

Minister's Edition \$1.00



ASSEMBLY MINUTES

59th World-Wide Assembly
September 8-14, 1964

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CHURCH OF GOD
OF PROPHECY
CLEVELAND, TENNESSEE

MINUTES

59th Annual Assembly of the Church of God of Prophecy

Held in the World-Wide Annual Assembly Tabernacle
Cleveland, Tennessee, U. S. A.

September 8-14

1964

"Ye are come unto Mount Sion . . . and to an innumerable company of angels, to the general assembly and church of the firstborn . . . 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."

LOVE

TRUTH

UNITY

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Prefatory Notes

The 59th Assembly is in the past, but memories of it will live long in the hearts of those who attended. We are unable to give a complete description of the blessings of the Lord that were with us, but it is a pleasure to present the Minutes of the Assembly and to give the business acts in full in this volume. The messages of our ministers were recorded by the radio department, and we have included portions of them. We are indebted to the clerks for many hours of untiring service that have made possible this edition of the Minutes of the 59th Assembly.

The activities of the Assembly were adequately covered by radio, newspapers and television, and we are grateful for the attention given by these news services. The Assembly of the Church of God is newsworthy, and this is a wonderful opportunity to let more people know about the Church of God.

Ushers, registrars, committee members and other workers cooperated in an outstanding manner to make the Assembly successful. With the large attendance, it is necessary to have a system of organization and certain individuals to be responsible for the various activities. Ministers, musicians, singers and speakers were ready to fill their places on the program.

We are grateful for the assistance of every individual who made any contribution to the Assembly, but most of all we are grateful for the presence of the Lord. Truly, it can be said that this was a time of refreshing from the presence of the Lord, and we are thankful for the manner in which the Lord met with us to give strength and courage for the tasks that were before us, and for the inspiration that we have received for the work of the new year.

The registrars worked faithfully and secured the names and addresses of 12,848 delegates—1,511 from the city of Cleveland and 11,337 from a distance. These delegates came from almost every state in the union as well as England, Philippines, Canada, Mexico, South and Central America, Bahamas, Bermuda and various islands of the Caribbean area.

We bow our hearts in gratitude to the One who blessed us in this Assembly and look forward to the time for the next annual feast, the General Assembly of the Church of God, which will be September 7-13, 1965, at Cleveland, Tennessee.

M. A. TOMLINSON
General Overseer

MINUTES

OF THE 59TH ANNUAL ASSEMBLY OF

The Church of God of Prophecy

HELD IN CLEVELAND, TENN., U. S. A., SEPT. 8-14, 1964

Management and Personnel

M. A. Tomlinson, General Overseer

Billy Riggs and Zella Creel

Secretaries to the General Overseer

C. R. Payne, Superintendent of Operations

SUPERINTENDENT OF COMMITTEES—Reception, Entertainment, Registrars, Ushers, Parking—Allen Davis.

CLERKS—Buford M. Johnson, Jackie Lowe, Bobby Snow, Benjamin Lawrence, A. H. Haselden. Sunrise Clerk—Edwin Jones.

C. P. M. A. CLERK—Anita Stubbs.

TREASURER—J. R. Kinser. Bookkeeper—Pruddie Martin. Office Assistants—Joy Thornton, Mattie Kinser, Eunice Goins.

POST OFFICE—A. T. Wager.

CAFETERIA—Jack P. Kulzer.

PARCEL CHECK ROOM—L. R. Oppert.

JANITOR—Lloyd Rogers.

PUBLIC ADDRESS SYSTEM—Loyal Washington, Roscoe Cannon, Gene Cannon, Edsel Hartman, Gene Douglas, Russell Sullivan, Raymond Powers, Clive Jared.

ASSISTANT MUSIC DIRECTOR and placing microphones—Elwood Matthews, assisted by Frank Hughes, Garry Keele, Bobby Franklin, Clay Frost, Malcolm Donahue, A. J. Coalter, Eddie Tanner.

RECEPTION—Boyd W. Thornton, H. L. Butts, Louise Butts, Jesse C. Cagle, Walter Harvey, Pecolia Headen, Clifton Hyatt, W. S. Kidd, Jr., William Lewellyn, C. D. Lord, Elroy Lowman, Eddie Mounce, Genelle Mounce, L. A. Moxley, Wesley Riddlespurge, Warren Roney, Norman Scotton, Vernon Smith, A. W. Stover, Horace Vernon, David Wells, Robert W. Wright.

ENTERTAINMENT—L. S. Rhodes, Johnny Tolbert, Loyal Washington, William Akers, H. P. Burns, Ethel Payne, Eugene Rominger, James Barrett, E. L. Jones, Elsie Curry, Roosevelt Ashford, Inez Tedford.

REGISTRARS—V. R. Sherrill, V. M. Lawson, George Croyle, J. R. Lancaster, David Risch, R. L. Radford, Floyd Sheeley, Don Creasy, T. W. Goins, Chloe M. Furber, O. R. Hogan, C. C. Furber, Sr., Raymond Hutch, J. B. Comer, Louis Chandler, William Smith, Arthur Spooner, Calvin Grubbs, Benard Humphries, Barbara Hubbard, Charles Blaniar, Joe Odom, Victory Joyce, Lester Wolfgang, Virgil Wall, Nica Wall, A. D. Cleaver, Holbert Coleman, Emma Betterson, Larry Sherrill, Carl Brooks, Ruby Tilghman, C. F. Reynolos, Walter Stanley.

USHERS—E. H. Griffith, C. R. Talbott, William Rabsatt, Albert Linville, Oscar Pittman, Marvin Larson, Raeford Wallace, Harold Murphy, James G. Adkins, Johnnie Neal, Marshall Reynolds, James R. Johnson, Vernon Skaggs, Jack Harris, Sonny McGuffin, James Reynolds, Leroy Scotton, Joe Pendergrass, James E. Manus, James E. White, Grady Horner, William Axley, Cecil Goin, Hugo Blumenthal, Jr., Gilbert M. Jose, Marvin Davis, J. C. Overstreet, Kenneth Snodgrass, Lavell Hawkins, Ernest Carter, A. C. Murray, Wesley Davis, Lloyd Davis, Leonard Hamm, Floyd Bonham, A. N. Brooks, Don Bowen, Calvin Carter, Theodore Clemens, J. B. Jones, Charles Pentecost, Kenneth Dees, C. N. Denson, Jimmy Eskew, John Bullard, M. A. Chapman, Glen Farmer, D. M. Shults, F. W. Hagood, I. J. Griffith, Orvie Braland, Jack Bryant, Henry Willis, Samuel N. Allen, L. A. Fritts, J. O. Lashley, J. W. Nobles, Hector Ortiz, Hulbert Bowser, John Roberts, William Knowles, S. V. Knowles, Syd Gailey, Joe Muse, Junior Hagar, Charles E. Collins, Joseph T. Weathers, Jr., Hobert Snow, Frank Smith, Charles A. Pace, J. L. Endecott, Bobby Welch, A. J. Saucier, Franklin R. Lewis, S. B. Moss, Marvin Scotton, Henry Lamb, Clarence Tobin, George Templeton, Charles Palmore, Herman Bell, Wilce Litton, L. J. Spurlock, Leland Hall, Tom Hart, Ralph Bryant, Riley Huggins, Jesse Holden, Calvin Grubbs, Ray Jones, Virgil Wilkerson, Willie Wilkerson, Vernon H. Smith, Leonard Pittman, A. J. Coalter, Willard Calfee, A. A. Callahan, Delmar Spurling, Bobby Brackett, Bill White, Millard Ledford, Jim Williams, Oliver Patterson, Leslie Porter, Jesse Cagle, William Porter, J. D. Newsom, Leonard Pugh, Willie Scotton, Elbert Parker, Ray Stone, Samuel Donahue, Lowry Powell, James Green, Johnny Kroon, Jimmie Dale Bailey, Frank Wright, W. E. Runnels, Johnny Bragg, Andrew Cook, Wayne Allen, S. H. Peyton, Urban Joiner, Rudolph Matthews, Aubrey Donahue, Donald Hall, Junius Theriot, Alvin Brantley, Bernie Plumley, Billy Murray, Delbert Wilkerson, Jack Jenkins, Marvis Bostick, Bobby Johnson, Paul Johnson, Mickey Johnson, William Joselyn, James Bowman, James Logan, Joseph Lyle, C. E. Manning, Emmit Shedd, Floyd M. Camp, Edward Gray, Delbert Gray, Morris Jackson, Archie Crews, Dale House.

PARKING COMMITTEE—John A. Stubbs, Hubert Vicars, E. J. Bias. Lot Workers—C. E. Bowin, J. C. Crawford, Frank Rogers, John Rogers, Fred Mullinax, Riley Wood, R. L. Qualls, Ray Jones.

Monday, September 7

The members of the Reception Committee, under the direction of Boyd W. Thornton, conducted programs of music, singing, testimonies, prayers and short messages at intervals throughout the day to welcome the delegates as they arrived. L. S. Rhodes and the members of the Entertainment Committee were on duty in the booth in the lobby of the tab-

ernacle to assist the people in finding places to stay, and V. R. Sherrill and his corps of registrars began to secure the names of those in attendance. E. H. Griffith and the ushers met to organize for their work. Preliminary services inside the tabernacle in the morning and afternoon were directed by E. L. Jones and Harrison E. Price.

At 6:00 p.m. Harper Hunter directed a healing service in Bible Place Chapel. These services were conducted daily, except Friday, and the record shows that 304 were prayed for and 80 handkerchiefs were anointed.

6:00 p.m.—The service began in front of the capitol building with music by the electric band, and Kathy Covey played softly on the organ inside the tabernacle as the delegates were seated. The Bahama Brass Band formed on the sidewalk in front of the tabernacle and played several selections before they marched to the bandstand.

6:50 p.m.—The song service was led by Johnny Tolbert with Kathy Covey at the piano and Willystene Calfee at the organ. William Coile read Psalm 8. L. A. Moxley prayed at the pulpit, and then the congregation joined in concert prayer for the requests. Musical selections were presented by the Harvey Trio, the Holt Family, Delores Clayton and the Watson Brothers, the Thornton Family and First Street Choir.

7:26 p.m.—Message by C. R. Payne, "Both Save Yourself and Them That Hear You." Excerpts from the message are given below:

"Now that you are saved, sanctified and filled with the Holy Ghost and a member of the Church, the Bible still says to work out your own salvation with fear and trembling. The Scripture says to be an example. An example is a pattern or model. Do you know that you are a pattern or model of the believers? Be an example in word, conversation and charity. Christians should be careful about their words. Before I was a Christian I used words that I don't use any more. You go somewhere and start a conversation and if they are not talking about the Church of God, you hardly know what to say. Our conversations should be clean, pure and holy. Some say they quit telling dirty jokes after they were sanctified and filled with the Holy Ghost. But I quit after I got saved. You laugh at their dirty jokes and they will not respect you as a Christian. Another man in the department where I worked who was supposed to be saved, sanctified and filled with the Holy Ghost told me that the men respected me but did not respect him. I told him that he told too many dirty jokes. When you want God to honor you and bless you, guard your conversation.

"Blessed is the man that walketh not in the counsel of the ungodly. When you need counseling, go to a godly person, someone who prays. Do you know why some of our sinners do not go to the altar? It is because of our conversation before them. If you will always live humble and true, it will have an effect on people in the congregation of the righteous. After you are saved, sanctified and filled with the Holy Ghost, add daily. Add faith, knowledge, purity, longsuffering, charity, brotherly kindness. Love not the world nor the things in the world. If you love the world, the love of the Father is not in you. God is able and willing to help us lay aside the weights that so easily beset us. Then we will be able to save ourselves and those that hear us."

7:47 p.m.—Eddie Tanner presented a demonstration emphasizing the importance of Christian witnessing.

7:57 p.m.—As the band played, those present stood, shook hands and greeted each other. As the music continued, they clapped their hands and rejoiced in the Lord.

8:06 p.m.—Announcements concerning the hours that the White Wing Publishing House would be open were made by Hugh R. Edwards, Business Manager. He presented a desk clock to the General Overseer in recognition of his twenty-one years faithful service in the position. The Business Manager introduced Sister Lillie Duggar as the author of the biography of A. J. Tomlinson, and she presented the first copy of the book to the General Overseer.

8:20 p.m.—Allen Davis, Superintendent of Committees, spoke briefly and introduced the chairmen of the committees: Reception, Boyd W. Thornton; Entertainment, L. S. Rhodes; Registrars, V. R. Sherrill; Ushers, E. H. Griffith; Parking, John A. Stubbs.

8:33 p.m.—A mighty concert prayer was offered for the success of the Assembly, each speaker to be anointed, souls to be saved, sanctified, and baptized with the Holy Ghost.

8:36 p.m.—Elwood Matthews and Allen Davis were on program to stir the Assembly zeal. Eddie Tanner and Joe Parker came to the platform and spoke concerning the Youth Life Teams and Youth Life magazine. Brother Davis called for all vacation Bible school workers to come to the platform. Prayer was offered for the Assembly, and the entire group sang "When We All Get to Heaven."

8:50 p.m.—Rebecca Dolz sang "Oh, What a Saviour!" and the evangelistic message was by Moses Dolz. He used as his subject "Where Could I Go From the Spirit of God?" and several individuals came forward when the invitation was extended.

Tuesday, September 8

Short programs of music, singing, prayers and testimonies were presented at intervals throughout the day by members of the Reception Committee. The members of the Entertainment Committee worked faithfully in assisting the newcomers to find places to stay, and the registrars continued their work of securing the names of those attending the Assembly. The preliminary service in the afternoon was directed by Buford M. Johnson. The dedication service for the Gillaspie Home was directed by Boyd W. Thornton in the afternoon.

6:00 p.m.—A program of organ music was presented inside the tabernacle by Cheryl George as the delegates assembled. The Bahama Brass Band played in front of the capitol building, publishing house, White Wing Gift and Book Centre and Visual Department building.

6:35 p.m.—Requests for prayer were given, and the congregation stood and prayed in concert as Joyce Womack played "Sweet Hour of Prayer."

6:40 p.m.—A musical program was presented by the Ridgedale Church. This was directed by the pastor, Perry E. Gillum.

6:57 p.m.—Clarence Byrd led the song service with Phyllis Byrd at the piano and Norma Gonia at the organ. E. L. Higdon read Psalm 48. D. F. Rowland prayed at the pulpit while the congregation revered the

Lord. This was followed by concert prayer. Johnny Brogdon sang "To Him I Belong."

7:15 p.m.—An offering was received for the expense of the Assembly as the band played. Prayer was offered by S. T. Rodman.

7:30 p.m.—The delegates were welcomed to the Assembly by the pastors of the local churches in Cleveland. Loyal Washington, pastor of the Wildwood Avenue Church read John 4:19-24 and extended a hearty welcome to those present on behalf of the members of his congregation. The First Street Choir sang "Peace in the Valley." The subject of the message by Johnny Tolbert, pastor of the Eastview Church, was "Tranquilizers," and he pointed out the danger of Christians becoming "tranquilized" and losing out with the Lord.

8:05 p.m.—The Three T's sang "Until Then," and Roberta Matthews sang "Stranger of Galilee."

8:15 p.m.—City and county officials extended a welcome to those attending the Assembly. Mayor W. K. Fillauer spoke first, followed by George W. Thorogood, President of Merchants Bank, Mr. Carl Armstrong, Manager of the Chamber of Commerce, Mark Fullbright, County Judge, and Virgil Carmichael, local attorney. The Honorable William Brock, Representative of the Third Congressional District was guest speaker. In their brief comments, the speakers expressed pleasure at being in the Assembly and enthusiastically welcomed the delegates to the city, county and state. Copies of the book, "A. J. Tomlinson, Former General Overseer of the Church of God," were presented to Mr. Brock and Mayor Fillauer for the Congressional Library and Cleveland Public Library.

8:43 p.m.—The congregation stood and clapped their hands and rejoiced in the Lord as the band played.

8:50 p.m.—"Response from the Field," North, Eugene Johnson, Michigan; East, S. B. Moss, Virginia; West, L. R. Lane, Nevada; South, C. E. Hyatt, Louisiana; and Isles of the Sea, Cephas Ferguson, Bahamas. These brethren expressed their appreciation for the privilege of attending the Assembly and spoke enthusiastically concerning the blessings they expected to receive from the services.

9:05 p.m.—The congregation stood and prayed in concert, and James D. Turner came forward with the evangelistic message. He reads 2 Kings 7:3-8 and emphasized the willingness of the Heavenly Father to bless those who will meet the conditions. When the invitation was given, several individuals responded and the record shows that two were saved, three sanctified and ten received the Holy Ghost.

Willard Boyles directed the altar work throughout the Assembly. She and the volunteer workers labored faithfully in encouraging those who came seeking the Lord and keeping the record of experiences. No doubt many were blessed and received experiences that were not counted, but we do have the record of one hundred thirty-seven experiences: twenty-seven saved, twenty-three sanctified and eighty-seven filled with the Holy Ghost.

Wednesday, September 9

6:00 a.m.—The sunrise prayer service was directed by Peter Pressley and Frank Traficanto. After several congregational songs and a concert prayer, Brother Traficanto read Psalm 34. Several of the saints testified, and M. L. Hartley preached a short message. Service was dismissed at 7:00 a.m. with prayer.

8:30 a.m.—Samuel Brackett led the song service with Elsie Brackett at the piano. W. J. Bryan Comer, Sr. read Ephesians 1:2-10, and C. W. Grubbs prayed at the pulpit while the congregation stood in reverence and then joined in concert prayer.

8:45 a.m.—The General Overseer read 1 Peter 5:1-11 and stated that he had attended fifty-five assemblies. He emphasized the importance of the Assembly in the work of the Church of God and read a statement concerning the Bible. He pointed out that the Assembly has endorsed the King James Version because later English versions do violence to some fundamental doctrines held sacred by the Church. He asked the congregation to stand as he declared the 59th General Assembly of the Church of God in session to do business, and they remained standing as he prayed for divine guidance in the work of the Assembly.

8:55 a.m.—Appointment of committees:

No. 1—Questions and Subjects—Sidney A. Cooley, Herman E. Dean, E. A. McDonald, R. Clement Lynch, J. B. Wright, Melvin Pittman, Howard Hunt.

No. 2—Watchmen—W. A. Newsom, T. J. Lowe, Omer Lawson, J. V. Johnson, S. B. Moss, Charles W. Russell, John A. Kroon.

No. 3—Adjustment—D. F. Rowland, Archie Melvin, C. H. Sartin, V. E. Hall, Orville Trump.

No. 4—Ways and Means—G. C. Decker, L. V. Jones, Alvin S. Moss, Z. R. Young, R. W. Stockdale.

No. 5—Assembly Expense—C. R. Payne, H. M. Biggers, Sherman Minter, Don B. Thomas, John Newkirt.

No. 6—Auxiliary Boosters—J. P. Sullivan, Joseph Martin, Ralph Scotton, Floyd H. Bonham, Roy H. Phipps, W. G. Hardin, Sebastian McGee.

No. 7—School—Curtis Knowles, C. T. Davidson, DeWitt Pritchard, Luther Brown, Dewey Hughes, E. L. Jones, Dewey Bowerman.

The individual first named on each committee served as chairman. The committee members came forward as the names were called. The General Overseer asked the entire congregation to stand in silent tribute to Alexander Gilmore and D. M. Cobb. These brethren had served faithfully for many years on Assembly committees, but both have gone to be with the Lord. Concert prayer was offered for J. D. Williams, A. T. Griffin and Eva Gilmore. L. A. Moxley prayed at the pulpit for the work of the committees, and Galathia and Augustine sang "Pull All Together."

9:18 a.m.—The brass band played as the congregation stood and rejoiced.

9:28 a.m.—A. B. M. and S. O. P. A. program directed by E. H. Griffith, General Secretary. Prayer was offered for the program by Leslie King.

9:35 a.m.—“Who Is Responsible for the Operation of the A. B. M. and S. O. P. A. in the Local Church?” by Fred Fisher. Excerpts from the message are given below:

“Responsible means obligated to account for something; operation, the condition of being in action or at work. Organization is wonderful, but until it is put into operation, there is not very much accomplished. Before anything is organized and begins to operate, there must be someone to feel the responsibility. The General Assembly has given the state overseers the responsibility of appointing the pastors. Appointment is one thing; responsibility is another. A man must accept the responsibility. One of the pastor’s responsibilities is the spiritual care of his church. The A. B. M. is a help to the pastor. Knowing this, you should be very careful when you appoint your assistants. People say a member is discouraged and if you give him a job as band leader, it will encourage him. We don’t need a discouraged person as a band leader. We don’t need someone who is in need of help, but we need those who can give help. A pastor needs a helper.

“The responsibility of a band leader is a great deal like that of a pastor, to look after the spiritual welfare of the members of the church. Seek out the best material in the local church in terms of being able in spirit, wisdom, knowledge and understanding of the doctrine. You don’t get this in a library or seminary. You get this at an altar praying and agonizing with God until He endues you with power. These are the kind of people who need to be band leaders. A good band leader can help the pastor. Band leaders have to be constantly on the alert and keeping up with the condition of their members. Sometimes the pastor gets the information first and relates it to the band leader. They work as a team. You don’t need a band leader who is a gossip. You need someone a member can take his burdens to. Pastors don’t tell anything. They keep all these problems to themselves. We are supposed to.

“Organize the band work so it will best serve the church. A pastor should teach and train his band leaders. You have to teach some how to have a band service. You have to train them in the work they are responsible for. Sometimes you have to teach them to report. It is no problem to shout. What we need is loyal, true-blue, consecrated, sincere men and women and the shout will come. It is a wonderful thing to be called of God. He has placed a responsibility on all of us when He called us into the ministry. Some are called to be evangelists. Some are called to be teachers. Teaching is a work of the ministry. It is wonderful to teach our band leaders and they in turn can be teachers in the church. An established band leader can establish members and indoctrinate them.

“God-called pastors are some of the most important people in the church. It reminds me of the Humble Oil Company. We find little service stations here and there with a faithful attendant selling gasoline a few gallons at the time. What has that man done? He has built one of the greatest corporations in the world. Wherever the church may be, in the coal mining village of West Virginia, in California or Florida, if he is a God-called pastor, he is building a spiritual enterprise for God. Our pastors need to feel divine compassion. Salt is symbolic of the spirit of God. Jesus asked what good the salt was if it had lost its power, it had lost its effect, if it had lost its compassion. God help us to go forward with compassion, with power and zeal to rescue those who have been members of the church. We need to be so filled with compassion that we lose our

desires and the needs of His Church become most important in our lives. Compassion will keep you out at night; it will wake you early in the morning. It will make you say no to self-will. It will make you say yes when the body says no.

"These spirits are contagious. A nonchalant, happy-go-lucky, carefree pastor will stay at a church a year or two and the church will act just like him. The pastor who is full of zeal, compassion and divine love can take a church that is dead and fast and pray and keep that good spirit until he will rub it off on every member. The pastor must be the dominating factor. He must rise above everything to lead his church. Pastors, it is our responsibility to see that the A. B. M. and S. O. P. A. operate in the local church."

10:07 a.m.—James R. Cooper and Herbert Ferguson sang "You Never Mentioned Him to Me."

10:13 a.m.—Roy Weaver told of the benefit he received from attending the band leaders council in Tennessee. He felt that the work of a band leader is important and expressed his desire to be a good band leader. He referred to some of the things mentioned in the band leaders council such as the duties of the band leader, how to make the prayer meetings interesting, how to conduct the meeting and how to be a successful band leader.

10:25 a.m.—Hugh R. Edwards spoke briefly concerning the new band leaders training manual that has been made available through the White Wing Publishing House. This booklet is to be used by the pastor in training his band leaders.

10:30 a.m.—Message by the General Secretary.

"The goal of the Church is perfection. At the proper time the Scripture must be fulfilled. When the proper time comes for certain things to be accomplished in the Scripture, the spirit will move upon the Church and they will be done. I believe at the proper time the Church will have all wisdom. We must see the Church in its proper perspective. We must see the things that are to be accomplished at the right time."

He read 2 Timothy 3:16, 17 and continued, "Whatever service is required of us, we find enough in the Scripture to furnish us for it. The Church will be perfected according to the Bible. When the wife goes into the kitchen to cook, she is supposed to find everything she is to cook right in the kitchen. Whatever we need can be found in the inspired Word of God. It would be somewhat difficult to work for God and not understand His plan. It would be difficult for the pastor and band leader to work together if they did not understand one another. You say the pastor and band leader don't get along? That means they do not understand one another. Most all of our trouble comes from misunderstanding.

"Noah built the ark according to God's plan. That means it was necessary for Noah to know God's plan. The New Testament writer said we are laborers together with God. To work with God you must know His plan. I mean the things that pertain to us. For us to perfect the Church, we are to understand perfection. Some say sanctification is perfection. No. Sanctification is a perfect work, but how perfect are you in sanctification? Paul said, 'perfecting of the saints.' Saint means sanctified. Then

perfection is for sanctified people. It is one thing to have something that has done a perfect thing in your life and another thing to have the understanding of that and to be perfect in it.

"Second, we must understand one another. David couldn't find a place of refuge (Psalm 142:4) because no man understood him. Do we confide altogether in God, or do we confide in one another? God has supplied this help through the individual ministers and workers in the Church. Before you can help that person, you must understand him. Jesus understood His disciples. He was able to save John because He knew John had to be close all the time. He knew the only way He could save Peter was to rebuke him. He understood exactly when to rebuke him. We read in the Bible where Jesus said things and whether they are in season or out of season, we try to use them. He knew when to rebuke Peter, but not one time do you find Him rebuking John.

"I may not understand everything in the Church, but I do understand that I am to keep the unity of the spirit. We can disagree and retain the unity of the spirit. We don't have to get mad to carry on business. We need to respect one another. When I lose my respect for the General Overseer, I lose my respect for God. Do you think enough of God and His Church to respect the General Overseer and these committees? We will never reach perfection until we attain the things that will lead us to perfection. The first thing is the unity of the spirit. The next step is the unity of the faith.

"The world has lost respect. Why do people go dressed the way they do? They have lost self-respect. You may say the Church is not going to tell you what to do. It shouldn't have to. When I hear people say it doesn't matter what the Church says, I know they have lost respect for the things they have been taught. When others lose respect for those things taught in the Church and the Bible, we ought to respect them more. Those of us who have had these blessings for so many years need to retain the respect for the Church and its teachings."

11:25 a.m.—Eddie Mounce sang "He'll Never Let You Down."

11:30 a.m.—Laura Lord spoke concerning the benefits of the Emergency Fund and the State Overseers' Pay Association. She encouraged the members to pay their emergency dollars by pointing out the blessings some have received from the fund. She stressed the importance of providing support for the state overseers in their work.

11:40 a.m.—A demonstration entitled "The World Is Mine" was directed by Deanna Jones. This portrayed the importance of counting the blessings God has given us and using our talents for the service of the Lord.

11:55 a.m.—Presentation of awards:

The states were divided into four groups according to membership, and a rosette was presented to the secretary in each group having the best general report for the year:

Group No. 1—Virginia, L. A. Fritts

Group No. 2—Ohio, Violet Snyder

Group No. 3—Louisiana, C. E. McKey

Group No. 4—New York, Herbert Ferguson

Tennessee led with the largest number of churches on the Emergency Honor Roll—102. A. C. Harris, North Carolina, received a rosette for the second largest number—98; Christine Miskelly and William Knowles, Florida, third—87; and Hazel Johnson, Georgia, fourth—78.

Rosettes were presented to the secretaries of states having the Emergency Fund paid in full: Indiana, Illinois, Massachusetts, Wyoming, Montana, Delaware, Nevada, Vermont, Minnesota, Ohio, California, Oklahoma, New Mexico, Wisconsin, Mississippi, New Hampshire, New Jersey, Connecticut, Utah, Pennsylvania.

Secretaries outside the United States received awards for the best general report as follows:

Group No. 1—Haiti, Herman Lafosse

Group No. 2—England, A. L. Cooke

Group No. 3—Nevis, Mildred Williams

Group No. 4—Aruba, Ann Caines

12:00 m.—The closing prayer was by all state secretaries present.

Bobby Dean directed a program of music and singing during the intermission.

1:00 p.m.—Presentation of banners and badges by L. S. Rhodes, Honor Stone Department Director, as follows:

A banner was presented to North Carolina for leading in soul winning—2,391. Badges were presented to the overseer of South Carolina, second with 2,151, and Virginia, third, with 1,921.

James D. Turner received the banner for the leading evangelist in soul winning—238. Badges were presented to Alva Wilson, second with 207, and John C. Lyles, third with 184. Bill Dennis received a Testament for the fourth largest number—183.

Sinius Mezidor, Haiti, received a badge for having the largest number of souls saved outside the United States.

North Carolina received a banner for having the largest number of members added to the Church—581. Virginia was second with 578, and Kentucky, third with 512. Badges were presented to these overseers.

Thomas D. Norton, Benton Harbor, Michigan, received a banner for the largest number of members added to the local church—32. Badges were presented to J. D. Blackman, Concord, North Carolina, second with 27; C. C. Webb, Mansfield, Ohio, and George L. Jones, Raleigh, North Carolina, third with 26 each.

The leading pastor in the Isles of the Sea was Feldinando Calcano of the Dominican Republic with 66 members added to the church. He received a badge.

The states leading in home visitation were Tennessee with 74,985; Virginia, 57,755 and South Carolina, 51,520. A banner was presented to the overseer of Tennessee and badges to the others.

The ministers leading in home visitation were Bergan C. Ruff, South Carolina, 5,350; Kenneth Abrams, Kentucky, 5,128; Raymond Hutch, Jr., West Virginia, 3,721; and Arabella Ible, St. Kitts, 1,500. A banner was presented to Brother Ruff and badges to the others.

North Carolina received a banner for having the largest number of churches with honor stones—70. South Carolina was second with 61 and Tennessee, third with 60. These overseers received badges.

The overseer of Haiti was mailed a badge for having the largest number of honor stones outside the United States—35. Bahamas was second with 24. The overseer received a badge.

The overseer of Mississippi received a banner for being one hundred per cent in the On To Perfection Program—53 churches receiving and retaining honor stones.

Florida received a banner for having the largest number of white honor stones—27.

1:17 p.m.—Presentation of awards by John A. Stubbs, General C. P. M. A. Secretary, as follows:

Banners were presented to the overseers and rosettes to the state secretaries of the leading states in C. P. M. A. membership: Georgia, Mississippi, Tennessee.

The leading church in C. P. M. A. membership was East Street, Nassau, Bahamas. A banner was presented to the pastor and a rosette to the leader.

Banners and rosettes were presented to the overseers and secretaries with the largest convention C. P. M. A. offerings: Bahamas, Tennessee, Kentucky.

A banner was presented to Mississippi for the largest number of churches one hundred per cent in C. P. M. A. membership.

A banner was presented to the pastor and a rosette to the C. P. M. A. leader of the church at Mexico City, Mexico, for the largest number of C. P. M. A. members according to membership.

Bahamas received a banner for the largest increase in C. P. M. A. offering. The secretary received a rosette.

A banner was presented to the pastor and a rosette to the leader of the East Street Church, Nassau, Bahamas, for the largest local church convention C. P. M. A. offering.

Alabama received a banner for the largest increase in C. P. M. A. membership.

Plaques were presented to the overseers and secretaries of states and countries one hundred per cent in C. P. M. A. membership: Mississippi, Nevada, Philippines.

The overseer of Georgia received a plaque in recognition of his state being the leading state in C. P. M. A. membership. Plaques were presented to the overseers and trophies to the secretaries of the ten leading states in C. P. M. A. membership—Georgia, Mississippi, Tennessee, North Carolina, Virginia, Florida, Bahamas, Kentucky, Alabama, South Carolina.

Rosettes were presented to the secretaries of states with more than one thousand members: Georgia, Mississippi, Tennessee, North Carolina, Virginia, Florida.

1:30 p.m.—C. P. M. A. program directed by John A. Stubbs, General Secretary.

Nelson Raburn and Eddie Tanner led the song service with Jean Coalter at the piano and A. J. Coalter at the organ. Bobby Snow read Philip-pians 3:13-17. Robert W. Wright prayed at the pulpit. The state secretaries prayed together and then the entire congregation joined in a concert prayer. Pearl Fields read a poem of her own composition concerning the work of the C. P. M. A.

1:50 p.m.—“The Written Vision Is Speaking for Us,” message by J. W. McDill, Manager of Fields of the Wood.

Before introducing Brother McDill, Brother Stubbs told of a lady who came to Fields of the Wood and was not saved at the time. The Lord touched her heart while she was in Fields of the Wood and after she returned home, she was converted and became a member of the Church. Brother McDill told of his conversations with those who visit Fields of the Wood. Some come often because of the inspiration they receive. Others return to bring their friends. Many of them are so impressed that they desire to leave an offering for the support of the work. He told of one businessman who said to him, “You have the best thing in North Carolina. If there is anything that you need, call me collect, and I will see that you get it.”

2:05 p.m.—“Helping to Make All Men See Through the Visual Department,” message by Jack C. Decker, Director.

He read Isaiah 52:8 and stressed the importance of the Lord’s ministers seeing eye to eye. “In order for us to understand the mystery that Paul preached, we will have to have a revelation of it. This was not outlined by the formal churches. They cannot do it because they do not have this revelation. Jesus, speaking to the Church, said, ‘Ye are the light of the world.’ We have a special light, the mystery of the Church. Our light is the Church of God.”

He told of the work of the Visual Department in helping to make all men see by sending out 750 films this year. The films traveled more than a million miles at a cost of \$225. He referred to the testimonies that have been received from those who have seen the films and pointed out the importance of the film of the dedication of the marker on Mt. Hattin.

2:20 p.m.—Wilburn Curtis sang “The Church of God, the Church of Prophecy.”

2:27 p.m.—Testimonies were given by those who attended the anniversary program in Israel June 13. Berneice Jones stated that she felt the same spirit there that she had felt in Fields of the Wood and that the trip gave her greater faith and courage in the future of the Church. L. V. Jones told of the blessings received from visiting the saints in London, Greece, Egypt and Turkey. He encouraged all who could to plan to make the trip in 1965. Allen Davis spoke enthusiastically of the thrill of being in the same places where Jesus carried on His ministry and expressed the hope that we will soon be able to build a road up to the marker for the convenience of those who desire to visit it.

2:50 p.m.—Pecolia Headen sang "The Church of God Is Real," and the Cleveland C. P. M. A. quartet, composed of small boys from the orphanage, sang "A Little Bit More."

3:00 p.m.—State secretaries gave fiery flashes concerning the work of the C. P. M. A. in their states. Nelson Johnson reported that Georgia has almost 1,900 members for 1964 and already has more than 200 members for 1965. Leslie Porter stated that Mississippi is one hundred per cent in C. P. M. A. membership with 1,575 members of the C. P. M. A. and 1,575 members of the Church. Bobby Snow declared that Tennessee has 200 more C. P. M. A. members this year than last year. Wilce Litton reported that Florida had more than 1,000 C. P. M. A. members each year for the past ten years. Lamar Gilmer reported a thirty-three per cent increase in C. P. M. A. membership in Virginia for the year.

3:23 p.m.—Erwin Brisson, state C. P. M. A. secretary of North Carolina, gave a report of their work with the airplane.

"The airplane plays an important part in the Church today. One year ago at the Assembly we had the speaker on the North Carolina plane, but it didn't work too well. We did a little experimenting and stirred up some zeal. The airplane has been a blessing to North Carolina. I have been able to fly to forty-eight of our churches to advertise revivals and special services. When a pastor has a revival, homecoming or special service, he makes an appointment, and when the day comes, we fly to his church, weather permitting, and advertise. You just can't do this without using a Scripture once in a while.

"The airplane is a wonderful medium for taking the message of the Church of God to the people. It not only is a good method, but it is a Bible method. Our plane flew a total of one hundred sixty hours this year in the promotion of the work. We have been able to fly over sixty-five towns and cities. Jesus used a boat to preach from, and if He could walk the streets and see the hundreds of thousands of people too busy to go to church, too busy to listen to the radio minister, I believe He would be willing to use an airplane to preach to them.

"I would like to give you the testimony of Sister Spencer from Charlotte. We flew down there and advertised a revival. Charlotte is the largest city in North Carolina. Later, she told me that twelve years ago she moved to the city and had been looking for a church. She had visited different churches and had been unable to find anything to satisfy her. One day she heard someone speaking and advertising a revival at the Church of God of Prophecy on a certain street. She went to the revival and was saved, sanctified and filled with the Holy Ghost. Before the revival was over, she became a member of the Church."

3:40 p.m.—Harper Hunter sang "Jesus Paid the Price for Us All."

3:50 p.m.—The General Secretary announced several donations that had come in for the road on Mt. Hattin. Then he began preparations for his demonstrated message entitled "The Untouchables."

"We sail on the troubled sea of life. It is sometimes a very narrow course. Those who find it could easily be called 'the untouchables.' Surely there is a life for God that could be untouchable. We have a problem among the ministry and the laity. Some are looking more to the material things of life than to the eternal reward. Ministers are falling out of rank, using the excuse that they want to rest for a year, but really

they work for themselves. Others say they want a small church so they can hold a job. Members are too busy to be faithful to the church. The desire for the things of the world has reached them. They have not made themselves untouchables for God."

He read Psalm 46:1 and referred to the "tower of refuge" which had been placed on the platform, "There is no way to get into this. There is no door handle on the outside, but it will open. What is that back there in the aisle? Look at that man with such a heavy load. But he is singing a song. He seems to have the victory. This is work-horse Charlie. He promised the Lord he would work for Him as long as he lived." The tower of refuge opened, and he went in. "You folks who have to do the other fellow's work, go back home and do it. When you get to the door, it will swing open and you can lay down your load. Do you see people always calm and collected, who remain the same year after year? They made themselves stay saints of God.

"Here are two people moving around and stepping lively." Two sisters came to the platform, and in answer to Brother Stubbs' questions, they stated that they were Christians who believed in being faithful in everything. The door opened, and they went into the tower of refuge. "It didn't seem hard for these two. It is not faithfulness when you do just what and when you want to. It is not faithfulness when you do because someone else does or to be seen of men. A faithful person doesn't want a big sensation made over him.

"Here comes a family now." Father, mother and two children came forward. The parents complained because there was so much emphasis on money for church activities. The door did not open for the children or the parents. "Time ran out on these people. They didn't have time to serve the Lord. All of them were lost. The Lord not only forgot the parents, but He forgot the children. Where did those children go? Satan took them away, and he is waiting for you. Now we have three ministers." The first minister complained because he had never had a large church to pastor. The second one preferred a smaller church with less responsibility, but the same financial support. The other one was happy, satisfied serving the Lord.

"Pastors have told me they would like to have the same money and a smaller church. Overseers have told me they had been in small states for years and they thought they ought to have a larger state. Covetousness is the same as idolatry. The big state has so many problems that the overseer covets the easy-going, middle-sized state. People on the field want to come to headquarters. Pastors want to be overseers. How come you can't work where you are? One fellow told me he would politic or do whatever it took to get him where he wanted to go. Poor fellow. Godliness with contentment is great gain. What about the time when you were lost and you knelt in prayer? A disgruntled minister cannot perfect the saints of God. He is not able to preach the inspired Word. What is my subject? The untouchables. Failure phases some; success spoils others. Popularity goes to some people's head. It humbles others because they know it is God who has blessed them. Poverty turns some to God, but it drives others to bitterness. Let us stay saints of God and promote the Church.

"We have another fellow here. I saw him take a package from the devil. Just a little package of 'grudge.' Doesn't he know he can't get to heaven with it? The devil couldn't buy him with money or fame, but

a little grudge did the trick. He won't make it into the tower of refuge. Here are two characters, man and wife." She complained because her husband would not leave the ministry for a more profitable profession. He said he felt he must continue his work for the Lord. The door opened, and he entered the tower of refuge. "If any man love the world, the love of the Father is not in him." Good preachers wanted to work. The way of man is not in himself. It is not in man to direct his step. The man has not been born who is smart enough to out-figure the devil."

4:55 p.m.—The congregation stood and prayed in concert.

4:58 p.m.—"Where Are You, Cinderella, and Your Daughters?" message by Kendrick Linville, Tennessee Regional C. P. M. A. Secretary. Portions of this message are given below:

"When Jesus was on earth, He organized a Church. That Church was covered over by man-made creeds and doctrines and disappeared for a long time. But there was a man by the name of A. J. Tomlinson up in Indiana. He thought God had a Church somewhere. He was working with the American Bible Society and traveled down to the mountains of North Carolina. He would visit different movements and services, but nothing seemed to satisfy him. Over in North Carolina he met Brother Spurling and found out that you became a member of the Church by covenant. In June, 1903, they asked Brother Tomlinson to come over and study and search the Scriptures and counsel together with them. He went over on a Saturday night and spent the night with them. Sunday morning he made his way up to the mountain top by the springs of water. He found a place and prayed and prevailed. Later, he asked them about their doctrine. They began to tell him. He said, 'That makes it the Church of God of the Bible. I want to become a member.'

"On June 13, 1903, A. J. Tomlinson married the Church (Isaiah 62:5). After any marriage children come, as a rule. In 1906 twin girls were born. One of them was Jerusalem—it was time to have a headquarters and a General Assembly. About 1916 there was another birth in the Church. This was the Assembly Band Movement to look after the spiritual welfare of the sheep. This Sunday School sister is an old woman now. She has grandchildren. In 1928 there was another set of twins. We gave the young people the job of publishing the doctrine in tracts of all languages. The women see to it that the other twin is well-supported.

"In 1941 they decided they needed another daughter. Sometimes I feel like the other daughters are jealous of this little baby. A lot of folks didn't want to support this girl because they attached to her the 'On to Perfection Program.' In 1943 they appointed a general secretary. When the general secretaries marry these girls, don't think for a minute they don't have children right away. It wasn't long until the C. P. M. A. had daughters. Triplets were born in 1949. The Honor Stone Program was officially adopted. Another of the triplets was the Visual Department, and we were to have a leader in each local church. In 1950 came the Discovery Marker in Bahamas, and the airplane came about the same time. There are many other markers yet to be erected. I have been supporting this girl ever since she was born. When I married my wife, I took her for better or worse, and when the children came along, I accepted the responsibility of trying to support them. When I married the Church I felt the same responsibility to support it.

"Another thing about this Cinderella, you know she dressed and took care of the other girls. That is the way this Cinderella is. All the other auxiliaries have to be operating right. She is just getting all the others ready because we are going to the great marriage in the skies."

5:29 p.m.—L. E. Dean prayed the closing prayer.

A program of music and singing was presented by Ralph Scotton during the intermission.

6:25 p.m.—Requests for prayer were read by the General Overseer, and the congregation stood and prayed in concert.

6:35 p.m.—"Winning the Sheep to the Fold," message by C. C. Webb. A portion of the message is given below:

He read John 10:16 and said, "None of us would be narrow-minded enough to say only Church of God people are saved, but I believe every saved person will be a member of the Church when the Lord comes back. Sheep are Christians, and if they are not in the fold, we must bring them. We must stick to the doctrine so that people will want to be members of the Church. Jesus thought enough about it to build a Church, and we ought to continue to build and add to it until it is full. Jesus purchased the Church with His blood. Therefore, I don't mind preaching and telling people they should be members. Just as soon as they are saved from a life of sin and born into the kingdom of God, it is time to start teaching them about the divine Church. The only way we can teach them is to get them into the place where we can teach them. There is no place in the world that we can find the 'all things' except in the Church of God. It would be foolish to go somewhere else for divine healing when the Church teaches it. It would be foolish to go somewhere else to find out how to pay tithes when the Church teaches tithe paying.

"Every building we build and every message we preach should be to get the sheep into the fold. Every visit I make and every sermon I preach is to try to teach people about the Church. If the souls are saved and we don't get them into the Church, I think we have fallen short. A person who is established in the Church will not cause trouble. He will not be poisoned and carried about by every wind of doctrine. He will be willing to submit and go through with the Church. It should not be what we are going to get, but how many souls are we going to be able to win. If twenty-six members are outstanding, it makes me ashamed to think that I have won some kind of honor. Next year it is my desire to have one hundred members added to the Church. When a man is saved, then is the time to take him into the Church. Let him under the protecting wings of the Church. Then start teaching him what he should and should not do. It won't be long until he will be a good member."

6:50 p.m.—Frances Jones sang "Somebody Bigger Than You and I," and George Jones played an organ solo.

7:00 p.m.—The song service was led by Frank Smith with Jean Coalter at the piano and George Jones at the organ. Kenneth Snodgrass read 1 John 3:14-24, and Guy Dean prayed at the pulpit. This was followed by a concert prayer. T. R. Hollaway led the entire congregation in singing "The Church of God Flag Song," and as the music continued an offering for the expense of the Assembly was received.

7:34 p.m.—"Why These Banners," message by J. E. Singleterry.

He read 1 Peter 2:9 and said, "If there were not another Scripture in the Bible about a banner, when he said 'holy nation' we would know that we are to have a banner or a flag to identify the holy nation. I was with the group that went to the Holy Land. We started down to the tomb, and I looked back and there was a United States flag flying in the breeze. Our guide told us it was over the American Embassy. In our country the flag has nothing to do with some politician's desire or what he stands for, but it stands for one republic, one nation under God with liberty and justice for all. The reason the American flag meant so much to me was because I was a citizen of that country. We went into Great Britain, but their flag didn't thrill me. It thrilled the British subjects. Every country has a flag, and the citizens of that country respect and honor it. Now the Bible tells us that we are no longer strangers and foreigners, but fellowcitizens in the household of God. We all belong to the same flag.

"This banner was given to folks who fear God. This year in my district we obtained a building for a new field. The first thing we did was to put the flag on the front of the pulpit. Sure it caused criticism. It caused us to be called the flag crowd, but if you can't defend it, you need to sit down anyway. We visited in homes in that new field. The people said, 'Yes, we have heard of you.' We didn't go back and take the flag down. We didn't roll it up in a corner. It is to be displayed. We just kept praying, visiting, talking to God and preaching. Do you know what it resulted in? A brand new church in a town where the Church of God had never been. Out at Fields of the Wood the other day, that church received a white honor stone.

"A few weeks later God opened up another new field. We obtained a building and put the banner on the pulpit. Can you imagine our country going in and setting up an embassy without the flag? When someone begins to throw rocks and break windows, what do they do? They put new panes in the windows and keep the flag flying. Do they move out? No. If we are ambassadors for Christ, I believe we need to put up our standard. In this new field we organized a new church and it received a white honor stone.

"There are people who have never heard the message, but they will line up when you tell them about it. Not long ago a Jehovah Witness man came to our home. I didn't turn him away. I wanted to preach to him. He started talking, but I out-talked him. I began to preach about being saved, sanctified and filled with the Holy Ghost. My wife told him about the banner. When he got up to leave, I got between him and the door and preached some more. That fellow left, and in a few days he was down at the home of one of the members. He came in and saw the flag and said, 'I see you are one of that flag crowd. I won't bother with you.' I don't mean this flag will keep them away, but what it stands for will defend what you love. I could wrap myself in a large banner and it wouldn't help me, but what is important is that I wrap myself in the doctrine for which it stands."

8:02 p.m.—The international youth campers presented a flag drill directed by Jenna Allen. Dorothy Creel and Roberta Matthews sang "Tis a Glorious Church."

8:10 p.m.—Sherman Minter and the Wade Singers from Cleveland, Ohio, presented several selections. As this group sang, the congregation stood and rejoiced in the Lord.

8:35 p.m.—“From This Day Will I Bless You,” message by E. L. Jones, Field Secretary. Selections from the speaker’s remarks are given below:

“Just the fact that we are His Church does not guarantee that we will always have His blessing. From what I can understand about the Church, she one time lost God’s divine sanction. The same thing that made the Church prosper before she went down, it will take that today to make great strides for the Lord. When we think about being blessed, we think of many things. Some feel that we are blessed by having material things. Considering the work laid upon us, I feel that more of us would be blessed if we didn’t have so many material things.”

He read Haggai 2:17-19 and continued, “Bless means to set apart for a holy purpose or to ask divine favor for. Jesus said you have not chosen me, but I have chosen you. He went on to say that whatsoever ye ask of the Father in my name, He will give it to you. Another definition is to favor, endow, or divinely sanction. Let us consider the situation when the prophet Haggai began to speak to God’s people. Judah had been conquered, Jerusalem burned and the temple destroyed. Fifty thousand Jews were permitted to go back to Jerusalem to rebuild the temple, but because of persecutions and hindrances by their enemies, the work stopped. For fifteen years, they did nothing. They prospered. They built their own houses, but they lost interest in building God’s house. These people were so concerned with their own lives that they left off the house of God. God withdrew His blessings. I wonder sometimes if we consider the things of the world as blessings from God. Or do we consider an effective ministry to the extent that we can win souls as God’s blessing? I am not against material things, but if these are blessings from God, He has blessed us to the extent that we can’t work for Him.

