytery. Following are the names of those ordained:

M. S. Curry, Wesley H. Carter, Geo. D. Wilson, R. C. Neblett, Carl C. Campbell, Emory S. Johns, Tom Pentecost, Allen Potts, Peter N. Johnson, W. D. Swartz.

5:55 p. m.—Business part of the Assembly came to a close. The General Overseer offered the closing prayer while the congregation stood with uplifted hands.

6:33 p. m.—Program by Old Hickory W. M. B. and V. L. B.

6:40 p. m.—Song by Georgia Quartet.

6:45 p. m.—Song service led by M. S. Curry, Mildred Bennett at the piano. Prayer by W. C. Hoppel at the pulpit while congregation stood in silence.

6:59 p. m.—Song by the Ensign Band.

7:00 p. m.—It takes the power of God and Zeal to keep the Church of God going to fulfill prophecy. This was the subject of a message by Sister Beulah E. Miracle. She started in by singing a song. Then she went into her message like she meant business. A few words are given. "'It was the power of God and the zeal eating folks up that caused them to do as they did last night—It isn't enough for our leaders alone to be filled with the power of God—It takes all the members—We have a gospel machine—If you want to comb your hair you do not want a comb without teeth—

Neither do we want this gospel without the teeth—The Auxiliaries are needed to get the tangles out—If we do the work that we should do it is going to take all filled with the Holy Ghost—To be able to say as Paul said, 'I have fought a good fight,' we must be filled with the power of God and with zeal."

7:38 p. m.—Music full of pep by the Bahama Brass Band. As they played the congregation arose and waved handkerchiefs and clapped hands. The General Overseer danced on the platform and then led a march round and round. Great rejoicing, running, leaping, shouting and the music kept rolling on. Still more music. This wave of blessings continued for some time.

7:57 p. m.—Music by Louisville Brass Band.

8:00 p. m.—Big concert prayer. At the close of the prayer the General Overseer led in the whole congregation shouting, "Praise the Lord" six times.

8:04 p. m.—Song by Posey A. Shupe and wife, entitled, "The message of love."

8:08 p. m.—Song by Clemie McAnally, H. G. Nix and C. G. Hass, "When we make our last round-up for home."

8:14 p. m.—The mighty zeal of the Lord of hosts will make the Church keep apace with prophecy and fill its place in the world. This was the subject of a message by A. B. M. Secretary, Eddie H. Griffith. A few words given "To be the Church of God, we have to keep step with prophecy—The Church of God on time in prophecy—Abram's name changed to Abraham and Zion changed to the Church of God—Airplanes and the Church of God came up about the same time—Airplanes have crashed but they are still making them—The Church of God has had some crashes, but she is still going on." Shouts went up—speaking in tongues and screams. J. V. Johnson began talking in tongues wth Eddie. The power of God fell. The zeal of the Lord eat into the bones of the people. Message and interpretation—"Behold I say unto thee, stand still and I will work with thee. Thou shalt be my people, and I will be thy God. This is my Spirit. In many ways I will work with thee. Hearken, hearken unto my voice. Obey my word. There are many ways that I will work with thee and thou shalt be my people. I will work with thee and thou shalt know. Be not afraid, thou shalt cover the earth. I will guide thee and I will direct thee all the way." After Eddie closed his message he walked and ran all around and down on the lower floor. Brother Marlow ran after him.

9:06 p. m.—Songs, testimonies and choruses led by Glen and Carl. Glen said the people on the outside looking in seemed to see something pouring down in here. Song by Carl C. Campbell. Trumpet trio by three of the Bahama boys. Carl led the testimony service. Many testified. At the close of this testimony service the great congregation stood and praised the Lord together with uplifted hands.

9:29 p. m.—Now is the time for all musical instruments to be used in making music in charge of Brother Maurice S. Curry. Sixty instruments made wonderful music together. They played two numbers and then all came on the platform in front of the speaker's pulpit playing. After they remained on the platform a few minutes they went down to the main audience floor and marched around through the aisles still playing as they marched. They soon returned to the platform and continued the music there.

9:58 p. m.—The Assembly expense committee took up the last offering for Assembly expense—$16.65.

10:07 p. m.—General Overseer spoke to thank all for their assistance in making the thirty-fourth Annual Assembly the grand success that it was. This included the entire City of Cleveland, all committees, speakers, musicians, singers, ushers, registrars and everybody that helped.

10:10 p. m.—General Overseer made mention of the splendid cooperation in the Big August Revival Campaign and its mighty success.

The rewards were presented to the winners in this glorious campaign.

Grady R. Kent—First, ninety saved, forty--one sanctified, thirty-seven filled with Holy Ghost.

Dewey Foster—First, forty-one added to Church; second, forty-nine saved; third, twenty-five sanctified.

F. F. Johnson—Second, thirty-one added to Church; fourth, thirty-one saved.

T. E. Bradley—Third, thirty-five saved; third, thirty added to Church.

O. G. Lodge—Second, thirty-six sanctified; Second, twenty-one filled with Holy Ghost.

Estes M. Roberts—Third, fifteen filled with Holy Ghost.

10:25 p. m.—Special programs by Auxiliary Boosters—J. P. Sullivan in charge. The first showed how people can win a crown by forcing through oppositions and especially when others come along and lend assistance. The second was a crippled boy handing out tracts and some telling him how he can be healed by the power of God, while others try to discourage him by making light of religion. The boy went through all oppositions until he was finally healed. At this juncture the real power of God fell upon the whole scene and ended up in many real demonstrations under the power of God.

10:57 p. m.—Two special songs by the Queen sisters.

11:08 p. m.—Flag drill by the Cleveland W. M. B. and V. L. B. while the Bahama Brass Band furnished the music. This was wonderful as they marched to the music, displayed many small flags and made the many changes. This was directed by Mrs. Iris M. Evans. All who participated in this are due much high commendation.

11:20 p. m.—Ministers big consecration and good-will fellowship service. Ministers gathered on platform while music was made by the Louisville Brass Band. This was directed by the General Overseer. Consecration prayer by the Overseer and all the ministers repeated after. "Our God and our Father in heaven, here we are as ministers to serve Thee with gladness of heart the whole year. Our Father, we here and now consecrate our lives to Thee. Help us, Lord, to love Thee and serve Thee with all of our hearts, with all of our strength and with all of our might. We pray Thee, Lord, that Thou wilt keep us true. Give us Thy grace. Give us anything we need to serve Thee to the best advantage, and to make full proof of our ministry. As proof of our fellowship with each other, and as being determined to cooperate not only with each other, but with the General Overseer, state overseers, district overseers, and all those who have the rule over us. We mean, dear Lord, to serve Thee faithfully."

Then with hands uplifted and in concert prayer, the ministers consecrated themselves.

11:34 p. m.—As preparation for the final closing prayer, the General Overseer called for Mrs. Flora M. Gillaspie and Mrs. Julia W. Taylor to

come to the speakers platform and pulpit and clasp hands and their husbands close behind them. All ministers standing around. While in this position all joined in singing, "Where He leads me I will follow." As the sound of the song died away Sister Gillaspie offered a closing prayer. Immediately after her prayer ceased Sister Taylor prayed the last closing prayer.

11:43 p. m.—As the prayer closed the Louisville Brass Band began playing, "God be with you till we meet again." O such a sweet, mellow feeling gripped everybody. Ministers joined in singing the chorus. On the third chorus the Bahama Brass Band joined in.

11:47 p. m.—The General Overseer offered the final closing prayer and pronounced the benediction. And this was the end of the big 1939 General Assembly. Amen and Amen!

A. J. TOMLINSON, General Overseer
LILLIE DUGGAR, Private Secretary
J. R. KINSER, Chief Clerk
MILTON TOMLINSON, Assistant Clerk
INA MAE TOMLINSON, Assistant Clerk
JIMMYE LOVELL, 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 haphazzard 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 its 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 of 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 state 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, lockets, 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 consideraton, 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 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 District Overseer

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

To divide his state or territory into districts and place over each district

an overseer as previously instructed and practiced. This is not an iron-clad rule, but it is considered best when there are sufficient churches in a state to make it practicable.