“We live in a world where everybody is speaking out if he has anything to say. You find conservatives, moderates and liberals. You find the extremist. We preach a lot of things. We preach more than we practice. We take the Bible and tell what Peter says and what Paul says, but what do you say? We like to refer to the God of Abraham, Isaac and Jacob, but He is also my God and your God. We say the extremist is wrong. If you are not a conformer or a middle-of-the-roader, you are wrong. Jesus looked on the multitude and said if any man come unto me and hate not father, mother, wife and children, brother, sister and yea, his own life he cannot be my disciple. There is no moderate in this business; you have to go all the way if you expect to be the Lord’s disciple. You cannot be a moderate. You cannot be a middle-of-the-roader. The Lord said that He would that you were either hot or cold.

“You can’t take holiness out of it. You are going to have to live a holy life in order to have God with you. You may be a minister or a bishop, but if you are not totally committed to God, He will not bless you. You may feel that you have more ability, more education or better methods. Men seek better methods, but God seeks better men. We need people who are willing. If it takes leaving father and mother, leave home like Abraham of old. The Lord told him to get out from among his kindred and his father’s house. I won’t consider myself as being blessed until God makes my feeble efforts more effective in winning souls for Him. When God puts His hand on me and makes me a blessing and a source of inspiration to a dying world, then I will consider myself blessed of Him.

“I have talked about Peter and Paul, but I want to talk about one personality that has passed our way. This man was seventy years old, but

he was still willing to go for God. Brother Gilmore was a carpenter and a bricklayer, and he had other abilities, but he walked off and left it because he wanted to be a disciple. He didn't only preach this, but he lived it. He went from one revival to another without stopping. He had to keep going even though he was over in the evening of his years, but two weeks ago the Lord took him to a place where he could lay down his burdens.

"Will you be a disciple of the Lord? It seems unless we go to the extreme, unless we go all the way, we cannot be disciples of the Lord. What would you consider a blessing of God? Material things or having the power of God in your life and having the divine sanction of God upon you?"

At the close of the message an invitation was given, and a large number responded and sought the Lord. The record indicates that seven were saved, five sanctified, and nineteen received the Holy Ghost.

Thursday, September 10

6:00 a.m.—The sunrise prayer meeting, directed by Benny Hart and William Sweeney, began with prayer. This was followed by congregational and special singing, testimonies and Scripture reading by Brother Sweeney. The service was dismissed with prayer at 7:00 a.m.

7:15 a.m.—The electric band presented a program of music.

7:30 a.m.—Arthur C. Moss led the congregational singing with Hilton Grant at the organ. Clyde Overstreet read Ephesians 5:22-32. Jack Pruitt prayed at the pulpit, and then the congregation joined in concert prayer for the requests.

7:48 a.m.—A sharp trumpet call was given by Gerald V. Bowe to signal the beginning of the call of countries, provinces and states.

7:49 a.m.—Bahamas and Turks Islands, Alvin S. Moss, Overseer. Ninety-one delegates marched with five banners and two flags. The march was led by thirty-three members of the band, and English mints were distributed to the congregation. The group sang "We Shall Stand Before the King" and those present for the first time testified in unison. They sang "When the Mists Have Rolled Away" as they left the platform. The delegates from Bermuda marched with them.

8:20 a.m.—Central America—Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua, Panama, Jose Regalado V., Overseer. Five delegates marched with four banners. A. S. Anderson from Panama spoke briefly, and Salvador Guillen and Liberato Gama represented Guatemala and Mexico.

8:44 a.m.—Caribbean Islands—Anguilla, Barbuda, Dominica, Montserrat, Nevis, St. Kitts, St. Martin, Walter C. Bates, Overseer; Puerto Rico, Gabriel Montijo, Jr., Overseer. The delegation numbered sixteen with two banners and eight flags. Sister Marianna Ladoo, wife of the overseer of the Dominican Republic, spoke briefly and sang. Reuben Adams from Jamaica spoke briefly, and Brother and Sister Asa Hall sang "I Discovered the Way of Gladness."

9:20 a.m.—Europe—England, Cyprus, Germany, Greece, Holland, Switzerland, Turkey, Raymond M. Pruitt, Overseer. Five delegates marched with

one banner. John Speirs, manager of the White Wing Gift and Book Centre in London, spoke briefly, and Charles G. Hawkins gave brief reports of the work in several countries not represented at the Assembly.

9:32 a.m.—Philippines, S. A. Cabaes, Overseer. Three delegates marched with three banners, two flags and one musical instrument. Sister Cabaes sang "Jesus Is the Saviour."

9:50 a.m.—Alabama, E. A. McDonald, Overseer. One hundred sixty-two delegates carried one hundred twenty-four banners, nineteen flags and one musical instrument. The group sang "I Want To Know More About My Lord." Sherman Minter and wife sang "I Know My Lord's Gonna Stand By Me," and the Bessemer Trio sang "I Want My Lord To Be Satisfied With Me."

10:08 a.m.—Arizona and New Mexico, Robert W. Patterson, Jr. and W. T. Pettyjohn, Overseers. Seventeen delegates represented Arizona and there were thirty-eight from New Mexico. They carried fourteen flags and twenty-five banners. The group sang "Getting Ready To Leave This World," and Johnny Mathis sang.

10:25 a.m.—Arkansas, T. J. Lowe, Overseer. The delegation, which numbered seventy-nine, carried eighteen banners, twenty-seven flags and two musical instruments. The group sang "When the Church of God Arises." Bill Porter sang "Acres of Diamonds," and C. B. Curtis sang "Fighting for the Lord."

10:42 a.m.—California and Southwestern U. S. (Spanish), S. A. Cooley and Felix Garcia, Overseers. Ninety-one delegates marched with thirteen banners and twenty flags. They sang "He Abides." Beverly Smith sang "If You Know the Lord," and David and Marilyn Chatham sang "How Great Is My God."

11:07 a.m.—Colorado, Howard W. Thomas, Overseer. Thirty-one representatives marched with eight banners, one flag and one musical instrument. The group sang "Redeemed," and the Baxter Family sang, "Every Hour and Every Day."

11:18 a.m.—New England—Connecticut, Samuel Pratt, Overseer; Maine, Arnold Reynolds, Overseer; Massachusetts and Rhode Island, J. F. Aites, Overseer; New Hampshire, Charles E. Hanna, Overseer; Vermont, Orville W. Trump, Overseer. Twenty-two delegates marched with thirteen banners, ten flags and one instrument. Samuel Pratt and wife sang "Nothing Can Compare."

11:45 a.m.—Delaware, Henry Evans, Overseer. The delegation numbered thirty-four with eight banners, fifteen flags and two musical instruments. The entire group sang "Bye and Bye," and two young ladies played "Sweet Hour of Prayer" on accordions.

12:03 p.m.—East Texas and Nebraska, D. H. Queener and T. W. Bradley, Overseers. Ninety-five delegates represented East Texas, and six marched for Nebraska. The delegation carried ten flags and twenty-six banners. Two musical selections were presented by Johnny Mathis and Sister Newberry.

12:20 p.m.—Florida, R. Clement Lynch, Overseer. Two hundred sixty delegates carried ninety-three banners, one hundred sixty-nine flags and three musical instruments. The delegation sang "We're Going Up," and

Eddie Mounce sang "The Answer Came." The south Florida group sang "Lord, Give Me Wings."

12:35 p.m.—Georgia, M. S. Curry, Overseer. Six hundred ten delegates were present to represent the state in the march, and they carried sixty-eight banners, seventy-two flags and thirty-four musical instruments. The Vicars Trio sang "Teach Me, Lord, To Wait," and Eddie Mounce sang "The Lord Can Do the Same for You."

12:57 p.m.—The report for Hawaii was given by Samuel Donahue.

12:58 p.m.—Illinois, E. L. Higdon, Overseer. A total of one hundred fifty-three delegates marched with sixty-five banners and thirty-five flags. Nelson and Betty Raburn sang "Melody in Your Heart." Some of the workers testified as called on by the overseer, and Louis and Nell Crenshaw sang "Zion's Hill."

1:20 p.m.—Indiana, Howard J. Hunt, Overseer. One hundred forty-eight delegates came to the platform with eighty-three banners and thirty flags. The group sang "Labor, Labor," and Hillis Scott led the group in singing the youth camp theme song, "Jesus, My Rock."

1:32 p.m.—Iowa, W. G. Hardin, Overseer. Forty delegates marched with ten banners and twenty flags. After the song by the delegation, "Meeting in the Air," Barbara Lord sang "The Man Who Died." The Hawk-eye Trio sang "Feeling Mighty Fine."

1:47 p.m.—Kansas, Homer Rye, Overseer. Seventy-seven representatives came forward with twenty-four banners, and ten flags. Prayer was offered by the entire congregation for the requests, and the Sweat Family sang "Everything's Gonna Be All Right," and the Johnson Sisters sang "Sweeter as the Days Go By."

2:04 p.m.—Kentucky, Roy H. Phipps, Overseer. Two hundred sixteen delegates marched with fifty-two banners, sixty-two flags and thirty-one instruments. The group sang "Sing Hosanna." The General Overseer and his wife were called to the platform, and it was announced that new bedroom furniture, a gift from the state, had been delivered to their home. They sang "Give Me Oil in My Lamp" and presented a short skit, "Assembly Pep Pills."

2:14 p.m.—Louisiana, C. J. Cunningham, Overseer. Eighty-nine delegates marched with thirty-four banners and twenty-seven flags. The delegation sang "Redeemed," and the Comeaux Sisters sang "Don't You Want To Go To Heaven?" The Negro delegates sang "The Last Mile of the Way."

2:34 p.m.—Maryland and D. C., M. L. Hartley, Overseer. Seventy-eight delegates marched with twenty-five banners and one flag. The group sang "He Set Me Free," and Mary Nell Adkins sang "I Met a Man Called Jesus." Darel Talbott sang "I'll Be There."

2:53 p.m.—Michigan and Ontario, Canada, A. J. Creel, Overseer. The delegation numbered one hundred twenty-nine and marched with thirty-eight banners and nine flags. They sang "I'm Saved." Rosanna Hart sang "Oh, What a Love," and a report was given on the activities of the Youth Life Team.

3:08 p.m.—Minnesota, Don B. Thomas, Overseer. Twelve delegates marched with four banners, eleven flags and one musical instrument. The

group sang "I Love My Saviour, Too," and Julia Stenmark sang "Let Me Be Worthy."

3:19 p.m.—Mississippi, James Staggs, Overseer. One hundred seventy-two delegates marched with one hundred forty-eight banners and seven flags. The delegates sang "Walking Up the King's Highway," and the congregation stood and joined with them in singing "That City Where the Lamb Is the Light."

3:35 p.m.—Missouri, Jess F. Pruitt, Overseer. One hundred eleven representatives came to the platform with fifty-one flags, twenty-nine banners and one musical instrument. The group sang "Victory in Jesus." Lou Ann Gray sang "From Now On," and Ray Jones sang "I Must Be Saved."

3:55 p.m.—Montana, Adolph Flemmer, Overseer. The delegation of fifteen carried five banners, seven flags and one musical instrument. Woodrow Pettyjohn sang "If I Were You," and Sister Holcomb sang "I Praise the Lord." The overseer presented a photograph and copper sample to the General Overseer.

4:10 p.m.—Nevada, Utah, Alaska, L. R. Lane, W. A. Howard and Harold Huff, Overseers. Seventeen delegates represented Nevada, and Utah had twenty-three and Alaska, five. They carried sixteen banners and five flags. The entire group sang "When We All Get to Heaven," and the Howard Family sang "Jesus, Use Me." Andrew Makar, an Eskimo from Alaska, sang in his native language. Sister Lane and Sister Nobles sang "A Hero for God."

4:39 p.m.—New Jersey, Roy D. Mixon, Overseer. Thirty-seven delegates marched with ten banners, nine flags and one musical instrument. After the group sang "Heaven's Jubilee," the Garden State Trio sang "Dear Jesus, Abide With Me," and the Gospel Harmonizers sang "Sweeping Through the Gates of That City." A pounding of Campbell's soup was presented to the General Overseer.

4:58 p.m.—New York, Paul J. Ion, Overseer. The delegation numbered forty-five with eleven banners and thirteen flags. They sang "Land Where Living Waters Flow." A number of the delegates carried colorful balloons with "The Church of God Marching On" printed on them.

5:14 p.m.—North Carolina, G. A. Wilson, Overseer. Three hundred thirty-three delegates marched and carried forty-six banners, thirty-seven flags and one musical instrument. The entire group sang "None of These Things Move Me," and the Ammons boys sang "More Like Jesus."

5:34 p.m.—North Dakota and Manitoba, Canada, Paul H. Thompson, Overseer. The delegation numbered forty-three with fourteen banners, seven flags and one musical instrument. The group sang "Just a Little Talk With Jesus," and Wilburn Curtis and wife sang "What a Day That Will Be."

5:54 p.m.—Ohio, Joe Martin, Overseer. One hundred eighty-eight delegates came to the platform with eighty-three banners and thirty flags. The group sang "His Love Lights the Way." The Henderson Family sang "He'll Pilot Me," and Freeman Chavis and his group sang "Lift Jesus Up."

6:10 p.m.—Oklahoma, C. S. Pennington, Overseer. Eighty-three delegates marched and carried thirty-two banners, thirty-four flags and one musical instrument. The delegation sang "I'm Saved," and Betty Schneider sang "Unworthy."

6:24 p.m.—Pennsylvania, Malcolm T. Linkous, Overseer. One hundred thirty-eight delegates represented the state with twenty-seven flags and seventeen banners. The entire delegation sang "Wonderful" and "Jesus Is Mine." The Scotton Family sang "Peace, Be Still."

6:44 p.m.—South Carolina, L. V. Jones, Overseer. Two hundred seven delegates marched with sixty banners, twenty-eight flags and one musical instrument. The group sang "Redeemed," and the Harris Family sang "Not My Will."

6:58 p.m.—South Dakota, Harper Hunter, Jr., Overseer. The delegation numbered thirty with thirteen banners and four flags. The delegates sang "I'll Be Somewhere Working," and Wayne and Jenna Allen sang "When I Am Alone."

7:10 p.m.—Tennessee, C. R. Payne, Overseer. Five hundred six delegates marched with forty-three banners and forty-two flags. The group sang "When We All Get to Heaven," and Jo Ann Newman and Joyce Cowan sang "I See Jesus." Living room tables were presented to the General Overseer as the gift from the state.

7:37 p.m.—Virginia, C. T. Davidson, Overseer. Two hundred seventy-six delegates marched with thirty-eight banners and twenty-nine flags. The delegation sang "I'll Fly Away." The overseer called for the entire congregation to stand in silent tribute to Alexander Gilmore who was killed shortly before the Assembly in an automobile accident. S. B. Moss and his group sang "Getting Ready to Go."

7:58 p.m.—Washington, Oregon and Idaho, G. C. Sloan, M. M. Burt and A. L. Sullivan, Overseers. Twenty-seven delegates represented Washington with seventeen from Oregon and eight from Idaho. The entire delegation carried twenty-five banners and two flags and sang "I Am Determined," and "He's My Everything." The Far West Quartet sang "Inside the Gate." A quilt was presented to the General Overseer from the W. M. B. sisters of Washington.

8:24 p.m.—West Texas, H. M. Biggers, Overseer. Fifty-four delegates marched with thirty-four flags and nine banners. The group sang "Reach Out and Touch the Lord" and "Shine on Me." Kenneth Richards sang "I Praise the Lord."

8:43 p.m.—West Virginia, Willie Vines, Overseer. Eighty-seven representatives marched onto the platform with twenty-five flags and thirty-seven banners. The delegates sang "I Feel Like Traveling On," and the Chapman Family sang "He'll Carry You Through." The overseer said that as a result of the reports of the poverty in West Virginia that had been circulated this year, they had decided to bring what was left for an offering. The General Overseer came to the front and they put a large apron on him. As the delegates left the platform, they dropped pennies into the pockets of the apron. The total offering amounted to more than seventy dollars.

9:01 p.m.—Wisconsin, Omer C. Lawson, Overseer. Thirty-seven delegates came forward with eighteen banners and fourteen flags. After the delegation sang "How Great Thou Art," Linda Lawson sang "River of Life." Two boxes of Wisconsin cheese were presented to the General Overseer.

9:20 p.m.—Wyoming, D. F. Rowland, Overseer. Seventeen delegates marched with one banner and four flags. The group sang "He Set Me

Free," and a short skit was presented to point out the need for more workers in the state.

9:27 p.m.—The congregation stood and cheered all the delegations. This was followed by concert prayer for all countries not represented. Gerald V. Bowe gave the trumpet call to signal the end of the marches.

Note: This was a great day in the Assembly. Zeal and enthusiasm for the work were demonstrated by the members, friends, ministers and overseers as they marched. Many of the state workers were introduced and spoke concerning their efforts for the Lord. The overseers gave good reports of revivals, new churches organized, building programs, youth camps, conventions and much more information than we are able to include here. The statistical report of the work outside the United States is given in the report of the World Mission Secretary. The number of churches and members in the states, as shown by the reports of the overseers, is given below:

CHURCHES AND MEMBERSHIP

State	Churches	Membership
Alabama	69	2,226
Alaska	1	18
Arizona (English)	5	113
Arkansas	34	703
California (English)	42	1,162
Colorado	7	148
Connecticut	2	37
Delaware	2	81
East Texas	39	958
Florida	103	2,328
Georgia	115	3,158
Hawaii	1	13
Idaho	4	121
Illinois	29	757
Indiana	26	865
Iowa	10	202
Kansas	12	442
Kentucky	77	3,036
Louisiana	20	468
Maine	2	13
Maryland and D. C.	21	618
Massachusetts	2	31
Michigan	26	1,029
Minnesota	5	78
Mississippi	54	1,600
Missouri	32	857
Montana	4	60
Nebraska	8	138
Nevada	2	28
New Hampshire	1	13
New Jersey	6	62
New Mexico	10	163
New York	11	200
North Carolina	120	3,141
North Dakota	9	173

Ohio	31	1,079
Oklahoma	32	868
Oregon	11	215
Pennsylvania	32	883
South Carolina	106	2,345
South Dakota	8	140
Southwestern U. S. (Spanish)	14	306
Tennessee	109	4,243
Utah	6	71
Vermont	3	41
Virginia	95	3,861
Washington	16	310
West Texas	16	334
West Virginia	40	684
Wisconsin	8	196
Wyoming	9	169
Total	1,447	40,785

9:27 p.m.—Salvador Guillen sang in Spanish "It Took a Miracle" and "How Great Thou Art." Esther Lepper sang "Serve Him With All Your Heart."

9:45 p.m.—The exhortation was given by James K. Lopez. He used Ecclesiastes 9:10 and urged those present to seek the Holy Ghost. Of the many who responded, the record shows that three were saved, three sanctified and eighteen received the Holy Ghost.

Friday, September 11

6:00 a.m.—The sunrise prayer meeting was directed by Dean Bailey and Walter Harvey. Following the song service prayer was offered for the requests, and Brother Bailey preached from John 3:1-10. Brother Harvey conducted a praise service, and at 6:50 a.m. the service was dismissed with prayer.

8:45 a.m.—The band presented a program of music in front of the tabernacle, and Wanda Graham played softly on the organ as the delegates were being seated. Judy Moore sang "I Want My Lord To Be Satisfied With Me," and the Low Note Trio sang "Drinking at the Springs of Living Water."

9:10 a.m.—The song service was led by Henry Dennis with Louise Hartman at the piano and Joe Pendergrass at the organ. Wayne Allen read Proverbs 15:25-33. David Westberg prayed at the pulpit while the congregation stood in reverence and then joined in concert prayer for the requests.

9:22 a.m.—Mildred Bennett sang "Jesus, I Love You."

9:28 a.m.—"That the Word May Have Free Course and Be Glorified," message by L. S. Rhodes, Honor Stone Department Director. Excerpts from the messages are included below:

He read 2 Thessalonians 3:1 and said, "Free means perfect liberty. The Word needs liberty among us. His Word is powerful. It is sharper than any two-edged sword. Some of us may need to be trimmed down with

the sword. Whatever we need is in the Bible. The entrance to the Word giveth light. If you receive the Word and let it work in you, you will live up and follow the Church. If you don't line up, that is a good sign that the Word is not working in you.

"Jeremiah's words were that the Word of God was found and he did eat it. He said, 'The Word was unto me a joy and rejoicing to my heart.' Eat means to chew and swallow. A lot of people chew but they don't swallow. Later on, it looked like he was having it hard in his ministry. He said, 'I will just stop preaching. Though I have been called, I will quit.' But the Word of the Lord was in his heart, as a burning fire shut up in his bones. He was weary with forbearing and could not stay. Preachers, it looks like if the Word of God is in you, you can't stop preaching even if you want to. Jeremiah couldn't quit. Paul said our God is a consuming fire. Your body is the temple of the living God. God said he would dwell in us and walk in us. Jeremiah had a consuming fire in him. How can you quit?

"You know about the stove and the fire. The fire warms the stove, and the stove warms the house. A hot stove, a hot house. A cold stove, a cold house. Don't blame the stove. Examine the fire in the stove. It may be a big stove or a little stove. Just look at the stoves we have here today to warm up the house, but I wonder about the fire. Do you have enough to warm the house? What about your house you have had for the past twelve months? As soon as the stove cools off, examine the fire. Don't worry about the house, check the stove. The stove is not responsible for its cleaning. No wonder he said I would that you were hot or cold."

He read 1 Peter 5:5, 6 and continued, "Be clothed with humility. Humility means lowliness, feeling of insignificance. How do you feel about yourself? Before honor, humility. Prefer your brother instead of number one. Jesus said inasmuch as ye have done it unto the least of these, ye have done it unto me. When you boost the other fellow, you have boosted the Lord. Humility will destroy politics. It is all right for the other fellow to boost you, but when you boost yourself or speak of yourself, you are automatically stepping in the snare of the devil. You are not clothed with humility. A man that will work around and scheme to be appointed—he won't be worth a flip of the finger because he will be in the snare of the devil. It is a dangerous thing to put your hat into the ring. If you write the General Overseer and tell him you feel the anointing to be state overseer, that is evidence that you are not clothed in humility. You disqualify yourself. If God wants you, He will get you. Man looks on the outward appearance, but God looks on the heart. When the world is looking for a leader, they look at his head. But when God is looking for a man, He looks on the heart. The world measures his head, but God measures his heart.

"I didn't mean anything by talking about the head and the heart to cast a reflection on education. No! We need more learning in the Church of God. Get all you can, but while you are, study and meditate upon the law of the Lord. Paul was a learned man, and he was also a mighty minister in the Church. Peter and John were unlearned, and they were good ministers, too. Whatever you do, depend on God. Whether it is a high degree or a low degree, depend on God. The unlearned John wrote Revelation. How did he do it? He was in the spirit of God. Peter was called to the home of a woman who had died. He put everyone out and prayed. His prayer was so effective that the dead woman opened her eyes. The learned and the unlearned should work together. If you are

a learned man—wonderful, but don't try to smother out the man with a low degree. If you are like the lad with only two loaves and five fishes and two marbles, use two marbles. If you have a sack full of marbles, use the sack full and give them to the Lord."

10:31 a.m.—Wanda Edwards sang "Over the Sunset Mountain."

After the song, the General Overseer commented: "While Wanda was singing, my mind went back forty-one years ago to a little forty-by-sixty building on the corner where this building is now. It faced Short Street, and I was the janitor at the time. I was just thinking that I had rather be janitor now than to accept the responsibility that is upon me. It would be much easier. The tabernacle was filled, and we had wonderful services. We just had shavings on the floor. The power of God would fall and the people would shout and dance in those shavings and the platform and benches would be covered in shavings and dust. After each session I would sweep the platform and dust the benches.

"The General Assembly has been held right on this very corner for forty-one years. Forty-one years ago I had the privilege of being janitor. I never once thought that I would have the responsibility like this, but it seemed pleasing to the Lord and to you and the Holy Ghost that we are here in this position, and I am doing the best I know how. I have to depend upon the Lord. I can't do anything within myself. Many of you have made sacrifices for the Church, and your efforts are deeply appreciated. Brother Moxley could vouch for the sawdust floor, and others could probably remember it. The Holy Ghost brought forth messages and interpretations just like it did here today. Would you join me in kneeling in the dust of humility as it were, not as getting down in the sawdust like we did forty-one years ago, but just getting down humble before Him and talking to Him about the future of the Church of God and what we say today?" The entire congregation knelt as one man and cried out to God for His blessings on the Church.

Several brethren came to the platform and held the flags of the United States, Mexico and the Church of God. Members of the congregation pledged allegiance to their respective national flags—United States, British and Mexican. The entire group repeated the pledge to the Church of God flag.

10:50 a.m.—The General Overseer's Annual Address:

GENERAL OVERSEER'S ANNUAL ADDRESS BEFORE THE FIFTY-NINTH ANNUAL ASSEMBLY OF THE CHURCH OF GOD OF PROPHECY

United States of America Flag Pledge

I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands; one nation under God, indivisible, with liberty and justice for all.

The British Flag Pledge

I pledge allegiance to our Queen, and Country, one flag, one throne, one Empire.

La Bandera

¡Oh, Bandera Mexicana! ¡Mi Bandera Tricolor! Yo amo tus lindos colores; con todo mi corazón. Quiero que siempre gloriosa, flotes libre y con honor. ¡Que todos los Mexicanos, sepan mostrarte su amor!

The Church of God Flag Pledge

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!

Introductory

Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." And according to the Word of God, "He goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils." These words are very familiar to us, and no doubt there are very few, if any, individuals here today who would even question the fact that Jesus established the Church of God. The Scripture teaches that Jesus built His Church, and we are firmly convinced that He did.

Jesus said that the gates of hell should not prevail against the Church of God. We take this to mean that the Church will accomplish the purpose for which it was established and that it will complete the mission that has been given it. Then we turn to the closing chapters of the Bible and read of the vision that John saw of future events. He wrote, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." John saw the Church of God in the glorious and perfect state when the work had been finished and Christ was ready to claim her as His bride.

The Scripture leaves no room for doubt about the beginning of the Church or the final state of perfection outlined for it by the Word of God. But today, we are somewhere between these two points. This reminds us of the prayer of Habakkuk, "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years." We are settled and established about the beginning of the Church, and we are willing to take the words of the prophets and the New Testament writers about the final state of the Church, but right now, we are "in the midst of the years" between these two points, and we need the help of the Lord.

Many of us at one time or another have occasion to take a trip on an airliner. We purchase the ticket and board the plane bound for a particular destination. We know where we are, and we know where we want to go, but we know very little if anything about the distance between. As long as our feet are firmly on the ground at the point of departure, we feel perfectly safe, and then at the other end of the line, when we are on the ground again, we feel safe. We are not uneasy about the beginning and the end of the trip, but sometimes we are a little worried about the middle of it. We get on the plane, sit in the seat assigned to us, fasten the safety belt at the proper time and do exactly as we are told because we feel sure that the pilot and those in control of the airplane know more about this part of the journey than we do. Sometimes we fly above the clouds and cannot see any familiar landmarks

to tell us that we are on the right course, but we sit back and relax confident that the pilot will land the plane at the proper airport and we will step off at the end of a successful journey. Who would think of getting off the plane in the middle of the trip just because he did not know where he was? To do so would mean almost certain destruction. This reminds us of Paul's words, "Except these abide in the ship, ye cannot be saved."

In one sense of the word, Paul experienced the same situation that we face today. He lived somewhere between the time when Jesus established the Church and when it will reach the perfected state that John saw. Paul lived "in the midst of the years," and no doubt there were certain conditions that should not have existed. He addressed his letter to the Church at Corinth and wrote of "envying, and strife, and divisions" among the members. He had received reports of fornication and of members taking one another to court to settle their differences. He also mentioned false brethren and a minister who left his work because he loved the things of this life more than the work of the Lord, and even those who sought to draw away disciples after themselves.

But these things did not alarm Paul. They did not discourage him. Paul knew about the beginning of the Church, and he knew about the future of the Church. He did not allow any of these situations to dim his vision of the Church of God. In spite of conditions, he wrote: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

As further evidence of his vision of the Church, Paul wrote, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

If the Church had been perfect in Paul's day, there would have been no need for the apostles, prophets, evangelists, pastors and teachers who were given for the perfecting of the saints, and there would have been no need for the Church to be sanctified and cleansed with the washing of water by the Word. But Paul devoted his life to laboring for the perfection of the Church. There is no indication that his faith or vision of the Church ever wavered, even though perfection was not reached in his day, and when he faced death, he had this testimony: "I have fought a good fight, I have finished my course, I have kept the faith."

Paul did not glory in the imperfections that were in the Church. In fact, he was grieved by the conditions that he found in various local congregations. He said that he would very gladly spend and be spent for the sake of the Corinthians, and wrote that he would travail in birth again until Christ be formed in the Galatians. Paul did not view the conditions as any reason for giving up his work, but rather he saw them

as opportunities for service to the Lord and the Church, realizing that he was part of the ministry that had been given for the perfecting of the saints!

The devil knows that he cannot destroy the Church of God. If he could do this, it would have been accomplished long before our time. Jesus declared that the gates of hell should not prevail against it, but according to the Scripture, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Satan cannot destroy the Church, but he can devour individuals. It is sad to say, but it seems that the enemy sometimes uses the imperfections in the Church to cause individuals to become discouraged. Some have looked at the Church only in its imperfect state "in the midst of the years" and have allowed the enemy to so discourage them with these conditions that they would completely give up their salvation. In this manner the devil has destroyed many of our precious members and caused them to be lost.

This is a terrible waste of souls that ought not to be. It can be eliminated at least to some degree if all of our members understand from the Word of God just where we are on God's program. The plan of God is for a perfect Church, but this state of perfection has not been reached. There is no perfect church in the world today, but this is the Church of God that was established by Jesus, and this is the Church that will be perfected. The machinery has been given for the perfection of the Church, and every minister and member must dedicate himself to labor unceasingly toward the goal of perfection. The Church will not be without spot or wrinkle until "she hath made herself ready." Various Scripture references could be given to point out that there are imperfections that must be removed and that the Church as we know it today must be nourished and taught until the perfected state is reached. Then it will be a glorious Church without spot or wrinkle.

We do not glory in imperfections. We are grieved by them just as Paul was, but you must not allow them to dim your vision of the Church of God. Every member must have a thorough knowledge of the Word of God so that he can have a clear vision of the Church of God in our day. We rejoice over the fact that Jesus established the Church, and we rejoice because John saw it in the perfected state, and if we have a bright vision of the Church, we can be confident about it at this present time, and we can labor to have a part in bringing the Church to the state of perfection outlined for it in the Bible.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Holiness

This is not a new subject to us. It has been preached in our local churches, conventions and the Assembly, and is familiar to us as one of the prominent teachings of the Church of God. Since it is so well known, it might not seem necessary to say much about it, but Peter said, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

Holiness is not a new subject, but it is one that should be kept before our people. The early church taught holiness, and we have been teach-

ing it since the Arise, Shine of the church this side of the dark ages. Because so many of our members faithfully practice holiness in their daily lives, the subject is sometimes neglected. But even if our people are living holy and practicing this teaching, there are those in the world who need to hear the doctrine of holiness. You do not have to go to India or Africa to find people who need to be taught Bible holiness, but we see them every day right here in our own country.

Many prominent religious groups preach that it is impossible to live free from sin in this present world. We must counteract this false doctrine by preaching and teaching holiness. The Scripture indicates that all have sinned and come short of the glory of God, but we need to let the world know that every individual can come to Jesus for redemption. Luke tells us that it is through Jesus Christ that we are saved and, "... that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life." Paul wrote to the church at Ephesus about sanctification and holiness and exhorted them with these words: "Be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness."

It is the experience of sanctification that makes it possible for us to live holy. When an individual is born again, the actual transgressions that he has committed are blotted out, and it is sanctification that eradicates the Adamic nature and restores man to the holy estate of Adam before the fall. Concerning these works of grace and the change that is produced in the life of the individual, Paul wrote, "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." From these verses it seems that holiness is the fruit of the sanctified life.

Paul wrote to the Thessalonians, "For God hath not called us unto uncleanness, but unto holiness," and he admonished the Ephesians to walk worthy of the vocation wherewith they were called. We, as children of God, are called unto holiness, and we are expected to conduct ourselves at all times in a manner that becomes holiness. Paul wrote, "This is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour." This is in line with his words to Titus: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

From these verses we learn that holiness is more than just the way we dress. It is purity of heart and life. Paul admonished the older men to be sober, grave, temperate, sound in faith, in charity, and in patience. He instructed the women to be in behaviour as becometh holiness that they might teach the younger women to be discreet, chaste, good, and obedient to their husbands. Then he summed it up by saying, "In all things shewing thyself a pattern of good works." Peter instructed us to be holy in all manner of conversation, and Paul exhorts us to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Holiness is more than membership in the Church. It is more than faithfulness in attending services. Holiness must be evidenced in every

phase of our activity. Regardless of whether we are at church, at work, or in school, holiness must be our way of life. Holiness must be evidenced in our business deals. It must be manifested in our family life. It is not enough to set aside certain days for holy living, but we are to live holy every day, "Because it is written, Be ye holy; for I am holy."

In a holy life, there is no place for envy, strife, hatred, unholy conversation, pride, adultery, fornication or any of the works of the flesh, but instead of these we find manifested the fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. When we preach the doctrine of the Church of God, we are preaching holiness. When we preach that men and women must repent of their sins and be justified, regenerated, born again, and wholly sanctified in preparation for the indwelling of the Holy Ghost, we are preaching holiness. When we preach that it is sinful to indulge in the use of liquor, strong drink and tobacco because these things are harmful to the temple of God, this is still holiness. When we teach against the wearing of gold for ornament, belonging to lodges, swearing, divorce and remarriage, we are still preaching holiness.

Not only are we responsible to preach and teach holiness, but we must practice it. Paul said, "Follow peace with all men, and holiness, without which no man shall see the Lord." If we expect to see the Lord, we must follow holiness. John wrote, "Blessed and holy is he that hath part in the first resurrection." It is those who come forth in the first resurrection who shall be priests of God and of Christ and reign with Him a thousand years. If we expect to see the Lord, we must live holy; and if we expect to be in the first resurrection and reign with Christ, we must be holy. This should give each of us a greater determination to live holy every day.

There is much more that could be said on this subject, and there are many other Scriptures that mention holiness and point out the standard that every Christian must strive to maintain in his daily living. But enough has been said to remind our members that we must live holy and to help our ministers see the importance of preaching this subject in the local churches. Ministers, if we expect our members to practice holiness, then we should preach it. Not only should members of the Church of God practice holiness, but every individual throughout the world must be taught the Bible plan of salvation which includes the doctrine of holy living.

Music in Our Worship Services

For many years music has played an important part in the worship of the Lord, and it is difficult for us to imagine a service without music. We do not know a great deal about the worship services of the early church, but it is evident that these saints knew how to sing. When Paul and Silas were in the Philippian jail with their feet in stocks at midnight they prayed, and sang praises unto God." From this account, it seems that they were accustomed to singing. Paul wrote, "I will sing with the spirit, and I will sing with the understanding also."

The practice of worshipping the Lord in song may have been carried over from the Old Testament days. After the children of Israel had safely crossed the Red Sea and Pharaoh's host had been destroyed in the waters, Moses and the Israelites sang a song unto the Lord. Later, certain Levites were appointed as musicians and singers in the temple. David

was a musician and played the harp, and evidently he did some singing. He is known as the "Sweet Singer of Israel," and whether he sang or not, it is clear that he wanted others to sing praises to God. Throughout the Psalms he encouraged us to sing and declared that it is good to sing praises. He said, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

When Jesus was with the disciples for the Lord's Supper and feet washing, two accounts of these events tell us, "When they had sung an hymn, they went out into the mount of Olives."

Music is used in our worship because it seems to be a natural form of expression for praising the Lord. We are admonished by the Scripture to praise the Lord, and praise often comes through the songs we sing. Actually many of the Psalms as written by David are songs, and no doubt they were used in the worship of God in that time, and they still provide a source of inspiration for the songwriters and musicians of our day.

Music can be used to reach people with the message of salvation. Some individuals who love music will listen to a song but would not bother to hear a sermon. Some will listen to singing but will not take time to read the Bible. Many people come to our services because they like the singing. Sometimes it is the message of a song that reaches the heart of a lost individual and causes him to surrender to the Lord.

When we realize the importance of music in the worship of the Lord and understand how an effective program of music and singing can be of value to us in our worship and in winning the lost, then it seems that this part of our work should be given more attention. The pastor is primarily responsible for all the activities of the local church. Of course, he may choose to delegate some of his responsibility to others, but even if he does, it is still his duty to make every effort to insure that the services include the type of music that will make them a blessing.

Every local church service should feature good congregational singing. Some congregations sing fast songs, and others prefer the slower hymns. Both types are good and can be a blessing to our people. Music in the church should not be limited to congregational singing. What we usually refer to as "special singing" should have an important part. Many of these songs have a definite message, and an appropriate song can be chosen for any particular type of service. This kind of singing gives variety to the services and provides an opportunity for many individuals to use their talent for the glory of God.

Some of our churches use instrumental music and have formed bands. These special features require work and effort, but they will pay dividends in making the services more inspirational and appealing to those we must reach with the message of salvation. However, in all of our music, we must constantly keep in mind that music in the church is for the glory and honor of God and never for entertainment or to fill in time.

In most of our churches one individual is selected to serve as song leader and lead the singing in the regular services. This individual should be a sincere Christian, and he should have some ability as a singer. Not many of our churches have a professional to lead the songs, but almost every church has someone who can lead singing. He should understand the purpose of music in our services and the part that it can play in making the services effective. He should be willing to improve his own

qualifications for the job and strive to improve the quality of the singing in the local church. He should make an effort to introduce new songs rather than sing the same ones week after week. In some of the larger churches with an abundance of talent, the song leader may also direct other musical programs or arrange for the special singing. In any case, the pastor and song leader should work together to make the services a blessing.

It is encouraging to see so many of our young people taking an interest in music. Some have studied in college and received a degree in that particular field and are employed as band directors and music teachers for their livelihood. At the same time they are serving as song leaders and choir directors in the local churches. Many of these do not feel a definite call to preach, but they have a desire to be a blessing to others and contribute to the promotion of the Church of God. Our young people are to be commended for their efforts to develop their talent and then to use their ability to be a blessing to other young people by teaching them to sing and play instruments. At the same time they are a blessing to the local churches.

Music can be used in various ways for the glory of God. Special programs can be presented, and these will be a blessing and help to make the church known in the community. An effective music program can be valuable in gaining and holding the interest of young people. Some of the states have given attention to the promotion of an interest in music among the young people this year, and this has shown good results in gaining new members for the Victory Leaders Bands. Young people should be encouraged to use their talent and given opportunity to do so. Youth choirs and singing groups can be a blessing to the local church and at the same time provide a means for winning more young people.

There are many opportunities for the advancement of the Church through the use of music, and we should take advantage of them. I want to encourage our pastors to give attention to music and singing in the local church and to make use of this means of providing services that are more spiritual and a greater blessing to those who attend. If the members of the Questions and Subjects Committee wish to bring forth a recommendation concerning the use of music in our worship services, they may feel free to do so.

Our Educational Program

This subject has been before the Assembly several times in the past few years, usually under the heading of Tomlinson Memorial School. In 1961 it was asked that the Assembly give an expression of its feeling toward the continued operation of the orphanage and school. The decision of the Assembly was that this be left in the hands of the Orphanage Committee, also known as the Board of Directors, as appointed by the General Overseer.

At the 58th Assembly held in 1963, the General Overseer asked for a recommendation concerning the operation of Tomlinson Memorial School, and this is the report given by the Questions and Subjects Committee:

"We recommend that the Sunday School Orphanage and the Tomlinson Memorial School Board charge sufficient tuition to cover operation of the school; be responsible for all other phases of the school program; and decide whether or not the school shall continue to operate."

This section was accepted, and it was understood that the subject of the educational program of the Church would be brought before the Assembly for further consideration. On the basis of the report of the Questions and Subjects Committee, it was the decision of the Board of Directors to discontinue the operation of Tomlinson Memorial School.

This institution accomplished a great deal of good during its operation. No doubt there are many here today who benefited directly or indirectly from it. There is no need for any individual to feel responsible for the fact that the school is not operating this year. The teachers, members of the board, and others who gave of their time and effort in behalf of the school are to be commended. They performed their duties well, and in many cases went far beyond the call of duty for the advancement of the school. However, it seems to be the general feeling that the grammar school and high school were not fulfilling the need for an educational program within the Church.

In the discussion by the Assembly, in correspondence with my office, and in personal conversation there has been expressed an interest in the establishment of an institution of higher learning by the Church. A great deal of study has been given to this throughout the year. Since many of us are not acquainted with the administration of an educational program and know very little about the steps that would be necessary to establish a junior college, it seemed best to seek advice and counsel from an individual who is educated and experienced in school administration. Brother Curtis M. Knowles has given valuable assistance in this field. Brother Knowles is a licensed minister in the Church and has several years experience in the field of education. At the present time he is serving as principal of a large junior high school in Miami, Florida.

If the Church is to sponsor a program of higher education, it seems that we should begin with a junior college designed to provide the first two years of a regular four-year college course. Students could take advantage of the church-sponsored school for the first two years of college and then transfer their credits to a regular four-year institution for the continuation of their education. The institution could also provide programs for those who desire to continue their education beyond high school but do not plan to complete the full four-year course. This could include courses in business administration, accounting and secretarial science which would allow the students to secure employment after one or two years and continue their education in night classes at other institutions.

The third category of a junior college program could include courses to give students a general understanding of the Bible, and provide a foundation for preaching and teaching the Word of God and leadership qualities for the promotion of the Church. The educational program could also be designed to include senior high school work if there is justification for it. Time and space will not permit a listing of all the types of instruction that could be worked into an effective educational program. These are given only as examples of what such a church-sponsored college could provide.

If we are to have a junior college, it seems that it should operate under the direction of a Board of Control appointed by the General Overseer. This board of seven members would not necessarily be composed of ministers, but would be made up of individuals who are professionally qualified and have a sincere interest in the development of a sound educa-

tional program within the Church. They would serve without pay, except for the expense of attending board meetings. The board would represent a cross section of the country and of our membership in order to be more representative of the people.

The members would be appointed for terms to expire at various times so that a continuous body of experience and security from pressure groups would be insured. On the original board, two members could be appointed for four years; two, for five years; two, for six years; and one for seven years. After four years, as the terms expire, new individuals would be appointed and it would not be necessary to change the entire board at one time. After the initial appointments, the regular terms would be four years. Individuals would not succeed themselves, but could be appointed to a vacancy that occurred in the future. Vacancies as a result of death or resignation could be filled for the unexpired portion of the term. The chairman would be appointed from the membership of the board by the General Overseer for a period of one year.

This board would meet quarterly or as often as necessary for the performance of the duties assigned to it. At the present time, it would be responsible to develop policies for the operation of the college, to provide for adequate and stable financial support, to establish an admissions policy, to assist in the preparation of the budget, to select the best location for the school, and to set a target date for the opening of the college. After the school is in operation, the board would continue to consider issues in relationship to the college and serve in an advisory capacity to the president and General Overseer. This board would also approve the appointment of faculty members and administrative personnel upon the recommendation of the president.

If we are to have a junior college, there should be an individual responsible for making the necessary plans and preparations in advance of the actual opening of the school. This person would be appointed by the General Overseer and designated president. The appointment would be for an indefinite period, and he would continue in the position as long as his services are satisfactory. Should it be necessary, for any reason, to end his tenure in office, the General Overseer could request that he resign at any time.

For the present, his duties would be to institute policies and plans set forth by the Board of Control, to prepare a budget and develop a financial plan with the assistance of the board, to select prospective faculty members, to develop understanding among our members as to the nature and purposes of the institution, to identify the types of programs that should be offered, and to determine building needs. He could also conduct a survey to determine the number of prospective students. Once the college has been opened, he would be responsible for the overall administration of the school operating within the general policies outlined by the Board of Control. He would devote full time to his work and be paid travel expense and a salary in keeping with his educational background and experience.

The financial requirements of the school would be met through tuition paid by the students and special programs instituted by the Board of Control and the president. The Assembly in 1961 recommended that the buildings for Tomlinson Memorial School be furnished in the same manner as the buildings for the other departments at headquarters. It would

be up to the Assembly to decide if this is to be extended to cover buildings and facilities for the operation of the junior college.

This is a general idea of what is needed if the Church is to enter the field of higher education. Much has been said in the past, by the General Overseer, and others, about the need of training our workers, and if we are to have trained workers that are needed to carry out the commission of the Church, it may be necessary for the Church to take some steps toward providing this training. It is one thing to say, "We want a college," but it is an entirely different matter to provide the leadership necessary for the administration and financial support required for a program as outlined in this section.

This matter will be left in the hands of the Questions and Subjects Committee, and if in their wise judgment, it is time for the Church to begin making definite plans toward the opening of a junior college, an appropriate recommendation may be brought before this Assembly.

Public Relations

The world in which we live is in a state of constant change. Modern science and invention continue to bring a steady stream of new products. With the appearance of new methods, the old way often becomes old-fashioned or out-of-date, and in just a few years the present way of doing things will not be sufficient to accomplish as much as the new techniques that will be introduced.

Sometimes it is necessary for the Church to keep pace with the changing world in which it operates, but there are certain things about the Church that are not subject to change. We cannot change the doctrine of the Church. This is laid down in the Word of God and cannot be changed. However, there is a difference between doctrine and methods, and while we cannot change the doctrine, sometimes in the interest of progress it is necessary to make changes in our methods of doing the work.

In 1951 the White Wing Publishing House was in serious financial difficulties, and in an effort to relieve this situation, it seemed wise to appoint a field representative to strive for an increase in subscriptions to our publications, to introduce our Sunday School literature and the Bethel Book Club, and promote the activities of the publishing house in general. This position has been valuable in helping to get the White Wing Messenger into more homes and to create good will for the publishing house among our people. The individuals who have served in this position are to be commended for the good they have done. The financial basis of the publishing house is more stable at this time, and it seems that the overseers, pastors, state and local literature representatives are making a successful effort to keep our people aware of the blessings provided by the church publications and the services that are available through the White Wing Publishing House and Press.

This suggests the possibility of a change in the position. There is a great opportunity for the advancement of the Church in the field of public relations. A few words of explanation will give a better idea of some of the things that can be accomplished.

Throughout the United States, there are over four hundred local congregations who are using our Sunday School literature. These people are not members of the Church, but some of them have been using our litera-

ture for several years and a few of them have come into the Church as a result of this contact. It is possible that many more of them could be brought to the Church if we had an individual who was free to give his full time to working with these groups.

We have a number of members who are serving with the armed forces throughout the world. Many times these are isolated from our services and deprived of the fellowship of the Church. Sometimes more than one of them may be at the same base, yet they do not know each other. Sometimes they have difficulty finding the local churches that are nearby. An effective plan could be worked out to be a blessing to our servicemen.

Frequently we receive requests for someone to represent the Church at various activities, and there are many times when we could help the Church to be better known if we had a representative at governmental and civic functions. Paul declared, "I am made all things to all men, that I might by all means save some." It seems that we must use every means at our disposal to make the Church of God known to the world.

In the past few years there has been a great deal in the news about people in other organizations receiving the baptism of the Holy Ghost and speaking in tongues. To them it is something new, but the Church has been teaching this for more than sixty years. If these people walk in the light, they will be looking for the Church of God, and we need a program of public relations to let them know that the Church of God, the Body of Christ, is operating in this present world. Many groups and individuals have never heard of the Church, and it is our responsibility to take advantage of every available means to let them know about it. There are groups that have separated themselves from other organizations because they felt their teachings were not in line with the Bible. Some of these are searching for more light, and we need someone to contact them and let them know that the Church of God takes the whole Bible rightly divided with the New Testament as our only rule of faith and practice, government and discipline.

I would like to suggest that the title of Publishing Department Field Representative be changed to Public Relations Director and that the individual appointed to this position work under the direction of the General Overseer in promoting the Church of God outside the Church. This is not a new position, but it is a change in the duties of a position that already exists. This individual would still promote the use of our Sunday School literature, Youth Life, the White Wing Messenger and all the services of the publishing house, but the promotional activity would be outside the Church rather than among our members. Our overseers, pastors and ministers can effectively promote the Church in our congregations and among our people, but we need an individual with the responsibility of making the Church known to those who may have never heard of it.