To order or 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 interest 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 the decrease, so information can be obtained each year as to the total membership. This can be done by keeping in touch with the clerks of the churches.

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

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

Duties of District Overseers

To moderate business conferences for women preachers who may be acting as pastors, and men who may not be licensed if they are taking care of churches in his district.

To do evangelistic work in his district if he has time. If he has a district with no churches it is his duty to evangelize and organize churches.

For convenience it is often thought best for a pastor of a strong church in the district to be selected as district overseer so the church can serve as a means of his support.

The district overseers are to be appointed by the state overseers, therefore, they are subject to the state overseers.

To hold district conventions when practicable subject to the instructions of the state overseer.

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 Peter 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 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 Peter 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; 9:11-21; 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 —Mat. 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. 14:4, 6; Col. 2:16, 17.

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

Abbott, J. W.
Adams, Chas. T.
Aiken, W. T.
Aldridge, Ruffus J.
Aldridge, W. W.
Avants, M. W.
Baker, W. H.
Bancroft, Kurtis W.
Bias, Ernest J.
Bradshaw, Carl L.
Beneby, Fred
Brewer, Joseph
Brown, Lewis W.
Burlak, Efim
Burnell, William E.
Byrd, Albert G.
Campbell, Carl C.
Campbell, W. I.
Carter, Wesley H.
Carver, Tom R.
Ceruti, Oscar L.
Chase, N. Lucius
Clark, Clarence W.
Coker, Brice H.
Collins, Clarence W.
Cook, General
Cook, George T.
Cowart, R. W.
Cox, Theodore
Crews, Joe C.
Cumberbatch, Joseph N.
Curry, J. F.
Curry, Maurice S.
Dalton, George
Daniel, James
Davis, Emett
Daxon, Thomas A.
Deadrick, D. M.
Decker, G. C.
Decker, Tracy H.
Deleveaux, Wilbur
Dennard, W. Cobb
Dougherty, Joseph M.
Durham, G. W.
Eller, Donley J.
Evans, A. D.
Farnham, C. A.
Ferguson, Samuel M.
Forbes, Nicanor M.
Fowler, E. T.
Funderburk, B. O.
Gentry, George M.
Gibson, Oscar
Gillaspie, S. O.
Gogoff, Samuel
Goings, W. M.
Green, General M.
Gullett, Med V.
Hamilton, J. O.
Handfield, Simeon B.
Harris, John A.
Harvey, Melvin C.
Henson, James A.
Herne, J. Vital
Hilton, E. C.
Holcomb, D. R.
Holland, W. T.
Horn, Jay H.
Hubbell, Frank A.
Hunter, Theophilus
Hurley, J. N.
Ion, Paul J.
Jeffrey, Roy
Johns, Emery S.
Johnson, Albert E.
Johnson, F. F.
Johnson, Peter N.
Ketchum, Bennie B.
Kirkland, J. D.
Knight, Henry L.
Kounnas, M. K.
Laird, Willie P.
Lavaughn, Joseph
Lawrence, John H.
Lawrence, O. N.
Lennon, William
Linn, S. T.
Longstreth, Darl Paul
Lowman, W. M.
McDonald, E. A.
McKeown, A. C.
McKoy, L. N.
Marlow, Guy
Martin, Harry
Mayhall, Grady
Maynard, John J.
Melton, V. L.
Mills, Wm. Oliver
Moss, Alvin S.
Moxley, H. M.
Moxley, J. R.
Moxley, L. A.

Musselwhite, James J.
Myers, Phillip B.
Neblett, Robert C.
Nicholson, Edward H.
Pentecost, Tom
Phillips, Walter H.
Phibbs, Hurley
Pitts, John H.
Pollard, L. W.
Potts, Allen
Powell, Charles E.
Price, J. D.
Priest, J. T.
Pulliam, E. R.
Queener, Dorlan H.
Rains, Claud M.
Rawls, William J.
Reeves, Roy
Rice, Oliver
Richardson, Thos. J.
Rider, E. C.
Riley, Johnathan A.
Robbins, Benjamin K.
Robinson, Guy
Roy, Dewey
Sager, Hubert H.
Sanderson, Albert L.
Sargent, James O.
Scott, Guy T.
Searcy, J. R.
Sherrill, V. R.
Shroyer, Pleonard G.
Smith, J. R.
Smith, L. G.
Smith, R. C.
Smith, Vallis F.
Smith, William B.
South, Edward E.
Spurling, G. P.
Stafford, Virdel B.
Stargel, G. T.
Stover, R. M.
Stratton, J. M.
Swartz, Warren D.
Sweeney, John
Sweet, Thomas C.
Taylor, Charles L.
Taylor, Hosea M.
Taylor, Norman C.
Taylor, Samuel H.
Thompson, James T.
Thurston, G. Henry
Tomlinson, A. J.
Tomlinson, Homer A.
Vailes, T. C.
Vance, J. H.
Van Deventer, F. E.
Wallor, George A.
Watson, James T.
Weagraff, R. D.
West, J. A.
Williams, Alexander
Williams, Charles F.
Williams, George M. T.
Williams, James D.
Williams, J. D.
Williams, Johnie
Williams, John W.
Williams, Leo T.
Williams, Randolph
Williams, Thomas G.
Wilson, George D.
Wilson, Marion E.
Wright, James B.
Young, Foster

DEACONS

Akers, J. L.
Algood, J. B.
Atkins, George E.
Austin, Charlie C.
Austin, James R.
Bain, Alfred R.
Baxter, John L.
Bell, Lofton
Berryhill, Dan
Brewer, William A.
Brown, Dexton
Buckley, J. W.
Burke, Dolphus
Burr, Robert I.
Campbell, William B.
Cash, Huey O.
Charles, Exalus L.
Clay, William J.
Clendenen, Green F.
Coen, Samuel A.
Cooper, John H.
Cowger, R. N.
Crews, H. M.
Crowder, James H.
Culmer, M. R.
Curtis, Henry
Dames, Charley A.
Davidson, Arlie

Davis, Orbie
Davis, Randolph B.
Dean, James A.
Dean, Lafayette F.
Dean, Wesley M.
Deromel, Romain
Dodson, Henry F.
Dollar, William S.
Dorsett, Curtis R.
Dozier, James S.
Drummonds, Grover C.
Duhart, Thomas
Emanuel, Hardy
England, Grover C.
Englebert, George W.
Evans, Frank R.
Evans, J. R.
Evans, Robert E.
Ferguson, Hermis
Francis, Nathaniel
Francis, Nehemiah
Frederick, Grover C.
Fulps, William S.
Gaither, Grover C.
Garner, H. K.
Gilbert, R. M.
Goforth, Andrew H.
Gonia, I. B.
Goss, Cleveland T.
Graham, Granville
Graham, Percival
Grimes, Daniel M.
Hagan, William L.
Hale, Mit
Hall, Thomas S.
Hamby, Curtis
Hamilton, J. R.
Hanes, Herbert R.
Hart, James L.
Hartless, Robert J.
Hatley, John W.
Henry, Ebby F.
Henry, Uriah
Hughes, Dewey M.
Ingram, U. Leonard
Irwin, H. H.
Ishmael, William H.
James, George W.
Johnson, Herbert E.
Jordan, James R.
Keeney, C. B.
Kilgore, Thomas W.
Kinard, B. T.
King. George S.
King, J. H.
King, Wilbur G.
Landers, Luther
Latham, Joseph M.
Lawson, A. J.
Lee, Joseph K.
McDill, James W.
McIntosh, D. A.
McKee, J. C.
McMillan, Eddie H.
Malone, Roy
Manicur, Sam
Martin, Rube
Martineau, Edward
Mathis, J. G.
Metcalf, R. H.
Moore, Omer
Morgan, Walter F.
Moss, Arthur A.
Murphy, William
Myers, Chester B.
Nicholson, Henry E.
Nielly, Edwin R.
Parker, Berry
Parker, Bill
Parks, John C.
Parry, James M.
Peavey, Elvia A.
Penant, Hedley
Phillips, Bishop M.
Ponder, Raymond E.
Prewitt, W. H.
Pruitt, Jess F.
Rainwater, Allen C.
Ranger, Roy W.
Reddout, Walter H.
Renfrow, Leslie
Reynolds, C. A.
Risch, George F.
Robert, Gustave
Ross, Ernest E.
Ross, Jonathan A.
Rowe, Walter S.
Shannon, John
Sharrar, Robert C.
Shelton, B. W.
Shirley, Lewis C.
Shroyer, Orlis F.
Smith, L. K.
Sparks, Barney F.
Stewart, Edward A.
Stockton, Andrew J.
Stockwell, William L.
Sutton, Alexander