This person would not be available to preach or conduct revivals in our local churches, but he would visit outside groups that have shown an interest in the Church. He would promote other phases of our work such as Fields of the Wood and the Voice of Salvation, among other organizations. He would be responsible for the preparation of feature articles and news items concerning all the activities of the Church such as conventions, the Assembly, and special programs. Such events are newsworthy and can be the means of letting more people know about the Church.

These are just a few possibilities that exist in the field of public relations. We have made some effort along this line, but it seems that the time has come to give more attention to the development of an effective program of public relations for the Church of God. The Questions and Subjects Committee may give consideration to this suggestion and bring a recommendation to the Assembly.

World-wide Activities

Cleveland has been designated as the capital of the world for the Church of God. This title was first given the city in a speech before the Chamber of Commerce April 16, 1935, by the former General Overseer. A few years later, when the office building was completed as it stands today, the following words were visible on the front of it:

The Church of God World Capitol

A. J. Tomlinson, General Overseer

At the Assembly in 1940 A. J. Tomlinson said, "Look high upon the front of the building and view the display of large golden letters. There they are where the multitudes of passers-by can read them every day. How much do these letters compare with the writing urged by the prophet that was destined to be written some time down the centuries, and who knows but the time is now? . . . Read the verses: 'And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.'"

The sign on this building designates it as the "World-wide Assembly Tabernacle." The new signs that have been erected recently by the C. P. M. A. Department along the highways leading into the city display the following words: "Welcome to Cleveland. Capital of the World for the Church of God of Prophecy."

It is appropriate to use the word "world" to emphasize the scope of our activities. Jesus said, "Ye are the light of the world," and He also said, "The field is the world." There are various words that would show that our operations cover many countries, but some of them are already being used by other groups, and it seems best for us to continue to use the word "world" with reference to our work.

In the past we have used "foreign" to refer to the work in certain locations, but to use foreign indicates that there is a difference between the Church of God in one country as compared to the same institution in another country or location. We do not want to imply this because the Church of God is just the same regardless of where it is operating. According to Paul, there are no foreigners in the Church, but we are all fellowcitizens of the household of God.

With these thoughts in mind, it seems that it would be good to discontinue the use of the terms "Foreign Mission Secretary," "Foreign Mission Committee," and "Foreign Language Secretary." If the members of the Questions and Subjects Committee feel that this change would be in the best interest of the work, they may express their approval of the use of "World Mission Secretary," "World Mission Committee," and "World Language Secretary."

While we are on this subject is a good time to mention that some changes are needed because of the increase in our work outside the United

States. A brief explanation may be in order. The Missionary Committee has been in operation for many years, and the present plan is for the Assembly to select the committee each year. You will notice space on the program for the committee to be selected to serve next year. The Missionary Committee in 1938 recommended the appointment of a General Foreign Mission Secretary to visit and boost the work in other countries. He is appointed by the General Overseer and works under the direction of the Missionary Committee.

This plan has worked well with the correspondence of the department being handled by the Foreign Mission Secretary and the secretary to the Missionary Committee, but because of the increased clerical activity involved, the office work can no longer be efficiently carried out in this manner. It is necessary that a full-time office secretary be employed for this work. Therefore, I am asking that the Missionary Committee be granted the privilege of securing such office help as may be required from time to time to assist the Mission Secretary in the performance of his duties. This employee, and others as they are needed when the work increases, would be hired by the committee and would work under the immediate supervision of the World Mission Secretary who would function as the Head of the World Mission Department under the direction of the Missionary Committee as selected annually by the Assembly.

A. J. Tomlinson

Some of you are now in possession of the book of the life and work of A. J. Tomlinson, former General Overseer. Just a little is told in this book concerning him. Much is left untold, so other books could be written of his service to God and His Church for forty years. But we are trusting that this one will be a real blessing to our older people who knew him, and equally a blessing to our younger people who will form some acquaintance with him through this means.

Many of you have heard of this book being prepared and have shown an interest in it. We are glad to have it ready for you and I feel that it will be worth something to each of us as individual members of the Church. And at this particular time I realize that we are in need of something to point the way more clearly as we travel toward the goal for which we are striving. Since a need does exist, we trust that the contents of this book will assist in stabilizing and uniting the entire body into one for the work of these last days. This is possible since the former General Overseer points out the Bible way by the use of Scriptures, along with other instructions and information. The Lord took him from us but his work lives on, and we are grateful for the vision of the Bible Church which he had. Because of this vision which he so widely proclaimed and left on record in his writings, which is our vision also, we are strong in the belief that the Church will reach her goal in due time.

In this rapidly changing world, when changes are taking place faster than human beings and human institutions can cope with them, there is danger of our getting entangled with something that is of no benefit to us (the Church) in our work. We know the last days are upon us and the work marked out in the Bible must be done. We also know that God has His way of getting it done. For this reason, we must work according to the plan outlined in the Bible, because it has not changed, and always be guided by the Holy Ghost. Our ways are not His ways and our thoughts are not His thoughts. What we think or what we do in our

own selves is worthless, so we must be careful to follow the instructions of the Bible and depend upon the Holy Ghost for inspiration and guidance even as the former General Overseer did. That is what made him successful in rebuilding the Church after he found it in Fields of the Wood, and then again later on when it ran afoul by leaving the New Testament as its rule of faith and practice, government and discipline. His determination to stick to the Bible and depend fully on the Holy Ghost made him the great leader that he was in his service to God and the Church. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." That is what it has taken in the past and nothing less nor nothing more is needed for the future. It is for God, His Son and the Holy Ghost to set the course and pilot us through to the goal—a perfect Church without spot or wrinkle, for which the former General Overseer labored so faithfully during his lifetime.

As we refer to this book today, I feel it would not be out of order to say a few words concerning the man who is its subject. Too much could not be said of A. J. Tomlinson in commendation of his life and work for the Church. He was my father but I am speaking of him now as the former General Overseer of the Church. He was ever faithful to what he conceived to be his duty to God and to those with whom he labored. Surely his devotion to the cause he embraced could not be improved upon. He set a standard of holiness for himself according to his understanding of the Bible, and he could not be moved from the pattern of holy living. It made absolutely no difference to him what others might think or say, he went right on loving and serving God according to the dictates of his own heart. He ever stood straight and tall, if we should express it in this way, in clean and holy living, and it is doubtful if all that he has contributed in example and influence upon the lives of those with whom he labored will ever be known here.

It can be said that A. J. Tomlinson recognized the worth of correct language from training he had received, but his real desire was to get across to his readers the thought he wanted to convey to them in his writings. He was usually able to do this in his own unique way of expressing himself, and this book tells a portion of the story of his life, work, and teachings of the Bible almost entirely in his own words. And it can be seen that he did not depend upon his own ability to inspire and teach those who were joined together with him in the Church, but he looked to God and the Holy Ghost to inspire and use him in the needed manner.

We realize the book is no masterpiece of literature, but we do count its contents of untold value as a collection of the teachings of the last days Church, along with instructions which we esteem very highly. And coming from one who led in paving the way for us to follow, we are content in knowing we can fully depend upon them. We know in this age when the desire for knowledge in the arts and sciences is greater than at any time in the past history of our country, that there are those who can read this and pick it to pieces, so to speak, from a literary standpoint, but to any of these I would say, don't do that. And please do not be critical of its teachings. Remember the changing world does not change the Bible, and because some in the age in which we live may not measure up to the full requirements as pointed out and practiced by the former General Overseer does not do away with or change the teaching of the Bible we promised to obey. So read it for what it is worth to you in your work for God as you travel on the road to heaven. It can be

worth something to each of us if we will read it with an open heart and mind. Therefore, with a prayer in my heart that the book, "A. J. Tomlinson, Former General Overseer of the Church of God," will be all that its subject would desire it to be, we recommend that you purchase a copy and read it prayerfully and carefully.

Church of God Flag Day

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." This is a familiar Scripture, and we are all familiar with the flag that the Lord has given the Church of God. We appreciate the flag, and we are grateful for the truth that it represents. No doubt there are some here today who were present September 16, 1933, when the flag was accepted by the Assembly and dedicated in such a marvelous way by the Holy Ghost. Many who were not present for that glorious occasion have seen the flag as it is revealed in the Scripture, and they too appreciate the Church of God flag and the truth for which it stands.

Since the flag is one of the features that distinguishes the Church from other organizations, all of our people need to have a thorough understanding of it from the Scripture. To accomplish this, it will be necessary to give more attention to the flag, and it seems wise to suggest a slight change.

The General Properties Committee selected September 16 as Church of God Flag Day. This day was chosen because it is the anniversary of the acceptance and dedication of the flag, just as June 14 is American Flag Day and is the anniversary of the adoption of the American Flag June 14, 1777. However, in our schedule of activities, September 16 falls during the General Assembly or so near the Assembly that it is often overlooked and the flag fails to receive the attention that should be given it on flag day. It seems that it would be good to select a date on which the flag could be given more attention in the local churches and the pastors could emphasize it in their preaching on or near the designated flag day.

Since June 13 is a significant date to the Church of God, and special services are conducted in Fields of the Wood and other places on this day, and it is suggested that recognition of the Arise, Shine be made in every local church, it would be appropriate to change flag day from September 16 to June 13. The date of June 13 as the Church of God Flag Day would not conflict with any other activities of the Church, and it would be appropriate to honor the Arise, Shine of the Church by giving special attention to the Church flag on this date.

The Questions and Subjects Committee may give consideration to this suggestion, and if in their wise judgment a change is advisable, they may bring forth a recommendation for consideration by the Assembly.

INTERESTING INFORMATION

In this section are several tables which give information about the work for this year in comparison with the report for last year. For the most part, our work shows a nice increase, but there are some decreases. A decrease does not indicate that a particular department has decreased, but only that our efforts have not accomplished as much this year as we were able to report for 1963.

DATA GATHERED FROM MINISTERS' REPORTS

	Last Year	This Year		
Sermons	223,490	219,587	Decrease	3,903
Converted	25,013	26,172	Increase	1,159
Sanctified	14,920	14,560	Decrease	360
Holy Ghost	9,425	10,014	Increase	589
Water Baptism	9,296	9,200	Decrease	96
Added to the Church	8,177	8,721	Increase	544

This information is taken from the monthly reports of the ministers. Most of our ministers are faithful to report to headquarters each month, and it is through their efforts that this information is available. Our ministers are to be commended for their faithful work in preaching the Word and helping to get souls saved, sanctified, baptized with the Holy Ghost, baptized in water and added to the Church of God.

NUMBER OF MINISTERS

Rank	Last Year	This Year		
Bishops	583	601	Increase	18
Deacons	480	492	Increase	12
Male Evangelists	1,761	1,810	Increase	49
Female Evangelists	989	1,008	Increase	19
Total	3,813	3,911	Increase	98
Lay Ministers	458	581	Increase	123

FOREIGN MISSION DRIVES

In accordance with the recommendation of the 24th Assembly held in 1929, special drives for foreign mission offerings were conducted in October and March of this assembly year. These drives were under the supervision of the Foreign Mission Committee and were promoted by the ministry, W. M. B.'s, church publications and other methods. May God bless all of those who gave for the support of our work in other countries during these special campaigns.

AUXILIARY INFORMATION

We are grateful for the work that has been done by each of the auxiliaries this year. This is the method that has been provided to raise funds for the promotion of various phases of the work. Many states have reported good increases, and there is an overall increase in each auxiliary over the amount reported for 1963.

The amounts as shown here are after the twenty per cent has been deducted in accordance with the ruling of the 57th Assembly. For each auxiliary, the largest figure is given first, the second largest next, and so on, down to the smallest.

STATE CONVENTION MISSION OFFERINGS

State	Amount Last Year	Amount This Year		
Bahamas	\$16,778.07	\$21,178.67	Increase	\$ 4,400.60
Tennessee	17,962.22	18,414.49	Increase	452.27
South Carolina	9,641.64	18,400.00	Increase	8,758.36

Florida	17,629.61	17,655.82	Increase	26.21
North Carolina	15,345.94	17,623.50	Increase	2,277.56
Georgia	15,689.18	15,942.54	Increase	253.36
Kentucky	14,408.76	15,325.60	Increase	916.84
California	10,756.45	13,786.61	Increase	3,030.16
Ohio	12,880.21	13,653.12	Increase	772.91
Mississippi	11,680.00	11,700.00	Increase	20.00
Alabama	10,239.24	10,449.53	Increase	210.29
Virginia	9,863.50	9,396.98	Decrease	466.52
Indiana	7,246.92	7,700.21	Increase	453.29
Michigan	7,061.27	7,062.39	Increase	1.12
Pennsylvania	6,268.76	6,761.28	Increase	492.52
Illinois	5,949.52	6,644.97	Increase	695.45
Oklahoma	5,698.87	5,756.91	Increase	58.04
England	4,488.79	5,173.85	Increase	685.06
East Texas	4,913.89	5,006.52	Increase	92.63
Missouri	4,677.95	4,899.01	Increase	221.06
Kansas	4,504.78	4,504.98	Increase	.20
West Virginia	2,703.90	4,482.23	Increase	1,778.33
Maryland and D. C.	3,483.14	3,983.44	Increase	500.30
Arkansas	3,312.03	3,230.35	Decrease	81.68
Louisiana	3,771.38	3,207.67	Decrease	563.71
Wyoming	3,054.53	3,202.64	Increase	148.11
Washington	3,316.84	3,165.03	Decrease	151.81
West Texas	2,918.56	2,946.58	Increase	28.02
Southwestern U. S. (Spanish)	2,757.67	2,370.44	Decrease	387.23
Dominican Republic	2,115.37	2,299.60	Increase	184.23
New York	2,052.64	2,154.14	Increase	101.50
Wisconsin	1,869.14	2,096.44	Increase	227.30
South Dakota	1,927.66	1,732.85	Decrease	194.81
Jamaica	800.00	1,600.00	Increase	800.00
Iowa	1,876.69	1,545.12	Decrease	331.57
Oregon	1,296.69	1,475.90	Increase	179.21
New Mexico	1,989.87	1,448.65	Decrease	541.22
Arizona	1,742.05	1,415.85	Decrease	326.20
North Dakota	1,722.14	1,349.58	Decrease	372.56
Idaho	1,333.08	1,100.65	Decrease	232.43
Colorado	811.63	873.06	Increase	61.43
Minnesota	616.00	865.31	Increase	249.31
Utah	498.28	838.06	Increase	339.78
Alberta and Saskatchewan	851.24	740.44	Decrease	110.80
Nebraska	512.46	699.86	Increase	187.40
New Jersey	426.20	659.71	Increase	233.51
North Mexico	651.24	632.03	Decrease	19.21
Antigua, Barbuda, Dominica and Montserrat	402.04	495.00	Increase	92.96
Virgin Islands	480.00	437.37	Decrease	42.63
Nevada	448.00	406.83	Decrease	41.17
Puerto Rico	342.40	378.75	Increase	36.35
Nevis, Anguilla and St. Kitts	188.62	366.44	Increase	177.82
Trinidad and Tobago	561.41	355.00	Decrease	206.41
Delaware	335.62	352.86	Increase	17.24
Vermont	334.80	344.50	Increase	9.70

Alaska	325.62	327.22	Increase	1.60
Montana	147.88	256.00	Increase	108.12
Barbados and St. Vincent	77.39	238.80	Increase	161.41
British Columbia	184.95	209.20	Increase	24.25
Connecticut	204.00	208.94	Increase	4.94
Costa Rica	92.40	170.00	Increase	77.60
Curacao	95.77	155.00	Increase	59.23
Mass. and R. I.	148.00	152.00	Increase	4.00
Manitoba	58.21	150.13	Increase	91.92
South America		149.60		
Ontario	88.82	120.00	Increase	31.18
Philippines		118.23		
New Hampshire	87.45	91.44	Increase	3.99
Haiti	89.88	88.80	Decrease	1.08
Aruba	68.52	85.00	Increase	16.48
El Salvador	32.00	48.00	Increase	16.00
Egypt	40.00	45.00	Increase	5.00
Maine	160.00	38.47	Decrease	121.53
British Guiana	30.00	16.00	Decrease	14.00
Honduras		8.00		
Guatemala		5.38		
Turks Islands	167.65	5.05	Decrease	162.60
Hawaii	80.00			
Panama	16.00			
St. Martin	27.60			
South Mexico	414.80			
Total	\$267,825.83	\$292,975.62	Increase	\$25,149.79

STATE CONVENTION FREE LITERATURE OFFERINGS

State	Amount Last Year	Amount This Year		
North Carolina	\$ 9,920.02	\$10,035.18	Increase	\$ 115.16
Tennessee	9,177.88	9,199.63	Increase	21.75
Georgia	7,161.16	7,251.87	Increase	90.71
Kentucky	5,915.66	6,439.20	Increase	523.54
Florida	6,363.13	6,420.64	Increase	57.51
Mississippi	6,280.00	6,285.00	Increase	5.00
South Carolina	5,167.62	6,000.00	Increase	832.38
Virginia	6,025.18	5,701.96	Decrease	323.22
Oklahoma	4,906.55	5,612.78	Increase	706.23
Bahamas	4,697.64	5,561.94	Increase	864.30
California	4,801.63	5,481.27	Increase	679.64
Alabama	4,315.41	4,219.37	Decrease	96.04
Indiana	3,550.15	3,693.60	Increase	143.45
Ohio	3,123.43	3,330.88	Increase	207.45
Michigan	3,261.78	3,274.96	Increase	13.18
Pennsylvania	2,919.23	3,082.48	Increase	163.25
East Texas	2,482.01	2,252.98	Decrease	229.03
Illinois	2,380.78	2,028.91	Decrease	351.87
Louisiana	2,024.55	1,840.96	Decrease	183.59
Missouri	1,827.07	1,833.94	Increase	6.87
England	1,290.98	1,801.98	Increase	511.00
Maryland and D. C.	1,509.02	1,625.38	Increase	116.36
Arkansas	1,585.98	1,595.14	Increase	9.16

West Virginia	1,303.20	1,429.04	Increase	125.84
Kansas	1,196.00	1,314.04	Increase	118.04
Southwestern U. S. (Spanish)	951.29	1,297.92	Increase	346.63
West Texas	1,075.99	1,257.62	Increase	181.63
Dominican Republic	987.61	1,113.70	Increase	126.09
Wyoming	902.94	1,044.94	Increase	142.00
Washington	865.46	983.33	Increase	117.87
Iowa	889.81	854.69	Decrease	35.12
Wisconsin	907.89	825.79	Decrease	82.10
South Dakota	723.54	663.27	Decrease	60.27
New York	706.17	636.43	Decrease	69.74
Oregon	505.02	573.10	Increase	68.08
New Mexico	876.57	532.88	Decrease	343.69
Utah	303.78	530.29	Increase	226.51
North Dakota	539.23	467.72	Decrease	71.51
Colorado	436.54	410.64	Decrease	25.90
Virgin Islands	320.00	395.50	Increase	75.50
Arizona	402.35	351.24	Decrease	51.11
Puerto Rico	310.40	330.39	Increase	19.99
Idaho	285.59	325.69	Increase	40.10
Minnesota	238.00	273.44	Increase	35.44
North Mexico	192.98	254.96	Increase	61.98
Anguilla, Nevis and St. Kitts	139.43	209.08	Increase	69.65
Nebraska	187.15	190.72	Increase	3.57
Montana	48.31	171.58	Increase	123.27
Alaska	156.62	170.03	Increase	13.41
Delaware	154.70	161.18	Increase	6.48
New Jersey	129.31	148.03	Increase	18.72
Nevada	185.07	147.43	Decrease	37.64
Connecticut	112.80	121.65	Increase	8.85
Alberta and Saskatchewan	70.85	103.00	Increase	32.15
Jamaica	60.00	100.00	Increase	40.00
Vermont	82.28	94.04	Increase	11.76
Barbados and St. Vincent	51.60	90.96	Increase	39.36
Ontario	37.13	83.70	Increase	46.57
South America		79.13		
Antigua, Barbuda, Dominica and Montserrat	79.18	74.00	Decrease	5.18
Trinidad and Tobago	95.84	66.00	Decrease	29.84
British Columbia	55.98	54.76	Decrease	1.22
Mass. and R. I.	36.00	36.80	Increase	.80
Egypt	28.20	30.00	Increase	1.80
Manitoba	25.62	29.42	Increase	3.80
New Hampshire	54.40	29.20	Decrease	25.20
Aruba	16.05	27.00	Increase	10.95
Curacao	22.92	23.00	Increase	.08
Haiti	38.64	22.40	Decrease	16.24
Maine	14.40	19.64	Increase	5.24
Costa Rica	12.96	10.69	Decrease	2.27
British Guiana	10.00	8.00	Decrease	2.00
El Salvador	12.00	8.00	Decrease	4.00
Guatemala		6.80		

Turks Islands _____	44.56	5.05	Decrease	39.51
Honduras _____		2.40		
Hawaii _____	17.00			
Panama _____	8.00			
St. Martin _____	27.20			
South Mexico _____	107.26			
Total _____	\$117,728.68	\$122,760.36	Increase	\$5,031.68

STATE CONVENTION ORPHANAGE OFFERINGS

State	Amount Last Year	Amount This Year		
North Carolina _____	\$ 6,593.87	\$ 6,892.46	Increase	\$ 298.59
Tennessee _____	6,868.29	6,882.21	Increase	13.92
Georgia _____	5,399.27	5,601.46	Increase	202.19
Kentucky _____	5,295.98	5,545.20	Increase	249.22
Florida _____	5,506.04	5,542.80	Increase	36.76
Mississippi _____	4,840.00	4,845.00	Increase	5.00
Bahamas _____	3,769.40	4,494.88	Increase	725.48
Virginia _____	4,490.12	4,360.64	Decrease	129.48
Alabama _____	3,852.38	4,000.00	Increase	147.62
South Carolina _____	2,943.61	3,600.00	Increase	656.39
Illinois _____	2,716.64	2,803.38	Increase	86.74
Oklahoma _____	2,859.50	2,743.39	Decrease	116.11
Ohio _____	2,479.70	2,680.81	Increase	201.11
California _____	2,676.18	2,677.96	Increase	1.78
Indiana _____	2,128.90	2,366.03	Increase	237.13
Pennsylvania _____	1,837.11	2,053.10	Increase	215.99
East Texas _____	2,143.78	1,994.65	Decrease	149.13
Michigan _____	1,937.58	1,938.38	Increase	.80
West Virginia _____	1,463.36	1,645.20	Increase	181.84
Missouri _____	1,543.56	1,619.33	Increase	75.77
Dominican Republic _____	1,256.99	1,484.90	Increase	227.91
England _____	1,087.55	1,423.50	Increase	335.95
Kansas _____	1,137.29	1,258.47	Increase	121.18
Louisiana _____	1,321.90	1,240.14	Decrease	81.76
Arkansas _____	1,201.05	1,121.53	Decrease	79.52
Maryland and D. C. _____	920.28	1,053.57	Increase	133.29
West Texas _____	692.41	768.57	Increase	76.16
Washington _____	665.26	752.60	Increase	87.34
Wyoming _____	710.70	722.20	Increase	11.50
Iowa _____	640.70	674.30	Increase	33.60
New Mexico _____	704.52	638.58	Decrease	65.94
Oregon _____	499.77	617.64	Increase	117.87
Southwestern U. S. (Spanish) _____	557.14	607.74	Increase	50.60
North Dakota _____	532.21	568.57	Increase	36.36
New York _____	465.49	464.12	Decrease	1.37
Idaho _____	482.65	454.27	Decrease	28.38
Arizona _____	250.80	441.33	Increase	190.53
Utah _____	286.19	430.02	Increase	143.83
South Dakota _____	453.22	402.94	Decrease	50.28
Colorado _____	340.50	386.98	Increase	46.48
Wisconsin _____	432.34	381.82	Decrease	50.52
Minnesota _____	297.00	340.20	Increase	43.20

Nebraska	227.61	279.17	Increase	51.56
Delaware	168.61	257.17	Increase	88.56
Anguilla, Nevis and St. Kitts	153.24	195.48	Increase	42.24
Virgin Islands	120.00	162.61	Increase	42.61
Alaska	144.18	149.69	Increase	5.51
Nevada	136.35	114.49	Decrease	21.86
Puerto Rico	81.60	113.95	Increase	32.35
Connecticut	98.40	101.90	Increase	3.50
Jamaica	20.00	100.00	Increase	80.00
New Jersey	131.56	96.52	Decrease	35.04
North Mexico	70.42	95.68	Increase	25.26
Montana	101.59	95.64	Decrease	5.95
Antigua, Barbuda, Dominica and Montserrat	30.62	92.00	Increase	61.38
Curacao	45.43	70.00	Increase	24.57
Vermont	78.32	69.52	Decrease	8.80
British Columbia	53.95	68.88	Increase	14.93
Ontario	42.05	56.00	Increase	13.95
Aruba	40.00	55.50	Increase	15.50
Barbados and St. Vincent Alberta and Saskatchewan	127.06	52.00	Decrease	75.06
Egypt	35.38	50.00	Increase	14.62
Mass. and R. I.	48.00	49.60	Increase	1.60
New Hampshire	47.20	47.35	Increase	.15
Manitoba	34.28	41.90	Increase	7.62
South America		34.71		
Maine	12.80	23.73	Increase	10.93
Haiti	20.80	20.58	Decrease	.22
Trinidad and Tobago	28.70	18.27	Decrease	10.43
Costa Rica	17.08	16.00	Decrease	1.08
El Salvador	4.00	8.00	Increase	4.00
Turks Islands	26.60	5.05	Decrease	21.55
British Guiana	2.50	4.00	Increase	1.50
Guatemala		3.25		
Honduras		2.40		
Hawaii	18.00			
St. Martin	13.23			
South Mexico	77.04			
Total	\$88,580.31	\$93,126.89	Increase	\$4,546.58

STATE CONVENTION CHURCH OF PROPHECY MARKER ASSOCIATION OFFERINGS

State	Amount Last Year	Amount This Year		
Bahamas	\$ 1,856.00	\$ 2,077.72	Increase	\$ 221.72
Tennessee	1,872.30	1,955.55	Increase	83.25
Kentucky	1,597.10	1,781.60	Increase	184.50
Indiana	1,625.44	1,685.24	Increase	59.80
Ohio	1,601.43	1,600.12	Decrease	1.31
Oklahoma	1,657.76	1,552.98	Decrease	104.78
North Carolina	1,358.24	1,541.98	Increase	183.74

Alabama	1,442.48	1,440.73	Decrease	1.75
Mississippi	1,080.00	1,085.00	Increase	5.00
Virginia	1,363.54	1,069.80	Decrease	293.74
South Carolina	640.28	800.00	Increase	159.72
Michigan	790.88	791.68	Increase	.80
England	566.57	759.53	Increase	192.96
Georgia	624.99	757.11	Increase	132.12
California	739.42	755.16	Increase	15.74
West Virginia	655.82	753.50	Increase	97.68
Pennsylvania	614.22	717.26	Increase	103.04
East Texas	804.91	688.27	Decrease	116.64
Florida	588.96	642.40	Increase	53.44
Arkansas	600.17	630.76	Increase	30.59
Louisiana	644.47	542.81	Decrease	101.66
Kansas	358.56	484.85	Increase	126.29
Illinois	497.81	478.35	Decrease	19.46
Missouri	329.31	449.42	Increase	120.11
Maryland and D. C.	349.64	342.72	Decrease	6.92
Southwestern U. S. (Spanish)	367.20	310.98	Decrease	56.22
New York	141.10	294.91	Increase	153.81
Virgin Islands	160.00	251.26	Increase	91.26
Wyoming	115.94	241.18	Increase	125.24
West Texas	205.18	228.86	Increase	23.68
Wisconsin	250.64	220.63	Decrease	30.01
Iowa	242.68	220.16	Decrease	22.52
Washington	185.18	195.82	Increase	10.64
New Mexico	224.04	191.46	Decrease	32.58
Oregon	122.06	177.66	Increase	55.60
South Dakota	115.96	141.24	Increase	25.28
North Dakota	222.69	137.43	Decrease	85.26
Dominican Republic	92.91	136.33	Increase	43.42
Minnesota	95.00	128.23	Increase	33.23
Vermont	94.69	103.16	Increase	8.47
Trinidad and Tobago	97.41	82.75	Decrease	14.66
Delaware	60.20	82.04	Increase	21.84
Alaska	54.20	68.03	Increase	13.83
Utah	36.98	63.10	Increase	26.12
Colorado	59.60	61.18	Increase	1.58
Arizona	60.92	59.42	Decrease	1.50
Nebraska	52.00	53.89	Increase	1.89
Nevada	57.15	49.35	Decrease	7.80
Antigua, Barbuda, Dominica and Montserrat	37.19	48.50	Increase	11.31
Puerto Rico	100.00	39.80	Decrease	60.20
Idaho	51.24	34.98	Decrease	16.26
Connecticut	23.20	33.98	Increase	10.78
North Mexico		27.95		
New Jersey	22.10	26.00	Increase	3.90
Montana	20.94	24.11	Increase	3.17
Manitoba		20.70		
New Hampshire	15.66	16.39	Increase	.73
British Columbia	12.34	13.06	Increase	.72
Mass. and R. I.	10.40	12.00	Increase	1.60
Guatemala		10.25		
El Salvador	8.00	8.00		

Ontario	7.28	8.00	Increase	.72
South America		5.97		
British Guiana	10.00	5.00	Decrease	5.00
Honduras		4.00		
Alberta	34.32	3.47	Decrease	31.85
Costa Rica	6.00	1.60	Decrease	4.40
Haiti	6.40	1.28	Decrease	5.12
South Mexico	57.81			
Anguilla	29.75			
St. Kitts	19.60			
Curacao	19.22			
Nevis	18.56			
St. Martin	18.00			
Turks Islands	16.00			
Aruba	14.92			
Saskatchewan	13.71			
St. Vincent	3.42			
Total	\$27,951.09	\$29,228.65	Increase	\$1,277.56

CHURCH OF PROPHECY MARKER ASSOCIATION MEMBERSHIP

State	Number Last Year	Number This Year		
Georgia	1,500	1,721	Increase	211
Mississippi	1,423	1,575	Increase	152
Tennessee	970	1,175	Increase	205
North Carolina	903	1,076	Increase	173
Virginia	811	1,062	Increase	251
Florida	1,048	1,052	Increase	4
Bahamas	829	909	Increase	80
Alabama	544	825	Increase	281
Kentucky	687	819	Increase	132
South Carolina	586	758	Increase	172
California	654	704	Increase	50
Oklahoma	855	654	Decrease	201
East Texas	504	584	Increase	80
Ohio	422	513	Increase	91
Dominican Republic	307	369	Increase	62
Indiana	315	343	Increase	28
Arkansas	234	340	Increase	106
Michigan	293	303	Increase	10
Pennsylvania	266	299	Increase	33
Illinois	307	295	Decrease	12
Louisiana	195	283	Increase	88
England	300	243	Decrease	57
South Mexico	484	226	Decrease	258
West Virginia	197	214	Increase	17
Missouri	167	199	Increase	32
Washington	145	151	Increase	6
Kansas	129	137	Increase	8
North Mexico	20	125	Increase	105
Maryland and D. C.	125	119	Decrease	6
West Texas	104	119	Increase	15

Oregon	98	118	Increase	20
Wyoming	72	106	Increase	34
Virgin Islands	85	104	Increase	19
Wisconsin	43	93	Increase	50
Iowa	103	89	Decrease	14
New Mexico	78	86	Increase	8
South India		76		
New York	66	66		
Colorado	48	58	Increase	10
North Dakota	72	56	Decrease	16
Philippines		52		
Minnesota	51	50	Decrease	1
North India		48		
South Dakota	63	43	Decrease	20
Nevada	24	40	Increase	16
Utah	15	39	Increase	24
Arizona	35	35		
Idaho	29	32	Increase	3
New Jersey	8	30	Increase	22
Jamaica	6	25	Increase	19
Nebraska	15	22	Increase	7
Canada	11	19	Increase	8
Peru		18		
Montana	6	17	Increase	11
Delaware	13	15	Increase	2
Turks Islands	15	14	Decrease	1
Barbados	3	13	Increase	10
Curacao		12		
Vermont	12	10	Decrease	2
Connecticut	4	10	Increase	6
Trinidad	11	8	Decrease	3
Puerto Rico		8		
Montserrat	7	6	Decrease	1
Mass. and R. I.	5	5		
New Hampshire	3	4	Increase	1
Haiti	7	4	Decrease	3
Alaska	21	3	Decrease	18
Hawaii	1	2	Increase	1
Maine		2		
Australia	2	2		
Aruba		1		
Antigua	22			
Cuba	19			
Costa Rica	8			
Nevis	5			
St. Kitts	3			
Israel	1			
Panama	1			
Total	16,415	18,623	Increase	2,208

ATTENDANCE AT STATE CONVENTIONS

State	Last Year	This Year		
Bahamas	23,650	23,500	Decrease	150
Haiti	23,889	21,614	Decrease	2,275

Jamaica	10,300	12,210	Increase	1,910
Virginia	2,500	3,500	Increase	1,000
Florida	3,112	3,162	Increase	50
Tennessee	2,441	2,537	Increase	96
North Carolina	2,000	2,416	Increase	416
Mississippi	2,275	2,280	Increase	5
Dominican Republic	1,999	2,000	Increase	1
Alabama	1,850	1,955	Increase	105
Kentucky	1,750	1,846	Increase	96
Georgia	1,754	1,840	Increase	86
South Carolina	1,676	1,501	Decrease	175
Egypt	630	1,320	Increase	690
California	1,080	1,195	Increase	115
South America		1,058		
Oklahoma	1,045	1,048	Increase	3
Pennsylvania	1,023	996	Decrease	27
Virgin Islands	985	985		
Ohio	840	945	Increase	105
England	1,055	920	Decrease	135
Michigan	882	850	Decrease	32
Anguilla, Nevis and St. Kitts	1,779	845	Decrease	934
Maryland and D. C.	544	746	Increase	202
El Salvador	600	700	Increase	100
Indiana	578	700	Increase	122
North Mexico	490	582	Increase	92
Illinois	572	580	Increase	8
Kansas	486	575	Increase	89
Louisiana	567	549	Decrease	18
Trinidad and Tobago	640	548	Decrease	92
East Texas	469	539	Increase	70
Missouri	517	527	Increase	10
Barbados	380	501	Increase	121
St. Vincent	150	481	Increase	331
Puerto Rico	445	310	Decrease	135
Southwestern U. S. (Spanish)	415	441	Increase	26
Arkansas	496	439	Decrease	57
West Virginia	480	404	Decrease	76
Washington	450	403	Decrease	47
Guatemala		387		
New York	335	377	Increase	42
West Texas	280	366	Increase	86
Turks Islands	230	365	Increase	135
Antigua, Barbuda, Dominica and Montserrat		350		
Wisconsin	247	304	Increase	57
Aruba and Curacao	650	301	Decrease	349
Iowa	245	256	Increase	11
Honduras		250		
New Mexico	231	246	Increase	15
Oregon	275	228	Decrease	47
Costa Rica	375	204	Decrease	171
North Dakota	201	200	Decrease	1
South Dakota	223	200	Decrease	23

British Guiana	41	198	Increase	157
Idaho	196	186	Decrease	10
Delaware	205	172	Decrease	33
Colorado	186	156	Decrease	30
New Jersey	151	153	Increase	2
Wyoming	153	134	Decrease	19
Manitoba	146	120	Decrease	26
Utah	156	120	Decrease	36
Minnesota	130	117	Decrease	13
Arizona	125	107	Decrease	18
Nebraska	117	95	Decrease	22
British Columbia	68	91	Increase	23
Ontario	85	88	Increase	3
Montana	83	86	Increase	3
Alberta and Saskatchewan	88	85	Decrease	3
Nevada	62	71	Increase	9
Connecticut	73	68	Decrease	5
Mass. and R. I.	65	68	Increase	3
Vermont	90	59	Decrease	31
New Hampshire	49	39	Decrease	10
Maine	41	38	Decrease	3
Alaska	39	25	Decrease	14
Panama	100			
Puerto Rico	445			
St. Martin	100			
South Mexico	1,200			
Total	103,835	105,858	Increase	2,023

CONCLUSION

Paul addressed the book of Ephesians, "To the saints which are at Ephesus, and to the faithful in Christ Jesus." In writing the Colossians, he said, "To the saints and faithful brethren in Christ." Throughout his letters to the churches, Paul often mentioned individuals and referred to them as "faithful brethren" and "faithful ministers." And I feel that I am speaking to men and women who are just as faithful to Christ and His Church as those to whom Paul wrote.

As we look back over the things that have been accomplished this year, it is evident that our ministers and members have labored faithfully. Some have accomplished more than others, and there may be those who seem to have had greater results for the efforts they put forth, but the reward is promised to those who are faithful: "Be thou faithful unto death, and I will give thee a crown of life." We do not all have the same position of responsibility in the Church, and there are some who do not have any particular position, but faithfulness is required of all those who desire a crown of life.

This reward is not promised to the one who is successful, or to those who make the greatest showing in their work, but to the individual who is faithful. Although those who are faithful will usually be successful, Jesus still promised the reward to the faithful servants. He said, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy

of the Lord." He also said, "He that is faithful in that which is least is faithful also in much."

The Assembly represents the close of one year's work and marks the beginning of another. Even in this annual address, some of the information is a report of the things that have been accomplished this year, but other sections outline plans for the future operation of the Church of God. Certain individuals will give reports of the work for which they are responsible, and already plans are underway for the year that lies ahead of us.

The year that closes with this Assembly has gone on record. Job said, "My record is on high." Just as surely as Job's record is there, so is ours. The record shows every sermon preached, every prayer prayed, every home visited, and every soul won to the Lord. Whatever we have done is shown on our record in heaven. I am grateful for every effort that has been expended in behalf of the work of the Church, but I cannot begin to repay any of you for what you have done. I can only express my gratitude, but the God that we serve will reward you. He has promised a crown of life to the faithful, and Paul assures us that we will receive the reward as promised by saying, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)."

We must be faithful in every respect if we are to receive the crown. We must be faithful in winning souls for the Master. You do not need an appointment as pastor to win souls, and you are not excused from your obligation to lead the lost to Christ just because you are not appointed to a specific work. Each of us is called to be a soul winner, and for us to be counted faithful and worthy of the crown of life, we must win souls.

We must be faithful to the doctrine and practices of the Church of God. Every member should strive earnestly to measure up to every teaching of the Church because these are the teachings of the Bible. When we became members we agreed to accept the whole Bible rightly divided, to believe and practice its teachings and walk in the light to the best of our knowledge and ability. Do you feel that any member who does less than this would be counted among the faithful ones to receive the crown of life?

Those who are ministers must be faithful to the ministry. No doubt you remember the feeling of responsibility that came over you as you prayerfully studied the questions concerning your spiritual experience and the qualifications for the office of evangelist, deacon or bishop. Many of you filled out the examination sheet several years ago, but the same standard that was required for you to receive the license should be maintained in your life. If this is not the case, do you feel that you can be counted a faithful minister, worthy of the crown of life?

These are the last days and perilous times are upon us, and it takes watchfulness and prayer on our part to be faithful. No doubt every member of the Church has a desire to be faithful, and surely the Lord will help us. The crown of life is promised to the faithful. I want to receive the crown, and I want to be faithful to my responsibility in the Church of God. I believe you feel the same way.

For many years we have been singing our battle hymn in the Assembly. This is just a tradition, and we could carry on without it, but I per-

sonally want to sing it again today and by so doing declare my determination to be a faithful soldier of the Lord Jesus Christ. Will you join with me in singing and declare that you, too, will be found at the front of the battle, enlisted for life in the army of the Lord, determined to be faithful and receive the crown of life?

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 armour 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.

The End

Note: Before reading the address, the General Overseer suggested that the pastors read the "Advice to Members" as printed in the Minutes to their congregations. He explained that it is the custom of the General Overseer to give an annual address that is prepared in advance so that it can be printed in its entirety in the Minutes for the benefit of all our members. At times he put aside the manuscript and spoke on various points. He called for the congregation to stand in appreciation of Sister Lillie Duggar and her work in preparing the biography of A. J. Tomlinson. He asked those who were present for the dedication of the flag in the Assembly to stand as the section entitled "Church of God Flag Day" was read.

12:14 p.m.—The General Overseer concluded his address by having the congregation to stand and sing "At the Battle's Front" led by Liston Pritchard with Mildred Bennett at the piano and Mary Lois Hamm at the organ.

12:21 p.m.—V. R. Sherrill prayed the closing prayer.

William Akers directed a program of music and songs during the intermission.

1:17 p.m.—Congregational singing was led by Henry Lamb with Sherlene McGee at the piano and Gloria Hart at the organ. T. W. Bradley

read Hebrews 12:1-14. Prayer was offered at the pulpit by Harry W. Ramey as the congregation stood in quietness and then joined in concert prayer. The Gospel Chariots sang "Only a Look" and "Talk About Shouting!"

1:40 p.m.—"Conserving Our Holdings and Prospecting for More," message by R. O. Covey, World Language Secretary. The message in part follows:

"Our holdings are the holdings of the Church of God. We are not talking about buildings, houses and land but about the more valuable and precious possessions that God has given the Church, which are souls. Holdings are property owned or possessed. To conserve means to keep from being lost, damaged or wasted. It also means to preserve which is to keep up, carry on or maintain. Anything worth working for is worth keeping, worthy of being maintained and protected for the Church of God. To prospect means to explore or search for, especially something valuable. I don't know of anything more valuable than souls. I am more concerned about the printed page and its part on this program. However, it is all a missionary effort. It is all contained in the total program of the Church, but there comes a time when the literature needs to be stressed.

"God said in prophecy, 'I shall give thee the heathen for thine inheritance.' That was the promise from the Father to the Son, and He passed it on to the Church. We are on the program to ask of the Father whatever we will in His name and He will give it to us. I don't know of a better thing to ask for than the heathen—than souls. We are neither Jew nor Gentile, but we are the Church of God. There are a lot of Gentiles out there to be reached. The total membership outside the United States last year was fifty-one thousand members. That is a good sized inheritance. That is a good beginning. It has taken a lot of work, prayer and effort to gain these holdings. They are worth preserving. They have cost us a little, but they cost the Lord more. Our gains have come through Christ's name.

"Some feel that all you need for a teaching program is to have someone to learn sitting on one end of a log and someone to teach sitting on the other end. That might be fine if that is all we have to do with. I would venture to say that some of the holdings we have in other lands have been gained exactly that way simply because there was not a printed word available for use in teaching those souls. We may have gained people in that way, but it is going to be difficult to hold them that way. There are still a lot of people who do not have a Bible in their tongue. We want them to have more than Bibles. We want them to have the understanding of the Church of God in their own language. This program that God has outlined for us was given without respect of person. Early in the days of the Church it was revealed that the apostles could not show respect of person when it came to reaching the lost. We have begun to look at the Church as a Church for all people. We have known it for a long time. We have preached that, but God has done something special for us to help us to see that this is the Church for all people. A Church of God member on the other side of the world is just like a Church member here in the United States. We cannot show respect of persons with our literature.

"We feel good because we can say we have literature in thirty-five languages, but that doesn't seem so big when you put it up to twenty-eight hundred languages in the world. We would be safe in saying that we

have about thirty thousand members who need the message in their own tongue. In the dialects of India we have twelve or thirteen tracts for millions of people. In Egypt we have a man who has shown an interest in the printed message, but we only have four tracts in the Arabic language. If it takes all the literature we have in the English language to do the work we feel we have to do, do they need any less?

"I received a letter from Brother Vijayaratnam that has stayed with me night and day. He was telling of twenty-one families who were won for the Church just about the time we had been able to help them translate and print several tracts in their language. He contributed a great part of these conversions and additions to the Church to the help of the tracts. Jesus said that your fruit should remain. He doesn't want to get them just to waste. They are going to have to retain what they hear from the missionaries if they are able to stand. Imagine how hard it would be even for some of us if it were all swept from us and we never had another piece of literature to read. It would be surprising how quickly the devil would snatch all that knowledge away and we would lose our vision.

"The printed message through our Sunday School literature is a great asset to the people. I want us to get everything possible into the language of the people—literature, White Wing Messenger, booklets, leaflets and auxiliary information. They need it all if they are to be taught to observe it all. It was good for Timothy to give attendance to reading the Bible, and it is good for everybody to have something to read on the Church of God. The missionary can go on his way, but if he can leave something for the people to read and study while he is gone, when he comes back they will still be there and be stronger in the faith. But if you just preach and go on your way, the enemy will come in and sow something else in their midst. We have good people—good seed. But if we have to leave them without anything in their hand to help them, the devil is going to come in while we are asleep or on a journey and sow false doctrine in their midst.

"Communism sees the importance of the awakening young giants—Brazil, Argentina and Colombia. They see the importance of awakening these countries to the communistic program. Do we see it for the Church of God? If they can go in there with the printed message, so can we go in with our message to save the people. They are sending tons of communistic literature and accomplishing a great deal with a minimum of personnel and an astoundingly low budget. It wouldn't cost us as much as we think sometimes. One man can go in and minister to thousands through literature. The communists recognize that and other organizations recognize it. People come into these countries and pass out their literature with false doctrine. Somehow they get the money. Don't you think the Church of God can somehow appropriate the money to print this message for everyone who wants to read it?"

2:23 p.m.—The report of the General Treasurer, J. R. Kinser, was read and accepted.

General Treasurer's Financial Report for the year ending August 31, 1964

	Tithes
Brought forward _____	\$343,236.61
Received this year _____	598,641.40

Tithes total	\$941,878.01
Paid out this year	585,123.94
Tithes balance	<u>\$356,754.07</u>

Mission

Brought forward	\$ 74,219.18
Received this year	160,982.14
Mission total	<u>\$235,201.32</u>
Paid out this year	179,824.47
Mission balance	<u>\$ 55,376.85</u>

Assembly Expense

Brought forward	\$ 4,022.19
Received this year	7,659.07
Assembly Expense total	<u>\$ 11,681.26</u>
Paid out this year	9,084.48
Assembly Expense balance	<u>\$ 2,596.78</u>

Emergency

Brought forward	\$ 15,422.10
Received this year	32,783.25
Emergency total	<u>\$ 48,205.35</u>
Paid out this year	14,271.45
Emergency balance	<u>\$ 33,933.90</u>

Ministerial Aid

Brought forward	\$ 62,591.21
Received this year	110,426.71
Ministerial Aid total	<u>\$173,017.92</u>
Paid out this year	109,118.92
Ministerial Aid balance	<u>\$ 63,899.00</u>

Orphanage

Brought forward	\$ 51,660.52
Received this year	138,349.79
Orphanage total	<u>\$190,010.31</u>
Paid out this year	128,250.44
Orphanage balance	<u>\$ 61,759.87</u>

B. T. C.

Brought forward	\$ 34,626.74
Received this year	<u>30,538.25</u>

B. T. C. total	\$ 65,164.99	
Paid out this year	31,392.50	
B. T. C. Balance		\$ 33,772.49

C. P. M. A.

Brought forward	\$ 30,145.20	
Received this year	126,250.15	
C. P. M. A. total	\$156,395.35	
Paid out this year	135,107.05	
C. P. M. A. balance		\$ 21,288.30

All Funds

Brought forward	\$615,923.75	
Received this year	1,205,630.76	
All Funds total	\$1,821,554.51	
Paid out this year	1,192,173.25	
All Funds balance		\$629,381.26

FUNDS IN INTERNATIONAL ACCOUNTS**Tithes**

Brought forward	\$ 1,936.95	
Received this year	9,965.56	
Tithes total	\$ 11,902.51	
Paid out this year	6,476.30	
Tithes balance		\$ 5,426.21

Mission

Brought forward	\$ 2,141.36	
Received this year	16,233.34	
Mission total	\$ 18,374.70	
Paid out this year	6,004.76	
Mission balance		\$ 12,369.94

Emergency

Brought forward	\$ 0.00	
Received this year	319.70	
Emergency total	\$ 319.70	
Paid out this year	50.00	
Emergency balance		\$ 269.70

Ministerial Aid

Brought forward	\$ 269.30	
Received this year	331.11	
Ministerial Aid total	\$ 600.41	

Paid out this year	0.00
Ministerial Aid balance	\$ 600.41

Orphanage

Brought forward	\$ 869.99
Received this year	2,775.86
Orphanage total	\$ 3,645.85
Paid out this year	0.00
Orphanage balance	\$ 3,645.85

B. T. C.

Brought forward	\$ 130.46
Received this year	1,063.41
B. T. C. total	\$ 1,193.87
Paid out this year	185.98
B. T. C. balance	\$ 1,007.89

C. P. M. A.

Brought forward	\$ 319.05
Received this year	1,859.07
C. P. M. A. total	\$ 2,178.12
Paid out this year	90.32
C. P. M. A. balance	\$ 2,087.80

All Funds

Brought forward	\$ 5,667.11
Received this year	32,548.05
All Funds total	\$ 38,215.16
Paid out this year	12,807.36
Balance in all international funds	\$ 25,407.80

**FUNDS IN SAVINGS OR INVESTMENT ACCOUNTS
(NOT INCLUDED ON OTHER REPORTS)**

Mission Funds on Certificate of Deposit	\$ 23,000.00
Ministerial Aid Funds:	
In Cleveland Bank & Trust Co.	\$ 3,461.96
In Cleveland Federal Savings & Loan Ass'n.	\$ 9,657.31
In White Wing Publishing House Savings Ass'n.	\$ 688.34
In Investors Mutual, Inc.	\$ 9,527.97
Total	\$ 46,335.58

Respectfully submitted,
J. R. KINSER
Treasurer

2:35 p.m.—The financial report of the White Wing Publishing House and Press was read by Hugh R. Edwards, Business Manager. He also gave a report of free literature receipts, disbursements and distribution and the report of the Self-denial Fund. The reports were accepted as read.