Swenson, Fritz A.
Tabor, N. Linell
Thompson, Raymond
Thompson, Vincent
Thompson, Wilbur B.
Tomlinson, Milton A.
Trogdon, Eric
Turner, L. L.
Vanness, Franklin P.
Voss, Charles T.
Wager, Ashel T.
Watson, Larkland G.
Watts, Herbert C.
Weakley, M. E.
Weidner, John B.
Welch, W. J.
Westburg, Charles U.
Williams, John F.
Willis, Frank R.
Wilson, C. A.
Winters, Glen H.
Womack, T. A.
Wood, Claud
Worthington, Fred J.
Wright, Wib
Wynns, Isaiah
York, Charles W.

MALE EVANGELISTS

Abbott, Lonzo R.
Abernathy, Johnie E.
Adams, Allen
Adams, James E.
Adderly, Boston
Adderly, Fred E.
Aiken, Johnie E.
Aites, John F.
Allen, Charlie
Allen, Marvin R.
Altus, Cheriza
Anderson, E. W.
Andrews, Charlie P.
Angelidas, Leonidas
Ansil, Albert C.
Armbrister, Samuel
Armour, Fred I.
Arnold, Gola E.
Ashby, Charles E.
Baer, Clark D.
Bafford, Joe Lean
Baggett, Daniel O.
Bailey, Alma C.
Bailey, Bernard L.
Baker, Alexander
Bancroft, Paul H.
Bankston, George P.
Barfield, M. G.
Barnes, Caleb M.
Barnes, Edwin O.
Barnett, Bennie
Barton, George S.
Bates, Omar
Bates, Perry D.
Bates, Walter C.
Beaucicot, Absalon
Beasley, Pearly A.
Bell. Robert B.
Bell, William
Beneby, Israel
Benson, Paul
Bergler, Wladyslaw W.
Bethel, Daniel
Biggers, Henry M.
Bivens, L. Milton
Blauser, James P.
Bloom, Johnie F.
Blount, Ernest M.
Blume, William F.
Blumenthall, H. H.
Bobbert, William
Bonhomne, Valeus
Boone, Charles H.
Boone, James W.
Booth, George W.
Bowser, Hulbert O.
Boyanton, Wesley
Boyd, Terah S.
Brackett, John
Bradley, Thomas W.
Bradley, Trosia E.
Brady, Sterling L.
Branch, G. W.
Bridgeman, Donald A.
Bridges, John E.
Briles, Theodore R.
Brinson, Alexander
Brown, Will H.
Brown, Willesley
Browning, Charley M.
Brumley, William
Bryant, Claude W.
Bullard, Andrew
Bullen, Adley B.
Bunch, John
Burke, Austin A.

Burke, Justin E.
Butterfield, Thomas N.
Butts, Huey Lee
Bynum, Calven
Calvin, Joseph O.
Campbell, Enos
Campbell, W. J. L.
Candillo, John
Cannon, N. F.
Cantrell, Ralph G.
Cardwell, J. E.
Carey, William F.
Carpenter, Eugene L.
Carter, Frank
Carter, Jack
Carter, Roy E.
Caswell, John W.
Caudill, James R.
Champlin, Earl
Chancy, Burges
Chapman, H. C.
Chapman, John W.
Chasteen, Bright
Chatham, Jesse F.
Chavis, William A.
Clarke, Thomas E.
Clawson, Clare L.
Clayton, Sherman J.
Cleaver, Autie E.
Cline A. Lavaughn
Cline, James M.
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Colldar, Joseph H.
Collie, Alfred L.
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Conner, Lester E.
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Cooper, James R.
Costas, Paul P.
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Cox, Kenneth O.
Cox, Oscar A.
Cox, Ray
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Davis, John L.
Davis, Leonard
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Dean, Lucius E.
Dean, Thomas E.
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Demeritte, Arnold
Denegal, Malcolm M.
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Dickens, W. Morris
Dill, John F.
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Dixon, Jack V.
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Dougherty, John F.
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Dunn, Asa
Dunn, J. Willie
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Gardner, O. B.
Gardner, Woodie S.
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Garr, D. Ernest
Garr, William J. W.
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McMillan, Minor S.
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Nicholson, William A.
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Nixon, Sidney J.
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Patton, James
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Peters, Sherley
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Petty, Jep
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Pollard, Willie R.
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Porter, Theo O.
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Pressley, Wilburn
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Radford, Robert L.
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Ray, Tomy J.
Redden, Charnel D.
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Renfro, Manley H.

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Reynolds, C. R.
Reynolds, Hobert
Rhodes, L. S.
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Roberts, Olin D.
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Rogers, James L.
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Rolle, Amos
Rolle, Samuel J.
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Rolle, Timothy
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Rowland, Delmar F.
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Saint Cyr, Bovil
Saint Cyr, Hercule
Salmon, Willie
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Sanders, Walter F.
Santa Lucia, Constantine M.
Santa Lucia, Vincent
Sartin, Clarence H.
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Saunders, Randall E.
Saunders, Randolph
Saxton, W. P.
Schwandt, Roy E.
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Scott, Toliver C.
Scotton, Ralph
Sears, Robert E.
Sedwick, B. F.
Self, William R.
Seratt, Otis A.
Sexton, James H.
Sexton, W. R.
Shand, Edwin S.
Sharpe, Thomas J.
Shaw, Donald D.
Shelton, Clay
Shelton, Elijah
Shelton, James G.
Shook, Fred W.
Shroyer, Owen E.
Shults, D. M.
Shupe, Posey A.
Sidebottom, Warner F.
Silvers, Leo E.
Simmons, Ebenezer
Simpson, Elihue
Simpson, James
Siplin, Thomas
Sluder, Charlie
Smith, David T.
Smith, Floyd W. B.
Smith, George P.
Smith, James
Smith, J. Harrison
Smith, John H.
Smith, Louis O.
Smith, Obie Dee
Smith, Robert F.
Smith, Sampson
Smith, William C.
Smith, William J.
Snell, Walter
Snodgrass, Paul M.
Solomon, William P.
Sowell, Lewis Frank
Sowers, Kenley M.
Spainhower, John W.
Sparks, James A.
Spears, George
Speight, George W.
Spence, J. Corbett
Sprolden, Glennie A.
Stanford, William R.
Stankowitz, Rollie
Stanley, Moska R.
Stanley, Sanford C.
Staton, Charlie
Steenburg, J. Harvey
Steorts, Carus A.
Stephens, Boyd A.
Sterling, Cornelius W.
Stevens, John L.
Stewart, Hughie M.
Stinson, James H.
Stitt, John W.
Stockdale, Wynn
Stockton, Sidney C.
Stone, Leslie E.
Stone, Dallas R.
Stone, Woodson L.
Stonelake, Grant
Stover, Woodrow
Strechenink, Sergie U.