Financial Statement of the White Wing Publishing House and Press

Greetings to the 59th Annual General Assembly:

You will notice your Publishing Department's report shows a net income of \$31,397.14. Your Publishing Department is not an operation for profit only; it is a service department to the Church. This, we have tried to keep in mind throughout the past two years while serving as your Manager, and in so doing, we have begun the following needed services but money consuming projects:

Youth LIFE which began publication on a regular monthly basis in January of this year. **Our International Operation** which was started under the supervision of Brother Charles G. Hawkins while serving as Overseer of England, and purchased by the White Wing Publishing House and enlarged in this assembly year. **The White Wing Gift and Book Centre** through which we are endeavoring to better serve you as well as all Christian workers throughout the area. We hope this Book Centre is the first of many, and possibly, someday, in the not too distant future, there will be one in your community.

Eventually, these will be profitable operations; however, at the present time they are liabilities to us but services to the Church.

We, your Publishing Department, are happy again this year to find ourselves in a financial position to give a \$10,000.00 donation to the Free Literature Fund from our operation to help offset the church publication loss which is underwritten by this fund. This, again, will be a transfer of money as it was last year from our "Cash in Bank" to the "Free Literature Funds." This is another way that we, your Publishing Department, can serve the Church as service is the primary reason for our existence.

I would, again this year, like to thank each one for his splendid co-operation. This includes you as without you, the Publishing Department could not have had another successful year. May the Lord bless you is our prayer.

Following is our condensed financial statement which includes a condensed balance sheet and income statement, as well as receipts, disbursements and distribution report for free literature. These statements are for the year ending July 31, 1964.

White Wing Publishing House and Press Condensed Balance Sheet July 31, 1964

ASSETS

Current Assets

Cash	\$ 16,608.19
Certificate of Deposit	50,000.00

Accounts Receivable—Trade	14,273.88
Accounts Receivable—Other	8,972.04
Inventories	196,029.69

Total Current Assets \$285,883.80

Fixed Assets

Bookstore Improvements	\$ 11,768.43
Less Depreciation	392.28
Net Bookstore Improvements	\$ 11,376.15
Machinery and Equipment	\$169,327.78
Less Accumulated Depreciation	71,350.14
Net Machinery and Equipment	\$ 97,977.64
Type	\$ 5,135.54
Less Accumulated Depreciation	3,567.94
Net Type	\$ 1,567.60
Electrotypes—English and Foreign Tracts	\$ 400.00
Periodical and Catalog	\$ 7,500.00
Furniture and Fixtures	\$ 60,205.49
Less Accumulated Depreciation	47,199.38
Net Furniture and Fixtures	\$ 13,006.11

Total Fixed Assets \$131,827.50

Other Assets

Branch Office	\$ 5,420.78
Prepaid Insurance	2,519.58
Total Other Assets	\$ 7,940.36

Total Assets \$425,651.66

LIABILITIES AND NET WORTH**Current Liabilities**

Accounts Payable	\$ 6,967.51
Refund Vouchers Outstanding	332.18
Payroll Taxes Payable	1,635.79
Taxes Payable—Other	54.09
Accrued Payroll	2,193.49
Payroll Deductions	867.97
Total Current Liabilities	\$ 12,051.03

Fixed Liabilities

Free Literature Offerings	\$ 25,521.63
Total Liabilities	\$ 37,572.66

Net Worth

Capital Surplus	\$ 54,844.50	
Donated Surplus	171,063.76	
Earned Surplus	162,170.74	
Total Net Worth		\$338,079.00
Total Liabilities and Net Worth		\$425,651.66

Condensed Income Statement August 1, 1963 to July 31, 1964

Net Income before Building and General Administrative Expense	\$ 87,109.86	
Less Building Expense	\$ 20,021.12	
General Administrative Expense	46,963.53	
Net Income from Operations		\$ 20,125.21
Other Income		
Such as—Interest Income, Paid		
Advertising, Discounts, Earned, etc....		\$ 11,271.93
Total Net Income		\$ 31,397.14

Report of Free Literature Receipts and Disbursements from August 1, 1963 to July 31, 1964

Balance August 1, 1963	\$ 46,017.78
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Receipts

Free Literature Offerings	\$ 12,518.66	
Publishing Department Donation for 1962-63 Operation Year	10,000.00	
State Convention Free Literature Offering	64,969.98	
Total Offering Received		\$ 87,488.64
Total Offering Available		\$133,506.42

Disbursements

Purchases	\$ 186.00	
Freight and Expenses	6.90	
Miscellaneous	116.01	
Office Supplies	169.96	
Salaries and Wages	3,443.49	
Operating Supplies	248.55	
Payroll Taxes	119.64	

Happy Harvester	5,992.23
Spanish White Wing	4,947.76
Sunday School Literature—English	5,480.64
Sunday School Literature—Foreign	5,031.33
J. Vital Herne	3,600.00
Ghaly Ibrahim	749.50
Jacob Jovial	495.00
K. Vijayaratnam	525.00
V. L. B. Handbook, Membership Cards and Plaques	563.01
Revival Advertising	425.08
Radio Department—Appropriation	\$ 11,000.00
Postage	1,395.00
Literature	158.40
Total	12,553.40
Postage and Mailing	7,675.65
Church Publication Losses	28,840.00
Miscellaneous Printing	606.01
Tracts	26,148.85
Bibles and Testaments	60.78
Total Disbursements	\$107,984.79
Balance in Free Literature Fund, July 31, 1964	\$ 25,521.63
Donation from White Wing Publishing House from 1963-64 Church Year Operations to help offset Church Publication Loss	\$ 10,000.00
Balance in Free Literature Fund September 11, 1964	\$ 35,521.63

Free Literature Distribution Report August 1, 1963 to July 31, 1964

The following are the approximate amounts of literature sent to workers through the Free Literature Department.

Doctrinal and Salvation Tracts—English	1,833,924
Novelty Tracts—Bell, Fish, Fruit, etc.	1,563,822
Picture Rolls	30
Gospels, Sermons on Mt., Scripture Portions and Testaments	1,930
Birthday and Welcome Tags	9,600
Bibles	63
Braille Tracts	28
White Wing Messengers	30,979
Happy Harvesters	140,682
Catalogs	45
Sunday School literature for prisons and new fields	36,639
Foreign Language Tracts	96,045
Foreign Novelties	102,000
Foreign Language Birthday Tags	425
Foreign Language Gospels, Testaments, Sermon on Mt., and Bibles	2,712

Foreign Language Sunday School literature	170,176
Foreign White Wing Messengers	117,788
W. M. B. Guides for Haiti	2,000
Total approximate number of pieces of free literature sent out for distribution this year	4,108,888

In addition to the above quantities, Brother H. E. Vernon, our Braille Writer Operator, has written 27 sermons, 64 Sunday School lessons, 24 Body of Christ lessons, 62 general letters, and 15 songs, tracts, etc. to the blind.

Self-Denial Report

Total Self-Denial Receipts from		
August 1, 1963		
through July 31, 1964		\$ 5,641.44
Less Total Subscriptions		
from August 1, 1963		
through July 31, 1964		3,428.60
		\$ 2,212.84
Expenses for Self-Denial Day		
Printing of Circulars	\$ 63.98	
Mimeographing Letters		
and Report Forms	88.60	
Printing Envelopes	106.04	
Postage	22.86	
Labor (approximate)	30.00	
	\$ 311.48	
Prizes:		
1—4x6 Church Flag	\$ 10.50	
1—3x5 Church Flag	9.50	
3—\$10 Gift Certificates	30.00	
	\$ 50.00	
Less Total Expenses		\$ 361.48
Total Self-Denial as of July 31, 1964		\$ 1,851.36
Less Total Transferred to		
Publication Loss		\$ 1,851.35
		\$ 0,000.00

Respectfully submitted,
HUGH R. EDWARDS
Business Manager

The following awards were made by the business manager in recognition of outstanding achievements in the White Wing Messenger Day giving for 1964:

The Wildwood Avenue Church received a plaque for the largest local church offering—\$57.

The church at Jackson, Michigan, received a plaque for the largest offering according to membership—\$1.61 per member.

The overseer of Tennessee received a desk set for his state having the largest offering—\$511.47.

The overseer of Vermont received a desk set for his state having the largest offering according to membership—\$.95 per member.

L. Barclay of Canada received a desk set for the largest personal offering—\$10.

2:54 p.m.—Report of White Wing Publishing House Field Representative, Roy Day. The report was accepted as read.

Report of the White Wing Publishing House Field Representative September 1, 1963 to August 31, 1964

To the 59th Annual Assembly, Greetings:

Sermons	149
Saved	21
Sanctified	11
Filled with the Holy Ghost	8
Baptized in water	1
Homes visited	413
Churches visited	16
District rallies	16
District conventions	6
Ministers conventions	3
Missionary conventions	4
State conventions	4

While we have not been able to achieve all the goals and objectives we had outlined to reach, I am very happy that we have made some progress in this department. I would especially like to thank all the good state overseers, district overseers, state and local representatives, and pastors for all their efforts in making this year what it has been. I have thoroughly enjoyed my work this year.

Respectfully submitted,
ROY DAY, JR.
Field Representative

2:58 p.m.—The congregation stood and sang "Where He Leads Me." This was followed by a concert prayer for divine guidance in the remaining sessions of the Assembly.

3:03 p.m.—The McMahan Singers sang "I'm Too Near Home To Turn Back Now."

3:07 p.m.—Report of Committee on Ministerial Aid. The Chairman, V. R. Sherrill, read his personal report. The secretary, A. T. Wagar, read the committee report and the report of the Church Benefit Association. The reports were accepted, and the same committee was selected to serve another year.

Report of Ministerial Aid Committee Chairman September 1, 1963 to August 31, 1964

To the 59th Annual Assembly of the Church of God, Greetings:

Revivals conducted	9
State conventions attended	5
District conventions attended	3
Homes visited	271
Sermons preached	149
Saved	10
Sanctified	4
Received the Holy Ghost	5
Baptized in water	11
Added to the Church	1

I took part in the dedication of one church building, sold two subscriptions to the White Wing Messenger, attended nine funerals and preached some of them, and preached in one new field revival. I visited one hundred twenty recipients of Ministerial Aid in sixteen states and traveled 31,334 miles.

In visiting our disabled and retired ministers I have found some of them happy and getting along very well. A few of them are very sick and some of them are not doing very well financially. The committee is doing what it can for them, but in some cases this is not enough.

A home for these ministers who are unable to provide for themselves and who have qualified by devoting many years of full-time service to the Church has been discussed by the committee many times. The chief obstacle to this project is the lack of funds. Several pastors and ministers have spoken to me about the need for such a place as this as I visited the churches in different states in the past year. It seemed that they wanted something done about it.

If the Questions and Subjects Committee feels like this project should be put before the local churches and more done about it in a tangible way, it could bring it before the Assembly. I would think that if our people and friends of the Church were fully aware of this need they would want to make special donations and also include it in their will. But we will have to tell them about it in some way and give them a chance to know and do what they want to do about it.

Respectfully submitted,
V. R. SHERRILL
Chairman

Ministerial Aid Committee Report

To the 59th Annual Assembly of the Church of God, Greetings:

SECTION I

We, your Ministerial Aid Committee, respectfully submit the following report for your consideration and approval.

Inquiries have been made of the Ministerial Aid Committee at different times in regards to any progress that has been made toward a home for our worthy ministers, who have become disabled or who have retired. This committee constantly keeps this objective in view in all of its planning and goals, but regrets to report that it has not been able to make any progress toward the erection of any buildings because of insufficient funds. However, your committee has been placing funds as they are available in savings accounts that will draw the highest interest rates, for the purpose of building up a fund for the aforesaid project.

Our Master Builder wisely advised, as recorded in Luke 14:28-30, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish." We are confident that you do not want your committee to start something it can't finish and would become a "white elephant" on the Church's hands.

If the committee had sufficient funds to erect the necessary buildings, there would still be another item of expense that cannot be overlooked, and this is operating expense. Our funds have not been sufficient to provide an allotment for each of our retired and disabled ministers, and widows on our Ministerial Aid allotment list and still provide an operating expense for a home. The operating expense could amount to a sizeable figure, as funds would have to be provided for maintenance and utility expense plus salaries for a supervisor, cooks, maids and nurses. Completion of this project would be a great stride forward for the Church and a needy one, but we need to "count the cost" before we make that stride, regardless of how necessary it may seem that we should make it.

The committee welcomes any and all donations for a home for our worthy ministers. Donations for the home will be placed in the Church's savings funds to draw interest. Possibly by the time our savings funds have grown to the amount needed, our regular Ministerial Aid Fund may also have grown enough to provide an operating fund for the home.

SECTION II

PURPOSES AND GENERAL POLICIES OF MINISTERIAL AID DEPARTMENT

1. Purpose of the Ministerial Aid Department

That the purpose of this Ministerial Aid Department is to provide a benefit fund to be used to aid the ministry in case of total permanent disability caused by sickness, old age, accident or otherwise, to assist in the burial and other expenses in the event of death, and to provide a monthly allotment for all ministers who have qualified for retirement.

2. Limited to licensed ministers and lay-employees at general headquarters

That this ministerial aid be limited to licensed ministers in good standing in the Church of God, including Bishops, preaching Deacons, Evangelists, male or female, and general headquarters employees who are members of the Church of God and have been employed by the Church of God for a period of at least three months.

3. What is ministerial work?

Ministerial work is understood as the work of ordained Bishops, preaching Deacons, Evangelists, male or female, who are called of God to preach His Word with power and anointing of the Holy Ghost, and who serve the Church of God as overseers, secretaries, pastors, and evangelists, feeding the flock of God and building up the Church of God. This does not mean the duties of a regular church officer such as deacon, band leader, clerk and treasurer, V. L. B. leader, Sunday School superintendent or other local church workers.

4. Authority of the Committee

The Ministerial Aid Committee working under the appointment and authority of the General Assembly of the Church of God, reserves the right to determine the worthiness of each applicant for Ministerial Aid by examining his ministerial record and to increase, decrease or discontinue payment of any death claim to beneficiaries of full-time or part-time ministers and disability allotments to disabled ministers and allotments to retired ministers.

SECTION III

Group No. 1

Group Number One is that group of ministers in the Church of God in the United States who are under appointment by the General Overseer or state overseers and who are loyal to the standard requirements for all ministers and devote their full time to the preaching of the Word of God, feeding the flock of God, evangelizing, and all other responsibilities and duties which go with being a minister in the Church of God and who hold no other job, business or profession which would in the least hinder them from fulfilling their full duties to their calling, profession and appointment as a minister in the Church of God. All who are evangelists in this group must hold at least twelve, two-week revivals or enough revivals of one-week length to make the equivalent of twelve, two-week revivals. Such full-time licensed ministers in and working for the Church of God, who have completed three months of full-time ministry will be eligible for one thousand dollars (\$1,000) death benefit without cost to the minister, payable from the Ministerial Aid Fund at the said minister's death to the beneficiary as a gift and only if funds are available. When said minister has completed five years of full-time ministry the \$1,000 death benefit will be automatically increased to \$1,500 payable from the Ministerial Aid Fund at said minister's death to the surviving spouse as a gift and only if funds are available. If no spouse survives then said benefit will be limited to \$1,000.

Group No. 2

Group Number Two is that group of ministers in the Church of God in the United States, who are under appointment by the General Overseer or state overseer and who are loyal to the standard requirements for all ministers, who devote at least half of their time to the preaching of the Word of God, evangelizing and other duties and responsibilities, calling and appointments, which go with being a minister in the Church of God, and who hold a job to supplement their income for a livelihood. All who are evangelists in this group must hold at least six, two-week revivals or enough revivals of one-week length to make the same equivalent. Such part-time licensed ministers, in and working for the Church

of God, who have completed three full months of service in the ministry prior to death, will be eligible for \$500 death benefit without cost to the minister, payable from the Ministerial Aid Fund at the said minister's death, to the beneficiary as a gift and only if funds are available. When said minister has completed five years of part-time ministry and said minister does not receive more than \$150 a month from the Church, the \$500 would automatically increase to \$1,000 payable from the Ministerial Aid Fund at said minister's death to the surviving spouse as a gift and only if funds are available. If no spouse survives then said benefit will be limited to \$500.

The Ministerial Aid Committee would ask the General Overseer and each state overseer to furnish the committee with a list of all their appointees, both full and part-time, according to the above statement on full and part-time ministers at the beginning of the assembly year. Female ministers who are housewives and who pastor or evangelize would not be called full or part-time ministers, just because they have no other job other than the ministry. It would be necessary for them to do the same amount of work in the ministry as the male minister would do to be a full or part-time minister.

Traveling Evangelists

Ministers who are not under appointment by either the General Overseer or state overseer and who are measuring up to the requirements of Group One or Group Two, would need to report directly to the Ministerial Aid Committee to be placed in Group One or Group Two. Otherwise they will be in Group Three, if they measure up to the requirements of this group.

Group No. 3

Group Number Three is that group of ministers in the Church of God in the United States, who are loyal to the standard requirements for all ministers and who do not devote as much as half of their time to the preaching of the Word of God, evangelizing and other activities of the Church of God, but who do what preaching they can when they have the time and opportunity and who do help to carry on the work of the Church of God and who cooperate with those who are over them in the Church work. Such loyal licensed ministers, in and working for the Church of God, who have completed twelve full months in the ministry just prior to death will be eligible for \$100 death benefit without cost to the minister, payable from the Ministerial Aid Fund at the said minister's death to the beneficiary as a gift and only if funds are available.

Group No. 4

That in case of the death of a loyal licensed minister who is a citizen of a country other than the United States and whose record of faithfulness measures to the standard requirements for all ministers and who has devoted full time to the ministry for a period of three months prior to his or her death will entitle the beneficiary of the deceased minister, the benefit of \$500. Said \$500 to be paid on approval of the Proof of Death Claim by the Ministerial Aid Committee.

Group No. 5

That in the case of death of a loyal licensed minister who is a citizen of a country other than the United States and whose record of faith-

fulness measures to the standard requirements for all ministers and who has devoted at least half of his time to the ministry in preaching the Word of God, in the Church of God, cooperating with those over him in the work of the Church for a period of at least three months prior to his or her death, will entitle the beneficiary of the deceased minister the benefit of \$250. Said \$250 to be paid on approval of the Proof of Death Claim by the Ministerial Aid Committee.

Group No. 6

That in case of the death of a loyal licensed minister who is a citizen of a country other than the United States and whose record of faithfulness measures to the standard requirements for all ministers and who has not devoted as much as half of his time to the ministry in preaching the Word of God, in the Church of God, cooperating with those over him in the work for the Church for a period of at least three months, prior to his or her death, will entitle the beneficiary of the deceased minister to the benefit of \$50. Said \$50 to be paid on approval of the Proof of Death Claim by the Ministerial Aid Committee.

Note: The overseer of a deceased minister, whose beneficiary is applying for death benefits as stated in groups 4, 5, 6, must assume the responsibility of reporting the faithfulness of said deceased minister.

Group No. 7

That in the case of the death of a lay-employee (male or female) at general headquarters, who has completed at least three months of continuous service and who is a member of the Church of God, will entitle him to \$1,000 death benefit. Said benefit will be paid to the deceased employee's beneficiary. Such \$1,000 will be paid on the approval of the Proof of Death Claim by the Ministerial Aid Committee, as a gift and only if funds are available.

SECTION IV

Standard requirements for all ministers

That before any minister, male or female, is entitled to a disability, retirement or death benefit from the Ministerial Aid Fund, he or she is required to have a good record of faithfulness and must measure up to the following standard prior to making application for assistance or for his beneficiary or beneficiaries to receive a benefit in the event of the minister's death:

(a) Been loyal to all the teachings of the Church of God as outlined by the General Assembly.

(b) Have a record of faithfulness in paying the Emergency Dollar.

(c) Paid tithes regularly on all his or her income according to the rulings of the General Assembly.

(d) Reported regularly to general headquarters and to his or her respective overseer. However, in a country where the international banking system is in operation, reports are to be sent to the General Treasurer's box in that country.

(e) Have signed and returned the annual report card as provided by the Ministerial Aid Committee with all necessary questions answered as re-

quested on the card. Said card is subject to approval of the Ministerial Aid Committee.

Ministers failing to send in their annual report card by April 1 of each year will be noted as delinquent. The April 1 date does not apply to new ministers who are licensed after that date.

Note: Ministers in countries outside of the United States are not required to send in an annual report card.

Provisions and requirements of all recipients of Ministerial Aid

The following applies to all disabled or retired ministers who are receiving a monthly allotment from the Ministerial Aid Fund.

1. What the committee provides

(a) A \$1,000 death benefit payable at the recipient's death to his or her beneficiary on approval of the death claim by the Ministerial Aid Committee. In case of the death of a recipient outside the United States, \$500 would be paid as the death benefit.

(b) Subscription to the White Wing Messenger on a yearly basis. Subscription is renewed automatically at the beginning of each year as long as the recipient continues to receive monthly retirement or disability benefits.

(c) An honorary membership in the C. P. M. A. is provided on a yearly basis through the C. P. M. A. Committee. These honorary members may be counted as paid-up members by their local churches and included in the number required for Honor Stones.

(d) When a male minister dies who was receiving retirement or disability benefits from the Ministerial Aid Fund, his widow will receive one-half of his allotment provided she measures up to the standard of faithfulness and does not remarry. This standard of faithfulness is shown in the application which she will be required to fill out.

(e) The Minutes of the Annual Assembly are sent free each year to all recipients.

2. What the committee expects

(a) That all recipients will report and send their tithes regularly each month to the General Treasurer. They are also expected to report regularly to their respective state overseer.

(b) Each recipient is requested to notify the Ministerial Aid Committee, Bible Place, Cleveland, Tennessee, U. S. A., of any change of address.

(c) Each recipient is also expected to inform the Ministerial Aid Committee of any increase or decrease in his other income (if any) that he may be receiving from other sources besides the Ministerial Aid Fund.

(d) Each recipient is expected to keep his or her monthly allotment amount confidential.

Additional Information

1. Beneficiary

A beneficiary is the person to whom you wish to leave a death benefit at your death in order that he may see to it that all of the funeral

expenses are paid. When naming a beneficiary, the minister should name only one person, if possible. If the beneficiary is not related to the minister by blood or marriage, the "Relationship to You" on the annual report card should be shown as "non-relative." If the minister should desire to change his or her beneficiary, he should write the Ministerial Aid Committee for a change of beneficiary form.

2. Minor as a beneficiary

The beneficiary of a death benefit should be a person of legal age and not a minor. If death occurs and the beneficiary is not of legal age the deceased's estate is the beneficiary and a guardian or an administrator would have to be appointed before any death benefit could be paid.

SECTION V

Group No. 8—Requirements for disability benefits

All ministers, male or female, who are totally permanently disabled and have made application for disability benefits must measure to the following requirements to be eligible:

(a) Totally permanent disability means that the ministerial benefit does not apply to sickness or accident from which there is a natural recovery.

(b) A minister must have a good record of faithfulness, must measure up to the standard requirements for all ministers and must have devoted full time to the ministry for a period of at least ten consecutive years prior to making application for assistance.

(c) A minister's income, or income combined with that of his or her companion, must not exceed \$150 each month to be entitled to totally permanent disability benefits.

(d) Each minister, after having been placed on the Ministerial Aid list to receive assistance, will be expected to report regularly and to send his or her tithes to the General Treasurer each month.

No funds will be paid the minister for disability before application is approved by the Ministerial Aid Committee. The exact amount to be paid each disabled minister will be determined by the Ministerial Aid Committee, who will consider the faithful services and dependents of each minister. Benefits start after approval of application by the Ministerial Aid Committee.

Note: Disabled ministers in Group Eight, are provided with a death benefit of \$1,000. The death benefits are payable at the death of the minister to the beneficiary only as a gift and if funds are available, subject to the approval of the Ministerial Aid Committee.

Group No. 9—Requirements for retirement benefits

For a minister, male or female, to be eligible for retirement benefits from the Ministerial Aid Fund, he or she must measure to the following requirements prior to making application for retirement benefits.

(a) The minister must have a good record of faithfulness, measuring up to the standard requirement for all ministers for a period of ten years or more.

(b) A minister must have completed twenty-five consecutive years of full-time service in the ministry of the Church of God and must have passed his or her sixty-fifth birthday.

(c) A minister's income, or income combined with that of his or her companion, must not exceed \$150 each month to be entitled to retirement benefits.

(d) No funds will be paid the minister for retirement before application is approved by the Ministerial Aid Committee. Benefits start after approval of application by the Ministerial Aid Committee. The Ministerial Aid Committee working under the appointment and authority of the General Assembly of the Church of God reserves the right to determine the worthiness of each applicant for retirement by examining his ministerial record and to increase, decrease or discontinue any retirement benefits.

That a minister, after being placed on the Ministerial Aid list to receive retirement benefits, will be expected to report regularly and to send his or her tithes to the General Treasurer each month.

Note: Retired ministers in Group Nine are provided with a death benefit of \$1,000. The death benefits are payable at death to the beneficiary only as a gift and if funds are available, subject to the approval of the Ministerial Aid Committee.

SECTION VI

Group No. 10

Group Ten is that group of widows of disabled or retired ministers who died while they were receiving a monthly allotment from the Ministerial Aid Fund. The widow of such minister would continue to receive one-half of the deceased husband's allotment provided she has measured up to the following requirements:

(a) Been a loyal member of the Church of God.

(b) Have a record of faithfulness in paying the Emergency Dollar.

(c) Paid tithes regularly on all her income according to the rulings of the General Assembly.

(d) Her income from other sources averages not more than \$150 per month.

(e) If she is not an active minister or receiving an allotment from the Ministerial Aid.

(f) If said widow is not yet sixty-two years of age she will receive one-half of her deceased husband's previous allotment for a period of two years, and then assistance will be discontinued until said widow becomes sixty-two years of age. If she has remained unmarried and has been faithful to the Church of God, she may make application for assistance again from the Ministerial Aid. Consideration would be given to those who are sick or unable to work. Before said widow can be approved to receive one-half of her deceased husband's allotment, it will be necessary for her to fill out an application. This application will be sent to her within a few days following the death of her husband.

Group No. 11

To be eligible for assistance, a widow of a deceased minister must meet the following requirements prior to making application for assistance from the Ministerial Aid.

(a) That her deceased husband had been a loyal licensed minister of the Church of God and had devoted at least ten years to full-time ministry and had measured up to the standard requirements for all ministers for the same period of time prior to his death.

(b) That she has been a loyal member of the Church of God.

(c) Have a record of faithfulness in paying the Emergency Dollar.

(d) Paid tithes regularly on all her income according to the rulings of the General Assembly.

(e) Her income from other sources does not average more than \$150 each month.

(f) That she is not an active minister or receiving an allotment from the Ministerial Aid Fund.

(g) If said widow is not yet sixty-two years of age she will be given assistance from the Ministerial Aid Fund for a period of two years and then assistance will be discontinued until said widow has reached the age of sixty-two years. If she has remained unmarried and has been faithful to the Church of God, she may make application for assistance again from the Ministerial Aid. Those widows who are sick or unable to work would be given consideration.

Note: All benefits paid from the Ministerial Aid Fund to widows of deceased ministers are paid only as a gift and only if funds are available, subject to the approval of the Ministerial Aid Committee.

Widows who are now receiving Ministerial Aid assistance and who have been receiving assistance for as long as two years, who are not sixty-two years of age, would be given two months notice and then the assistance would be discontinued until such time when the widow becomes sixty-two years of age. If she remains faithful and unmarried until she becomes sixty-two years of age she may make application again for assistance.

Those widows who have not been receiving assistance for as much as two years would continue to receive assistance for the remaining months of the two years and then the assistance would be discontinued. Consideration would be given those who are sick.

NOTE: ALL FUNDS OR BENEFITS AS AUTHORIZED BY THE GENERAL ASSEMBLY OF THE CHURCH OF GOD TO BE PAID FROM THE MINISTERIAL AID FUND, ARE PAID ONLY AS A GIFT AND ONLY IF FUNDS ARE AVAILABLE, SUBJECT TO THE APPROVAL OF THE MINISTERIAL AID COMMITTEE. FURTHERMORE, THE MINISTERIAL AID COMMITTEE CANNOT GUARANTEE, IN ADVANCE, ANY CERTAIN AMOUNT OF FUNDS, NOR IS THIS COMMITTEE OF THE CHURCH OF GOD RESPONSIBLE OR OBLIGATED FOR ANY PAYMENTS BEYOND MONEY AVAILABLE IN SAID MINISTERIAL AID FUND.

SECTION VII

During the past assembly year, your Ministerial Aid Committee approved ten applications for disability benefits and rejected two. Two applications for retirement benefits were approved. An application for a widow of a former recipient of Ministerial Aid Benefits was approved to receive 50% of her deceased husband's previous allotment. Three recipients of Ministerial Aid Benefits were discontinued for different reasons and eight have died.

We now have in the United States, sixteen ministers receiving retirement benefits. One hundred and four are receiving disability benefits and twenty-one widows are receiving assistance from the Ministerial Aid Fund.

In countries outside of the United States, we have one minister receiving retirement benefits; eleven receiving disability benefits, and eight widows receiving assistance from the Ministerial Aid Fund.

During the past assembly year, forty-three ministers have died. The Ministerial Aid Committee has approved twenty-six Proofs of Death with a total of \$15,100 being paid to the beneficiaries.

When notified in time, the committee sent eighteen Church flags (size, four by six feet) to be presented at the close of each minister's funeral by the officiating minister, as a memorial from the committee to the surviving companion or relative.

Respectfully submitted,
MINISTERIAL AID COMMITTEE
 V. R. SHERRILL, Chairman
 M. A. TOMLINSON, Committeeman
 C. R. PAYNE, Committeeman
 A. T. WAGAR, Secretary

Church Benefit Association Report

We feel that the Church Benefit Association Group Life Insurance plan has more than proven itself as a great blessing to our people during those trying times in helping them to alleviate the financial responsibility that is usually attendant by the illness and death of a loved one.

The plan has been in operation for over two years and in that short period of time, the insurance underwriters have paid to the beneficiaries through your association, a total of \$158,000 on 86 death claims. In many instances, our people would have been without insurance benefits had it not been for liberal provisions of our insurance plan.

The Association has been a blessing to the Ministerial Aid Fund, because in addition to paying our office expense from the 10% allotted to us from the premium receipts, we have been able to accumulate a surplus of \$2,500 which we have paid into the Ministerial Aid Fund.

This year we have provided insurance for our youth camps, and this has brought in additional income for the Association. We have placed \$6,000 of the Association's funds on deposit in two savings accounts to produce additional income through interest.

The following report is for the assembly year ending August 31, 1964:
 Total number certificate holders brought forward _____, 1961

Number certificate applications approved this year	546
Total	2,507
Total certificate holders cancelled	214
Total number certificate holders now enrolled	2,293
Total number death claims approved and paid through the Association by the Insurance Company this year—46	\$88,500.00

FINANCIAL REPORT

Premiums Account

Premiums brought forward	\$ 21,537.60
Group Life Insurance Premiums Received	48,222.56
Campground Insurance Premiums Received	388.19
Total Premiums	\$ 70,148.35
Premiums sent to our Insurance Underwriters	\$ 55,881.12
Balance in premium fund	\$ 14,267.23
Operating Expense	
Balance brought forward	\$ 771.04
Operating expense received	20,205.00
Operating expense total	\$ 20,976.04
Paid out this year	18,429.58
Balance in Operating Expense Fund	\$ 2,546.46

Respectfully submitted,
A. T. WAGAR
Manager

3:24 p.m.—A service in memory of ministers who passed away during the year was conducted by A. T. Wagar. He read the name of each minister, the state he was serving in at the time of death and the number of years he had served as a minister. As each state was called, the delegates from that state stood. After the names had been called, the entire congregation stood as V. R. Sherrill lowered the Church of God flag to half mast. As the congregation stood in silent tribute, Alfred Butler sounded taps.

Alabama, William A. Smith, 12 years.

Arkansas, Claude S. Dirlam, 21 years; Minnie Barnhart Mahaffey, 38 years.

California, Elsie Hagan, 31 years; Claudie E. Herring, 22 years.

Colorado, Joe C. Perez, 14 years.

East Texas, John Shannon, 29 years; Fred W. Clark, 16 years.

El Salvador, Jose Ramos, 9 years.

England, Clement Douglas, 6 weeks.

Florida, J. Walker Moore, 18 years; John C. Holland, 20 years.

Georgia, William L. Mauldin, 11 years; Dolphus M. Cobb, 33 years; James Troy Gilmer, 18 years.

Greece, Kostas J. Andreo, 12 years.

Haiti, Pierre Zidor, 21 years; Joseph Silencieux, 21 years.

Indiana, Harry E. Scott, 15 years.

Jamaica, Nechoida L. Johnson, 4 years; Magelin Burke, 4 years; James Meeks, 3 years.

Louisiana, Emma L. Buckhalter, 12 years.

Maryland, Blanche E. Taylor, 19 years.

Mississippi, Green Bafford, 18 years.

Missouri, William L. McMahan, 29 years.

Panama, Fitzroye O. Smith, 12 years.

Ohio, Peter W. Myers, 16 years.

Oregon, Brown D. Parker, 3 years.

Pennsylvania, Benjamin F. Sedwick, 37 years; Emilee D. Sedwick, 20 years; George E. Heslop, 22 years; George W. Grubbs, 22 years; John F. Cook, 3 years; Opal A. Gathers, 22 years.

South Carolina, Alexander Gilmore, 22 years; Robert H. Moore, Jr., 5 years.

Tennessee, James R. Evans, 35 years; Herbert C. Watts, 27 years.

Turks Islands, Ida Delancy, 4 years.

Vermont, Thelma Trump, 20 years.

Virginia, Clarence W. Taylor, 4 years; Nina B. Tolbert, 48 years; Loula Linkous Wertz, 31 years.

3:32 p.m.—Emitt Davis directed a program with those who had been members of the Church thirty years or longer. One hundred eighty-two individuals came by the microphone and gave their names and told how many years they had been members.

3:47 p.m.—The Report of the Sunday School Orphanage was read by the Superintendent, Boyd W. Thornton. The report, including the suggestion that the name be changed, was accepted by the Assembly.

Report of the Sunday School Orphanage and Tomlinson Memorial School Board of Directors

To the 59th Annual Assembly of the Churches of God, greetings:

The Board of Directors of the Sunday School Orphanage and the Tomlinson Memorial School wishes to express its thanks to the members and friends of the Church who have so loyally supported this department during the assembly year, 1963-64. Our state overseers, state sec-

retaries, pastors, Sunday School superintendents and members have come through with splendid cooperation with our orphanage program and school. We cannot say enough to tell how much the efforts of all are appreciated for the kindness and thoughtfulness of everyone toward our boys and girls for whom we are responsible. You have proved, in a practical way, your love, charity, sympathy and mercy toward children who would probably be deprived of the benefits they have received had you failed to rally to their needs.

During the last year the Sunday School Orphanage has given full-time support to a peak enrollment of 67 children in Cleveland, Tennessee, 5 in Durham, North Carolina, and part-time support to about 32 in South India. Therefore, 104 children have received full-time and part-time support through 1963-64.

We are happy with the results of the work of Bishop K. Vijayaratnam, Overseer of South India, with the orphanage there. He writes of the conversion even of Communist children that he is helping in the home. The children give him much needed help in his gospel ministry when they are not in school. He and the children are grateful for all that is being done to help them. He stipulates the very urgent need for clothing for the children. The committee would suggest, since shipping cost is so high in sending clothing, that any of our people who desire to help could do so better by sending cash donations to the orphanage office in Cleveland, designating the purpose of the money. In turn it would be sent on to the South India Overseer in behalf of the donor.

It was with deep regret that we announced the closing of Tomlinson Memorial School at the end of the school term, May 22, 1964. A general letter was written to the state overseers by the Superintendent of Tomlinson Memorial School explaining the cause for this action. The letter contained the information that the board had conscientiously searched for ways and means for its continuance. The matter was discussed in the 58th Annual General Assembly in 1963. It was recommended by the Questions and Subjects Committee that sufficient tuition charge be made by the board to cover the expense of the operation of the school, also, to be responsible for all other phases of the school program; and decide whether or not the school shall continue to operate.

The tuition was raised for the local and boarding students outside the orphanage but still a deficit of approximately \$24,000 remained for the orphanage to pay. This did not include fuel, electricity, water, telephone, cafeteria food bills and operating the school buses. It cost the orphanage an average of \$550 to \$600 per year for each of its boys and girls who attended the school.

It is our sincere hope that everyone concerned about the matter of the closing of Tomlinson Memorial School will understand the position of the Board of Directors. We feel the need of a teaching and training program. This would especially pertain to our ministers. Since so many of the brethren feel the urgent necessity of being better qualified and enlightened to cope with today's problems, it seems special effort must be made to provide training for Church of God preachers by qualified Church of God teachers. With this in mind and with hopes in our hearts toward the possibility of the establishment of a junior college in the future, we leave this before you as a need for prayer and the diligent searching for the will of God in whatever move is made in this direction.

Children's homes in bygone years were referred to as "asylums" meaning a benevolent institution affording shelter and support to some class of the afflicted, the unfortunate or destitute. But because the term asylum could also mean a place for the mentally ill, the word orphanage was substituted for a children's home. However, the term orphanage, meaning an institution or home for orphans, does not fitly describe our institution or other like institutions today because few such homes are truly orphanages. The majority of children in our home and other homes are from broken homes. We have made it a policy to give first consideration to full or half orphans and then to children from broken homes. We have many suggestions from our people to change the name of our children's home. Even businessmen suggest that the name Sunday School does not suggest anything definite in connection with the home. Our Church lawyer informs us that it would cost approximately \$75 to change our charter to show another name. A few other minor adjustments would be necessary such as changing our tax exemption number to another name. This committee requests the sanction of this General Assembly to change the name at our discretion to a more suitable name such as "Tomlinson Children's Home," or "Tomlinson Home for Children," honoring our former General Overseer, or another name deemed more fitting than the present name.

We have been able to comply with the requirements of the State Fire Marshall in replacing the frame structure on the farm with a new modern home. The board is proud of this new home and it is our fervent hope that all our people will be pleased with it. It is built to meet the minimum requirements of the state pertaining to such buildings. This home will house 20 children and a set of houseparents. The unique thing about this home is that it will be paid for entirely with trade stamps and coupons. We will still use trade stamps and coupons to provide many necessary things for the homes. Certain ones of the trade stamps and coupons, however, will be designated to pay for the new home. At the present rate it will probably take about four years to pay for it completely. We would urge our local churches and coupon boosters to work together to collect trade stamps and coupons for the children's home. Needed motor vehicles, food freezers, refrigerators, pianos, sewing machines, furniture and many lesser items have been obtained with them.

Time and space will not permit us to give details of all who have helped in other ways than the offerings that have been taken in the local churches for this great work. Many large grocery and clothing showers have come in. Cash donations, some anonymous, have been numerous. More and more non-church members are favoring us in many ways with contributions of different things. We find so many who count it a privilege to help in such a project who really do not have other interest in the Church. We feel, especially in regards to the saving of coupons and trade stamps, that we have not begun to tap the potentials so far as these people are concerned. They need only to hear about it from some of our people to respond. The children, houseparents and Board of Directors appreciate the loyal support we have received from our local churches and friends. We have had to reject many applications for needy children to enter our homes, partly, because of the lack of room, partly, because of ineligibility by reason of age, etc. We are trying to use our available facilities to the greatest advantage. We request the prayers, of all who are concerned, for the work and progress of the children's home.

Humbly submitted,
M.A. TOMLINSON, President

BOYD THORNTON, Vice-President
C. R. PAYNE
J. R. KINSER
HUGH R. EDWARDS
BUFORD M. JOHNSON
LOYAL WASHINGTON

4:00 p.m.—Committee No. 1, Questions and Subjects, presented several sections of its report for consideration. The entire report is given as it was accepted on Monday by the Assembly.

4:35 p.m.—“Preaching the Word of God Will Bring Results,” message by M. T. Linkous. Excerpts from the message are given below:

The speaker read Matthew 3:1-3 and asked the congregation to stand and pray. “It is a great responsibility for the minister to preach the Word. Many people depend entirely on the preacher until they learn for themselves. The Word of God is quick. The Bible says it is powerful. It is sharper than any two-edged sword. I have been on my knees many a night asking God to give me the message for my people. God would give it to me, but I didn’t like it. I preached the message from the Word of God just like He gave it to me. It wasn’t what someone had told me or written to me, but it was direct from God. The next morning when the power of God came down, everyone looked just alike. The Word of God will do more than your ideas and opinions. It is a discerner of the thoughts and intents of the heart. If I stay in contact with Him, I will know the message that I need to preach.

“Before we can deliver the Word of God, we are going to have to realize that this is for everybody that will accept it. I don’t care what church you belong to, if you get a spiritual blessing, it comes from the same God mine comes from. (Acts 19:1-6) Paul was a preacher. He knew something besides being born again. He did not condemn these people because they did not have the Holy Ghost. He did not say one word against John the Baptist. He just started preaching the Word. It brought results. (Acts 10:1-6) The Lord told Cornelius to send men to Joppa and call for Peter. The congregation was ready. Cornelius didn’t wait. He took out after the preacher. Where was the trouble? It wasn’t at Cornelius’ house. Who was holding up the progress? It was the preacher. Here is a man who had a few ideas and opinions and didn’t want to obey God. God had to do something with the preacher to get him ready before he could take a message to the congregation. He had to tell this preacher a few things. When he finally obeyed God and went on the morrow to Cornelius’ house, what happened? If this preacher had gone without falling in a trance, he would not have had results when he got down there because he would have preached what he had in his heart and that would not do. He didn’t go grumbling and complaining, but he went preaching what God gave him, and it brought results. We will never have results going from place to place telling what a hard time we are having. I believe God will take care of us when we preach the truth.

“‘If any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.’ We can look in that glass and it can show us what is wrong. It will show you where the dirt is on your face, but it will never give you a bath. Reading your Bible is not enough. It will tell you what is wrong, then you will have to do what it says. Some people have looked in the Word of God and seen what they look like. Instead of fixing themselves up to fit it, they throw it away.

They still look like they did. It reminds me of someone looking in the mirror and seeing his dirty face and taking a hammer and breaking the mirror. That didn't fix anything.

"We are going to have to be careful how we preach to the weak who do not know quite as much as we do. There are people out there who are hungry for the truth. We will have to approach them in the right way. If we sin against the weak brother, we sin against Christ. There is no use telling how big we are unless we can fit the measure. There is nothing prettier than a gallon of nice green beans in a gallon measure, heaped up and running over. You put that same gallon of beans in a bushel basket and they don't look as nice. We have to be careful how we boast of ourselves. A lot of people can't measure up to the rule we have today. We can't afford to change the rule. Preach the Word and live the life."

5:10 p.m.—The General Overseer directed the ordination service. He read 1 Timothy 3:1-14 as those to be ordained and their wives took their places on the platform. The state overseers prayed in concert and each minister was ordained by the laying on of hands by the presbytery:

Bishops—Bobby Dean, Clyde Clayton, Ralph Bryant, Howard Jared, Leon Wakefield, James Harbor, Perry E. Gillum, Joseph Odum, Arnold Reynolds, John M. Judd, Ray Payne, Ray C. Jones, Corbett Holstein, Cletties Harris, Granville P. Estep, George S. Stenmark, Jimmy Eskew, Robert W. Wright, William R. Johnson.

Deacons—James Hubert Shaw, H. H. Lovelace, Archie H. Smith, Leonard C. Roll, Jr., John T. Davis, Jr., Donald P. Carr, William L. Newton, Harold F. Ammons, Gerald B. Groom, John J. Hawkins, George Wossilek, Ray Colvin, James E. Akins.

During the intermission, a program of music and singing was directed by Leumoin Peavy.

6:53 p.m.—Billy Murray led the congregational singing with J. W. Strickland at the piano and Leonard Kendrick at the organ. Don Offe read Mark 5:25-34. The congregation stood in reverence as Nathaniel R. Jeffrey prayed at the pulpit. This was followed by a concert prayer.

7:08 p.m.—Elaine Linkous sang "Make My Life a Song," and the Indianapolis Trio sang "I'm Longing To Go" as the ushers received an offering for the expense of the Assembly.

7:18 p.m.—"My Faith in the Healing Power of God," message by J. S. Lang. A portion of his message is given here:

"We should have faith in God's power to heal. It is a reality. The purpose of Jesus' coming was not to take away life, but to give it. We can see the miraculous things that God is able to do for this generation. We have seen the power of God manifested upon those who have been unable to walk for years. We have seen cancer fall to the ground. That same God lives tonight. These things belong to the Church of God. These gifts are placed in the Church. These are the benefits that God has placed in the midst of His people. Surely the God who created us can heal this old body.

"Peter and John were going down to the house of prayer and found a crippled man placed beside the road that those who went into the house might give him money. Here came two Church of God preachers. They

didn't have any money, but they had faith in Jesus Christ. They had the thing that he needed most. There was a certain man of Lystra, impotent in his feet, crippled from his mother's womb. He had never walked. Paul said, 'Stand upright on thy feet.' He leaped and walked. This old-time healing power goes with preaching the gospel today.

"The woman in the Scripture who had the issue of blood for twelve years said, 'If I can but touch the hem of His garment, I will be made whole.' Our daughter was taken with tuberculosis, and I went to the sanitarium and brought her home against the wishes of the doctors. God healed that young lady and set her free. They made x-ray after x-ray that showed negative. She is a well woman today. A few days ago I was taken with something and I was very sick. In an hour or so I had to go home and was put to bed. I didn't want a doctor, but they called him anyway. He said take him to the hospital. My son said we can't take him to the hospital. The saints came in and began to kneel around my bed and lay hands on me. In just a few hours, I was out of that bed. The power of God set me free.

"A lady was sent home from the hospital to die. The doctors told her to make her peace with God. She was diabetic and had heart trouble and cancer. She was lost without God. We had the opportunity to talk with her about how merciful God is. We prayed for her and she leaped out of her chair and began to shout and praise God. Prior to this time she could only sit up about two minutes at a time. God healed her in the twinkling of an eye and He saved her. The next night she was fifteen miles away in a revival service praising and glorifying God."

7:45 p.m.—The congregation stood and joined in a mighty concert prayer as a prelude to the healing service.

7:50 p.m.—The annual healing message was by Harper Hunter, Jr.

He announced his subject, "Wilt Thou Be Made Whole, Then Follow the Doctor's Orders," and read John 5:2-6. "Thirty-eight years is a long time to be sick. He had witnessed many healings, but he was still sick. Many of you have seen others healed, but you are not healed tonight. I would say tonight that if you are sick, call the best doctor you can find. But as far as I am concerned, the best doctor is not mortal man. It is the Son of God. Exodus 15:26, '... for I am the Lord that healeth thee.' Exodus 23:25, '... I will take sickness away from the midst of thee.' Jeremiah 46:11, '... in vain shalt thou use many medicines; for thou shalt not be cured.' God alone is the healer. It is no wonder that our Church pioneers emptied out the medicine cabinets and stood for divine healing.

"If the Atlantic Ocean could talk tonight it would say it has a lot of water. But it is not going anywhere. Faith is faith and water is water. Water can be still and water can be moving. When water is still it doesn't generate any electricity. There is no power manifested from still water. It gathers scum. But water that is moving furnishes electricity. When faith gets to moving it turns into believing. Believing turns into receiving from the hand of God. Faith in motion is believing and that is the thing that brings healing to you. You say you are waiting for the Lord to heal you? God is waiting for you to get to believing and He will send your healing. It is as simple as going to the store for a loaf of bread. You can see all the bread there, but you cannot have it until you lay down the cash. You are not waiting on God; God is waiting on you. God is

waiting for your faith to become believing and He will send the healing that you need.

"If you got a letter from your friend and told someone you didn't believe it, that would be an insult. What about God and what He has written in the Word? Some of us need to get settled on divine healing. We haven't decided whether or not God is big enough to do it. I want so and so to lay hands on me because he has the faith. What about your faith? The Bible says according to your faith so be it unto you. The Bible also says that God has dealt to every man the measure of faith. What have you done with your measure? He gave you the ability to believe and He expects you to exercise that ability. If you believe your friend's letter, how come you don't believe God?

"Perhaps you have noticed these prescriptions on the wall. If you go to a doctor, he will probably write it out in Latin and call it a prescription. Did you ever think about the man of Galilee giving a prescription? He didn't say the same thing to every man He healed. 'According to thy faith so be it unto you.' To another He said, 'Go wash.' There is more to this washing than being washed in the blood. Some of us need to wash our conversation. Some of us need to wash our mind. We need to take care of ourselves and not abuse our bodies because they are the temple of the Holy Ghost. Let's notice another one, 'Take up thy bed and walk.' Get up out of that bed of self-pity and do something for God. One place He said, 'See that no man know it,' and 'Sin no more, lest a worse thing come upon you.' These are not my prescriptions, but they are the prescriptions of the Lamb of God, the one who is your healer tonight. Let's take our case to Him."

At the close of the message, lines were formed on the main floor and three platforms while A. B. Woodruff led the group in singing "Reach Out and Touch the Lord." As the band played, 1,548 individuals passed through the lines and were prayed for and anointed with oil. While this service continued, 2,319 handkerchiefs were anointed. At the close of the healing service, the band continued to play and the saints marched, shouted and rejoiced in the Lord for His goodness to them.

9:20 p.m.—The congregation stood and sang "Amazing Grace" led by Harry Lee Moore.

9:26 p.m.—The evangelistic message was by Ora Mae Willing. She read Daniel 5 and encouraged those present to be prepared for the judgment. At the close of the message, Harry Lee Moore sang "Just As I Am" while the invitation was given. The record shows that four were saved, two sanctified and twenty-one received the Holy Ghost.

Saturday, September 12

6:00 a.m.—R. L. Zornes and Joseph Spence directed the early morning prayer service. After the congregational singing W. G. Hardin conducted the testimony service. A number who were present for the healing service testified and mentioned being healed of such ailments as high blood pressure, headaches, kidney trouble, nervous conditions, epilepsy, back trouble, diabetes, ulcers, heart trouble, sore throat, leukemia and pyorrhea. Elsie Brackett sang and the service was dismissed at 7:05 a.m.

8:00 a.m.—The members of the Reception Committee presented a program of music and singing in front of the tabernacle. This was followed by music by the Bahama Brass Band.

9:03 a.m.—Russell Sullivan led the song service with Leonard Kendrick at the piano and Esther Lepper at the organ. C. E. Manning read Leviticus 26:3-12. This was followed by prayer at the pulpit by W. C. Henderson and a concert prayer.

9:18 a.m.—“Results of Home Visitation,” message by B. C. Ruff. A portion of this message is given below:

“In Greenwood we have lost a lot of members due to organizing new churches and transferring to other churches. A lot of our pastors have said they do not want to give up their members, but the more churches we have the more of the power of God we have and the more soul-saving stations we have throughout the state. We are not in this for personal gain, and we are not working for some man to pat us on the back. Pastors, you are not going to fill your churches just by visiting on Saturday afternoon. You are not going to fill them by being satisfied with what you have. I don't believe Jesus was ever satisfied with what He had because He was always ministering to others. I had just as soon talk to a doctor, lawyer, mayor or governor and invite him to my church as the poorest man in the city. We ought to bring the Church to the front and show the world who we are and where we are going when this life is over. I had the privilege of going into the home of a lady who was a sinner. She had her snuff right by the side of her bed. She asked why holiness people preach against tobacco. We preach that tobacco is filthy and will hurt you. Between then and Sunday morning the Lord wonderfully saved that woman. She had never known anything about holiness. God has people out there to give you. He is not going to send them, but you are going to have to go out there and give them an invitation.

“Tell those people they have a warm welcome and a special invitation to be with us. When they get there show them love, understanding and attention. The next thing you know they will be praying through and make good members. Some of us leave our neighbors and go across town to get new people. Let's get those who live right in the church yard. It is still Church of God regardless of where you hold service. Preach Church of God and live Church of God. The Bible says one planteth and one watereth but God gave the increase. A lot of our pastors are trying to get an increase on what they do. You are just planting. Someone else will come along and water, and God will give the increase. God will never bless you if you are ashamed of the Church of God.

“I have a furniture route. That is how I built my church. You can be a gentleman wherever you go. If you wink at the devil, he will wink back at you. Let the people know who you are, where you are and what you are doing. On this route, I see between two and five hundred customers a month. I talk to them about the Lord. I have won some of them to the Church. Some of these I would never have had the pleasure to meet had I not taken this job. When I first went to Greenwood, I didn't have but one automobile and a lot of my people were old and didn't have a way to church. I bought a station wagon. I didn't want it said that the people would have come but they didn't have a way. If we will sacrifice a little bit more, God will fill our churches.

“We pastors have a few members, who if you don't visit every week, come to church with a chip on their shoulder. But I have members who

really understand. They had rather I go out and get new people. When I went to work for this furniture store, the manager gave me some instructions. He told me when I was riding through the country and saw a family moving to stop and see if they needed anything. He told me to introduce myself and tell them what I was doing. It worked. It will work for God. When I see a new family move into town, I am the first one there. If they are not attending church, I keep going back until I get them to come. You don't have to drink with a drunkard to win his friendship, but you can show him so much kindness and love and understanding that he will quit his drinking and you will see him in your church.

"We have driven off people because we did not use a little more wisdom and common sense. I am against sin. If you preach this and live it, you don't have to slip around and tell them what they have to give up. God will tell them. I want to tell them about the precious blood of Jesus that was shed on Calvary. If they get saved, sanctified and filled with the Holy Ghost, they will shut out the worldly things. I am here to give God the glory and honor. I wouldn't trade my place as a minister in the Church of God with the President. Why do you want to build so many churches? Answer me why they build so many service stations. They build them to sell gas. Then let's build churches to save souls. Why have people driving from one town to another for service? Why not have a church in that town?"

9:57 a.m.—The Bland Family sang "I Believe I Will See That Home."

10:00 a.m.—Hugh R. Edwards directed the White Wing Publishing House program. The congregation stood and sang "As the Rain" led by Wanda Edwards, and Brother Edwards read Matthew 25:14-30 and commented on the importance of our being profitable servants to the Church in the commission that has been given to publish the gospel. Buford Johnson led in singing "Come Unto Me," and Roy Day offered prayer for the program.

10:20 a.m.—Golda Covey, Clerk-in-Charge of the White Wing Gift and Book Centre, was introduced. She told of her work in the bookstore this year and expressed her desire to be of assistance to all those who visited the store during the week.

10:32 a.m.—The Publishing Department Ladies sang "I Can Call Jesus Anytime."

10:35 a.m.—Walter J. Lake, Representative of the American Bible Society, addressed the Assembly. Before he spoke, he was presented a copy of the biography of A. J. Tomlinson. He expressed his appreciation for the volume and stated that it would be placed in the office library of the American Bible Society in Philadelphia. He read John 1:5 and spoke of the importance of spreading the light of God's Word to the dark corners of the world. He reported on the latest activities of the society and stated that the entire Bible has been translated into 231 languages. The New Testament is available in 294 languages, and at least one book of the Bible is available in 1,216 languages. Only 59 of the 700 languages of Africa have the Bible.

10:54 a.m.—Betty Hayes sang "Blessed Redeemer."

10:58 a.m.—John Speirs, Manager of the White Wing Gift and Book Centre in London, England, spoke briefly. He expressed his appreciation for the privilege of being in the Assembly and told something of the in-

crease in the work in England. He felt that the international operation began by the publishing house will enable the churches of England to receive better service and will help the Church to reach others with the message.

11:03 a.m.—The Publishing Department Men sang "I'm Happy and Free."

11:07 a.m.—"We, the Youth of the Church, and Our Publishing Department" by Elwood Matthews.

"I want to talk about what the youth are helping the publishing department to do and what the publishing department is helping the youth to do. The mission of the Church is to go into all the world and preach the gospel. The Church has given the youth a chance to help in this program. We are all working for the same thing, but the young people have been given the opportunity to print the gospel. I have found that there is a misunderstanding on how our funds are spent. I would like to tell you some things concerning this. One is that the Free Literature Fund does not support the publishing house. Two, the publishing department for the past two years has given back to the Free Literature Fund \$10,000 from the profit made from printing and selling books.

"The publishing department acts as custodian of the money of the Free Literature Fund. We are not supporting them, but they act as custodian of the money you raise in the local bands. I would like for you who are associated with this work to feel that when you are giving to the Victory Leaders Band for the purpose of publishing free literature, you are supporting a ministry. There are many different types of ministry.

"You are helping to subsidize the White Wing Messenger. It costs about twice the amount you pay to print it and get it to you. Twenty-five per cent of the money raised for Free Literature Fund is for printing tracts. This year there have been three or four new tracts, and some of the others have had a face-lifting. From the Free Literature Fund, you can get three months free literature for a new Sunday School. New field revival advertisement is furnished. Do you know where Haiti gets the money to print Sunday School literature in French? Do you know where India gets money for literature and materials? It is from the ministry that you are helping to support in the Free Literature Fund. You are not supporting the publishing house. They act as custodian of the money you give and put it into use where it can give God the most praise and the Church the most honor."

11:17 a.m.—Musical selections were presented by the Snowtown Trio and Johnny Mathis.

11:29 a.m.—A demonstration entitled "The Unprofitable Servant" was presented. Written by Wanda Edwards and narrated by Robert F. Wright, this was the story of John Allen, a new convert, and his desire to learn to be a soul winner. The pastor called on Brother Allen and emphasized the need for Christians to be profitable servants and then explained the various publications and services that are available through the White Wing Publishing House that will be valuable to the Christian in working for the Lord.

11:58 a.m.—The congregation stood and sang "As the Rain."

The youth campers from Florida and Indiana presented a program of music and singing under the direction of Frances Allen and Clay Frost.

1:00 p.m.—Preparations for the Victory Leaders march were underway in the street in front of the tabernacle. Victory Leaders, dressed in red vests and weskits, and the state secretaries marched into the tabernacle and took their places in reserved seats. Garry Keele led in singing "Rah, Rah for Jesus" as the march continued. Leon Schneider led a medley of songs with Helen Plank at the piano and A. J. Coalter at the organ. Noward Dean read I Timothy 4:1-12 and asked for the congregation to stand and join in concert prayer.

1:30 p.m.—The Gleaner program was directed by Pearl Pendergrass. She explained the work of the "Gleaner Gospels," a group of born-again children between the ages of seven and twelve years. The group gave a demonstration of the type of services they have in convalescent homes. Several elderly people were seated on the platform and took part in the program. Donna Creel acted as mistress of ceremonies. They sang "Gleaner Gospels" and "Wonderful Book." The youngsters testified and Ricky Pendergrass sang "How Great Thou Art." Donna Creel brought the message and Dorothy Creel sang as the invitation was given. Flowers were presented to the older folks who assisted in the program.

1:55 p.m.—Johnny Mathis sang a medley of songs and "Heaven Is the Place."

2:02 p.m.—Joe Parker, Managing Editor of Youth Life, was introduced and spoke briefly. He emphasized the fact that Youth Life is one of the few full gospel youth magazines in the United States and read from the masthead of the magazine to explain its purpose: "The partially-opened scroll on the cover reminds us of the ever-increasing challenge for Christian service. As easily as a scroll unrolls so do the aspirations of life itself spread before us. Wherever you see Youth Life scroll may it remind you of the ever-unfolding doors of Christian opportunity to young men and women who will gladly walk through those doors into richer lives." He expressed his appreciation for the interest shown in the publication and encouraged those who had not done so to subscribe. Complimentary copies of the September issue were distributed as he spoke.

In a demonstration designed to promote Youth Life, Sarah George discussed the latest issue in an imaginary telephone conversation with a friend.

2:20 p.m.—The program called for "Talent Time," and the Ohio Gospels sang "I Don't Know What I'd Do Without the Lord" as the ushers received a general offering for the Free Literature Fund. The state secretaries turned in the offerings that had been brought to the Assembly. The Three T's sang "I Wonder What My New Address Will Be." The Teen-age Quartet sang "Without Him." Kim Matthews, daughter of the General Secretary, was introduced and answered Bible questions. The Harmony Group from Virginia sang "There Will Be No Retreat." The Golden Strings sang "Don't Overlook Salvation." The Voice of Salvation Trio sang "I'll Be Ready Then To Go With Him." Salvador Guillen sang "Stranger of Galilee" in Spanish and Roberta Matthews sang the same song in English.

Assembly Free Literature Offering

Alabama _____	\$ 766.96	Arizona _____	33.15
Alaska _____	10.00	Arkansas _____	170.55

Bahamas _____	325.16	Montana _____	60.04
British Columbia _____	7.00	Nebraska _____	28.47
California _____	423.08	Nevada _____	18.00
Connecticut _____	15.00	New Hampshire _____	9.70
Costa Rica _____	3.61	New Jersey _____	35.01
Colorado _____	79.00	New Mexico _____	85.00
Delaware _____	16.76	New York _____	65.96
England _____	1.00	North Carolina _____	1,497.22
East Texas _____	224.19	North Dakota _____	65.64
Florida _____	568.49	Ohio _____	341.06
Georgia _____	878.76	Oklahoma _____	449.71
Haiti _____	4.00	Ontario _____	10.00
Idaho _____	59.06	Oregon _____	102.68
Illinois _____	391.88	Pennsylvania _____	191.69
India _____	10.00	Puerto Rico _____	16.00
Indiana _____	688.50	South Carolina _____	749.53
Iowa _____	121.02	South Dakota _____	66.00
Kansas _____	107.33	Tennessee _____	1,337.91
Kentucky _____	853.22	Utah _____	49.25
Leeward Islands _____	12.00	Vermont _____	21.11
Louisiana _____	203.31	Virginia _____	654.54
Maine _____	10.00	Virgin Islands _____	130.00
Manitoba _____	2.00	Washington _____	133.35
Maryland and D. C. _____	176.85	West Texas _____	122.29
Mass. and R. I. _____	22.43	West Virginia _____	109.83
Mexico _____	9.17	Wisconsin _____	70.22
Michigan _____	235.00	Wyoming _____	63.32
Minnesota _____	60.04	General offering _____	379.77
Mississippi _____	569.95		
Missouri _____	159.99	Total _____	\$14,081.76

3:00 p.m.—Message by the General Secretary. Before the message, he called for the congregation to stand and pray. The message, in part, is given below.

He read John 6:5-11 and announced his subject, "A Little Does Much." "This Scripture shows a beautiful relationship that young people can have with Jesus. It shows that Jesus will and does use young people to do the work that He would have done. This story proves that you don't have to have a great big amount of something to accomplish something great if you have Jesus in it. A great multitude of people was following Jesus. They were hungry and it was a great problem. There were three answers given. They could send them away, or they could buy food if they had the money or they could take what they had and distribute it among the people and let it last as long as it would. Let's look at these answers.

"Send them away to the villages so they can buy for themselves. Too many Church of God people feel that way. Too many are willing to let the multitudes go without this that we have. Too many are willing to let their schoolmates and the people they work with die and go to hell. We cannot act like they do not exist. They are people who are lost and going to hell. We cannot wait for these people to come to us. We have shouted so long about the word 'come' that we have forgotten about 'go.' If they are going to come, somebody is going to have to go. Pastors, ministers and people who are in places of responsibility, you need to teach your young people. You cannot talk straight to the teen-ager unless something ahead of him moves first. We lay it on our teen-agers because

they are getting into something they shouldn't get into, but if you don't provide some kind of church-related, Christ-centered activity for your young people, if you don't have something to keep them busy in God's work, then you can look forward to them getting into something of the devil. They have to be led, not whipped and scolded.

"Phillip looked over that crowd and said if we had two hundred penny-worth of bread it would be just enough for each to taste. We look around and think if we had a larger number we could do something. Someone else looks around and thinks if we just had some good talent. If you have only one couple in your church who will visit, then start visiting with them. If you have a wife, you and your wife start. For a little to do much, it has to be used. Just a little effort continuing day after day will soon catch on and do something.

"There was another answer. I don't know just why this little boy was following Jesus. Maybe his parents had talked about it at home. I believe it was good talk. He wanted to see Him so badly that when he left home, he took a lunch. The little fellow didn't have much, but he had something to offer the Master. You may not have much, young man, but offer what you do have at the feet of Jesus. Are you willing to be used of the Lord? If you want to see the move of God in your local church, plan a visitation program. Pastors and leaders, take the initiative in this. Young people, begin witnessing for the Lord. Tell people who you are around that Jesus saves. Witness about the love of God for the glory of God. When everything else fails, fasting and prayer will get the attention of God. I have never wanted so badly to see God move. Just a little shout, a little sprinkling and a little shaking of people's heads do not satisfy me. I want to see our churches grow. Just telling somebody what is going to happen in the future does not satisfy me. The answer to our problem is not some kind of new program. It is Jesus Christ.

"It has been stated that forty million people are going to die this year. They live in Africa, Asia, South America, North America—Tennessee, California, Arkansas. They live right next door to you. Some of them live right in the same house with you. If someone does not present Christ to them, they are going to be lost. Have you won a soul in the past thirty days? Have you tried? Jesus established the Church with twelve men. In less than thirty years the hope of the gospel had been preached to the known world. How many of you would like for the Lord to touch you and the little something that you have?" At the close of the message, Charlotte Collins sang "Lord, I Want You To Touch Me." Harry Lee Moore and Willard Boyles came to the platform and prayed for the Victory Leaders who stood to indicate that they wanted God to touch them.

3:42 p.m.—Thomas Duncan, Manager of the Radio Department, was introduced and spoke concerning the radio work. He told of renewed interest in broadcasting and the promotional efforts that various individuals have put forth which have resulted in the scheduling of the Voice of Salvation on several large stations. These stations have greatly increased the listening audience of the programs. Brother Duncan expressed his appreciation for the services of Stanley Wright as director of the Voice of Salvation Choir for more than nine years. Foster Bell, the present choir director, was introduced, and he spoke briefly. Robert F. Wright, the announcer for the program, told of the radio workshop conducted in North Dakota. This conference was reported to be very successful, and Brother Wright felt that it was an effective means of acquainting our local members with the work of the Radio Department.

4:01 p.m.—The Voice of Salvation radio program was presented and tape recorded for release on the stations that regularly schedule the program. The choir sang "The Blood Will Never Lose Its Power," and the congregation joined with the choir in singing "There Is Power in the Blood." A trio sang "A Crown of Thorns," and the message by the radio minister, H. L. Moore, was entitled "The Great Red River."

4:54 p.m.—Gerdia Shewmaker sang "He Set Me Free," and the international youth campers sang "Marching on to Victory." Mr. and Miss International Youth Camp, Bobby Franklin and JoAnn Newman, were introduced. Asa Hall sang "My Heavenly Father Watches Over Me."

5:05 p.m.—Eddie Tanner directed a program by the Youth Life Team from Michigan. The Youth Life Trio sang "There's Nothing My God Can't Do," and the members of the team testified and told of the blessings they had received in their work. Rosanna Hart sang "Show Me Thy Way." This energetic group of consecrated young people has visited 4,463 homes, distributed 6,420 tracts, conducted 11 jail services, 12 services in convalescent homes, 6 street services and 2 prison services. In this work 177 souls have been saved, 7 sanctified and 11 filled with the Holy Ghost.

5:30 p.m.—The quiz team from Thirty-second and Larkwood in Louisville competed with another team from Oklahoma. The members of the Oklahoma team were dressed in colorful Indian costumes. Questions were asked from the book of Ephesians by Brother Matthews. Again this year, the contest ended in a tie.

The following awards were presented at various times throughout the program:

North Carolina received a trophy for the largest state convention free literature offering—\$10,035.18. Tennessee was second with \$9,199.63, and Georgia reported \$7,251.87. Gift certificates were presented to the state secretaries of North Carolina and Tennessee.

The trophy for the largest state convention offering according to the number of bands in the state was presented to Oklahoma with an average of \$181.05 per band. Indiana was second with \$142.06, and California had \$133.70 per band.

Wildwood Avenue Church received a trophy for the largest local church convention offering—\$1,483.20. Rossville, Georgia, was second with \$1,310.09, and Ft. Myers, Florida had \$1,292.00.

Virginia received the trophy for the largest number of Bible chapters read—1,301,114. Michigan reported 139,600, and Ohio had 136,524.

The award for the largest personal offering went to Gloria Chambers, Florida, with \$650.53. Bobby Markerson, Florida, was second with \$450.56. Betty Bates, Mississippi, had \$427.93.

North Carolina received the trophy for the largest Assembly free literature offering with \$1,497.22. Tennessee was second with \$1,337.91, and Georgia had \$878.76.

5:40 p.m.—The closing prayer was by Elwood Matthews.

6:00 p.m.—The Brooklyn Choir, under the direction of Benny Finlayson, Jr., presented a program of songs. Selections were also presented by

the Anniston Quartet and trio, the Scotton children, the Browntown Duet, and the Three T's.

6:54 p.m.—The annual Saturday evening testimony and praise service was directed by George Flippo. Mikey Jones directed music and singing at intervals.

7:15 p.m.—The Bible Training Camp program was directed by James B. Wright, General Superintendent.

7:20 p.m.—The delegates from Bahamas presented a program of music under the direction of Arthur C. Moss. This featured group singing, solos, duets and a number by the band.

7:40 p.m.—Gabriel Montijo, Sr. read Isaiah 59:16-21, and Jose Regalado prayed in Spanish.

7:45 p.m.—Emma Vanderhorst, a teacher in B. T. C. in the Dominican Republic, was introduced. She spoke enthusiastically of her love for the Church and her pleasure of being in the Assembly for the first time.

7:52 p.m.—The Spanish delegates sang "Take Up Thy Cross" led by Felix Garcia. Prayer was offered for J. A. Jimenez, Spanish Field Secretary, who was ill and not able to be present.

8:01 p.m.—Message by William H. Brooks, General Principal.

He read Romans 1:14, 15 and said, "The subject is 'The Debt of the Church to the World.' Paul said, 'I am a debtor.' Debtor means one who owes another something. It means one who has obligations to another. A debtor is a person of which others own a part. We are debtors as well as Paul was. He was a debtor to Rome, to the Greeks, to the Barbarians and to the wise and unwise. What did Paul owe the Greeks? What did he owe the Barbarians? Surely, he owed them nothing. What did he owe to the unwise and the foolish? Undoubtedly no one could think of Paul owing anything to the foolish because Paul could not have received anything from them since he was a wise man. But as long as there was a man in Greece, or a Barbarian, a wise or foolish man who did not know about the gospel, then he was in debt to that man. As long as there are people in the world today who do not know about Christ and His Church, we are in debt to these people.

"We have been bought with a price which Christ paid, and we are under obligation to those all over the world who have never heard the gospel. They own part of us. The only way we can rid ourselves of this debt is to carry the gospel to other people. Paul had never visited Rome. He had something inside him that caused him to say, 'I must see Rome.' When you travel and carry the gospel of Christ, it is not like traveling as a tourist. If God thought us faithful enough to call us into the ministry, then we must prove our faithfulness to God by carrying out the plan He has for us. If someone gives you something to give to someone else and you keep it for yourself, is that not dishonest? You didn't receive this gospel just to save yourself. The gospel was given to you that you might give it to someone else. What are you going to do about it? Someone else had already been to Rome. The Church was organized there or Paul could not have written to it. Sometimes we would like to settle down because someone else has reached a certain place. Paul didn't feel that way. The Church of God must carry this gospel to all the world.

"What is 'gospel'? According to the dictionary it means good news. News can only be news to those who have not heard it. When you hear it again, it is not news any more. News is only good when someone receives it in opportune time to secure benefit from it. You and I are going to give account of the people we let die lost and undone. We must not be slothful and unconcerned and rejoice in this gospel so much that we forget the man who has never heard it. Our gospel is not education, entertainment or social organization, but our gospel is salvation for all souls. Salvation in the New Testament means rescue rather than improvement. Rescue men and women who will die and go to hell.

"The Lord said, 'Have I not sent thee?' This is the voice of the One who said, 'All power is mine in heaven and in earth.' Power to carry out that commission and power to protect you while you carry it out. When the Lord said to Jonah, 'Arise, and go to Nineveh,' he started to Tarsus. On the boat, the waves were boisterous, but Jonah was down in the bottom of the boat asleep. There were some others on topside who were not able to sleep. They had nothing to do with the trouble. They were innocent. The man who was guilty was so unconcerned and relaxed that he was sound asleep. Innocent people were suffering. How many disobedient people have caused innocent people to suffer? These men got ahold of God and woke Jonah up and told him what was happening. They threw him overboard. The Lord prepared a fish to swallow Jonah. Was this power to protect the man to whom He said go? Did he prepare the fish just to protect Jonah? He could have sent another preacher that would have done as well as he did. He prepared the fish to preserve the message that He had given Jonah. God is not wrong in whom He chooses and sends. He may have to chastise us a little, but the message is going to the world. The Church of God is going to take it.

"He took it away from the Jews, but how did He do it? The Church began with Jews. The Gentiles became members of the same Church that the Jews were members of, and then those who would not carry out the commission were cut off. But he didn't take it out of this group and throw it over to another group. There are others who are not of this fold, but He will not take the commission from His Church. He will gather these other sheep and bring them into the fold. Then He will cut off those who do not want to carry out the commission. We have this gospel and we must take it to these people who are crying for it. Can anything be worse than to withhold a supreme remedy from a supreme need? The reason the world cannot supply that need is because it is a supreme need. The only remedy that will meet the demand is a supreme remedy. We have the gospel that is the supreme remedy to the people who have the need. If we have love and compassion for the people of the world, we will rid ourselves of this debt and go to them and preach the gospel. Then we will be owned by no man."

8:38 p.m.—The congregation stood and prayed in concert for the work of Bible Training Camp throughout the world.

8:42 p.m.—The Sullivan Quartet sang "We Are Soldiers." Brother Wright spoke of the need for finance to continue the work of Bible Training Camp and the ushers received an offering as the music and singing continued. The Post Graduate Trio sang "Oh, For a Love Like the Love of God." The Ohio Gospels sang "I Get Happy," and the Cleveland students sang "Redeemed." Salvador Guillen, a B. T. C. graduate from Guatemala, sang in Spanish "His Eye Is on the Sparrow."

9:13 p.m.—Hattie Brooks gave a report of the Correspondence Division of Bible Training Camp. She pointed out various benefits to be gained by enrolling in the individual and group study plans. Testimonies from those who have been enrolled in the courses were read by Sister Brooks.

9:20 p.m.—Arnetta Jones sang "God Is Still on the Throne."

9:27 p.m.—Reuben Adams spoke briefly. He expressed his appreciation for the privilege of attending the Assembly from Jamaica and told of the value of Bible Training Camp to the progress of the work in that country.

9:31 p.m.—A banner was presented to the overseer of California for having the largest number of B. T. C. students in the United States—45. Tennessee was second with 32.

Tennessee received the banner for the largest combined convention and assembly offering for the support of B. T. C. in other countries—\$2,149.15. Other leading states were South Carolina with \$1,211.20, North Carolina, \$1,070.06, Mississippi, \$1,056.68 and Alabama, \$941.44. The total of offerings received for the year was \$17,622.13.

9:39 p.m.—The Western B. T. C. students sang "Safe Am I." An award was presented to Stanley Wright in recognition of his ten years of service as director of the Voice of Salvation Choir. The Assembly Choir, under the direction of Stanley Wright, sang "Jesus Is a Wonderful Saviour" and "I Surrender All."

10:04 p.m.—M. L. Hartley brought the evangelistic message. He read 1 Samuel 2:3 and stressed the importance of surrendering all to the Lord. As the Assembly Choir sang "Just As I Am," the invitation was given, and of those who responded, seven were saved, five sanctified and fifteen received the Holy Ghost.

Sunday, September 13

6:00 a.m.—Leonard Hamm and E. V. Cobb directed the sunrise prayer service. This featured lively congregational singing and several good testimonies. Ronnie Hamm sang "I Am a Pilgrim," and the service was dismissed with a concert prayer at 7:10 a.m.

8:55 a.m.—Music by the Bahama Brass Band as they marched down the aisle of the tabernacle followed by missionaries and their wives, overseers, W. M. B. secretaries, leaders and members.

9:00 a.m.—The W. M. B. program was directed by Sylvia Hardin, General Secretary. The theme of the program was "Love, Compassion and Dedication." The Voice of Salvation Choir sang "Harvest Time." Ina Mae Tomlinson read Matthew 9:35-38 and offered prayer at the pulpit. Sister Hardin called for the congregation to stand in silent tribute to the W. M. B. workers who have gone on to be with the Lord. Missionaries and delegates from outside the United States were recognized. Rebecca Sisco spoke concerning her plans to return to New Zealand.

9:21 a.m.—"The Church in Other Lands" message by Charles G. Hawkins, World Mission Secretary.

"I could probably go into quite a bit of detail about our work around the world. People there are just as enthused about the love of Christ as

we are here. If this General Assembly should be in another land, you would find that the people there who are members of the Church are just as enthused about this missionary program as we are. When the love of Christ goes into the heart of man, it makes him want to spread that message somewhere else.

"What is the Church in other lands in relation to our mission program? There are many definitions for 'mission.' Some of the definitions that would apply in our case are the act of sending; the state of being sent; a single field or a locality covered by missionary work or a missionary station; a regular organized church or congregation not having the status of a parish or church according to church rules or government. Do we have missions in other lands, or do we have churches? Is the church in other lands an organized church, or is it only a mission extension of our program here? If we have a mission in the other countries we are only concerned with supplying help to maintain a church building, to properly clothe them, to give them food or to have someone to represent us in another country.

"If we are interested in the commission that was given to the Church to go into all the world to preach the gospel to every creature, to baptize and take them into the Church and make them a part of the body of Christ, then this is another story. Our responsibility is to preach this gospel in the lands of the world to help these people to come to the knowledge of Christ and help them understand the Church of God in such a way that we will not just have a mission in that country but that we will have the Church of God in that country. It is not the Church of God of the United States. It is a universal church. It is a world-wide church with a world-wide message. The Lord is not coming back for the Church of God with a bunch of missions around the world. He is coming back for the Church of God throughout the world. Sometimes we think that we are the Church of God and those people over there belong to something else.

"Some like this feeling that we are better off than other people. Our feeling should not be that we are superior in material wealth or that we are better off, but our compassion should be for lost humanity. Our responsibility as members of the body of Christ is to carry this message into other lands and help those people have a vision of the Church of God and become members of the body of Christ just like we are. If we do this, these people are not any less fortunate than we are. There may be some with less material wealth, but they are not less fortunate than we are when it comes to the vision of the Church. Right here in this great land of ours we have many people in the Church of God who are less fortunate than others in the Church. We cannot lift every one's standard of living to an equal plane. When we start into this program, we enter the doctrine of communism.

"Our job is to establish the Church in other lands. According to the dictionary there is a term used in relation to the more formal churches in referring to missions. It is called a 'quasi-church,' meaning almost a church, but not a church. They organize, they have services, but they are never really allowed to integrate into the real body of the church. We are the Church of God of the Bible, and we have no other alternative if we stand true to the doctrine of the Bible, but to allow, permit and encourage these people to become an intricate part of the body of Christ. We can no longer set ourselves apart and count ourselves a separate body

from these people. We are one in the body of Christ. What we have is the Church in other lands.

"We have more missionaries outside the United States going to other countries than we have missionaries from the United States. I am not talking about a missionary in the sense of a man preaching in his home country. For example, Bishop Moss is from this little island several hundred miles south of New Providence. He lives in Nassau. He is Bishop of the Church of God, the body of Christ, in Nassau. But in every true sense of the word, he is no more a missionary than you as a minister of Mississippi are a missionary. He is still at home. He is not in his hometown, but neither are most of our ministers. Sometimes we think because a man in Jamaica is colored that you can take him a thousand miles away where most of the people are colored and he will make a good overseer because he is colored also. He is just as homesick when he gets over there as you are because he had to leave home. Be it ever so humble, there is no place like home. We have plenty of ministers who have left their country and gone to another as missionaries. This is as it should be because a missionary is a minister who goes from his country to another country."

9:43 a.m.—A copy of the biography of A. J. Tomlinson was presented to Barbara Henderson in appreciation of her assistance with the preparation of the W. M. B. Yearbook.

9:45 a.m.—The Bahama Choir sang "Go Ye Into All the World."

9:53 a.m. Presentation of awards by the Secretary:

States and mission fields were divided as follows: Group No. 1, 1,000 members and more; Group No. 2, 999 to 200 members; and Group No. 3, 199 members and less. Trophies were presented to the state and mission field in each group having the largest convention offering.

Group No. 1—Tennessee—\$18,414.49; Bahamas—\$21,178.67

Group No. 2—Indiana—\$7,700.21; England \$5,173.85

Group No. 3—Wyoming—\$3,202.64; Alberta and Saskatchewan—\$740.44

Badges were presented to the overseers of Jamaica and Manitoba for doubling the convention mission offering.

A trophy was presented to the East Street Church in the Bahamas for the largest convention offering—\$7,026.33. Wildwood Avenue was second with \$3,175.00, and Belmont, South Carolina, was third with \$2,749.62.

Gifts were presented to individuals with large personal offerings as follows: Martha Letu, Florida, \$700; Sister McGee, South Carolina, \$600; Jean Welch, Florida, \$500; Henry Willis, Florida, \$500; Grace Willis, Florida, \$500; Geneva Walker, Florida, \$500; and Classie Walker, Florida, \$500.

Gifts were presented to the children who had raised the three largest offerings as reported to the Secretary: Carol Lovvorn, Tennessee, \$930.00; Nieta Muto, West Virginia, \$616.69; and Lois Letu, Florida, \$500.00.

The state secretaries from Kentucky and Georgia received gifts for the largest number of one hundred dollar workers—112 and 106, respectively.

Haiti received a badge for having gained the largest number of new bands—113. A badge was presented to Jamaica for having gained the largest number of new members—6,724.

The church at Tolleson, Arizona, received an American flag for having raised the largest mission Sunday offering according to membership—\$101.33 per member.

10:05 a.m.—L. V. Jones gave a report of his visit to Europe and the Middle East.

"We were in service in London in one of the local churches with Brother Pruitt. Our work in England is speaking for itself, and it goes to show what real zeal and the right methods will do for any mission field. That is a new field. Just a few years ago Brother Rye and his wife went there and started the work. We went to Greece and were in service in Athens with Brother Costas. They have a wonderful choir and a great director. I was very deeply impressed with the singing in Athens. Then we were in service in Cairo. I understand that the church in Cairo is new. They had a great group of people. There is a language barrier which makes it difficult for us to reap the benefit of the service as we would like to. You very seldom go to a place where the congregation is too large for the building. It happened there.

"From the Holy Land we went to Istanbul, Turkey, to be in service with Brother Shiakallis. We were just in the hallway of an apartment house. When they began to sing they would close the windows and the doors so it would not attract the attention of those outside. They do not have freedom of worship. Five nationalities were in the service. We couldn't understand what they were saying unless it was interpreted, but the Greeks, Turks and Armenians are striving to go forward for God. They are members of the Church and they love the Church of God, but they have never been taught the operation of the local church or the doctrine as you and I know it. What are we going to do about it? I would like to refer to the B. T. C. service last night.

"I was moved to tears many times on the trip. When we would walk the paths of Paul and Peter, I did not feel worthy to walk in the same paths of those great men. Those men lived and died. They did their work, but this is the day that God brought you and me in on the work. I hear testimonies of great ministers who lived in their day. But those ministers aren't with us any more. This is our day. This is the time for us to do something about this. I don't want Paul doing the work that God wants me to do. I want to do it. God didn't want all of His Church made up of 'Pauls.' He wanted us. One of the best things we could do to compliment Paul's work in the early Church is to roll up our sleeves and meet the needs of this day. If we get in there and train these workers, they will roll up their sleeves and go to work and carry the work much faster. I am not trying to take from missionary work for B. T. C. They work hand in hand. Rally to both causes. Get Bible Training Camp over there to train the workers and then fire them up that we can get the gospel to more people."

10:25 a.m.—The Anniston, Alabama, Choir sang "Win the Lost at Any Cost."

10:30 a.m.—Opal Newsome directed a missionary play entitled "The Waiting Millions." Individuals came representing such missionaries as Anna Goforth, David Livingstone and John Patten. They told of the hardships they endured, beatings, attacks by wild animals, traveling on foot, all for the cause of Christ and that others might know Him. This was a very moving demonstration and at the end the congregation stood and sang

"Lord, Lay Some Soul Upon My Heart." Willard Boyles led the congregation in prayer.

11:12 a.m.—The Secretary called for those with special offerings to come forward. As the offerings were received, Julia Stenmark sang "The Love of God." The Western B. T. C. Chorus sang "Make Me a Blessing," and the Ohio Gospels sang "Reaching." The offerings were announced by the overseers.

Assembly Mission Offering

Alabama	\$ 1,390.83	Nebraska	26.06
Alaska	10.00	Nevada	33.00
Alberta	12.00	New Hampshire	11.00
Arizona	250.58	New Jersey	75.33
Arkansas	240.62	New Mexico	153.00
Bahamas	715.18	New York	415.99
British Columbia	3.50	Nicaragua	8.00
British West Indies	30.00	North Carolina	1,931.77
California	667.41	North India	10.00
Colorado	140.51	North Dakota	147.00
Connecticut	23.00	Ohio	963.02
Costa Rica	15.51	Oklahoma	650.36
Delaware	100.00	Ontario	20.00
Dominican Republic	77.00	Oregon	156.66
East Texas	450.52	Panama	40.00
England	100.00	Pennsylvania	291.05
Florida	1,377.96	Peru	4.00
Georgia	1,736.39	Philippines	147.65
Haiti	9.05	Saskatchewan	6.50
Idaho	131.02	South Carolina	1,559.32
Illinois	539.16	South Dakota	130.63
Indiana	985.57	South Mexico	1.00
Iowa	205.13	Tennessee	2,682.62
Jamaica	25.00	Utah	112.47
Kansas	350.26	Vermont	56.00
Kentucky	1,649.83	Virginia	1,343.26
Louisiana	283.16	Virgin Islands	135.00
Maine	17.00	Washington	222.00
Manitoba	5.00	West Texas	260.53
Maryland and D. C.	380.60	West Virginia	169.88
Mass. and R. I.	67.00	Wisconsin	208.75
Michigan	522.75	Wyoming	210.07
Minnesota	172.46	General Offering	600.56
Mississippi	932.35		
Missouri	277.55		
Montana	65.00		
		Total	\$26,741.38

11:50 a.m.—"Missionmates," by Wanda Edwards.

"I took a piece of plastic clay
And idly fashioned it one day.
As my fingers pressed it still,
It moved and yielded to my will.
I came again when day was past;
The bit of clay was hard at last.

The form I gave it, it still bore,
But I could change it no more.
I took a piece of living clay
And gently formed it day by day.
And molded with my power and art,
A child's soft and yielding heart.
I came again when years were gone;
He was a man I looked upon;
He still my impress bore;
And I could change him no more."

"This poem expresses a truth of human development with which our Lord must have been familiar. That childlike trait that Christ desires for the citizens of His kingdom is a soft and yielding heart. Children are impressible, moldable, touchable, but as we grow to adulthood, we somehow lose this childlike quality and the things which impress us no longer have the same effect upon our lives. At times hearts become so hardened they cannot be pierced even by the Spirit of God! This is why we must seek to take full advantage of the precious childhood years of those little ones who come into our services. The day will come when other people and other places will draw upon their attention and interest. If, by this time, we have not succeeded in influencing the attitudes and beliefs of these individuals, it is very likely we never will. Yet, how many times have we waited for children to grow up before we attempt to interest them in the work of missions?

"Someone has said, 'One generation of children with a missionary vision would solve the problem of world missions.' What is that problem? Lack of funds; lack of prayers; lack of workers. How can children help to solve this problem? A mission-minded child grows up to be a mission-minded adult. Most full-time missionaries on the field today received their first missionary vision before the age of twelve.

"This column is entitled 'Missionmates' because the projects suggested will be in the nature of person-to-person sharing projects involving a child or young person of one country with a child or young person of another country. If international understanding is important as an aid to world peace, it is even more important as an aid to world missions. The Lord sent me a letter from a young girl in Indonesia. She wrote to express her appreciation for the free Sunday School literature. She also said she would like to correspond with some of our workers here to improve her methods of teaching children. There are now about eight Sunday Schools with over a thousand children in her group. Before they started using our literature, they had never heard of the Church of God. Now they are very interested. She asked if I could help her get her children started corresponding with some of our children.

"In the junior quarterly we have suggested that each student choose a missionmate. This is my word for a prayer and pen pal from another country. After choosing a missionmate, I told them they could write Miss Gan in Indonesia. Many of our boys and girls did. The next letter I received from her she said she had received so many letters that she was having her friends help with the translating. From this sprang the idea of a missionmate project in the mission cry issue of the White Wing Messenger. To implant the love of all people in the hearts of our children we need to give them some contact with the people of other nations. Our younger missionaries have very little to give financially, but they can write letters of encouragement. They can give a few minutes of prayer

each day. They may be too young to solve the mission problems of today, but they are not too young to mold and touch with the vision of the work that is to be done tomorrow. The responsibility of teaching our children to be mission-minded lies with you, pastors, Sunday School workers, V. L. B. leaders and W. M. B. leaders."

12:15 p.m.—"Missionary Tidbits," by Dorothy Deadrick.

"Tidbit means a little of this and a little of that. The first thought that I might mention is this statement: The supreme mission of the W. M. B. is soul winning. We are not so much planting; we are in the harvesting time. In our W. M. B. work we have every method necessary to take care of our harvesting. Sometimes we think of India and China and all the great missionary fields, but we have mission fields of our own in our local surroundings. In our communities, souls are dying. I was thinking of getting into every house and meeting every family and leaving our literature. In our W. M. B. Crusade we can reach people and fill our churches. When I left home we were right in the middle of the rice and cotton harvest. They were using mighty combines—the latest methods. The reason we are not reaping quite as we should is because our methods are a little back-dated. We plan our W. M. B. Crusades sometimes and don't even give out handbills. We come out of our crusades just about like we went in. You notice a car when it is running at a rapid speed, but you don't know how many little clogs and wheels it takes to make it move. If we are faithful in the little things, we are going to make the big wheel roll and reap the fields.

"Another thought here, about the 230,000 babies born every day. Let's put on a baby contest and make them missionaries. We had a baby contest that brought in over \$200. If we had a hundred babies that we could get \$25 from a baby contest, that would give \$2,500 for missions. Our children need a definite missionary experience. They are growing up without it. There is more to it than getting them saved and letting them go. David had a definite experience when he was a child. Our children need to know that God can heal. They need to know why they are in the Church of God."

12:30 p.m.—JoAnn Newman sang "Lonely Road Up Calvary's Way" as preparations were made for the Royal Band Display by the state secretaries. In this demonstration, one sister was crying because her crown was not ready and she could not take part in the Royal Band Display. With the assistance of the other sisters, she was able to meet the requirements and march with the leaders of the bands who had reached the standard to be termed Royal Bands. At the last they sang "We Shall Wear a Crown."

12:45 p.m.—Purple, blue, red and yellow badges were presented to the overseers of the states leading in the Assembly mission offering:

C. R. Payne, Tennessee	\$2,682.62
G. A. Wilson, North Carolina	1,931.77
M. S. Curry, Georgia	1,736.39
Roy H. Phipps, Kentucky	1,649.83

12:50 p.m.—The service was dismissed with prayer by Lillie Duggar.

1:00 p.m.—Brother and Sister Bennet sang "Help Me, Lord, To Stand." Sister Brewster from the Virgin Islands testified. The General Overseer read several requests for prayer and the congregation stood and prayed

in concert. A. J. Coalter presented a program of music on the organ during the intermission.

1:25 p.m.—The band played as the state Sunday School secretaries marched into the building, followed by the house parents and children from the orphanage. They took their places in reserved seats on the platform.

1:30 p.m.—Sunday School program directed by Allen Davis, General Secretary.

1:32 p.m.—Delmar Spurling led the congregational singing while Jean Coalter played the piano and A. J. Coalter the organ. Copies of the Scripture lesson had been passed out to the congregation, and Eleanor Wilson read the first passage and the General Overseer led the congregation in reading responsively. Betty Bonham and a group of Sunday School workers from Kansas prayed the Lord's Prayer in sign language as a recording of it was played. This was followed by a concert prayer, and Mildred Bennett sang "When I Come to the End of the Road."

The General Overseer announced that Mrs. Bill Dooley had contributed \$100 to the Assembly Expense Fund.

2:04 p.m.—Badges were presented to the pastors of the churches appearing in the "Top Ten" in Sunday School attendance:

Tennessee—Wildwood, A. H. Davis; Roberts Tabernacle, J. C. Palmer; Eastview, Johnny Tolbert. North Carolina—Mt. Carmel, Eugene Montgomery; Selma, Clayton Sherrill; East Rockingham, J. W. Strickland; Goldsboro (A Street), Guy Robinson. Virginia—Fries, Posey Wright; Dowells Chapel, V. M. Lawson. Georgia—Pittman Chapel, Melvin Pittman; Columbus (32nd Street), Jack Bryant; Mount Green, C. A. Williams. Kentucky—Owensboro (5th Street), Ada McGehee; Willisburg, Earl Noe; Sturgis, Andrew Davis; Louisville (32nd and Larkwood), A. B. Woodruff; Louisville, (21st and Main), A. J. Coalter. Oklahoma—Coweta, Clive Jared; Oklahoma City, T. J. Jared; Dawson, Johnny McGlothlin. Florida—Winter Garden, Edwin Jones. Ohio—Mansfield, C. C. Webb; Akron, Henry Dennis. Mississippi—Union Grove, Gene Douglas. Indiana—Hobart, Clay Frost; Indianapolis, A. W. Webb. South Carolina—Ware Shoals, T. C. Parker; Anderson (Belmont), Henry Lamb. Kansas—Kansas City (21st and Ridge), Lawrence Heckert. Michigan—Battle Creek, Joe Pendergrass. England—Birmingham (Peel Street), E. L. Plummer.

A badge was also presented to each overseer having a "Top Ten" Sunday School in his state, and Kentucky received the plaque for having the largest number of "Top Ten" schools in the state.

2:04 p.m.—The Scotton Children sang "Just a Little Talk With Jesus."

2:16 p.m.—Thomas Norton, pastor of the church at Benton Harbor, Michigan, and district overseer, gave a report of the training program in his district. He read 1 Timothy 2:1 and called for the pastors from the district to stand with him. One of the first projects in the district was a seminar with the pastors teaching the work of the auxiliaries. One of the smaller churches visited 57 homes in two weeks and reports a gain in Sunday School attendance of fifty per cent. Another church had doubled the Sunday School attendance, and one had moved from a store building into a new church. The Benton Harbor church has gained 36 new members. He told of the efforts of the churches in the district in new field work and urged the people to be enthusiastic in their work of winning the lost, witnessing and telling others about the blessings of the Lord.

2:28 p.m.—Helen Taylor, a little five year old girl from the orphanage, played a piano solo.

2:36 p.m.—Gerdia Shewmaker told of her visit to a home in Richardson, Texas, where she met Marina Oswald and her two children. Sister Shewmaker told of her deep concern for this family and her desire to win them to the Lord. The congregation stood and prayed in behalf of her request for them.

2:43 p.m.—Message by the Secretary.