Strey, William W .
Strickland, H. F.
Strong, Ralph M.
Stubbs, John A.
Sullivan, Evan G.
Sullivan, John L.
Sullivan, J. P.
Sullivan, Jee J.
Sullivan, William A.
Summerville, Arnold D.
Sutton, John R.
Swaggerty, Sam C.
Swain, Frank R.
Talbott, Richard P.
Taylor, Jinnins S.
Teague, Raymond L.
Thomas, Jacob
Thomas, J. Roy
Thompson, Arthur
Thompson, Charlie H.
Thompson, Ronald G.
Thompson, Warren F.
Thorn, James A. D.
Thornton, Boyd W.
Thurston, Floyd
Thurston, Sam
Tichenor, Ben M.
Toney, James A.
Townsend, Lonnie
Trammel, James C.
Trammel, William C.
Tripp, Archie A.
Tuggle, Alvin
Tugman, Wade F.
Turner, Charles W.
Turner, Nathaniell A.
Ulibarri, Cleofes
Underwood, Jesse S.
Underwood, Stafford
Vandergriff, William J.
Vandever, Alvin M.
Vilard, Voltaire
Vilcin, Olinma
Voluntine, John
Wade, Otto
Walker, Elmer G.
Walker, Herbert E.
Walker, Jesse C.
Wallace, O. H.
Walpole, Joseph R.
Warren, Marvin K.
Warren, William H.
Watkins, Dewey S.
Watts, Albert C.
Watts, Grayer H.
Watts, Jesse L.
Whiley, Charlie
White, Emanuel
White, Philip L.
White, Walter F.
Whoberry, Everett
Wilbur, Daniel T.
Williams, Alton T.
Williams, Carl
Williams, Edward
Williams, Felix
Williams, Lamar
Williams, T. Homer
Williams, Timothy
Williams, William J.
Williamson, James L.
Wilson, C. C.
Wilson, George E.
Witt, Oscar E.
Witt, Warren S.
Wood, J. E.
Wood, John W.
Woodward, Claud W.
Woods, Roy D.
Wooten, Byron
Wray, Fred L.
Wright, Thurman O.
Wyant, Ray L.
Wyant, Ray M.
Yelverton, Wyartt
Yoder, Eli
Young, Lautt F.
Young, Malcolm H.
Young, Zilvon R.
Zanders, Loren L.
Zitto, Vincenzo

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Abbott, Mrs. Ocie
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Adams, Miss Mittie Lea
Adams, Mrs. Pearl
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Alexander, Mrs. Fannie
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Anderson, Miss Ena V.
Anderson, Mrs. Laura E.
Anderson, Mrs. Loretta A.

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Bailey, Mrs. Thelma R.
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Bell, Mrs. Canna
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Bennett, Mrs. Mildred C.
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Cason, Mrs. Mamie
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Chevelday, Miss Hannah
Chevelday, Miss Polly
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Cox, Mrs. Mary
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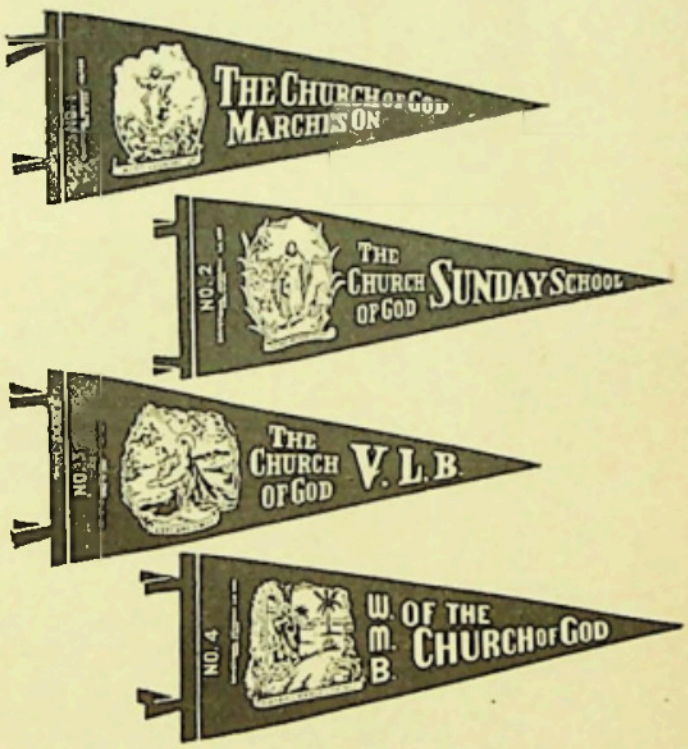