He read Colossians 1:28 and Isaiah 43:2 and announced the subject, "The Power of Teaching." "This writer said when you walk through the fire, you won't get burned. Let me see if this has ever happened in the Book somewhere. Over in Daniel you find that Shadrach, Meshach and Abednego were seized and carried away captive. They went because they had to. They woke up one morning in a strange country. People can live right as long as everyone around them is living right. The man in charge said they were going to have to stand before the king. But before they did this, he had to feed them. This food contained something they couldn't eat. They said we are Church of God and we just can't eat this. It is against our religion. The man in charge told them he would like to feed them what they had been eating, but if they didn't look just right, he would get into trouble. They asked him to let them alone for ten days. After ten days were over, the man in charge came around and he thought they were pretty good-looking folks. They just stood by the Lord. They got by that one pretty easy.

"It wasn't long after that when the king made an image. That king said everybody was to fall down and worship, but over there were some boys who did not fall down and worship. When everyone else hit the floor, there stood some Church of God people. The king gave them one more chance. But again those hard-headed fellows were still standing when everyone else had bowed down. He told the men to get the furnace ready. The boys said they did know God could deliver them, but they just didn't know if he would. But no matter how it turned out, they were not going to worship the image.

"I will tell you how to get your church on the map this afternoon—be Church of God. You say we want attention. I will tell you how to get attention—get God in your church. If you have a meeting as dry as last summer's shock of corn, you don't attract anyone's attention. These boys had been taught back home what to do. I want you to know when you cross a state line, it doesn't change the way you act either. Let's read the next Scripture. Then the king promoted Shadrach, Meshach and Abednego in the province of Babylon. Now if you stand just right, the king might promote you. If you want our people to be Church of God, let's teach them in our Sunday Schools. Anywhere they go, they will be Church of God."

3:07 p.m.—Davis Rogers sang "Without Him," and Arnetta Jones and her group sang "Lord, Stand By Me."

3:20 p.m.—A skit entitled "The Year of 1906" was directed by Elva Howard. She announced that the skit had been written by Ora Mae Willing and asked the congregation to give Sister Willing a standing ovation in appreciation of her work with various publications. In the demonstration, two children who had just returned from the world's fair came in

to report to their grandfather that they had learned about the harmful effects of tobacco and juvenile delinquency. The old gentleman then told them of a trip he took in 1906 to Cherokee County, North Carolina, and the First Assembly of the Church of God, and in this gathering such subjects were discussed as the use of tobacco, family devotions and evangelism. Puppets were used to enact parts of the Assembly as he spoke. This pointed out that the Church is in step with tomorrow because the things the Church has taught since 1906, the world is just learning. The congregation sang "Sweet By and By."

3:47 p.m.—The Travelers Trio and Gospel Chariots presented musical selections while the children from the orphanage received the general offering. The state secretaries turned in the offerings collected from the churches in their states.

Assembly Orphanage Offering

Alabama	\$ 461.59	Montana	54.01
Alaska	10.00	Nebraska	22.66
Alberta	3.00	Nevada	27.00
Arizona	125.69	New Hampshire	13.00
Arkansas	160.85	New Jersey	21.30
Bahamas	145.60	New Mexico	75.00
British Columbia	3.50	New York	66.85
California	370.34	North Carolina	1,356.47
Colorado	66.27	North India	5.00
Connecticut	23.00	North Dakota	90.01
Delaware	116.53	Ohio	374.43
East Texas	228.97	Oklahoma	429.29
Florida	519.55	Ontario	11.00
Georgia	678.76	Oregon	107.70
Haiti	6.00	Pennsylvania	138.14
Idaho	65.32	Saskatchewan	3.00
Illinois	410.40	South Carolina	789.44
Indiana	378.99	South Dakota	53.74
Iowa	86.37	Tennessee	1,043.20
Kansas	148.99	Utah	84.68
Kentucky	732.62	Vermont	26.00
Leeward Islands	10.00	Virginia	815.37
Louisiana	131.15	Virgin Islands	85.00
Maine	13.00	Washington	126.16
Manitoba	8.00	West Texas	110.15
Maryland and D. C.	105.22	West Virginia	110.50
Mass. and R. I.	21.00	Wisconsin	42.19
Michigan	209.19	Wyoming	84.04
Minnesota	52.43	General offering	704.07
Mississippi	520.40		
Missouri	142.58	Total	\$12,824.71

4:00 p.m.—Robert F. Wright directed a demonstration entitled "The Stability of Our Times." This was designed to show the importance of the Word of God as a steadying and guiding force within the Church and our individual lives. It is the wisdom and knowledge of the Bible that really do the stabilizing. Teachers and workers were on board the Ship of Zion and gave instructions and assistance to those who came forward seeking help. The congregation sang "The Old Ship of Zion."

4:20 p.m.—The orphanage program was directed by Boyd W. Thornton, Superintendent. The house parents were introduced and the children came to the platform and sang several choruses. Two of the boys from North Carolina sang "Whisper a Prayer," and the Merry Tones sang "When I See My Lord Face to Face." The small children presented a pantomime, "Digging Into the Word of God." This was directed by Muriel Paden. The Orphanage Quartet sang "You Ain't Got Nothing at All." Flowers were presented to Brother and Sister Thornton, and Helen Taylor sang "Gentle Hands." The superintendent expressed his appreciation to all those who have contributed to the support of the orphanage work and invited those present to visit the new home on North Lee Highway.

5:08 p.m.—Presentation of awards by the Secretary. Several awards were presented earlier in the program, but the entire list is given below:

The Wildwood Avenue Church received a plaque for the largest Sunday School attendance in the United States—225 per Sunday.

The church at Bell Fontaine, Haiti, received the banner for the world's leading church in Sunday School attendance—803 per Sunday.

Tennessee was awarded a plaque for the largest attendance in the United States.

Haiti received a banner for the largest attendance outside the United States.

North Carolina received a plaque for the largest state convention orphanage offering—\$6,892.46.

Alaska received a plaque for the largest offering according to the number of churches—\$149.69 per church.

East Street Church, Nassau, Bahamas, received a plaque for the largest local church offering for the convention—\$1,144.20.

The plaque for having collected the largest number of coupons was presented to Kentucky—3,854,669.

North Carolina received a plaque for having organized the largest number of new Sunday Schools—12.

A plaque was presented to Emmitt Davis for the largest individual orphanage offering—\$800.

Kentucky received a plaque for the largest number of daily vacation Bible schools—26.

South Carolina received a plaque for the largest pounding for the orphanage.

The plaque for the largest Assembly orphanage offering was presented to North Carolina—\$1,356.47.

5:11 p.m.—Ronnie Odom sang "Something Within," and the Golden Strings sang "Satisfied."

5:22 p.m.—The program called for Curtis Knowles to speak concerning the Tomlinson Memorial College. Brother Knowles was ill and unable to be present, but C. T. Davidson spoke briefly to introduce the report of

the temporary school committee and then read the report of the committee.

"The aspects of a program like this are certainly demanding on an organization even as large as we are today and expecting to grow all the time. Much of the potential is slipping through our fingers where it could be utilized for the Church. We must not get our minds on fifty years from now. We have to work as we get to it and do it as we can. There has to be some foundation laid for an institution like this. Somebody asked me how will a school like this be financed. I don't know. I would suggest that we not study too much about finance at this time. We have to take first things first. We must prepare, not for just one to go to school, but we must lay future plans for the advancement of something that will point to better men and women. I mean qualified people, not better spiritually, but better qualified for the tremendous task that we are going to face in the future as well as some that are at our doorsteps right now. Education never takes the place of salvation. We would be surprised at anyone who thought it would.

"One of the leading ministers in the world's greatest organization has said, 'We have the best colleges, universities, organizations and programs that I know of, but the Church of God is still holding on to what a lot of us have turned loose.' Education should never detract from the spiritual life and the spiritual power of a man or woman who is called of God or who wants to do something for God. The more we have to offer God, the more He can use every one of us. That doesn't mean if you don't have an education He does not recognize what you do. It has never been the policy of the Church to condemn anyone who does not have an education. I wish I had more education, but because I don't have as much as others, I can't quit.

"Someone may say we didn't get along with the elementary school. We can't measure a junior college with the standards and procedures of an elementary school. When boys and girls are in the last two years of high school, they are to a great extent oriented to a more balanced outlook toward education. When you step out into college life, you are wanting to do things for yourself.

"As the General Overseer has explained, we are a temporary committee and our work terminates with this Assembly. We are just bringing some information for your benefit."

The report of Committee No. 7, School, was read and accepted.

Report of the School Committee

To the 59th Annual Assembly of the Church of God held at Cleveland, Tennessee, September 8-14, 1964, greetings:

We, your committee No. 7, beg leave to report the following information concerning the possibilities of establishing a junior college.

SECTION I

The Church should give serious consideration to establishing the Tomlinson Junior College as a four-year junior college, an institution which offers two years of standard collegiate academic work, plus the junior

and senior years of high school, all administered and accredited as a single unit. It may or may not offer additional terminal curricula. The following specific objectives should be incorporated into its program of education.

A. To provide two years of college work acceptable for transfer to four-year institutions.

B. To provide vocational programs. There would be a limited number at first.

C. To provide courses for adults.

D. To provide junior and senior years of high school.

E. To provide for the integration of the Bible into the total curriculum through systematic and regular class study, together with opportunities for personal spiritual development.

F. To provide short courses, institutes, conferences, seminars for those who desire a more thorough preparation in Bible and Religious Education. An attempt should be made to provide a foundation for one preparing to preach and teach, as well as for church leadership and godly character.

G. To provide a quality junior college and when it is advisable and needed, we should work toward a four-year college.

SECTION II

The junior college could operate under the policies of the Board of Control and the authority of the General Overseer. It would seem wise to make the following initial steps as soon as possible:

A. Appoint a Board of Control of seven members to serve as the governing board without pay, except for travel expense and per diem when attending board meetings. These men should be outstanding business and professional men in the Church—not necessarily ministers—who have a sincere interest in developing a sound educational program.

Staggered terms of such length (about 3 or 4 years) as to provide a continuing body of experience and security from pressure groups are desirable. The staggering of board members terms should not begin until after the first four years.

The Board of Control would meet periodically, possibly quarterly at first, to perform the following duties:

1. To work with the president of the college to develop policies for the operation and program of the junior college. These policies and procedures should be developed in keeping with Church policies within the limits determined by accrediting agencies.
2. To enable special attention to be given to the responsibilities of the college to the church community.
3. To appoint sub-committees to work with the faculty in developing special programs of studies, especially in the terminal and vocational areas.
4. To define the duties and responsibilities of the board in an official document.
5. To publish by-laws of the board and a formalized faculty manual.
6. To consider issues in relationship to the purposes of the college.
7. To provide for adequate and stable financial support.
8. To serve in an advisory capacity to the college president, and, through him, to the General Overseer.
9. To hold the institution in trust for the future.

10. To establish the admission policy on recommendation of the college president.
11. To approve the appointment of personnel on recommendation of the college president.
12. To approve all proposals for capital outlay.
13. To assist the president in budget preparation.
14. To set a target date for opening the junior college.

B. Appoint a college president who will have the following duties and responsibilities during the transitional period between the closing of the Tomlinson Memorial School and opening of the Tomlinson Junior College.

1. To implement policies and to administer the institution within the broad policies set forth by the board. Responsibility for the college administration must be centered in the president.
2. To analyze this report closely, implementing the strengths and correcting the weaknesses.
3. To encourage articulation with other educational agencies and institutions above and below the junior college. Keep them informed as to what the Church is attempting to do.
4. To establish a procedural framework which will increase the status and prestige of the junior college within the total framework of education.
5. To prepare the budget, with the assistance of the Board of Control.
6. To develop a plan for financing the junior college, with the assistance of the Board of Control.
7. To aid young people and adults to make educational decisions commensurate with their own abilities and interests.
8. To develop a faculty who understands the functions of the junior college.
9. To identify the types of programs that a junior college should start.
10. To determine building needs.
11. To set up student personnel services.
12. To develop understanding among church members as to the nature and purposes of a junior college, particularly the advantages and responsibilities resulting from such an institution.
13. To appoint personnel to aid in the original development of the plans and programs of the proposed new institution. The board could assist in developing these committees.
14. To locate and identify local resources which can help in the final step to establish a junior college program.
15. To serve as the ex-officio secretary of the Board of Control.
16. To upgrade his professional training in the junior college area.
17. To solicit financial backing from "friends" of the institution.
18. To identify prospective students.

SECTION III

The program should be designed to provide: (1) the first two years of the pre-professional and the general education required for a four-year degree, (2) education preparatory to entering a specific occupation, and (3) a variety of church educational services.

The first category is the most well-known and most widely accepted program of the junior college. Most young people need additional general education in their background, whether they go from junior colleges into a job or into further education. Statistics show that a little less than

one-third of the junior college freshmen actually go on to a four-year bachelor's degree program.

Under the second category, the occupationally oriented programs will make strides as the institution expands. To insure a quality program at the beginning, it might be wise to offer courses in the secretarial and business administration areas.

The third category of junior college programs is important to the Church. Courses offered as a church service provide opportunities for students to receive a general understanding of the Bible, to gain a working knowledge of the Bible, and to obtain as complete a foundation for one preparing to preach and teach as well as for church leadership and godly character, as is possible.

No matter in which of the three directions the student may be heading, he will need standard equipment. Therefore, the junior college offers a basic curriculum for all.

The junior college may begin in the buildings presently owned by the Church; however, the college achieves recognition as an institution in its own right as it develops physical facilities appropriate to the college program.

The basic needs which must be met are:

1. The site should not be less than 40 acres. A topographical map should be made available.
2. The school, along with a competent architect, should design a master plan for the existing campus. Long range plans should be made with the accreditation standards of the Southern Association in mind.
3. Dormitory facilities for men and women would be an immediate need. It would not be advisable for students to live off campus, except, of course, those who commute.

All buildings should be oriented and planned in such a way that additions may be in keeping with the basic design when increasing enrollments make this necessary and in such a way that flexibility of use and changed use of facilities are possible. No building should be started until a campus plan is approved which takes all these factors into consideration.

Serious consideration should be given to developing the present site of Tomlinson Memorial School, if possible, and desired, so as to utilize the excellent services offered by the Church, not the least being the audio-visual department. Then too, if the Church has in its future plans the building of a tabernacle to house the General Assembly, it would seem practical to locate and structure it in such a way that it may serve the institution on a year round basis.

SECTION IV

Since the prime concern of those who are responsible for determining the course that the educational program of the Church should pursue will be the providing for adequate and financial support, this report simply points out several possible sources of income. The acceptance or rejection of these ideas should be in the hands of those who are more informed in the financial structure of the Church.

The Victory Leaders Band could, or may devise plans to assist with some finance. By way of suggestion, plans could be provided for a "Scholarship Banquet," to be held annually, beginning in 1964 by local V. L. B.'s between Thanksgiving Day and Christmas. The proceeds to be sent directly to the junior college fund. The V. L. B. secretaries, general and state, could publicize this as a major activity each year. This function would give our young people a much needed opportunity to "get together" in a different setting and, at the same time, render a service to the Church.

A "Committee of Friends" could be developed. This would include individuals who would pledge certain amounts over a period of time. This group would not be a formal organization with any specific duties, but could meet at an annual dinner sometime during the assembly week. At that time, effective presentations of the need and opportunities, both short term and long-range, spelled out in order of magnitude and need could be delivered. The business and professional men of the Church should be contacted personally in this regard.

Annual receipts from the students could be summarized accordingly:

Tuition	\$450.00
Regular fees	50.00
Room	150.00
Board	400.00
Approximate total for day students	500.00

Generally, colleges charge over \$600.00 for tuition. There would be no need for duplicating some of the fine services presently offered by the Church. The standards set forth by the accrediting agency in regard to the audio-visual department could be met by utilizing our present Visual Department effectively so that it may serve the Church as well as the college. The visual department director could be on the college staff. He could train students in the more effective use of audio-visual materials.

Some of the volumes needed in the library could be purchased out of free literature funds, especially books dealing with religious matters.

The present buildings could take care of a junior college program temporarily, with the exception of dormitories. There are two things that could be considered:

1. In 1961, the 56th Assembly agreed that the building for the school would be furnished in the same manner as the buildings for other departments at headquarters.
2. Much discussion has gone on about building an assembly tabernacle. This could be constructed to serve the Church and the college.

A section of the General Overseer's annual message to the fifty-eighth Annual Assembly dealt with "Teaching and Training Our Members." He was discussing the different training programs of the Church. The following excerpts were especially noteworthy:

"It seems that the mission of the Church, to a certain extent, is based on a teaching program . . . Paul did not say anything about preaching when he listed the qualifications for bishops, but he said they should be qualified to teach others . . . The New Testament does not always give a clear-cut distinction between preaching and teaching, and it is often difficult to separate the two. But it is evident that we are responsible for

a teaching program as well as preaching the Word of God . . . Since the Church is responsible for a teaching program, and we must have trained workers to be effective, it seems that it is time for us to give attention to this phase of our work."

While the General Overseer was not discussing a junior college program, he was pointing out the need for upgrading the work of the ministry. A minister today is operating in a complex society where he is called upon to serve in many capacities. With this in mind, it would seem wise to review the existing philosophy in regard to tithe fund and explore the possibility of making a grant each year to the junior college. A church-related college has to be a church-supported college, and should be for all our people.

SECTION V

In summarizing all of this, the junior college makes a unique contribution to education. First, the college has an open-door policy of admission; it welcomes all students who can profit from its programs. It admits students who otherwise might never have had a chance for higher education. It offers a broad curriculum from which both the academically talented and the non-academic, vocationally oriented student can profit.

Second, the college not only utilizes the resources of the Church for teaching and learning, but is also responsive to Church needs for trained workers.

Third, the college offers opportunities for individuals of all ages and degrees of education and personal development to grow as people without traditional limitations on programs.

Respectfully submitted,
CURTIS M. KNOWLES, Chairman
C. T. DAVIDSON, Secretary
E. L. JONES
DEWEY M. HUGHES
LUTHER BROWN
DEWEY BOWERMAN, JR.
DEWITT PRITCHARD

5:59 p.m.—The closing prayer was by Benny Finlayson and Leon Wakefield.

6:15 p.m.—The congregational singing was led by Charles Weaver with Clara McMahan at the piano and Judy McMahan at the organ. George L. Jones read Matthew 23:31-46, and requests for prayer were given by the congregation. Willie Boone prayed at the pulpit and the congregation joined in concert prayer for the requests.

6:28 p.m.—South Carolina program, directed by L. V. Jones, Overseer. As Henry Lamb led in singing "Heaven's Jubilee," all South Carolina delegates rushed to the platform in a demonstration of their zeal in trying to reach every person in the state with the Church of God message. The Kelly Brothers sang "Someday," and Brother Jones read Mark 9:22-24 and Luke 7:13-15. The district overseers were introduced and each spoke of his zeal for the Church of God—E. V. Cobb, Fred Fisher, Henry Lamb, Cletties Harris, David Simmons, Brother Stevens, H. E. Stout, and James Watson. Sister Jones represented all the auxiliaries in the state throughout the year, and she spoke of her desire to win the lost. Roosevelt

Ashford and George Bell testified and the Negro delegates sang "I Said I Wasn't Gonna Tell Anybody."

7:25 p.m.—Edna Rye directed the last praise service of the Assembly as 'Texie Jestes and Warren Roney sang choruses. The congregation sang "Near the Cross," and all the women who had been redeemed stood and praised the Lord. Everyone sang "Bye and Bye," and all the men praised the Lord. The Lord blessed His people as they praised Him. This was a wonderful time of rejoicing in the Assembly.

8:00 p.m.—A program of music and singing featuring the Broadcast Record Club singers was presented by Thomas Duncan. Several groups and individuals sang the songs they had released through the record club. The Kelly Brothers from South Carolina received the cash award of \$100 for having made the record selected as most outstanding by the club members. They sang "Lord, Give Me a Field To Plow." Harper Hunter was the first runner-up for this award, and he sang "He Never Has Left Me Alone."

8:52 p.m.—Program by World Mission Secretary, Charles G. Hawkins.

Several workers from other countries were introduced as follows: Walter C. Bates, West Indies; Gabriel Montijo, Jr., Puerto Rico; S. A. Cabales, Philippines; Jose Regalado, Central America; Carlos Colon, Peru; A. S. Moss, Bahamas; Raymond M. Pruitt, England; Reuben Adams, James Hall and wife, Jamaica; John Speirs, England; Salvador Guillen, Guatemala; Mariana Ladoo, Dominican Republic; and A. S. Anderson, Costa Rica.

Concerning these delegates, Brother Hawkins said, "These are bishops, deacons, evangelists and pastors in the Church of God. They are not guests in this Assembly. They are delegates to the Assembly and have a voice in what goes on here just as much as anyone. When they come to the Assembly, they are welcomed by the Reception Committee just like any of us. This is their Assembly. When we go to their countries, we are foreigners, but in the Church of God there are no foreigners."

The delegates from abroad and the entire congregation prayed for the program. Excerpts from Brother Hawkins' message are given below:

"We will not reach every creature if we just preach to our own people, nationality and language. There are many languages, nationalities and many tongues. They all must hear the message. This is an every-creature message. You say it would be good for the natives to preach it. How can they preach it unless they have it? It would be wise to look back shortly after the ascension of Christ when the Church had received the commission. Immediately they shouldered this responsibility and went forth into a world similar to the world we have today. There were languages and tongues. There were many races and nationalities. When we came into the Church, we agreed to accept the New Testament as our rule of faith, government, practice and discipline. This is our rule. If the New Testament Church was successful in reaching the world, we can approach this thing from the same standpoint and reach the world today.

"By 200 A. D. there was hardly a city or village that had not heard the message. By 325 A. D. the Church had become so well-known and there were so many Christians that the government was on the point of disintegrating. They had been trying for years to kill off these people. The more they killed, the faster they sprang up. No man can put the Church down. With all the forces of the Roman government, it was impossible

to stop the Church. In 325 A. D. a council was called at Nicaea by the Roman government. It was decided that there would be no separation between Church and state. What it really amounted to was that the government decided the only way to survive was to join the Church. The Church entered apostasy, but up to a point it was successful. The thing we must find out is what caused it to be a success.

"What made the rich, poor, the bond, the free, the slave and anyone who heard the message want to become a part of it? Something did. Some say we need an Apostle Paul. No. What we need is to preach the message Paul preached. Use the approach they used. With the modern world and its conveniences, science and modern ways of travel, we should make even greater strides than they did. This year I went around the world in almost the length of time it took Paul to travel from Joppa to Rome. We say we need this and we need that. What we need is to preach a message that will cause people to accept this. If we use the New Testament formula, people will accept it.

"Are we more interested in the class of people than the souls they possess? The New Testament Church was not concerned with the class of people. They were not concerned with whether a man was bond or free, rich or poor, black or white. I am not saying the New Testament Church did not have its problems. They did, but they met those problems and overcame them. Peter was on the housetop waiting for dinner. He fell asleep and dreamed about food. When he came out of the sleep, he had visitors at the gate. He was to go down to Cornelius' house. This was contrary to Peter's nature. When he went in he said it was unlawful. In this country we hear talk about prejudice against races. There never were people more prejudiced than the Jews. They did not teach that they were better than anyone else. They knew it. Peter had been taught since a child not to associate with Gentiles, not to eat with them. You say you can't go against the way a person has been trained all his life. Peter went against the way he was trained. He went into that Gentile's house and sat down and ate with them.

"He preached in that house and they were baptized with the Holy Ghost, baptized with water and brought into the Church of God. They were whole members. Peter was filled with zeal, but when he got back to headquarters, he was literally called on the carpet. The people at headquarters did not like what he did. On the day of Pentecost these were Jews. When Peter got up he addressed them as men of Judea. When he finished preaching to them, he took three thousand of them into the Church. In its beginning, the early Church was only interested in reaching the Jews. They didn't care whether anyone else heard the message or not. But when Peter got over to Joppa, he messed things up.

"Paul came along and went to the Gentiles, and he was called to Jerusalem. When Peter preached to these people he used a system of carrying over from Judaism. He explained to the Gentiles that they could come into the Church but they had to be circumcised and come under the practices of the law. Paul withstood Peter on the subject of circumcision. That is when they finally decided it was all right for Paul to preach to the Gentiles and take them into the Church. This is the very thing that made the early Church grow. The Church must be elastic enough to embrace all mankind. Look for a moment at the people who were in the early Church. People say the rich man cannot be in the Church because he won't accept the message. They say the only kind that will accept it are the poor and sometimes ignorant folks. This is not true if we fol-

low the pattern of the New Testament. There was Matthew, undoubtedly an employee of Rome, who sat at the receipt of custom. Zacchaeus, a citizen of Jericho, was a tax collector. Joseph of Arimathea was a counselor among the Jews, a rich and influential man who furnished the burial place for our Saviour. Luke was a physician. There was the beggar. Mary Magdalene was a woman of immoral character, yet after her conversion never was there a more dedicated person. They all sat side by side in the same Church. There were churches in Rome, Asia Minor, Jerusalem and everywhere, but they were all Church of God. There were Greeks, Romans and Samaritans in the Church. Before they came into the Church, they had no dealings with one another. But once they were in the Church, they were all in the Church.

"The mystery of this gospel that Paul was preaching that was made known to him by revelation was how you could unite all kinds of people from all walks of life into one body, one Church. If you don't think that is a hard thing to do, go out here and try it. That very thing is what gave the New Testament Church the ingredient and the thing that made it possible to spread that gospel to the world. If a man were a slave and accepted Christ and another man were a slave owner, when they came in the Church they came in side by side. A great story of this is Philemon and Onesimus. Philemon was a rich man who owned slaves. He got saved and came into the Church. He had a slave named Onesimus who took off and left his master. Paul was preaching in a place and Onesimus got saved. Paul knew he was a slave. Paul was a Roman citizen, but he was not too good to preach to a slave. Onesimus was told by Paul to return to his master, and Paul wrote to Philemon to receive him as a brother. It is about time that we receive our brothers as brothers."

9:50 p.m.—"The Laws of Harvest," message by H. L. Moore. Excerpts from this message are included below:

"Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.' Today the world has substituted reason for faith, science for God, matter for spirit; and it has reduced the role of the church to a mere cog in the machinery of society. One of the major causes for this world condition is the lack of evangelism in all parts of the globe. The absence of evangelism has been brought about by the failure of Christians to observe the basic laws of the harvest. Those laws are concern, work and time.

"Christ was concerned about the lost. He wept over Jerusalem. Concern for the harvest makes a sense of urgency. When the time for harvest is ripe, full mobilization of available forces is engaged. Even those who are not on the field are working at things directly related to the harvest of crops. Jesus went about all the cities and villages teaching, preaching and healing, but when He saw the multitudes, He was moved with compassion. Are we moved with compassion at the sight of the multitude lost without Christ? Today the world's population is more than three billion. This, coupled with the fact that Christianity is not keeping pace with the expanding population, should jolt every Christian to immediate action. Evangelization of the world is the supreme task of the Church—not just the United States, Canada or Europe, but He loved all the world. His love went beyond the Jews; He loved the Gentiles. From God's vantage point, He can see every country, every continent and every little town. None seem better or worse to Him.

"Work is a law of the harvest. Some of us act as though souls are only lying between the hours of eight and five, or only on Sunday. Reap-

ing requires every available moment during the time of harvest. The whitened harvest demands the undivided attention of the Church. When the missionary endeavor of the eighteenth and nineteenth centuries took place, the foundation of its success was the great compelling motive of compassion for the lost.

"Time is the third basic law of the harvest. Time is swiftly running out on us. The clock is moving. The clock has been moving from the beginning of creation. But in the end time becomes more important because there is so little of it left. Now, in the end, at the time of harvest, time becomes of prime importance."

10:07 p.m.—Wanda Edwards, Joy and Verlin Thornton sang "So Send I You."

10:10 p.m.—An animated synopsis of mission activities was presented. In this interesting and informative demonstration, pictures were projected on a large screen and the narrator told of the expansion of the Church through its mission activities since 1903. Other pictures portrayed the needs of various countries. As these pictures were shown, individuals dressed in the native costumes of these countries were highlighted at various places throughout the building

10:35 p.m.—Envelopes and folders were distributed to the congregation by those who had assisted with the demonstration to launch the World Harvest Program. An offering was received.

10:38 p.m.—The altar invitation was extended by Brother Hawkins. In the altar service which followed, four were saved, five sanctified and four received the Holy Ghost.

Monday, September 14

6:00 a.m.—L. L. Pollard and Dick Cooley conducted the early morning prayer service. After the congregational and special singing, those present testified and Brother Pollard brought a short message. The service was dismissed with prayer at 6:50 a.m.

8:30 a.m.—A program of songs and testimonies was presented by the New Jersey delegation under the direction of Roy D. Mixon, Overseer.

8:55 a.m.—Dewey Bowerman led the song service with Bartha Brackett at the piano and Deanna Jones at the organ. Joe Odom read Mark 13:32-37, and J. C. Overstreet prayed at the pulpit. The congregation stood and prayed in concert.

9:07 a.m.—The Spanish delegates sang several choruses under the direction of Gabriel Montijo, Sr. with Felix Garcia at the piano.

9:15 a.m.—The program called for a message by J. A. Jimenez, Field Secretary, but Brother Jimenez was ill and unable to be present. Jose Regalado, Overseer of Central America was introduced. As he spoke, his remarks were interpreted by Felix Garcia. Brother Regalado told of his love for the Church and his desire to see the Church prosper throughout the world. He expressed his feeling that the Church is God's plan for our day and that it will reach the mark set for it by the Word of God. He stated that it is the message of the Church of God that he preaches in Mexico and Central America and said that he was happy to be in the

Assembly, not as a minister for Central America, but as a minister in the Church of God.

9:35 a.m.—JoAnn Newman sang “At the Roll Call,” and Bill Porter sang “Forgive Them, Father.”

9:45 a.m.—The congregation sang “Haven of Rest” led by Harper Hunter. (The program was temporarily interrupted due to an electrical power failure.)

9:53 a.m.—Report of Field Secretaries, C. R. Payne, E. L. Jones and J. A. Jimenez, and Home Mission Worker, Harrison E. Price.

Felix Garcia read the report of Brother Jimenez who was unable to be present, and the General Overseer requested permission to obtain a report from the records of Alexander Gilmore to be included in the Minutes since Brother Gilmore served as Home Mission Worker until his death August 25. Permission was granted, and the other reports were accepted as read. The congregation stood and prayed in behalf of Brother Jimenez and Sister Gilmore.

Report of Field Secretary September 1, 1963 to August 31, 1964

To the 59th annual Assembly of the Church of God, Greetings:

Sermons	174
Homes visited	223
Churches visited	20
District conventions attended	9
Ministers conventions attended	5
Special ministers meetings attended	2
State conventions attended	5

Directed the maintenance of the headquarters property. Directed the preparations of buildings and campground for the annual Assembly. Served on General Properties Committee, Ministerial Aid Committee and Tomlinson Memorial School Board of Directors. Assisted several state overseers in their work and served as overseer of three states.

Respectfully submitted,
C. R. PAYNE
Field Secretary

Report of Field Secretary September 1, 1963 to August 31, 1964

To the 59th annual Assembly of the Church of God, Greetings:

Sermons	192
Revivals conducted	7
Saved	155
Sanctified	238
Received the Holy Ghost	61
Added to the Church	49

Homes visited	65
Ministers conventions attended	6
District conventions attended	4
State conventions attended	5
States visited during the year	17
Churches visited	32

I served as a member of the teaching staff in Bible Training Camp in Fresno, California.

Respectfully submitted,
EDWARD L. JONES
Field Secretary

Report of Field Secretary September 1, 1963 to August 31, 1964

To the 59th annual Assembly of the Church of God, Greetings:

Sermons	240
Revivals conducted	2
Homes visited	94
Prayer meetings	74
Sanctified	19
Converted	17
Added to the Church	37
Baptized in water	8
Baptized with the Holy Ghost	3
Churches organized	2
Ministers conventions attended	3
District conventions attended	4
State conventions attended	10

I taught in Bible Training Camps in Mexico, Guatemala, California, and Peru and visited most of the Spanish churches in Mexico, Arizona, Texas and California. I also was invited to preach in two Pentecostal churches. I am very grateful to the overseers and members in general for the kind cooperation given me in each place where I have had my church activities.

Respectfully submitted,
J. A. JIMENEZ
Field Secretary

Report of Home Mission Evangelist September 1, 1963 to August 31, 1964

To the 59th annual Assembly of the Church of God, Greetings:

I submit the following report:

Sermons	323
Saved	237
Sanctified	65
Filled with the Holy Ghost	46
Added to the Church	70
Baptized in water	28
Homes visited	853

Tracts distributed	1,242
White Wing Messengers distributed	785
Revivals conducted	23
Churches set in order	5

I was headquarters representative to the Alabama ministers convention and attended part of the Virginia state convention. I visited and conducted revivals in many of our weak and small churches during the year and spent almost three months on the mission field working in Anguilla, St. Martin, St. Kitts, Nevis, Antigua, Aruba and Curacao.

I would like to mention that Johnny Brogdon worked with me three months this summer and was instrumental in the organization of two churches. We also conducted a new field revival at Racine, Wisconsin. I did not organize the church, but it was organized a short time after we left. I was called to some fields that were not ready and not in condition for a revival. It would be good to lay some ground work before trying to get a church organized.

Respectfully submitted,
HARRISON E. PRICE
Home Mission Worker

Report of Home Mission Worker September 1, 1963 to August 25, 1964

To the 59th annual Assembly of the Church of God, Greetings:

Sermons	250
Revivals	14
Saved	134
Sanctified	89
Baptized with the Holy Ghost	42
Members added to the Church	70
Baptized in water	27
Homes visited	250
Churches visited	25
Ministers conventions attended	5
State conventions attended	5
Church set in order	1

Respectfully submitted,
ALEXANDER GILMORE
by EVA GILMORE
Home Mission Worker

10:04 a.m.—Awards were presented by E. L. Jones as follows:

The award of honor was presented to Eugene Black, Earl C. Moore, E. D. Stephens, S. B. Moss, Barney Trogdon, George Jones, James Long, Sr., William Knowles, Nathaniel Taylor, and Joe Martin. Each of these had organized at least one new church during the year.

Gift certificates were presented to the ministers leading in additions to the Church—George Jones, 41; S. B. Moss, 37; and Barney Trogdon, 34.

Arnold Demeritte received an award for having visited the largest number of homes—469.

Nellie McKoy, Arnetta Jones, Pecolia Headen and Norman Scotton received special awards for their outstanding reports for the year.

10:09 a.m.—Report of Radio Department Manager, Thomas Duncan, and Radio Minister, H. L. Moore.

The reports were accepted as read.

Report of the Radio Department for the Year Ending August 31, 1964

To the 59th annual General Assembly of the Church of God, Greetings:

Throughout this assembly year the Lord has blessed the radio department personnel in our labors of helping to spread the gospel by radio and phonograph recordings.

Promotional tours have been conducted in the interest of the radio work in several states including Arizona, California, Georgia, Montana, New York, North Carolina, North Dakota, Oregon, South Dakota, Tennessee, Washington, Wisconsin and the Bahama Islands.

Special recording sessions were conducted in California, North Carolina and the Bahamas.

A successful radio conference was conducted in Bismarck, North Dakota.

We have distributed approximately 13,000 recorded programs and approximately 10,000 phonograph records this year.

Several additional radio stations have been scheduled, including two 50,000 watt stations, for the Voice of Salvation. These are WCPC, Houston, Mississippi and KGA, Spokane, Washington.

The Voice of Salvation is being broadcast on approximately 155 stations. Gospel Concert Hall is scheduled on approximately 80 stations. The Voice of Truth is scheduled on 7 stations.

The Voice of Salvation Choir and each member of the program staff are to be highly commended for their faithful service to the program.

Financial report:

Total income	\$33,299.47
Disbursements	33,100.25
Balance in treasury	\$ 199.22

Respectfully submitted,
THOMAS DUNCAN
Manager

Report of Radio Minister September 1, 1963 to August 31, 1964

Sermons	193
Saved	20

Sanctified	11
Holy Ghost	9
Baptized in water	4
Received in Church	2
Homes visited	146
District rallies	38
Ministers conventions	2
State conventions in and out of United States	13

Prepared weekly sermons for the Voice of Salvation, except those delivered by the General Overseer. All mail addressed to the Voice of Salvation was answered by this office. In addition to the hundreds of letters received and sent, sermons and other printed materials were made available in leaflet or booklet form for those who wrote. We have supplied names and addresses for follow-up work by overseers and pastors. We have enrolled 75 in the Body of Christ course on the Voice of Salvation and have graduated 36 persons this year.

The office work could not have been performed without the assistance of Phyllis Barker and Judy Chandler.

Surveys were made in three areas where the Voice of Salvation has been broadcasting. They show that approximately 20% of the population in a given area were listeners to our program. This is highly satisfactory.

In addition to the radio ministry, I served as White Angel Fleet Director and headquarters pilot. In this work, a total of 343 hours were flown in the transportation of the General Overseer, headquarters personnel, and myself in Church work. For every hour flown there is an equivalent hour spent in pre-flying and post-flying activity. This would make approximately 686 hours spent in flying activities this year.

After computing operating and maintenance expenses at \$18.00 per hour, we estimate that a savings was made to the general treasury of \$4,026.01 over airline fares for those who used the plane. In addition, an indirect benefit of \$1,579.83 was realized by persons who rode in empty seats on flights but whose fare was not the responsibility of the general treasury.

In addition to the foregoing, I was the author of "Keen For Teens," a new Sunday School quarterly published this year and also served in international camp as a staff member, writing and teaching a lesson on cults.

Attended the International Convention for Religious Broadcasters in Washington, D. C., and studied the Fundamentals of Christian Broadcasting at Moody Bible Institute.

Respectfully submitted,

H. L. MOORE

Radio Minister and Church Pilot

10:16 a.m.—Roy Day presented awards to the workers in the White Wing Messenger subscription drive:

L. O. Johnson received a set of commentaries for having obtained a total of 654 subscriptions to the White Wing Messenger and Youth Life. J. W. Morrison received a set of books for 158 subscriptions, and Geneva Sykes was presented a set of books for 137 subscriptions.

10:21 a.m.—The Report of the Missionary Committee was read by Charles G. Hawkins. The report was accepted, and the same committee was selected to serve for another year.

Foreign Mission Committee Report

To the 59th annual Assembly of the Church of God, Greetings:

A recommendation was given in the Ways and Means Committee Report and was accepted by the 53rd annual Assembly in 1958, as follows: "We . . . recommend that the former practice of deducting from the foreign overseer's allotment, the portion of the funds belonging to general headquarters is no longer practicable due to the increase of the work, and that this Assembly authorize the Foreign Mission Committee to devise a better system for the handling of said funds."

The Committee has given much prayer and consideration to such a plan and has developed a plan that it feels will be suitable for this purpose. This year, twelve accounts have been opened in international banks in the various countries where we have church work established.

General Headquarters Field Offices have been set up and personnel selected for the purpose of handling and processing reports belonging to general headquarters in the different countries. There have been a few problems confronted, but they are being overcome and the Committee believes that the plan, now under development, is the answer to our problem of handling our church funds in other countries and will be the means of helping to spread the work of the Church at a greater pace.

The total amount of offerings received through our October and March Foreign Mission Drives was \$35,637.22 which is an increase of \$2,970.43 over last assembly year. A five year record for these special drives shows a total increase of \$11,045.42 since 1959 which is very commendable.

The special missions offerings that are sent in by donors to be used in countries of their choice, reached a total of \$8,933.82. This included the amount of \$2,253.42 that had been designated by the donors to be sent to Haiti to help alleviate the sufferings of our people who were victims of the hurricane Flora. An additional \$750 was sent from the regular mission fund for the same purpose.

We have had to discontinue shipping used clothing to other countries, for a while at least, because of high shipping rates and restrictive import laws. This was very regrettable since the clothing shipments filled a great need. During the assembly year, we shipped twenty-eight boxes, weighing 200 pounds each, of clean, wearable clothing for the use of our members in other countries who are not as fortunate as we are.

Your Foreign Mission Committee authorized the disbursement of the mission funds for the following countries or items, during the assembly year, 1963-64:

Alberta, Canada	\$ 1,206.44
Anguilla, W. I.	1,167.28
Antigua, W. I.	1,167.29
Argentina	1,381.31
Aruba, N. A.	2,449.72
Australia	2,710.80
Bahamas	2,375.00
Barbados	1,067.24
Bermuda	115.50
British Columbia, Canada	1,200.00
British Guiana	975.00
Chile	1,806.30

Costa Rica	3,411.69
Cuba	1,810.00
Curacao	2,449.70
Cyprus	2,750.69
Dominica	1,167.29
Dominican Republic	4,050.00
Egypt	5,600.00
El Salvador	1,786.20
England	1,540.71
Greece	3,950.09
Guatemala	6,588.28
Haiti	19,430.30
Holland	2,270.09
Honduras	1,839.70
India (North)	3,127.50
India (South)	3,127.50
Jamaica	6,110.00
Manitoba, Canada	84.00
Mexico (North)	4,822.00
Mexico (South)	5,634.00
Montserrat, W. I.	1,167.29
Nevis, W. I.	1,167.29
New Zealand	2,094.89
Nicaragua	1,539.69
Ontario, Canada	1,195.00
Panama	772.70
Peru	2,880.30
Philippines	2,655.00
Puerto Rico	5,700.00
St. Kitts, W. I.	1,167.28
St. Martin, W. I.	1,167.28
St. Vincent, W. I.	1,067.24
Saskatchewan, Canada	1,206.44
Sierra Leone	5,313.10
Tobago, W. I.	2,564.73
Trinidad, W. I.	2,564.72
Turkey	2,240.00
Turks Islands	1,900.00
Uruguay	2,631.30
Virgin Islands	4,300.00
Bible Training Camp	2,339.00
Loans	2,418.94
Mission Cry	441.01
Used clothing shipments	1,645.53
Advance allotments	1,868.00
Miscellaneous	416.10
Ten per cent of Assembly offerings to state treasurers	2,730.02
Certificate of Deposit for loans made in England and Puerto Rico	23,500.00
Total expenditures	\$179,824.47

Respectfully submitted,
M. A. TOMLINSON, Chairman
A. T. WAGAR, Secretary
CHARLES G. HAWKINS
JAMES B. WRIGHT
WILLIAM H. BROOKS

10:36 a.m.—Report of World Mission Secretary, Charles G. Hawkins, and Asia and Egypt Representative, Ada McGehee.

Report of World Mission Secretary September 16, 1963 to August 31, 1964

To the 59th annual Assembly of the Church of God, Greetings:

Number sermons preached	270
Number converted	60
Number sanctified	36
Number baptized with the Holy Ghost	22
Number baptized in water	18
Number of homes visited	158
Number of ministers conventions attended	3
Number of national conventions attended	8

To give a detailed report on the places I have visited this year would sound more like a travelog than the itinerary of a minister, but it is not so important to pinpoint the geographical location of where work for God is done but what is accomplished while there. Distance is no longer a factor to be reckoned with, for any area on earth is only a few hours away. It is these modern means of travel and of transportation that will make it possible for the church to redeem the time of these last days. Besides my regular office duties I have served on the teaching staff for B. T. C. in two different countries, also teaching several classes on missions at the school in Cleveland, prepared lesson material for youth camps, assisted in the preparation of promotional material for missions, did research and prepared materials to be used in the Mission Handbook soon to be released. Along with visiting the overseers of different countries, attending conventions and teaching in B. T. C., I have contacted twelve different international banks in twelve different countries in which our international banking system has been put into operation. Besides calling on the managers of these banks personally, it has taken a great deal of correspondence in order to effect an efficient operation of such a system. In order to properly service these accounts it has been necessary to install general headquarters personnel in each of these countries to handle the many reports and correspondence that would ordinarily come to general headquarters. Many hours have been spent in explanation and briefings as to the duties related to this office. These changes in our approach to missions and the business administration of our work have not been without problems, but I feel that the fellowship and good will which will be generated by a closer relationship between general headquarters and our churches and workers on the field will be worth any sacrifice necessary to bring about its smooth operation.

The work that B. T. C. has done among our people is invaluable and is the greatest asset that we have in the Church to spread our work in the other countries of the world.

I would like to commend Hugh R. Edwards, Business Manager of the White Wing Publishing House, for his move toward an international operation of the publishing plant and the White Wing Gift and Book Centre; other such moves by the other departments of the Church will cause our message to spread with even greater momentum. My report is not without its darker side; you will no doubt notice that there has been a de-

crease in our statistical report as against last year. Also, due to the size of our mission budget and our obligations on the mission field where we have works already established, it has been impossible for us this year to move our message into another country, I feel that we must not allow this situation to continue. Most of the time of the World Mission Secretary is taken up in other countries around the world, but some time may be allowed this coming year for the secretary to have a limited number of World Harvest Rallies in which special interest will be placed upon areas where the Macedonian Call is being heard. It is hoped that the overseers will avail themselves of this program to help our mission endeavor and boost their work.

STATISTICAL REPORT OF THE WORK

Countries	Members	Churches	S.S.	W.M.B.	V.L.B.	A.B.M.	Ministers
Alberta and							
Saskatchewan	80	6	6	6	5	6	9
Auguilla	70	2	3	2	2	2	6
Antigua	105	2	4	2	2	2	1
Argentina	147	10	5	4	2	1	5
Aruba and Curacao	65	2	3	2	2	2	5
Australia	27	1	1	1	1	0	5
Bahamas	4,751	47	48	47	47	30	98
Barbados	284	14	14	14	14	8	15
Barbuda	4	1	1	1	1	0	0
Bermuda	10	1	1	1	1	1	1
British Columbia	42	2	2	2	2	2	3
British Guiana	40	2	3	1	1	1	2
Chile	43	2	2	1	1	1	2
Colombia	10	1	0	0	0	0	1
Costa Rica	76	6	8	6	4	6	3
Cuba	65	5	4	4	1	1	4
Cyprus	70	1	1	1	1	1	1
Dominica	24	2	2	2	2	2	0
Dominican Republic	1,863	27	27	27	25	27	12
Egypt	820	15	15	15	8	0	4
El Salvador	450	17	17	15	10	9	4
England	1,015	36	42	34	32	31	72
Germany	15	0	0	0	0	0	1
Greece	250	3	3	2	2	0	3
Guatemala	534	25	25	25	25	25	20
Haiti	22,836	279	293	293	293	293	141
Holland	14	1	1	1	1	1	2
Honduras	51	3	3	3	3	1	2
Jamaica	7,885	176	176	176	140	100	201
Manitoba	46	2	2	2	2	2	2
Montserrat	95	4	4	4	4	4	3
Nevis	45	3	3	3	3	2	2
Nicaragua	13	1	1	1	1	1	1
North India	300	5	5	5	5	5	1
North Mexico	375	21	14	16	13	12	18
Ontario	13	1	1	1	1	1	3
Panama	107	5	5	3	3	2	2
Peru	333	20	24	19	17	3	19
Philippines	55	4	4	4	4	0	0
Puerto Rico	426	13	21	12	12	13	10
St. Kitts	54	3	3	3	3	3	3

St. Martin	12	1	1	1	1	1	2
St. Vincent	8	1	1	1	1	1	1
Sierra Leone	185	3	7	2	1	0	0
South India	1,950	35	0	34	0	0	84
South Mexico	1,420	29	19	20	10	10	47
Trinidad and Tobago	180	6	10	6	6	6	8
Turks Islands	50	5	5	5	5	5	9
Turkey	9	1	0	1	1	0	0
Uruguay	39	3	3	2	1	0	1
Virgin Islands	237	6	11	6	6	6	13
Total	47,598	861	854	839	728	630	852

Respectfully submitted,
CHARLES G. HAWKINS
 World Mission Secretary

Report of Asia and Egypt Representative September 1, 1963 to August 31, 1964

To the 59th annual General Assembly of the Church of God:

As your representative to Asia and Egypt, I am proud to make this report. This year in Egypt truly has been a great one. I was made to rejoice on my arrival at Assiout to see the nice church building and the enthusiasm and zeal of the saints. There was much rejoicing during the convention and dedication service.

Fifty miles farther in upper Egypt is the village of Badaria where another good, strong, substantial building is well under way and should be ready to open for services in the first part of next year. Also I was privileged to visit one of our newest churches which is at Alexandria. I am greatly enthused in our work in Egypt and have never seen interest any greater there.

And now a few things about one of the small Asian countries which is Jordan. This year we have better contacts in my way of thinking to get a work started in this wonderful little country. I was privileged to visit with a fine family in Jerusalem, Brother Andria Younan, St. John's Convent, Jerusalem, Jordan. I had a good meal with them, tea at different times and rested on their bed. I felt very good friendship. He seems to be the best prospect to work through in getting a Sunday School started in Jerusalem. I also made friends with a fine Christian doctor, Dr. Shafeeg Zahran, Box 135, Aman, Jordan.

In conclusion, in the absence of Bishop Ghaly Ibrahim, the Overseer of Egypt, I would like to take the liberty to invite you to Egypt, especially two hundred or more miles up the Nile from Cairo to the beautiful new two-story church building in Assiout, Egypt, with Sunday School rooms, rest rooms and a baptistry. It is now ready with some Egyptian saints speaking some English and ready to assist in B. T. C., conventions, or whatever it takes to promote the work of the Church of God in the land of the Pharaohs. Egypt is ready for you. Please pray for the work in the countries mentioned and the many countries of Asia.

Humbly submitted,

ADA McGEHEE

Asia and Egypt Representative

10:46 a.m.—Report of Committee No. 1, Questions and Subjects.

Several sections of the report were presented for consideration on Friday afternoon. Other sections were presented at this time. There were some questions concerning various sections, and after some discussion and a good prayer, the report was unanimously accepted as read. The entire report is given here.

Questions and Subjects Committee Report

To the 59th annual Assembly of the Church of God, Greetings:

We have given prayerful consideration to all questions and subjects brought before us and have brought for your consideration those things which are felt to be for the advancement of the work in all of its departments. Those things which are not in the report were not ignored, but were taken into consideration by the committee for further study or until proper disposition may be made of them.

SECTION 1 RESOLUTION

WHEREAS Brother Alexander Gilmore served faithfully with the Questions and Subjects Committee in their deliberations for a number of years, and

WHEREAS Brother Gilmore has finished his work on earth and has now gone to his reward: therefore,

BE IT RESOLVED that we express our appreciation for his valuable service in the work of this committee for these years, and may his name live long in our memory for his consecrated life and untiring service in all the work of the Church.

BE IT FURTHER RESOLVED that we render thanksgiving to God for allowing him to serve in the Church these many years, and bow our hearts in humble submission to His will in taking one so sincere and steadfast from us.

SECTION 2

Since circumstances with regard to the operation of the publishing house have changed and the overseers, pastors, state and local literature representatives are making a successful effort to keep our people aware of the blessings provided by the church publications and the services that are available through the White Wing Publishing House and Press, and since there is a great opportunity for the advancement of the Church in the field of public relations, we recommend that the title of Publishing Department Field Representative be changed to Public Relations Director and that the person appointed to this position work under the direction of the General Overseer in promoting the Church of God outside the Church.

SECTION 3

With regard to that portion of the General Overseer's address entitled "World-wide Activities" and with the thought in mind that the Church is the same regardless of where it is operating, we recommend that the term "Foreign Mission Secretary" be changed to "World Mission Secre-

tary"; that "Foreign Mission Committee" be changed to "World Mission Committee"; and that "Foreign Language Secretary" be changed to "World Language Secretary."

SECTION 4

Since the work outside of the United States has increased to the extent that the clerical activity involved can no longer be efficiently carried on by the Foreign Mission Secretary and the secretary to the Missionary Committee, we recommend that a full-time office secretary be employed for this work and that the Missionary Committee be granted the privilege of securing such office help as may be required from time to time to assist the Mission Secretary in the performance of his duties. This employee and others as they are needed when the work increases, would be hired by the committee and would work under the immediate supervision of the World Mission Secretary who would function as the head of the World Mission Department under the direction of the World Mission Committee as selected annually by the Assembly.

SECTION 5

Since the flag is one of the features that distinguishes the Church from other organizations, all of our people need to have a thorough knowledge of it from the Scripture. In the past, September 16 was designated as Church of God Flag Day. This day was chosen because it is the anniversary of the acceptance and dedication of the flag. However, in our schedule of activities, September 16 falls during the Assembly, or so near the Assembly that it is often overlooked and the flag fails to receive the attention that should be given it.

Since June 13 is a significant date to the Church and special services are conducted in Fields of the Wood and other places on this date, we recommend that Church of God Flag Day be changed from September 16 to June 13. This date would not conflict with other activities of the Church, and it would be appropriate to honor the Arise, Shine of the Church and give special attention to the flag on this same date.

SECTION 6

In order to clarify certain points and to make the questions easier understood by those who are not familiar with our customs, there seems to be a need for certain minor revisions in the minister's examination certificate. None of these would in any way indicate a change in the requirements for the ministry. The following changes are recommended:

Present

4. Age _____
6. White or Colored _____
Nationality (not numbered)
40. Have you passed the eighth grade in school?
41. If so, how far have you gone?
71. Do you use medicine in your family?
81. Do you usually wear a collar and tie in services?

Proposed

4. Date of birth _____
6. Race _____
7. Nationality _____
- Eliminate
41. How far have you gone in school?
71. Do you administer medicine to the members of your family or anyone?
- Eliminate

82. If not, do you object to others wearing them?

Eliminate

91. Are you willing to accept and practice the tithing system as recommended by the Assembly?

91. Do you faithfully pay tithes on all your income in accordance with the rulings of the Assembly?

Add:

Was your ministry ever revoked by the Church of God or any other religious organization?
Are you willing to go anywhere to fulfill your ministry?

SECTION 7

The need for an officially recognized Executive Committee has been called to our attention. We, therefore, recommend that the General Overseer, the General Treasurer and the Assistant Publisher and Business Manager of the White Wing Publishing House be recognized as the Executive Committee and be authorized to make decisions regarding certain financial problems being imposed by the government along with any other duties which the General Assembly may place upon them.

SECTION 8

At the 56th annual Assembly the question was asked, "Should a pastor administer the Lord's Supper to a person known to be in fornication or adultery?" and was held over for further study.

In answer to this question we quote from the address of the General Overseer to the 51st annual Assembly: "The sin of fornication is mentioned a number of times in the New Testament and instructions are given to abstain from it, also to flee from it. It is stated plainly that no fornicator shall inherit the kingdom of God. Whatever the Bible is against the Church is against."

Paul writes as follows: "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." 1 Cor. 6:18. Again he states, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5:11.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind." 1 Cor. 6:9.

In view of the above quotation and Scriptures, it is quite clear that the Lord's Supper should be administered to children of God only.

SECTION 9

When transfer of membership is made from one church to another, we recommend that the church clerk to which the transfer is sent advise the church clerk from which it was received as to whether it was accepted or not. The transfer should be accepted or rejected not later than the next regular conference.

SECTION 10

A home for ministers who have served faithfully until rendered incapable by old age, sickness or other causes, has been discussed many times. The chief obstacle to this project has been the lack of funds.

We recommend that a home for disabled ministers be built when funds are available and that the Ministerial Aid Committee under the direction of the chairman be granted the privilege to receive wills, endowments, and freewill contributions, and that they have the responsibility of working out a system of keeping the matter before our people and the public in general.

SECTION 11

Since many of our churches are in need of an adequate but simplified bookkeeping system, we recommend that a system be prepared which will fit the needs of all our churches. We further recommend that the publishing department be responsible for preparing this system and that it be available to our people through the publishing department at a reasonable cost.

SECTION 12

In the address of the General Overseer it was pointed out that there are many opportunities for the advancement of the Church through the use of music and that we should take advantage of them. Some attention has been given to the promotion of an interest in music among our people this year, and this has shown good results.

We endorse whole-heartedly the suggestions of the General Overseer that more attention be given to the appropriate use of music in our services. We suggest that the General Overseer observe the interest that is taken in this work, and if he should deem it wise, this subject may be brought before the next Assembly for the purpose of considering the adoption of a music department.

SECTION 13

With the opening of the business session of this 59th annual Assembly, a temporary school committee was appointed for the purpose of gathering and presenting information to this Assembly with regards to the educational program mentioned by the General Overseer in his annual address.

The above-mentioned committee is to be highly commended for the very valuable and usable information which was presented to the Assembly in its report.

We recommend that a committee of seven be appointed by the General Overseer to work in the development of a sound educational program using as a guide the detailed information given in the report of the temporary school committee to the General Assembly. The members of this committee are to serve without pay except for travel expense or other expense incurred as a direct result of their service.

We further recommend that a part-time worker be chosen by the General Overseer to work with the committee in the study of the educational program.

SECTION 14

Due to the fact that the operation of the Visual Department, Honor Stone Department and Fields of the Wood comes under the direction of the Church of Prophecy Marker Association Committee, we recommend that the appointment of these workers, namely: the Visual Department Di-

rector, Honor Stone Department Director and Fields of the Wood Manager, be left in the hands of the C. P. M. A. Committee.

SECTION 15

We recommend that the Church Benefit Association furnish our pastors with necessary information and that the services of the Church Benefit Association be brought to the attention of more of our people. It is believed that if our church people were aware of the liberal coverage of the insurance policies offered by the association, many more of them would take advantage of the opportunity to become members.

SECTION 16

We recommend that the General Overseer make a study of the license or certificate now being issued to evangelists and make any necessary changes in the wording in order to more clearly express the duties and authority given to them so that the general public may recognize their position as duly authorized ministers with the Church.

Respectfully submitted,
SIDNEY A. COOLEY, Chairman
HERMAN E. DEAN
E. A. McDONALD
R. CLEMENT LYNCH
JAMES B. WRIGHT
MELVIN PITTMAN
HOWARD HUNT

11:56 a.m.—Report of Committee No. 3, Adjustment.

The report was accepted in regular order.

Adjustment Committee Report

To the 59th annual Assembly of the Church of God, Greetings:

RESOLUTION

WHEREAS Brother D. M. Cobb served faithfully with the Adjustment Committee in their deliberations for several years, and

WHEREAS Brother Cobb has finished his work on earth and has now gone to his reward: therefore,

BE IT RESOLVED that we express our appreciation for his valuable service in the work of this committee for these years, and may his name live long in our memory for his consecrated life and untiring service in all the work of the Church.

BE IT FURTHER RESOLVED that we render thanksgiving to God for allowing him to serve in the Church these many years, and bow our hearts in humble submission to His will in taking one so sincere and steadfast from us.

We, your Adjustment Committee, beg to leave the following report:

We have met in regular order, and are happy to report that no matters have come to our attention for adjustment. We wish to commend

the ministry and membership of the Church for the wonderful spirit of unity and fellowship that prevails in our work.

We appreciate the presence of the Lord that has been so real in this Assembly. It has been a pleasure to serve, and we thank God for all of His blessings. We pray that the year that lies before us will be one of the most successful that the Church of God has known in these last days.

Respectfully submitted,
D. F. ROWLAND, Chairman
ARCHIE MELVIN
C. H. SARTIN
V. E. HALL
ORVILLE TRUMP

11:58 a.m.—Report of General Properties Committee.

The report was accepted as read.

Report of the General Properties Committee

To the 59th annual Assembly of the Church of God:

Members of the General Properties Committee have met quite a number of times throughout the year, with the majority of the meetings called to handle matters of a legal nature related to the sale, purchase of mortgage of property in various states.

Use of the property bought last year adjacent to the publishing house on East Central Avenue was assigned to the publishing department for the opening of a sales store and the creation of a parking lot. Property across Central Avenue from the publishing house was acquired for \$27,500, and is now in use by the Visual Department and as a parking lot.

The committee was also pleased to give permission for the erection of a new home on the orphanage farm.

Respectfully submitted,
M. A. TOMLINSON, Chairman
BUFORD M. JOHNSON, Chief Clerk
J. R. KINSER
C. R. PAYNE
HUGH R. EDWARDS

12:02 p.m.—The three daughters of M. S. Curry sang "I've Been to Calvary."

12:06 p.m.—Report of A. B. M. and S. O. P. A. Secretary, E. H. Griffith; Sunday School Secretary, Allen Davis; V. L. B. Secretary, Elwood Matthews; World Language Secretary, R. O. Covey; and W. M. B. Secretary, Sylvia Hardin.

The reports were accepted as read.

A. B. M. and S. O. P. A. Secretary's Report September 1, 1963 to August 31, 1964

To the 59th annual Assembly of the Church of God, Greetings:

Number sermons _____ 194

Homes visited	57
Homes prayed in	35
Number converted	6
Ministers conventions attended	2
District conventions attended	3
Local churches visited	13
State conventions attended	4
A. B. M. rallies	13
Revivification Campaigns	16
Auxiliary rallies attended	2

Taught in two sessions of Bible Training Camp: one in Cleveland, Tennessee, and one in Fresno, California. Assisted the General Overseer in the Emergency Fund Drive. Corresponded with the secretaries, pastors, and band leaders and workers in the interest of the work. I assisted the state overseers and state secretaries in making up the programs and letters for the Revivification Campaigns. I assisted and taught in one Band Leaders Council.

Number of A. B. M. bands	4,902
Number of churches operating the A. B. M. and S. O. P. A.	1,830
Number of churches on the Emergency Honor Roll	1,314
Respectfully submitted, E. H. GRIFFITH A. B. M. and S. O. P. A. Secretary	

Report of General Sunday School Secretary September 1, 1963 to August 31, 1964

To the 59th annual Assembly of the Church of God, Greetings:

Number sermons	424
Number converted	68
Number sanctified	41
Holy Ghost	38
Homes visited	1,473
Churches visited	114
District Sunday School rallies conducted	90
District conventions attended	6
State ministers conventions attended	4
District ministers conventions attended	12
State conventions attended	4
National Sunday School conventions attended	1
Sunday School workshops conducted	10
Auxiliary conventions attended	2
States worked in	30
Countries other than the United States worked in	10

Taught 156 lessons in B. T. C. in Alberta, Canada, and Cleveland, Tennessee. Promoted orphanage and prison work and all departments of the Sunday School. Wrote Sunday School secretaries each month and took care of all other correspondence that came to the office.

I served as group leader for the people attending the anniversary service on Mount Hattin.

I appreciate the cooperation that was given me by each overseer, secretary, pastor and every officer and teacher of the Sunday School. This help was a great blessing in promoting the Sunday School work this year.

INFORMATION ON SUNDAY SCHOOL WORK

Number of Sunday Schools this year	2,322
Number of Sunday School pupils this year	152,040
Number of new schools organized	181
Number of experiences in Sunday School work	3,515
New members gained in November New Member Campaign	4,454
Respectfully submitted,	

ALLEN DAVIS

General Sunday School Secretary

Report of General V. L. B. Secretary September 1, 1963 to August 31, 1964

To the 59th annual Assembly of the Church of God, Greetings:

Number sermons preached	259
Number saved	91
Number sanctified	56
Baptized with Holy Ghost	44
Homes visited	287
Ministers conventions attended	4
State conventions attended	5
Youth camps visited	8

I wrote the state secretaries each month and answered the daily office correspondence. I made arrangements for and directed the first International Youth Camp and taught in B. T. C. in the Virgin Islands and Cleveland, Tennessee.

I appreciate the cooperation I have received this year.

INFORMATION ON V. L. B. WORK

Number of bands this year	1,968
Number of members	50,220
Bible chapters read	2,911,966
Number of camps conducted	56
Number of campers	5,574
Number of experiences	2,618
Number baptized in water	718

Respectfully submitted,

ELWOOD MATTHEWS

General V. L. B. Secretary

Report of World Language Secretary September 1, 1963 to August 31, 1964

Greetings to the 59th annual Assembly:

Sermons preached	17
------------------------	----

Homes visited	32
Churches visited	6
State conventions attended	3
District conventions attended	1
Ministers conventions attended	1
Church dedications attended	1
Letters written, approximately	200

I attended the National Sunday School Association Convention in Buffalo, New York; part of the Christian Writers Conference at Green Lake, Wisconsin; and the Christian Booksellers Association Convention in Chicago, Illinois.

I wrote the entire Adult Sunday School Quarterly, "Word of Life," for four quarters. I also wrote, this year, a short tract to accompany the sign language alphabet and, a book-length story designed for filming for orphanage promotion.

I supervised the work of the headquarters Spanish translator, wrote two general letters to all foreign overseers, did considerable personal correspondence with overseers and other ministers outside the United States, supervised the translation, publication, and distribution of the foreign tract program in general, set up a systematic file of all non-English tracts, and taught four subjects in the Cleveland session of Bible Training Camp.

REPORT OF THE FOREIGN LITERATURE WORK

Twelve new translations of tracts have been made and printed this year: 3 in Spanish; 7 in the dialects of India—3 Telugu, 3 Gujarati, 1 Hindi; and 2 in Arabic (Egypt). Besides these new translations, several reprintings have been made of various tracts. One Dutch tract has been authorized for printing pending certain necessary information needed for the press.

Other translations for the year include: Three auxiliary booklets—Biblical Wonder of the Twentieth Century, the V. L. B. Manual, and the 1964-65 W. M. B. Yearbook; the Business Acts of the 58th annual Assembly in Spanish; the W. M. B. enlistment card, the V. L. B. membership card, the C. P. M. A. Leaders Report, the W. M. B. Leaders Report, and several leaflets and posters for W. M. B., V. L. B., and A. B. M., all in Spanish. The Sunday School Helper has been translated into Spanish and is ready for printing.

At this date we have tracts published in 35 languages, and there are 177 different translations in those languages. This is a net increase of 10 translations over last year's report. The White Wing Messenger is being published in Spanish, Arabic, French and two or more dialects of India. Sunday School literature is also being published in Spanish, Arabic, French and Telugu; and authorization has been given for a trial printing in one or two more dialects of India. The Bible Training Camp lessons are printed in Spanish and French, and the Body of Christ course in Spanish.

Although we realize that we have merely begun to fulfill the publishing commission envisioned for the Church in these last days, we are extremely happy and thankful for our attainments thus far. We pray God's blessings upon each and every one who has in any way contributed to the work, and especially upon our wonderful V. L. B.'s, who are largely responsible for the funds that have kept the program moving forward.

May we never lose sight of the vision of publishing the message of the Church of God for the people of every language, kindred, and tongue until it has become an accomplished reality.

Respectfully submitted,

R. O. COVEY

World Language Secretary

W. M. B. General Secretary's Report September 1, 1963 to August 31, 1964

To the 59th annual Assembly of the Church of God, Greetings:

Number talks	115
B. T. C. lessons taught	54
Churches visited	63
States and provinces visited	27
Week-end revivals conducted	2
Homes visited	218
W. M. B. workshops attended	3
Missionary conventions attended	5
District, state and provincial conventions attended	9
Auxiliary conventions attended	2

Prepared W. M. B. Roll and Record Books; W. M. B. Personal Prayer Survey Leaflet; Royal Band Poster for 1964-65; compiled the 1964-65 W. M. B. Yearbook; planned the 1964-65 Prayer Chain, and Alabaster Offering Posters; also the W. M. B. Achievement Record Sheets; prepared programs for five missionary conventions and Workshop Books for three W. M. B. Workshops; took care of the correspondence which came to the General W. M. B. office; wrote monthly to the W. M. B. state and national secretaries, semi-annually to the missionaries, state overseers, and W. M. B. leaders; wrote many letters in regard to the missionary conventions.

My sincere thanks go to Joy Thornton, Shirley Hawkins and Lillie Dugger for the office assistance they gave me this year. I am indeed grateful for the cooperation of my fellow-laborers and the response given the worthy cause of missions by our wonderful people.

Number of bands	2,009
Number of bands gained this year	186
Number of W. M. B. members	48,155
Number of W. M. B. members gained this year	9,900
Number experiences in W. M. B. work	3,596
Bible chapters read	762,656

Yours for missions,

SYLVIA HARDIN

General W. M. B. Secretary

12:22 p.m.—Report of C. P. M. A. Secretary, John A. Stubbs; Honor Stone Department Director, L. S. Rhodes; Fields of the Wood Manager, J. W. McDill; and Visual Department Director, Jack C. Decker.

The reports were read by the individuals and then accepted together.

Report of General C. P. M. A. Secretary September 16, 1963 to August 31, 1964

To the 59th annual Assembly of the Church of God, Greetings:

Number sermons	231
Number saved	1
Homes visited	209
Ministers conventions	3
District conventions	7

I have worked in 11 states and Mexico, visiting a number of local churches, attending 56 district C. P. M. A. rallies, 6 special ministers councils, representing general headquarters at 5 state conventions and attending part of another. I have promoted the work of each department on the field and made numerous trips to Fields of the Wood and done what I could to help with the work there. I have advertised Fields of the Wood in several publications, helped to distribute Tourist Guide Maps in the Smokey Mountain area and took some of the pictures included in a new folder of Fields of the Wood.

I attended the First Flight Anniversary program at Kitty Hawk and directed the Thanksgiving and Easter services in Fields of the Wood and attended the anniversary program at the First Assembly House.

I have written letters to state secretaries and others and established correspondence with our advocate in Israel, Mr. Lebhbar, toward advertising and completing the marker in Israel.

I secured locations and directed the erection of signs on three highways entering Cleveland and have permission for two others to be erected.

I checked out in the single engine 172 Cessna and received my radio operator's permit. I assisted in aerial advertising of a new field revival which resulted in a new church in North Carolina. I assisted with plans for and participated in the annual pre-assembly tour. I taught in B. T. C. in Cleveland and Fresno.

We have made several accomplishments in the department this year:

1. Finished the road to the cross in Fields of the Wood.
2. Bought a new Ford Econoline Van for the Visual Department.
3. Bought a 1960 model 172 Cessna with good equipment.
4. Sponsored new highway signs at the outskirts of Cleveland.
5. Completed tentative plans for moving the Visual Department to new quarters.
6. Translated and printed in Spanish "The Biblical Wonder," report books, receipt books and one tract, "We Found It In Fields of the Wood." We have translated the C. P. M. A. handbook, and it is ready for printing.

I thought it might be good to give an explanation about the membership fees. When we mention that the membership has reached 18,000, many people here in the United States multiply this by five and conclude that this gives the amount of money brought in by the membership. It would be good for you to know that this membership fee varies throughout the world. In some countries it is only a few cents in American money be-

cause we have agreed to set the price of C. P. M. A. membership at an amount approximately equal to one-half days wage in other countries.

Respectfully submitted,

JOHN A. STUBBS

General C. P. M. A. Secretary

Report of the Honor Stone Department Director September 1, 1963 to August 31, 1964

To the 59th annual Assembly of the Church of God, Greetings:

Sermons	145
Revivals	3
Saved	14
Sanctified	11
Baptized with the Holy Ghost	13
Homes visited	75
Churches visited	21
Honor Stone rallies attended	2
Auxiliary rallies attended	2
Revivification Campaigns attended	15
District conventions attended	4
Ministers conventions attended	4
State conventions attended	5
Taught in Bible Training Camp during the month of April.	

INFORMATION ON THE HONOR STONE WORK

"For the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones." Psalm 102:13, 14.

Number of honor sheets received from the churches	1,276
Number of honor sheets received from ministers not pastoring churches	965
Total number of honor sheets received	2,241
Number of churches receiving and retaining gray honor stones	859
Number of churches receiving and retaining white honor stones	338
Total number of honor stones in the Honor Roll in Fields of the Wood	1,197

Respectfully submitted,

L. S. RHODES

Honor Stone Department Director

Report of Fields of the Wood Manager September 1, 1963 to August 31, 1964

To the 59th annual Assembly, Greetings:

Sermons	27
Homes visited	55
State convention	1
District convention	1

Again we wish to thank each and everyone for his faithful service in helping to make Fields of the Wood the success it has been this year. We appreciate all our faithful workers who have labored in the work at Fields of the Wood. Only God can repay you for the work done. I would like to give special honor to my wife who has been by my side in every problem that has arisen. Fields of the Wood has been a blessing to many thousands who have visited there this year, and I attribute much of its success to the work of Brother and Sister W. W. Estes, our caretaker and his wife, along with those who served in the souvenir shop.

The work this year includes finishing the road to the All Nations Cross, building the marker at the First Assembly House, keeping Fields of the Wood beautified, developing the area above the information booth, building the road around Prayer Mountain, excavating the grounds for the proposed shop, and replacing fifty letters on Ten Commandment Mountain.

Humbly submitted,

J. W. McDILL

Fields of the Wood Manager

Report of Visual Department Director September 1, 1963 to August 31, 1964

To the 59th annual Assembly of the Church of God, Greetings:

Another year has swiftly passed since I gave my last report. This year's work has given me a greater vision of our need, in the Church, for prepared and well-planned teaching programs. I feel that our General Overseer has certainly been feeling for some time this great need and has brought it to our attention in his address to the assembly several times. This department has spent many hours of research and has accumulated a vast amount of material this year along with a pastoral teaching and training program. We are practically ready to make the leap and help all of you by producing several filmstrips for this much needed field.

We are very happy that the General Properties Committee has purchased the property next to the tabernacle on the west side and is planning to start revamping the two buildings after the assembly to provide housing for our department.

A much needed vehicle was provided for this department this year. We now are able to haul our equipment to remote places where a production must be filmed.

I participated in the ministers conventions in Florida and North Carolina and Band Leaders Council in Tennessee. I attended three Pastoral Councils in Tennessee, a Members Council in Missouri and conducted a Sunday School Workshop in Punta Gorda, Florida. I was able to accumulate a great deal of information toward producing some teaching and training films from these councils.

I attended a Movie Producers Workshop in Kansas City, Missouri, two Professional Photographers Workshops in St. Louis, Missouri, and Rochester, New York, and completed a course in Direct Color in Commercial Photography at the Winona School of Professional Photography.

We produced slide sets of Fields of the Wood and the orphanage, filmed the Specializers Choir in North Carolina and filmed and completed a

Christmas film written by Ora Mae Willing. We shot movies of both the Florida and Michigan Winter Retreats. There have been 22 experiences reported as direct results of seeing some of the 750 films shipped this year.

I have visited 103 homes, preached 71 sermons, worked in 12 states and the Province of Alberta, Canada.

I appreciate the good workers in the department and all of you who have expressed your faith in this department. We desire your prayers that we will not be behind in our part of the work as the increase of His peace and government continues from year to year.

Respectfully submitted,

JACK C. DECKER

Director

12:32 p.m.—Report of B. T. C. Superintendent, James B. Wright; and Principal, William H. Brooks.

The Assembly accepted the reports in regular order.

Report of Bible Training Camp Superintendent September 1, 1963 to August 31, 1964

To the 59th annual Assembly:

Number sermons	106
Homes visited	52
Revivals conducted	1
Churches visited	32
District conventions attended	3
Ministers conventions	1
State conventions	3
National conventions	2
Assisted in camps held in U. S. A.	2
Assisted in closing camps abroad	8

INFORMATION ON B. T. C. WORK

Regular camps conducted	14
Total number of students enrolled	1,225

This number shows an increase of 259 over our previous record of 966 which was set last year. Here are the names of places where camps were conducted and number in each one:

Cleveland, Tennessee, 213; Fresno, California, 95; South Mexico, 53; North Mexico, 29; Dominican Republic, 46; Bahamas, 100; Virgin Islands, 76; Canada, 13; India, 127; Haiti, 136; Guatemala, 90; Jamaica, 124; England, 73; and Peru, 50.

Total enrollment for the elementary home-study course was 164, and for the Body of Christ studies, 1,021.

Respectfully,

JAMES B. WRIGHT

B. T. C. Superintendent

Report of the Bible Training Camp Prinicipal September 1, 1963 to August 31, 1964

To the 59th annual Assembly:

Sermons preached and classes taught	573
Week-end and week meetings	4
Number saved	33
Number sanctified	6
Number baptized with Holy Ghost	9
Number baptized in water	23
Number homes visited	212
District rallies conducted	2
District conventions attended	6
Ministers meetings attended	3
State conventions attended	2
State-wide training session	1
Local rallies conducted	37
Bible Training Camps conducted and taught in	7
These were Virgin Islands, Canada, India, Cleveland, California, Jamaica and England.	

Respectfully submitted,
WILLIAM H. BROOKS
General B. T. C. Principal

12:40 p.m.—Report of Committee No. 6, Auxiliary Boosters.

The report was read and accepted. The demonstration called for by the program was omitted in order to save time.

Church Boosters Committee Report

To the 59th annual Assembly, Greetings:

After prayer and some deliberation, we beg leave to submit the following report:

The church auxiliaries are progressing very nicely. Thousands of dollars have been raised by our faithful missionary bands and much has been accomplished at home and abroad by their faithful efforts. God bless our faithful workers. May they keep busy for God and His Church. The V. L. B.'s are doing real good in their auxiliary. Great good has been accomplished by our faithful young people. Sunday Schools are functioning very well. Many schools are well organized with classes well divided in their proper groups. Home classes and cradle rolls are organized, but some churches need a little more boosting along this line. God bless our Sunday Schools, and God is really blessing our little Gleaner Bands.

Assembly Band Movements are doing well. Of course some improvements are still necessary. We must keep all. We have none to lose. All our members are very precious in God's sight and must be encouraged to press on to perfection. The C. P. M. A. and Honor Stone Program are a great help in leading us forward in this great race for Church perfection. Reporting is necessary so we can keep in touch with all the departments of the work. A good report maketh the bones fat, and we are bone of His bone according to the Word of God. Let us keep fat by having a good report.

Revivification campaigns and youth camps are great assets to the promotion of the work of the Church. We need even more progress along many lines as many of us have come all the way from the ox wagon stage to an atomic age. We are living in an educated world, and we have to adapt ourselves to the changing seasons—no time to stay in a rut. The Church of God must and will progress as fast as the need requires. We must be better trained in our endeavors for God. We do not need worldliness in the Church. We need a well-trained corps of workers who are Spirit-filled. Shouting, hand clapping, rejoicing in the Spirit, speaking in tongues, etc., will never be outdated. We are not trying to get away from the old-fashioned meetings, and old-fashioned shouting will never be outdated. Jesus will descend with a shout, but as a church boosters committee, we must insist on a well-trained church. We are to reach specially trained people. Specially trained people are now in the Church, and many more are coming. They are not trained for us, but we must be trained for them—trained in the right way to do things in the Church of God.

There is no use to wait until service time to tune our instruments—have them tuned and ready. There is no use getting up to sing a special song not knowing what key you sing the song in—practice beforehand. Be ready. Sometimes there are exceptions, but hardly ever are people called on who are not in the habit of singing. We need service promoters in our Church. Singing schools and choir practice will be a great help. They will help us to find our voices whether they be soprano, alto, tenor or bass. We need a trained choir wherever possible. We need special training in all our endeavors for God and His Church. We have run along with the hit-or-miss program long enough. Let us get trained and be up-to-the-minute workers in God's great Church.

J. P. SULLIVAN, Chairman
ROY H. PHIPPS
SEBASTIAN MCGEE
JOE MARTIN
FLOYD BONHAM
RALPH SCOTTON
W. G. HARDIN

12:47 p.m.—Report of Committee No. 4, Ways and Means.

The committee secretary read the report, and after some explanations and two minor corrections, it was accepted.

Ways and Means Committee Report

To the 59th annual Assembly, Greetings:

We, your Ways and Means Committee, beg leave to report as follows:

1. Since the government is placing some of the departments under the Wage and Hour Law, it is necessary to make some changes in the allotments for the general and headquarters workers. Therefore we recommend that the Editor and Publisher of the White Wing Messenger be paid \$150 per week and incidental expenses plus any and all personal necessities. We further recommend that all general workers appointed by the General Overseer receive an allotment of \$100 per week, if funds are available; and that the question of pay for incidental expenses incurred by these general workers be left to the discretion of the Executive Com-

mittee composed of the General Overseer, General Treasurer and Manager of the White Wing Publishing House.

We further recommend that a sum of \$100 received each month by the general and headquarters workers appointed by the General Overseer be designated for rent and utilities. Should the rent and utilities be under the above amount, then the remaining amount would be included as income.

2. We recommend that the state overseers receive an allotment of \$100 per week, if funds are available. State overseers may also receive an amount not to exceed \$100 per month from the State Overseers Pay Association. Any funds in excess of this amount raised in the state will be placed in the General State Fund for the purpose of giving assistance to the state work. With regard to the expense of the state overseers, we recommend that an overseer receive an amount not to exceed \$200 per month for office and incidental expenses, and an amount equal to the actual expense incurred by him in the operation of an automobile in the work of the ministry, from the tithes of the churches, if funds are available. Any funds in excess of this amount received by the overseer shall be sent to the state treasurer for the support of the state work. We further recommend that an amount up to \$100 per month be allocated to rent and utilities from the allotment of the state overseer. This amount may be deducted from the overseer's income when he files his tax return.

3. We recommend that the pastor receive an amount not to exceed \$100 per week from the tithes of the local church after headquarters and the state overseer have received their portion, if funds are available. This does not include offerings and poundings received by the pastor.

We further recommend that the practice of receiving an offering on the first Sunday of each month for the pastor and on the third Sunday of each month for the district overseer (in those states using district overseers) be continued. In case the district overseer is called upon by the state overseer to discharge a duty involving considerable expenses, the state overseer will be responsible for such expenses.

4. We, your Ways and Means Committee, would like to commend the Mission Department on its development of the international banking system and feel that this will help to bring about closer ties with our people around the world and also establish a better working relationship between general headquarters and our local churches and ministers.

We also feel that since the Church is world-wide there should be no difference shown between an overseer outside the United States who is a member of the presbytery and one in the United States; therefore, we recommend that where our international banking system is adopted the overseer come under the tithe system reporting the amount of tithes received from his churches to the General Overseer on the special report card, and when necessary the allotment be supplemented from the general tithes of each respective country or territory.

When there is not sufficient tithes to cover the allotment, we then recommend that the remaining portion be supplied by the Mission Department. It is the feeling of this committee that each overseer should receive an allotment in the currency of the country or the territory he represents in keeping with the economic conditions of that country.

Since the members of this committee are not briefed on the economic monetary systems of the different countries involved, we recommend that these allotments to be set by the World Mission Secretary and the World Mission Committee and that these amounts be printed in the Minutes as a supplement to the Ways and Means Committee Report.

5. Due to certain misunderstandings concerning the amount of free literature money to be used by the local band and the amount to be turned in at the state convention, section nine, page 146 of Minutes of the 58th annual Assembly should be changed to read as follows:

V. L. B. OFFERING. All money raised for the free literature fund by the Victory Leaders is to be turned in at the state convention and Assembly. Money needed for the expense of the band should be received in a special offering. Twenty per cent of the state convention free literature offering is to be left in the state treasury for the purpose of improving, building and maintaining the state headquarters. Ten per cent of the balance is to be sent to the General Treasurer and twenty per cent to the state treasurer to be placed in the General State Fund. The remaining seventy per cent is to be sent to the WHITE WING PUBLISHING HOUSE. All free literature money raised at the Assembly is to be turned over to the White Wing Publishing House. Ten per cent of the Assembly offering from each state is to be sent to the respective state treasurer for the General State Fund by the White Wing Publishing House. Ten per cent of all free literature money received at headquarters is to be placed in the Ministerial Aid Fund and the balance is to be disbursed under the direction of the Church Publishing Committee.

6. We recommend that the C. P. M. A. offerings received in the local churches be held for the state convention, the same as the other offerings. These offerings are to be divided by the state treasurer as follows:

Twenty per cent of the state convention C. P. M. A. offering is to be left in the treasury for the purpose of improving, building and maintaining the state headquarters. Send ten per cent to the General Treasurer, and the same amount to the state treasurer for the support of state work; then send the same amount to the General Treasurer to be placed in the Ministerial Aid Fund. The remainder is to be sent to the state treasurer for the support of the airplane program, Visual Department and any other work in the state in connection with the C. P. M. A. We further recommend that ten per cent of the C. P. M. A. membership fees be placed in the Ministerial Aid Fund rather than returned to the state treasurer as heretofore practiced.

7. We recommend that \$100 be contributed from the general funds for each \$100 contributed from the general state funds for the purpose of opening up new fields, and that the amount for any one state be limited to \$500. In case a state has no funds for this purpose and desires help from general headquarters to open a new field, the General Overseer and the General Treasurer may use their discretion in assisting in such cases. In case of a work started in a new field, a loan up to the amount of \$100 may be obtained from the general funds on a down payment for a lot on which to build a church.

8. With reference to all of the other sections as printed in the Minutes, we recommend that the same plan be continued as practiced during the past year, namely:

A. We recommend that the Emergency Fund be continued and that each member pay \$1.00 to the fund each year and that the present system of collecting emergency dollars be continued. We further recommend that each local church collect the dollars in full as soon as possible and not wait until the February campaign.

B. 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, and that the pastor and band leaders see to it that this plan is carried out in all churches one hundred per cent.

C. We recommend that all V. L. B., Sunday School, Mission, C. P. M. A., White Wing Publishing House, Orphanage and B. T. C. tithes be placed in the general tithes fund.

D. We recommend that ten per cent of the amount of surplus tithes left in the local church treasury at the end of the year be sent to the state treasurer for state work. The amount that remains, leave twenty per cent in the local treasury for the purpose of obtaining and maintaining parsonage; then divide the balance equally, send half to the headquarters treasurer and the other half to the state treasurer to be disbursed by the state overseer and the state Finance and Appropriations Committee.

E. We recommend that ten per cent of the tithes received each month by the local church treasurer be sent with his report to General Headquarters Treasurer and that the same amount be sent to the state overseer.

F. We recommend that the tithes of non-members that are paid into the local church treasury should be executed through the regular channel the same as tithes of members.

G. We recommend that all ministers and churches observe the ruling of the Assembly with reference to the use of the tithe money which is: "The tithes are for the support of the ministry only."

H. We recommend that twenty per cent of the following auxiliary state convention offerings, namely, W. M. B., V. L. B., Sunday School and C. P. M. A., be left in the state treasury for the purpose of state work.

I. We recommend that a portion of the fund in General Headquarters be placed in savings accounts at the discretion of the General Overseer and the General Treasurer. Interest accrued on these savings will be placed in the Ministerial Aid Fund.

J. We recommend that each and every overseer see to it that all state convention offerings raised in his state be executed only as authorized by the Assembly.

K. We recommend that all give perfect cooperation to our faithful General Overseer in putting into practice all the rulings of the Assembly.

Respectfully submitted,
G. C. DECKER, Chairman
L. V. JONES
Z. R. YOUNG
R. W. STOCKDALE
ALVIN S. MOSS

Supplement to the Ways and Means Committee Report

Allotments for overseers outside the United States.

Australia	£100.0.0	Australia
Bahamas	£155.0.0	Sterling
Canada	\$433	Canadian
Caribbean Territories (Eastern Group)	\$175.00	BWI
Dominican Republic	\$325.00	Pesos
Egypt	£75.000	Egyptian
England	£155.0.0	Sterling
El Salvador	C250.00	Colon
Guatemala	Q175.00	Quetzal
Haiti	\$875.00	Gourdes
India	Rs665.00	Rupees
Jamaica	£65.0.0	Sterling
Mexico	\$2,500.00	Pesos
Netherlands Antilles	G330.00	Guilders
U. S. Territories	\$325.00	U. S.

1:17 p.m.—Report of Committee No. 5, Assembly Expense.

The report was accepted as read.

Report of Assembly Expense Committee

To the 59th annual Assembly of the Church of God, Greetings:

1. We wish to commend the ministry, members and friends of the Church for their faithfulness and cooperation in helping to raise funds for the expense of the Assembly this year.

2. We recommend that all Sunday Schools with an average attendance of fifty or less contribute \$1.00 per year; all Sunday Schools with an average attendance of over fifty and less than one hundred contribute \$1.50 per year; and all Sunday Schools with an average attendance of one hundred and over contribute \$2.00 per year for the expense of the Assembly.

3. We recommend that each Victory Leaders Band, each Women's Missionary Band, and each minister pay \$1.00 to the expense of the Assembly.

4. We recommend that the pastors be responsible for collecting the Assembly Expense dollars for the auxiliaries and forward same to the state overseer, and the state overseer be responsible to collect the dollars from the ministers in his state; these funds to be mailed to the General Treasurer as collected. The final report of the Assembly Expense should be given by the overseer with the state convention report to the General Treasurer. The state secretaries be responsible to the state overseer to boost and assist in collecting these funds.

Humbly submitted,
C. R. PAYNE, Chairman
H. M. BIGGERS
SHERMAN H. MINTER
JOHN C. NEWKIRT
DON B. THOMAS

1:21 p.m.—Report of Committee No. 2, Watchmen.

The report was accepted in regular order.

Watchmen Committee Report

To the 59th annual Assembly of the Church of God, 'Greetings:

After prayer and continual watching throughout this great Assembly we wish to submit the following report:

We have had several major problems to confront us. Some of these have been taken care of properly, with correct information given to the pastors and overseers.

We have had some minor problems also which have been taken care of satisfactorily. We wish to thank all of those who have helped us in this work, also our good pastors and overseers who cooperated with us in these problems.

We wish to report that our children who play in the house of blessings during the Assembly have been too unruly, and hope that proper instructions will be given them by their respective parents before another Assembly.

We would also suggest that our good people who work in the altar be very careful so as to never bring a reproach on the Church.

Humbly submitted,
W. A. NEWSOM, Chairman
OMER C. LAWSON
T. J. LOWE
CHARLES RUSSELL
S. B. MOSS
J. V. JOHNSON
JOHN A. KROON

1:25 p.m.—The General Overseer spoke briefly to commend all those who had performed their assigned duties in a satisfactory manner and contributed to the success of the Assembly.

1:28 p.m.—The Cowan Family sang "Heaven Will Be Worth It All" as the ministers prepared for the consecration service. The female ministers stood and prayed in concert. The male ministers prayed next, and then the entire congregation joined in a mighty concert prayer of dedication to God for the work of the new year.

1:41 p.m.—The General Overseer read the appointment of general workers, overseers and others.

Appointment of General Workers, Overseers, And Others

Field Secretary, C. R. Payne

Field Secretary, E. L. Jones

Field Secretary, J. A. Jimenez

A. B. M. Secretary, E. H. Griffith

Sunday School Secretary, Allen

Davis

V. L. B. Secretary, Perry E. Gillum

W. M. B. Secretary, Sylvia Hardin

World Mission Secretary, Charles G. Hawkins

World Language Secretary, R. O. Covey

C. P. M. A. Secretary, John A. Stubbs

Assistant Publisher and Business Manager, H. R. Edwards

Assistant Editor, Buford M. Johnson

Sunday School Literature Editor and Radio Announcer, Robert F. Wright

B. T. C. Superintendent, J. B. Wright

B. T. C. Principal, William H. Brooks

General Treasurer, J. R. Kinser

Sunday School Orphanage Superintendent, E. A. McDonald

Radio Department Manager, Thomas Duncan

Radio Minister and Pilot, H. L. Moore

Ministerial Aid Chairman, V. R. Sherrill

Home Mission Worker, Barney Trogdon

Church Benefit Manager, A. T. Wagar

Public Relations Director, Elwood Matthews

Australia and New Zealand, A. R. Waggett

Bahamas, Bermuda and Turks Islands, A. S. Moss

Canada, Raymond M. Pruitt

England, Delmar Spurling

Central America:

Costa Rica and Panama, A. S. Anderson

El Salvador and Honduras, Pedro Ramirez P.

Guatemala, Ramon Ruano P.

Nicaragua, Antonio Baltodano Perez

British West Indies:

Eastern group (Anguilla, Antigua, Barbuda, Dominica, Montserrat, Nevis, St. Kitts), Hector Ortiz

Barbados, Grenada and St.

Vincent, James A. Thomas

Trinidad and Tobago, W. D.

Greenaway

Netherlands Antilles (Aruba, Curacao, St. Martin), George Connor

Cuba, Roberto Lam

Cyprus, M. K. Kounnas

Dominican Republic, J. H. Ladoo

Egypt, Ghaly Ibrahim

Germany, Willem Cretier, Jr.

Greece, Paul P. Costas

Haiti, J. Vital Herne

Holland, Willem Cretier, Sr.

India (North), J. A. Jovial

India (South), K. Vijayaratnam

Jamaica, R. C. Smith

Mexico (North), Jose Regalado V.

Mexico (South), Salomon

Hernandez

Philippine Islands, Santos A.

Cabales

Puerto Rico, H. Lavell Hawkins

Sierra Leone, Herbert England

South America (Argentina, British

Guiana, Chile, Colombia, Peru,

Uruguay), Antonio Ledezma Soto

Turkey, C. C. Shiakallis

Virgin Islands, Moses Stephens

Asia and Egypt Representative,

Ada McGehee

Alabama, A. J. Creel

Alaska, A. C. Jones

Arizona, Robert W. Patterson, Jr.

Arkansas, L. S. Rhodes

California, Sidney A. Cooley

California (Spanish), Felix Garcia

Colorado, Howard W. Thomas

Connecticut and Rhode Island, R. H.

Bradley

Delaware, Henry Evans

East Texas, D. H. Queener

Florida, R. Clement Lynch

Georgia, R. H. Phipps

Hawaii, Charles C. Lanter

Idaho, A. L. Sullivan

Illinois, E. L. Higdon

Indiana, Howard J. Hunt

Iowa, W. G. Hardin

Kansas, Homer Rye

Kentucky, Joseph Martin

Louisiana, C. J. Cunningham

Maine, Arnold Reynolds

Maryland and D. C., M. L. Hartley

Massachusetts and New Hampshire,

Charles Hanna

Michigan, Roy Day

Minnesota, Don B. Thomas

Mississippi, James Staggs

Missouri, Jess F. Pruitt

Montana, Adolph Flemmer

Nebraska, C. E. Manning

Nevada, L. R. Lane

New Jersey, Roy D. Mixon
 New Mexico, T. J. Lowe
 New York, Samuel Pratt
 North Carolina, M. S. Curry
 North Dakota, Paul H. Thompson
 Ohio, Boyd W. Thornton
 Oklahoma, Charles S. Pennington
 Oregon, M. M. Burt
 Pennsylvania, M. T. Linkous
 South Carolina, G. A. Wilson

South Dakota, Harper Hunter, Jr.
 Tennessee, L. V. Jones
 Utah, W. A. Howard
 Vermont, Orville W. Trump
 Virginia, C. T. Davidson
 Washington, G. C. Sloan
 West Texas, H. M. Biggers
 West Virginia, Willie Vines
 Wisconsin, Omer C. Lawson
 Wyoming, D. F. Rowland

As the names were called, the individuals came to the platform and stood facing the General Overseer. They pledged themselves to be true and loyal to the Church and its doctrine as directed by the General Overseer. They prayed in concert and then the General Overseer prayed for them.

2:03 p.m.—The Minutes of the Assembly were adopted, and the local churches were instructed to consider, endorse and ratify the business acts in the first regular conference following the Assembly. This closed the business part of the Assembly.

2:05 p.m.—The congregation stood and sang "God Be With You" led by C. R. Payne. The Bahama Brass Band played as they marched out of the tabernacle.

2:07 p.m.—The closing prayers were by M. M. Burt and Gabriel Montijo, Jr.

M. A. TOMLINSON, General Overseer
 BILLY M. RIGGS, Secretary
 ZELLA CREEL, Secretary
 BUFORD M. JOHNSON, Chief Clerk
 JACKIE LOWE, Clerk
 BOBBY SNOW, Clerk
 BENJAMIN LAWRENCE, Clerk
 A. H. HASELDEN, Clerk
 EDWIN JONES, Sunrise Clerk

The Present Financial System of the Church of God of Prophecy

NOTE TO MINISTERS AND TREASURERS: Please fill out all reports accurately, giving names and addresses where called for and any other information needed. Write or print plainly so it can be easily read. Be sure all amounts shown are correct. If assistance is needed in filling out reports, write J. R. Kinser, Box 999, Cleveland, Tennessee 37312.

1. **TITHES.** All members should pay their tithes into the treasury of the local church where they belong. All ministers should send the tithes of income from the ministry with their monthly reports to the General Treasurer, and tithes on income outside the ministry should be paid into the treasury of the local churches where they belong.

The treasurer of the church is to send ten per cent of tithes received each month with the treasurer's report to the appropriate address according to the following list:

United States, Puerto Rico, Virgin Islands—J. R. Kinser, Box 999, Cleveland, Tennessee.

All other reports should be addressed to The Church of God of Prophecy, General Headquarters Field Office in the countries as listed below:

Australia—General Post Office, Albury, N.S.W., Australia.

Canada—Box 844, Windsor, Ontario, Canada.

Dominican Republic—P. O. Box 602, San Pedro de Macoris, Dominican Republic.

England—27 Drewstead Road, Streatham, London, S. W. 16, England.

El Salvador—Apdo. Postal No. 1500, San Salvador, El Salvador, C. A.

Guatemala—Apdo. Postal No. 1694, Ciudad de Guatemala, Rep. de Guatemala, C. A.

India—P. O. Box 330, General Post Office, Fort., Bombay 1, India.

Jamaica—Post Office Box 26, Kingston 13, Jamaica.

Mexico—P. O. Box 300, Mexico City D. F., Mexico.

Netherlands Antilles (Aruba, Curacao, St. Martin)—Box 2046, Willemstad, N. A.