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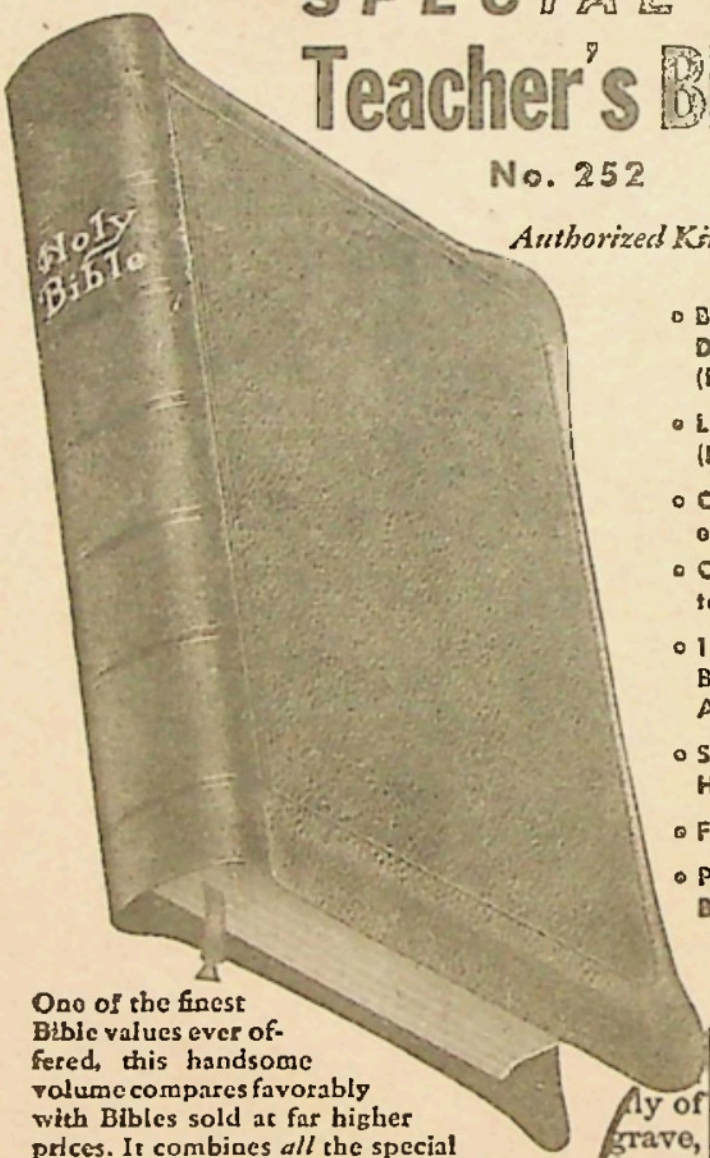

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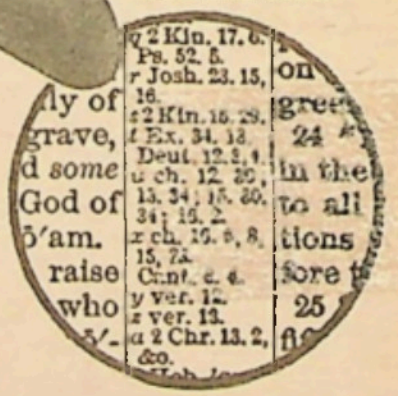

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