Caribbean Territories, Eastern (Anguilla, Antigua, Barbuda, British Guiana, Barbados, Dominica, Grenada, Montserrat, Nevis, St. Kitts, St. Vincent, Tobago, Trinidad)—Care of Post Office, Cuerpe, Trinidad.

The treasurer of the local church is to send ten per cent of tithes received each month to the overseer of his state, country or territory. The balance of the tithes, after General and state headquarters have received their portion, is in the hands of the local church and treasurer to pay the pastor for his services. The Assembly has agreed that a pastor may receive \$100 per week from the tithes if funds are available.

Ten per cent of the surplus tithes left in the local church treasury at the end of the assembly year, August 31, 1965, is to be sent to the state treasurer for the support of the state secretaries. Twenty per cent of the amount that remains is to be kept in the local treasury for the purpose of obtaining and maintaining a parsonage. The balance is to be divided equally: one-half to be sent to the General Treasurer and one-half to the state treasurer to be disbursed by the state overseer and State Finance and Appropriations Committee to help pastors of weaker churches.

Overseers in the United States are to receive no more than \$100 per week, plus an amount not to exceed \$200 per month for office and incidental expenses and an amount equal to the actual expense incurred in the operation of an automobile in the work of the ministry, from the tithes received from the churches if funds are available. Any funds in excess of this amount received by the overseer are to be sent to the state treasurer to be placed in the General State Fund for the state work.

Overseers outside the United States are to receive an allotment in the currency of the country or territory they represent in keeping with the economic conditions of that country. These allotments are set annually

by the World Mission Committee and World Mission Secretary and are printed as a supplement to the Ways and Means Committee Report.

The Assembly has ruled that tithes are for the support of the ministry only. Surplus tithes received at General Headquarters are in the hands of the General Overseer and General Treasurer to aid overseers in states not self-supporting. Ten per cent of all tithes received at headquarters is to be placed in the Ministerial Aid Fund. Tithes of non-members that are paid into the local church treasury should be paid out through the regular channel the same as the tithes of members.

2. SUNDAY SCHOOL. Ten per cent of all Sunday School offerings should be given to the local church treasurer to be sent to the General Treasurer with his monthly report and the same amount sent to the state treasurer to be placed in the General State Fund.

3. ORPHANAGE. All Sunday School Orphanage offerings are to be held by the local church treasurer and turned in at the state convention and Assembly. Twenty per cent of the state convention orphanage offering is to be left in the state treasury for the purpose of improving, building and maintaining the state headquarters. Ten per cent of the balance is to be sent to the General Treasurer and an equal amount to the state treasurer. The balance is to be sent to the General Treasurer for the support of the orphanage. Ten per cent of the Assembly offering from each state is to be sent to the respective state treasurer for the General State Fund by the General Treasurer.

4. EMERGENCY FUND. All ministers and members are to pay one dollar per year into the treasury of the local churches where their membership is, and the treasurer should send with his monthly report all emergency dollars turned in to him that month. Ten per cent of all emergency money received at headquarters is to be placed in the Ministerial Aid Fund.

5. MISSION MONEY. The second Sunday missionary offerings and money raised by other means are to be held by the local church treasurer and turned in at the state convention and Assembly. Twenty per cent of the state convention missionary offering is to be left in the state treasury for the purpose of improving, building and maintaining the state headquarters. Ten per cent of the balance is to be sent to the General Treasurer and an equal amount to the state treasurer. Half of the remainder is left in the state to be placed in the General State Fund, and half sent to the General Treasurer as world mission money. Five per cent of the forty per cent of the mission funds coming into the state treasury at the state convention should be sent to the General Treasurer to assist in the support of widows of deceased ministers.

All mission money collected in the special March and October drives is to be sent to the General Treasurer as world mission money. All mission offerings at the Assembly are turned in to the General Treasurer as world mission money. Ten per cent of the Assembly offering from each state is to be sent to the respective state treasurer for the General State Fund by the General Treasurer. Ten per cent of the mission money received by the General Treasurer is to be placed in the Ministerial Aid Fund.

6. FIRST SUNDAY OFFERING. Each local church is to receive an offering for the pastor on the first Sunday of each month.

7. **THIRD SUNDAY OFFERING.** Each local church is to receive an offering for the district overseer on the third Sunday of each month if the state has district overseers. The local church treasurer should send this offering to the district overseer at the end of each month. In case the district overseer is called upon by the state overseer to discharge a duty involving considerable expense, the state overseer should assist in such as much as possible.

8. **S. O. P. A. AND FOURTH SUNDAY OFFERING.** The fourth Sunday has been set apart by the Assembly for every local church to take up a special offering for the overseer of the state, country or territory. This is also the time for the pastor or other selected person to turn over to the local treasurer the money which has been collected by the A. B. M. leaders. After the treasurer has taken out ten per cent of these offerings to be sent to the state treasurer, the balance should be sent to the state overseer. State Overseers may receive an amount not to exceed \$100 per month from the State Overseers Pay Association. Any funds in excess of this amount raised in the state will be placed in the General State Fund for the purpose of giving assistance to the state work. Do NOT send any of this fund to the General Treasurer. In addition to this offering every month, each local church is instructed to take a pound- ing for the state overseer once or twice a year.

9. **V. L. B. OFFERING.** All money raised for the free literature fund by the Victory Leaders is to be turned in at the state convention and Assembly. Money needed for the expense of the band should be received in a special offering. Twenty per cent of the state convention free literature offering is to be left in the state treasury for the purpose of improving, building and maintaining the state headquarters. Ten per cent of the balance is to be sent to the General Treasurer and twenty per cent to the state treasurer to be placed in the General State Fund. The remaining seventy per cent is to be sent to the WHITE WING PUBLISHING HOUSE. All free literature money raised at the Assembly is to be turned over to the White Wing Publishing House. Ten per cent of the Assembly offering from each state is to be sent to the respective state treasurer for the General State Fund by the White Wing Publishing House. Ten per cent of all free literature money received at general headquarters is to be placed in the Ministerial Aid Fund and the balance is to be disbursed under the direction of the Church Publishing Committee.

10. **ASSEMBLY EXPENSE.** In order to assist in taking care of the expense of the annual assemblies, the state overseers are asked each year to collect funds as noted below and send same to the General Treasurer:

- a. \$1.00 from each minister.
- b. \$1.00 from each Victory Leaders Band.
- c. \$1.00 from each Womens Missionary Band.
- d. \$1.00 from each Sunday School with an average attendance of fifty or less.
- e. \$1.50 from each Sunday School with an average attendance of over fifty but less than one hundred.
- f. \$2.00 from each Sunday School with an average attendance of one hundred or over.

11. **CHURCH OF PROPHECY MARKER ASSOCIATION.** To be a member of the Church of Prophecy Marker Association requires the payment of \$5.00 per year. This \$5.00 may be paid any time during the year;

however, for the local church to receive credit in the Honor Stone program, it must be paid before the honor sheet is filled out by the pastor. In countries outside the United States, those becoming members are required to pay an amount set by the overseer and C. P. M. A. Committee.

The C. P. M. A. offerings are to be held by the local church treasurer and turned in at the state convention. These offerings are to be divided by the state treasurer as follows: Twenty per cent of the state convention C. P. M. A. offering is to be left in the state treasury for the purpose of improving, building and maintaining the state headquarters. Send ten per cent to the General Treasurer; and the same amount to the state treasurer for the support of the state work; then send the same amount to the General Treasurer to be placed in the Ministerial Aid Fund. The remainder is to be sent to the state treasurer for the support of the airplane program, Visual Department and any other work in the state in connection with the C. P. M. A. Ten per cent of the C. P. M. A. membership fees is to be placed in the Ministerial Aid Fund.

12. BIBLE TRAINING CAMP. Weekly classes are to be conducted in all our local churches for the purpose of acquainting our people more perfectly with the doctrine and practices of the Church. The pastor is responsible for these classes. Freewill offerings are to be received in the classes to assist in getting the teachings and practices of the Church to other countries through Bible Training Camp. These offerings are to be turned in at the state conventions.

NOTE: In those countries where the dollar is not the standard monetary unit, the current rate of exchange will apply to the limits set by the financial system. For example, \$100 would be £35.

Headquarters Committees

Following are the committees at headquarters with the names of those serving for the assembly year of 1964-65:

EXECUTIVE COMMITTEE: M. A. Tomlinson, J. R. Kinser, Hugh R. Edwards.

SUNDAY SCHOOL ORPHANAGE COMMITTEE: M. A. Tomlinson, E. A. McDonald, J. R. Kinser, Buford M. Johnson, Hugh R. Edwards, C. R. Payne, Loyal Washington.

GENERAL PROPERTIES COMMITTEE: M. A. Tomlinson, J. R. Kinser, Hugh R. Edwards, Buford M. Johnson, C. R. Payne.

WORLD MISSION COMMITTEE: M. A. Tomlinson, Charles G. Hawkins, A. T. Wagar, J. B. Wright, William H. Brooks.

C. P. M. A. COMMITTEE: M. A. Tomlinson, John A. Stubbs, Hugh R. Edwards, E. H. Griffith, J. R. Kinser.

CHURCH PUBLISHING COMMITTEE: M. A. Tomlinson, Hugh R. Edwards, Buford M. Johnson, Robert F. Wright, J. R. Kinser.

EDITORIAL COMMITTEE: M. A. Tomlinson, J. B. Wright, R. O. Covey, Robert F. Wright, Buford M. Johnson.

MINISTERIAL AID COMMITTEE: V. R. Sherrill, M. A. Tomlinson, C. R. Payne, A. T. Wagar.

Deeds for Church Property

The following resolution was adopted by the 58th Annual Assembly of the Church of God of Prophecy, held in Cleveland, Tennessee, September 10-16, 1963:

WHEREAS it has been advised by competent attorneys that specific mention of proper authorities be stated in an effort to ease the complications arising in our endeavors to be recognized by the courts, and to facilitate the handling of deeds to our church properties,

BE IT RESOLVED that trustees to hold title to local church property for the Church of God of Prophecy with international headquarters at Cleveland, Tennessee, be selected by the local church either in a regular or called business meeting, said trustees to be vested with authority to bargain, buy, sell, convey or encumber such property by mortgage or otherwise only when authorized to do so by the local church in regular or called business meeting, and with the consent of the General Trustees.

BE IT FURTHER RESOLVED that said consent of the General Trustees be evidenced by a separate writing or by the signature of the Chief Clerk of the said General Trustees, such documents to be notarized.

BE IT RESOLVED that state church trustees appointed by the state overseer to hold title to property for the Church of God of Prophecy with international headquarters at Cleveland, Tennessee, be vested with authority to bargain, buy, sell, convey or encumber such property by mortgage with the consent of the General Trustees. This applies to property being held by state trustees where churches have been disbanded or are too weak to function and to property which has been given to the state. All other property with title being held by state trustees may be disposed of or mortgaged only by the consent of the state convention in session.

Note: The following Warranty Deed form has been prepared by the General Trustees and should be used where it is possible to do so. Blank forms may be secured from the General Trustees.

Warranty Deed

FOR AND IN CONSIDERATION of the sum of _____ Dollars (_____) cash in hand paid and other good and valuable consideration, the receipt of which is hereby acknowledged, We,

_____ have this day bargained and sold and by these presents do hereby bargain, sell, transfer and convey unto _____

_____ local Trustees for the Church of God of Prophecy, at _____, for the use and benefit of the Church of God of Prophecy, with headquarters at Bible Place,

Cleveland, Tennessee, and their successors and assigns, the following described real estate, to-wit:

(Add description of real estate here.)

TO HAVE AND TO HOLD said real estate unto the said _____

local Trustees, for the use and benefit of the Church of God of Prophecy, with headquarters at Bible Place, Cleveland, Tennessee and their successors and assigns forever; provided, however, that neither they nor their successors in office as such local Trustees may sell, convey, or encumber the said real estate without the written consent of the General Trustees of the said Church at Cleveland, Tennessee, which consent may be evidenced by a separate writing or by the Chief Clerk of the said General Trustees joining in the execution of a deed of the above named Trustees or their successors in office for the purpose of certifying the consent of the General Trustees to the execution of such conveyance.

WE COVENANT that we are lawfully seized and possessed of said real estate; that we have a good and lawful right thus to sell and convey the same; that the title thereto is clear, free and unencumbered, and that we will forever warrant and defend said title against the lawful claims of all persons.

IN TESTIMONY WHEREOF, witness our hands and names, this _____ day of _____, 19____.

NOTE: The present General Trustees are M. A. Tomlinson, J. R. Kinser, Hugh R. Edwards, Buford M. Johnson and C. R. Payne. M. A. Tomlinson is chairman and Buford M. Johnson is the chief 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 thoughts of individual or local independence and haphazard spasmodic efforts.

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

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

Instructions—Local Church Officers

1. Pastor when possible. It is necessary always to have someone 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 each 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 for 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. A treasurer can be selected in like manner as the clerk, and 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 bands of ten or twelve in each band and a leader over each band selected. The bands 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 band leader should 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 band 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

This can be done by keeping in touch with the clerks of the churches. Every minister and clerk should take an interest in imparting this information to the overseer. All new organizations should be reported to the overseer.

To visit every district and church if possible and look after the interests in every way as a pastor over a large circuit.

Duties of District Overseer

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.

Obligation for Membership in the Church of God of Prophecy

Will you sincerely promise in the presence of God and these witnesses that you will accept this Bible as the Word of God—believe and practice its teachings rightly divided—the New Testament as your rule of faith and practice, government and discipline, and walk in the light to the best of your knowledge and ability?

The minister who administers this obligation should see that every applicant replies in the affirmative. In taking the obligation, applicants should think of it as being "a perpetual covenant that shall not be forgotten."

Teachings of the Church of God of Prophecy

The Church of God of Prophecy stands for the whole Bible rightly divided—the New Testament is the only rule for government and discipline. Below are 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 Thess. 4:3; Heb. 13:12; 1 John 1:9.

6. Holiness—Luke 1:74, 75; 1 Thess. 4:7; Heb. 12:14.
7. Water Baptism—Matt. 28:19; Mark 1:8-10; John 3:22, 23; Acts 8:12, 36-38; 10:47, 48; 16:33; 19:3-5.
8. Baptism with the Holy Ghost Subsequent to Cleansing, the Endowment of Power for Service—Matt. 3:11; Luke 24:49-53; Acts 1:4-8.
9. The Speaking in Tongues as the Evidence of the Baptism with the Holy Ghost—John 15:26; Acts 2:4; 10:44-46; 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—Psalm 103:3; Isa. 53:4, 5; Matt. 8:17; James 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. Premillennial Second Coming of Jesus:
 - First: To resurrect the dead saints and to catch away the living saints to meet Him in the air—Matt. 24:27, 28; 1 Cor. 15:51, 52; 1 Thess. 4:15-17.
 - Second: To reign on earth a thousand years—Zech. 14:4, 5; Luke 1:32; 1 Thess. 4:14; 2 Thess. 1:7-10; Jude 14, 15; Rev. 5:10; 19:11-21; 20:4-6.
19. Resurrection—Isa. 26:19; Dan. 12:2; John 5:28, 29; Acts 24:15; Rev. 20:5, 6.
20. Eternal Life for the Righteous—Matt. 25:46; Luke 18:30; John 10:28; Rom. 6:22; 1 John 5:11-13.
21. Eternal Punishment for the Wicked. No Liberation nor Annihilation—Matt. 25:41-46; Mark 3:29; 2 Thess. 1:8, 9; Rev. 20:10-15; 21:8.
22. Total Abstinence from All Liquor or Strong Drinks—Prov. 20:1; 23:29-32; Isa. 28:7; 1 Cor. 5:11; 6:10; Gal. 5:21.
23. Against the Use of Tobacco in any Form, Opium, Morphine, etc.—Isa. 55:2; 1 Cor. 10:31, 32; 2 Cor. 7:1; Eph. 5:3-8; James 1:21.
24. Meats and Drinks—Rom. 14:2, 3, 17; 1 Cor. 8:8; 1 Tim. 4:1-5.
25. The Sabbath—Hosea 2:11; Rom. 13:1, 2; Rom. 14:5, 6; Col. 2:16, 17.
26. Against Members Wearing Gold for Ornament or Decoration such as Finger Rings, Bracelets, Earrings, Locketts, etc.—Isa. 52:2; 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; James 5:12.

28. Against Members Swearing—Matt. 5:34; James 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 Churches

ALABAMA

Alexander City—Route 2, Dean
Subdivision
Alton—Route 11, Birmingham
Anniston—602 Mulberry Avenue
Atmore—107½ Second Avenue
Bay Minnette—301 Powell Avenue
Bayou LaBatre—Coden Street
Bessemer—721 15th Street
Browns Chapel—Route 4, Gordo
Brownstown—Dutton
Cahaba Heights—3669 Cross Haven
Drive, Birmingham
Calera—Highway 31
Carbon Hill
Cedrom—Route 2, Carbon Hill
Chickasaw—212 Fourth Avenue
Coffeeville—Route 1
Columbiana—Route 1
Cottondale
Decatur—610 Eighth Street
Dry Valley—Route 2, Montevilla
Eastern Valley—Starks Gap Road
Eight Mile—Mobile
Ensley—Avenue G. and 22nd Street
Eoline
Fayette—Route 5
Florence—1215 East Reeder Street
Ft. Payne—Highway 51 South
Gadsden—1902 Broadway Street
Gate City—7001 Kimberly Avenue
Goodwater—Highway 280 South
Guntersville—Route 2
Green Pond
Hackleburg
Hamilton—220 Third Avenue
Northwest
Happy Hill—Route 2, Hamilton
Harris Chapel—Route 2, Mt. Hope
Hazel Green—Albert Patterson
Highway
Hopewell—Route 7, Bessemer
Huntsville—115 McCormick Drive
Huntsville (West)—3106 Bob Wal-
lace Avenue Southwest
Jacksonville—Gadsden Road
Jasper—19th Street West
Jefferson Park—Route 11, Carl
Daly Road

Leeds—Route 2
Leonards Chapel—Route 2, Carbon
Hill
Loxley—3 Pine Street
Mentone—Route 1
Montgomery
Parish
Pelham—Church Street
Pell City—Fourth Avenue East
Phenix City—510 Eighth Avenue
Piedmont—402 Hughes Street
Red Bay
Russellville—800 Tyler Avenue
Selma—2200 Alabama
Short Creek—Star Route, Mulga
Snow Town—Route 2, Dora
Sterrett
Sylacauga—315 Fairground Avenue
Talladega—Anniston Highway
Tarrant City—Hillcrest Avenue,
Tarrant Heights
Thomasville—Highway 43
Tuscaloosa—11th Avenue and 31st
Street
Wegra
West Anniston—3420 Whitman
Avenue
West Blocton

ALASKA

Anchorage—403 Hoyt Street
Bethel

ARIZONA

Phoenix—2232 West Minnezona
Street
Pima
Tolleson—92d Avenue and West
Adams Street
Tucson—501 West Columbia Street
Yuma—2192 Maple Avenue

Spanish Churches

Phoenix—10th Place and East
Monroe Street
Somerton—State Street at Cano
Street

Tolleson—9204 West Fillmore Street

ARKANSAS

Augusta—South Sixth Street
 Beebe—Fox Road
 Blytheville—1865 East Main Street
 Cabot—606 North Third Street
 Caraway—Illinois Street
 Cherokee City
 Clarendon—South Second
 Des Arc—Corner of 10th and Curran Streets
 Fifty Six—Highway 14
 Fisher—Front Street
 Georgetown—Main Street
 Harrisburg—Liberty Street
 Jonesboro—202 West Woodrow Street
 Longs Chapel—Route 1, Trumann
 Macedonia—Rural Near Morrilton
 Magnolia—112 West Stadium Drive
 Manila—North Baltimore Street
 Marianna—130 Cedar Street
 Marked Tree—406 Railroad Street
 Marvell—Highway 20 West
 McClelland
 Morrilton—Childress Street
 North Little Rock—4109 North Frances Street
 Oak—Community Building
 Paragould—704 Second Avenue
 Peach Orchard—Main Street
 Pine Bluff—411 Orlando
 Pocahontas—Hefner Street
 Russellville (Prairie Grove)—Dairy Farm Road
 Russellville—124½ East F Street
 Texarkana—922 Dudley Avenue
 Trumann—537 Paschal Street
 Walnut Ridge—Rural
 West Helena—210 North Ninth Street

CALIFORNIA

Bakersfield—424 Sterling Road
 Blythe
 Campbell—250 Virginia Street
 Cloverdale
 Clovis—Second and Woodworth
 Compton—1601 Alondra
 Crescent City—318 Third Street
 Earlimart—1101 County Line Road
 El Sobrante—4333 Appian Way
 Farmersville—417 North Magnolia
 Fresno—619 South Sierra Vesta

Hoopa—Highway South
 Kerman—California and Fourth Streets
 Lamont—11116 San Geronimo
 Los Angeles—9916 South San Pedro
 Mendota—Highway 33
 Modesto—906 Imperial Street
 Oceano—17th Street and Oceano Avenue
 Olivehurst—McGowan Road and Fleming Way
 Ontario
 Orange Cove—888 South Ninth Street
 Placerville—58 Broadway
 Paramount—14743 Garfield Avenue
 Petaluma—2100 Petaluma Boulevard
 Pittsburg—Alvis Lane and Canal Road West
 Riverbank—2943 Patterson Road
 Rocklin—108 Oak Street
 Sacramento—4120 Sacramento Boulevard
 Sacramento (north)—1922 Naomi Way North
 Salinas—563 Roosevelt Street
 Samoa—787 Victor Boulevard
 San Bernardino—24719 Benedict Road
 San Diego—3747 Acacia Street
 San Francisco—1258 Golden Gate Avenue
 Santa Ana—503 St. Gertrude Place
 Santa Susana Hills—6700 Los Angeles Avenue
 Spring Valley—1225 Presioca
 Stockton
 Visalia—Corner of Jacob and Sweet Streets
 Willits—1510 South Main Street
 Spanish Churches
 El Monte
 Fresno—1830 South Fruit Avenue
 Hollister
 Lindsay—565 Sweetbriar Street
 Los Angeles
 Madera—804 Cross Street
 Riverside—7436 Diamond Street
 San Diego
 San Jose—10285 Orange Street
 Santa Barbara—517 Laguna Street
 Saticoy—1445 East Sixth Street

COLORADO

Aurora—21st and Wagon Wheel Place

Clifton—3216 Highway 6 and 24
Colorado Springs—623 East Hill
Road
Denver—5890 Newport Street
Florence—513 East Main Street
Fort Collins—726 Laurel

CONNECTICUT

New Haven—2 Eld Street
South Norwalk—3-A Hanford
Place

DELAWARE

New Castle—Duross Heights, Kings
Avenue
Wilmington—600 East 11th Street

FLORIDA

Apopka—912 Little Avenue
Auburndale—514 Dixie Highway
Bell Glade—600 Avenue A South-
west
Bokeelia—State Highway 767
Bonifay—Kansas Avenue
Bradenton—627 18th Street East
Bristol—State Highway 12
Brooker—Highway 18
Callahan—Dixie Avenue
Campbellton—Highway 73, Route 1
Carvers Ranch—5811 19th Street
Southwest, West Hollywood
Chipley—Highway 90 West
Clay Hill—Highway 218, Maxville
Cocoa—Old Airport Road, Merritt
Island
Coconut Grove—3655 Grand
Avenue
Cross City—Cedar Street
Dania—665 First Street Southwest
Daytona Beach—726 North Sea-
graves Avenue
DeLand—1600 East Vooris Street
DeLeon Springs—Central Street
and Highway 17
Ensley—1200 West Detroit Boule-
vard, Pensacola
Fairbanks (Gainesville)—4700
Hawthorne Road
Fernandina Beach—Fifth and Date
Streets
Fort Lauderdale—Sixth Street
Northwest and 14th Way
Ft. Myers—3170 Marion Street
Ft. Myers (Bellevue)—East
Michigan at Marsh
Hallandale—601 Second Avenue
Northwest

Hollywood—2200 North 22nd
Avenue
Homestead—521 Sixth Avenue
Southwest
Immokalee—Seventh Street, High-
way 29
Immokalee
Jacksonville—301 Druid Street
Jacksonville—1051 Ellis Street
Jacksonville (Larson Acres)—2572
Paul Avenue
Jacksonville (Oakwood Villa)—344
Lamson Road
Jacksonville (Spring Glen)—1441
Hickman Road
Jacksonville (Wescosnett)—519
North Ninth Avenue
Key West—1901 Fogarty Avenue
Key West—813 Elizabeth Street
Lacoochee—320 Main Street
Lakeland—107 East Loop Boulevard
Leesburg—2330 Olivet Avenue
Longwood—Northeast Palmetto
Street
Mascotte—Highway No. 50
Melbourne—Laveta and Florida
Avenue
Miami—1677 Northwest Fifth Court
Miami—479 Northwest 11th Terrace
Miami—16801 Northwest 19th
Avenue
Miami (Centerville)—2746 North-
west 51st Street
Miami (Liberty City)—7510 North-
west 17th Place
Miami (Ridgeway)—5937 22nd
Avenue Northwest
Miccosukee—Sunny Hill Road
Miccosukee—Old Miccosukee Road
Midway—Highway 268
Minneola—Madison Street
Moore Haven—Avenue E
New Bayview—Route 1, Black,
Alabama
Ocala—1139 North Clay Street
Ocean Way—12769 Gillespie
Avenue
Ocoee—Franklin Street
Okeechobee—16th Avenue
Opa Locka—2300 Service Road
Orlando—1312 West 22nd Street
Orlando—Orange Center Boulevard
and Cookman Drive
Orlovista—3 North Hudson Street
Ormond Beach—Truck Route and
Tokoma Road

Oviedo—South Central Avenue
 Pahokee—2500 East Main Street
 Palm Harbor—902 Ninth Street
 Palatka—Highway 17
 Panama City (Millville)—510
 Everitt Avenue
 Panama City (St. Andrews)—1410
 Wilmont Avenue
 Pensacola—R. Street and Pottery
 Plant Road
 Perrine—179th Street and Leamon
 Drive
 Perry—1304 North Jefferson Street
 Perry—613 West Hampton Spring
 Avenue
 Pierson—West Washington and Old
 Highway 17
 Pinellas Park—3425 66th Avenue
 Plant City—Douglas and McGuire
 Streets
 Punta Gorda—662 Cooper Street
 Reddick—Highway 316 West
 Riviera Beach—1603 Avenue E
 Ruskin
 Sanford—2509 Elm Avenue
 Sanford—South Persimmon Street
 South Miami—6610 59th Place
 Southwest
 Tallahassee—Polk Drive
 Tallahassee—310 North Macomb
 Street
 Tampa—3006 East Elliott Street
 Tavares—112 South Lake Avenue
 Titusville—1216 Norwood Avenue
 Vero Beach—U. S. Highway 1 North
 Wauchula—519 North Ninth
 Avenue
 West Palm Beach—3093 Floweva
 Road
 West Palm Beach—909 Third
 Street
 Winter Garden—East Story Road
 Winter Garden—East Bay Street
 and Dixie Avenue

GEORGIA

Acworth—Highway 292 South
 Alma—Eighth Street West
 Atlanta—1681 McLendon Avenue
 Southeast
 Atlanta—1114 Seaboard Avenue
 Northeast
 Atlanta—111 Haygood Avenue
 Northwest
 Augusta—3137 Gardner Street
 Axson—Highway 82 South

Bainbridge—1205 East Troupe
 Street
 Barnesville—Old Zebulon Road
 Baxley—302 Bay Street
 Baxley—701 Broxton Street
 Brunswick—2128 Ellis Street
 Buford—Little Mill Road
 Camp Branch—Route 1, South,
 Manor
 Canton—East Waleska Road,
 North
 Carrollton—627 Burson Avenue
 Carter's Chapel—Route 2, Surrency
 Community, Baxley
 Cartersville—116 Hattie Street
 Catlett—Route 1, LaFayette
 Cedartown—Montgomery Heights
 Clarksdale—Highway 6, Powder
 Springs
 Claxton—East James Street
 Columbus (Bealwood)—4742 12th
 Avenue
 Columbus (Sunshine Acres)—
 Lynnridge Avenue
 Columbus—512 32d Street
 Columbus—10th Street
 Columbus—817 Seventh Avenue
 Columbus—14th Street
 Columbus—Cusseta Road
 Cordele—Corner of Seventh Street
 and Second Avenue
 Cordele—834 17th Street South
 Crystal Springs—Route 1, Highway
 20
 Dahlonge—585 East Martin Street
 Dalton—926 East Morris Street
 Damascus—Plainville Road, Plain-
 ville
 Dawsonville—Highway 19 North
 Douglas—Corner Bryan and
 McKonald Streets
 Douglasville—710 Cooper Street
 Eastman—Church Street
 East Point—1329 Cambridge
 Avenue
 Ellerslie—Highway 85 South
 Eulonia (Darien)—East Road
 Fales—Route 2, Highway 68 South,
 Douglas
 Fargo—Steven's Camp, Foster Road
 Fitzgerald—807 East Central
 Avenue
 Flower's Chapel—Route 1, East
 Gardi, Jesup
 Flowery Grove—Highway 101,
 Route 4, Dallas

Gainesville—915 West Myrtle Street
 Hazlehurst—14 Dixie Homes
 Hazlehurst—412 Queens Street
 Helena
 Hickory Flat—Highway 140, Route 2, Canton
 Homeland—35 Ohio Avenue, Folkston
 Hoschton—Next to Post Office
 Irvin Grove—Route 1, Cadwell
 Jackson—Highway 87 South
 Jacksonville—U. S. Highway
 Jesup—West End
 Jonesboro—259 Highway 54
 LaFayette—Chattanooga Street
 LaGrange—203 Clark Street
 Lindale—3019 Maple Street
 Lyons—Mullis Hill
 Macon (East)—527 East Main Street
 Macon—400 Log Cabin Drive
 Macon—1007 Fort Hill Street
 Macon (Tabernacle)—3231 Houston Avenue
 Manchester—63 Elm Street
 Marietta—522 North Avenue
 Millen—Krause Street, Waynesboro Road
 Moultrie—1207 15th Street, Southwest
 Montezuma—261 Spaulding Avenue
 Mount Green—Route 1, North Manor
 Mount Harmony—Route 4, Douglasville
 Nashville
 Oak Hill—Route 2, Temple
 Pearson—Old Douglas Highway
 Peek's Chapel—Route 1, Braselton
 Pine Hill—Ramhurst Community, Chatsworth
 Pinetuckey—Highway 319-441, Route 1, Rentz
 Pittman Chapel—South Swamp Road, Manor
 Pottersville—East Side
 Poulan—Pepper Street
 Putney—Corner of Highway 19 and Second Avenue
 Quitman—1307 East Supreme Street
 Raybon—Highway 301 North
 Reidsville
 Ringgold
 Rocky Face—East of Highway 41
 Rossville—108 Cherry Street
 Savannah—Highway 17 South, Silk

Hope Community
 Savannah—1107 East Wright Street
 Shannon—Caron Road, School Hill
 Skinner's Chapel—Highway 49 East, Macon
 Sloan Hill—Route 1, Hortense
 Sparta—Route 3
 Springfield—Maple Street
 Stockbridge—Highway 138 East, Route 2
 Summerville—Fanor Street
 Tifton—315 Alder Street
 Trenton—Edgewood Avenue
 Trion—Corner Conway Drive and Old 27 Highway
 Uvalda—South Side
 Valdosta (Cypress)—129 West End Street
 Valdosta—114 Jackson Drive
 Vidalia—211 Smith Street
 Vidalia—560 Montgomery Street
 Villa Rica—Dallas and Stockmar Roads
 Waleska—Highway 140, Route 3, Canton
 Warner Robbins—332 Curtis Street
 Washington—Double Pool Road
 Waycross—Darlington Street at Amory
 Welcome Hill—Route 5, Ellijay
 White—West of Highway 441 North
 Wilsonville—Highway 64-158, Route 2, Nichols
 Winder—Patrick Mill Road

HAWAII

Honolulu

IDAHO

Boise—1620 North 28th
 Caldwell—1105 North Fifth
 Nampa—1012 11th Avenue North Extension
 Pocatello—Volinty Lane

ILLINOIS

Abingdon—116 East Martin
 Antioch—254 Ida Avenue
 Aurora (East)—1104 Lebanon
 Aurora (West)—405 South Plum Street
 Belleville—500 South Church Street
 Canton—731 North Seventh Street
 Chicago—6600 South Hermitage Avenue
 Chicago—538 North Laverne
 Chicago—737 West Wrightwood

Chicago (Polish)—1848 West 47th Street
 Corinth—Route 1, Pittsburg
 East Alton—1716 Harrison Avenue
 East St. Louis—805 North 52nd Street
 Granite City
 Harrisburg—101 East Homer
 Jerseyville—Corner of Clay and Mulberry Street
 Johnston City—12th and Pine
 Joliet—410 Miami Street
 Lawrenceville—1500 Collins
 Madison—1732 South Rhodes
 Moline (East)—1609½ Sixth Avenue
 Oak Forest—Highways 50 and 6
 Pekin—901 South Third
 Peoria—1013 Northeast Nebraska
 Pontiac—419 East Prairie Street
 Rockford—Kishawka Street
 St. Charles—710 Walnut Avenue
 Wilmington—1200 Sunset Drive
 Zion—1801 Hermon

INDIANA

Bloomington—1829 Highland Avenue
 Brownsburg—230 North Jefferson Street
 Evansville—218 South Fares Avenue
 Fort Wayne—321 West Fourth Street
 Gas City—100 North First Street
 Gatchel—Route 1, Highway 37, Tell City
 Greenfield—1202 East Fifth Street
 Hammond—6820 Missouri Street
 Hammond (South)—167th and Columbia
 Hobart—3790 Alabama Street
 Indianapolis—4301 East Hoyt Avenue
 Indianapolis (North)—1709 Roosevelt Street
 Jamestown—Elm Street
 Michigan City—3440 West Dunes Highway
 Mishawaka—56038 Currant Road
 Muncie—1800 West 10th Street
 New Albany—203 Cherry Street
 New Salisbury—Route 1, Highway 135
 Noblesville—1625 South 10th Street
 Peogia—Beechtree Road, Route 1, Nineveh

Portage—12627 Central
 Portland—805 Creagor Street
 Rensselaer—309 Washington Street
 Salem—607 North College Street
 Terre Haute—118 Houdcock Street
 Vincennes—1603 West Wheeler

IOWA

Atlantic—600 Pine Street
 Boone—1022 16th Street
 Cedar Rapids—716 Eighth South-west
 Council Bluffs—1700 Avenue E
 Missouri Valley—305 East 10th
 Ottumwa—605 East Finley
 Red Oak—309 First Avenue
 West Des Moines—305 Seventh Street
 Winterset—509 East Filmore

KANSAS

El Dorado—1339 Douglas Road
 Emporia—102 Neosho
 Haddam—One-half block south of the bank
 Kansas City—1301 South 37th Street
 Kansas City—95 South 21st Street
 Kansas City (Argentine)—944 Ruby Avenue
 Olathe—716 South Harrison
 Pittsburg—607 North Joplin
 Peabody—309 Sycamore
 Topeka—2124 East Sixth Street
 Turk—Highway 7 north of Columbus
 Wichita—1127 South Dodge Avenue

KENTUCKY

Acorn—Highway 92, Somerset
 Big Springs—Main Street
 Bonnieville—Highway 31W
 Bowling Green—424 Church Street
 Buffalo—Mining Camp
 Burdine—Highway 119
 Carters Tabernacle—Adolphus
 Cary—Pineville
 Cedar Gap—Highway 80, Somerset
 Central City—Harrison Avenue
 Clay—West Elm
 Covington—2219 Howell Street
 Crafts Colly—Schoolhouse
 Delphia—Highway 463
 East Cumberland—Main Street
 Elizabethtown—Woodland Drive

Ellwood—Highway 119
 Evarts—Kester Avenue
 Fordsville—Main Street
 Fountain Run
 Glen Lily—Highway 31E, Himwood
 Grayson—Rupert Lane
 Guston—Highway 60
 Hartford—Old Fordsville Road
 Henderson—1041 Clay Street
 Hi-Hat
 Highland Park—435 Huron Street,
 Louisville
 Hopkinsville—Highway 41 North
 Irvine—High Street
 Island—Highway 431
 Jemson—Mining Camp
 Knobbs—Route 1, Rumsey
 Lebanon Junction—1215 South
 Poplar
 Leitchfield—Highway 62
 Lexington—Seven and Lime
 Ligon—Route 979, Hi-Hat
 London—14th and Mill Street
 Louisville (Brook Hill)—Fairdale
 Suburb
 Louisville—4564 66 Knopps Avenue
 Louisville—21st and Main Streets
 Louisville—32nd and Larkwood
 Streets
 Madisonville—Hodges Street
 McHenry—Highway 62
 McRoberts—McRoberts Camp
 Middlesboro—Bales Street
 Middlesboro—Bean's Fork
 Moorman—Mining Camp
 Morganfield—226 Padget Street
 Noah's Chapel—Highway 105,
 Caneyville
 Oak Grove—Garlin
 Olaton—Main Street
 Owensboro—1220 Center Street
 Owensboro—1836 West Fifth Street
 Payne Gap—Highway 23, Jenkins
 Pineville—Fourth Street
 Raceland—Greenup Avenue
 Roth—Highway 66, Pineville
 Salt River—West End, Shepherds-
 ville
 Sand Springs—Highway 31W,
 Elizabethtown
 Sergeant—Highway 119
 Sewellton—Highway 35, Jamestown
 Somerset (Bradley's Chapel)—
 Grundy Road
 Somerset—Speedway Drive
 Splint—Highway 119
 Stanton—Campground

Stephensburg
 Sturgis—127 Monroe Street
 Tateville
 Taylorsville—Highway 62
 Union Chapel—Highway 73,
 Franklin
 Versailles—Lavel Heights, Highway
 60-62
 Waynesburg—Highway 27
 Wentz
 Wheatcroft—Highway 41
 Wheelwright—Main Street
 Willisburg—Highway 431

LOUISIANA

Bastrop—420 Pecan Street
 Baton Rouge—1910 69th Avenue
 Baton Rouge—2363 Smiley Avenue
 Bayou Chene
 Belle River—Belle River Route
 Covington—East 35th and Lee
 Road
 Folsom—Route 1
 Hammond—202 East Park
 Harvey—129 Pilate Street
 Houma—800 Truman Street
 Kentwood—Orange Grove Street
 Livingston—Navado Street
 Morgan City—1311 Second Street
 Newellton—Route 1
 New Orleans—1345 Annunciation
 Street
 New Orleans—2618 Third Street
 Pineville—1901 Bayou Maria Road
 Ponchatoula—970 East Pine Street
 Rodessa—Route 1
 Vivian—1109 Lillie Street

MAINE

Portland—64 Portland Street

MARYLAND

Baltimore—1517 Eastern Avenue
 Baltimore (Brooklyn)—Fifth and
 Arson
 Baltimore—301 Gilmore Street
 Berlin—Old Route 50
 Chance
 Churchville—Glenville Road
 Creagerstown
 Eagle Rock—Route 1
 Ellicott City—76 Frederick Road
 Federalsburg—Railroad Avenue
 Finchville—Route 1
 Gaithersburg—222 Cedar Avenue
 Harbough Valley—Harbough Valley
 Road, Sabillville

Lock Lynn
 Locust Valley
 Riverdale—5424 Powhatan Road
 Salisbury—Patterson Avenue
 Whalesville

District of Columbia

Washington—824 Shepherd Street
 Northwest
 Washington—2964 Mills Avenue
 Northeast

MASSACHUSETTS

Boston—52-A Union Park
 Dorchester—94-C Quincy Street

MICHIGAN

Adrian—2779 Division Street
 Algonac—2216 Sinclair River Drive
 Battle Creek—2938 Dickman Road
 Battle Creek—431 Hamblin Street
 Benton Harbor—2636 Gregory
 Street
 Dearborn—2813 Salina Street
 Detroit—13213 Canfield Street
 Detroit—1200 23rd Street
 Detroit—19519 Evergreen Street
 Detroit—4851 Chene Street
 Dowagiac—309 Dewey Street
 Flint—947 Leland Street
 Garden City—5644 Middle Belt
 Hazel Park—1106 East George
 Street
 Holland—331 Lincoln Avenue
 Howell—211 North National Street
 Inkster—7201 Kempa Street
 Jackson—3390 Hawkins Road
 Kalamazoo—713 Chicago Street
 Monroe—832 Harbor Avenue
 Niles—1222 Phoenix Street
 Port Huron—1117 Mansfield Street
 Sodus—Pipestone Road
 Warren—Corner of Mound and
 Chicago
 Wyandotte—152 Elm Street
 Ypsilanti—886 Grove Street

MINNESOTA

Anoka—1033 Jefferson Street
 Minneapolis—724 Newton Avenue
 North
 Moorhead
 Zimmerman—East Main Street

MISSISSIPPI

Aberdeen—Commerce Street
 Adams Arbor—Highway 35 South,
 Route 3, Charleston
 Amory—Highway 278 East
 Bethany—Route 2, Okolona
 Bruce
 Cary—Highway 61 South
 Cedar Creek—Route 1, Lucedale
 Chapel Hill—Route 1, Golden
 Cleveland—Chrisman
 Columbus—407 19th Street South
 Eupora—Highway 9 North
 Fairview—Highway 8 East,
 Houston
 Fulton—Highway 78 East
 Futeyville—Grenada, Route 1
 Greenville—221 Kentucky Street
 Greenwood—203 Third Avenue
 North
 Gulfport—2303 14th Avenue
 Hamilton—Route 1
 Hebron—Delta City Route
 Jackson—3134 King Drive
 Jordan Hill—Dennis
 Kosciusko—915 West Jefferson
 Street
 Mary Springs—Route 4, Gloster
 McComb—Highway 51 South
 Meridian—4701 Fifth Street
 Morgantown
 Moss Point—1621 Grierson Street
 Mt. Carmel—Highway 25, Red Bay
 Natchez—305 North Rankin Street
 New Bethel—Highway 82 Northeast
 Okolona—207 Carter Street
 Paducah Wells—Route 1,
 Charleston
 Pearl—Kings Drive
 Pearl Gates—Golden Route
 Phillip—Highway 8, Grenada
 Picayune—Interstate 10 North
 Piney Grove—Tremont
 Plainview—Liberty
 Pontotoc (Montgomery Chapel)
 Smith's Chapel—Highway 491,
 Route 2, Collinsville
 Spanish Fort—Star Route, Holly
 Bluff
 Tallulu—Highway 1
 Taylor—Vardaman
 Tippo—South Charleston
 Turkey Foot Fork—Route 1,
 Holcomb
 Union Grove—Route 1, Mooreville
 Vicksburg—2015 Grove Street

West Point—Lone Oak Drive
Walnut Grove—Oakland
Yazoo City—Route 2
Zion Grove—Route 1, Scobey

MISSOURI

Alley Springs—Highway 106
Bertrand
Birch Tree
Boonesboro—Highway 87
California—Highway 50
Center Point—Highway 142, Couch
Chaffee—Corner of North Third
Street and Wright Avenue
Charleston—514 South Sixth
Delta—Wilson Street
Downing—12 Main Street
East Prairie—401 South Center
Flatwoods—County Road D,
Eminence
Fredericktown—500 Franklin Street
Fremont
Hayti—611 South Sixth Street
Houses Creek—County Road M,
Van Buren
Kansas City—3838 Independence
Avenue
Kansas City—441 Kensington
Avenue
Kansas City—1622 Summit Street
Kirksville—506 South Main Street
Lamar—1308 South Grand
Liberal—Main Street
Montier—Old Highway 60
Mountain Grove—425 Long Street
Mountain View—One Block East
of Ball Park
St. Charles—807 North Benton
Street
St. Louis (North)—2126 St. Louis
Avenue
St. Louis (South)—4607 Virginia
Avenue
Sikeston—Corner South New
Madrid and Trotter Streets
Springfield—3609 West Kearney
Street
Summersville—Highway 17
Winona

MONTANA

Billings—303 South 35th Street
Butte—105 South Gaylord
Great Falls—1101 North Third
Missoula—410 West Broadway

NEBRASKA

Auburn—722 11th Street
Fairbury—904 Arcade Street
Gibbon
Grand Island—504 East Second
North Platte—307 North Elm Street
Omaha—4932 Ohio Street
Omaha—1448 North 23rd Street

NEVADA

Boulder City—701 Eighth Street
Henderson—Carver Park
Auditorium

NEW HAMPSHIRE

Rochester—Spaulding Avenue
North

NEW JERSEY

Bridgeton—59 Burlington Road
Camden—1193 Lawrence Street
Newark—235 Court Street
Northfield—117 Fabian Avenue
Trenton—Rennie Street and Park-
erson Avenue, White City

NEW MEXICO

Alamogordo—1100 Jefferson
Avenue
Carlsbad—Dark Canyon Road
Clovis—1120 South Lea Street
Deming—721 South 12th Street
Las Cruces—808 South Mimbres
Street
Melrose—Fifth and Avenue C
Mesquite—San Miguel Avenue
Portales—816 East Canadian Street
Raton—707 Dwyer Avenue
Roswell—221 East Jefferson Street

NEW YORK

Brooklyn—2134 Fulton Street
Brooklyn—197 St. James Place
Buffalo—469 High Street
Hempstead—337 Peninsula Street
Lansingville—583 Lansingville
Road
Manhattan—119 East 120th Street
Newburg—4 South Water Street
New Rochelle—218 Union Street
New York (Spanish)—Willis
Avenue, Bronx

NORTH CAROLINA

- Asheboro—Cross Street
 Asheville—102 South French Broad
 Asheville (West)—571 Deaverview Road
 Autryville (Mt. Carmel)—Route 2
 Bayboro (Maribel)—Route 1
 Belmont—901 Edgemont Avenue
 Bessemer City—402 10th Street
 Biltmore—60 Third Street
 Biscoe (Candor)—Route 1
 Black Mountain—Flat Creek Road
 Bryson City—Bryson Branch Road
 Burlington—1107 Shaw Street
 Burlington—1827 Webb Street
 Burnsville—Meadow Road
 Canton (Phillippsville)—100 Terrace Drive
 Canton (Gibsonstown)—270 Dutch Cove Road
 Carthage—Route 2
 Castalia—Route 1
 Chapel Hill—Merritt Mill Road
 Charlotte—815 South Hoskins Road
 Charlotte—2905 South Tryon Street
 Clinton (Canadys Mill)—Route 1
 Concord—2168 Georgia Avenue
 Coonsboro—Highway 96
 Cruso—Highway 276
 Dunn Railroad Street
 Dunn (Taylors Chapel)—Route 5
 Durham—405 Briggs Avenue
 Durham (Braggtown)—3216 Dearborn Drive
 Durham—801 Umstead Street
 Elizabeth City—Shepherd Street
 Erwin (Beaver Dam)—Route 1
 Erwin—Fourth Street
 Erwin (Zion Temple)—Route 1
 Fayetteville—Sopona Road
 Fayetteville (Mt. Zion)—Highway 401, South
 Franklin—Haysville Highway, West
 Franklinton—East Green Street
 Fuquay Springs—Cherry Street
 Garland—R. F. D.
 Gastonia—1306 East Ozark
 Glen Alpine—Highway 70
 Goldsboro—West A Street
 Goldsboro—303 Oxley Street
 Granite Falls (Saw Mills)—Route 2
 Greensboro—3907 Hewitt Street
 Greensboro—415 East Lee Street
 Greenville—1304 Broad Street
 Hamlet (Ghio)—Route 1
 Hamlet—Highway 177, South
 Hickory—843 Highland Avenue
 High Point—209 West Ward Street
 High Point—609 Amos Street
 Hillsboro—Railroad Street
 Kannapolis—145 Westover Avenue
 Kannapolis—Little Texas Road
 Kernersville (Kerwin)—Route 2
 Kinston—800 Whitfield Drive
 Kinston—727 North Washington Street
 Laurel Hill—Morrison Street
 Laurinburg—Route 2
 Leaksville—121 First Street
 Lexington—Oak Avenue and Leford Street
 Liberty—Route 3
 Lincolnton (Laboratory)—Route 4
 Lincolnton—1122 East McBee Street
 Louisburg (Bunns Chapel)—Route 1
 Mocksville—Route 4
 Monroe—103 Holly Street
 Morehead City—1912 Bridges Street
 Mount Airy—Route 121
 Mount Gilead—Route 2
 Mount Olive (Waynes Chapel)—Route 4
 Murphy (Fields of the Wood)—Route 4
 New Berne—835 Green Street
 Newport (Bogue)—Route 1
 Norman—Winslow Street
 Norman—Route 2
 Pisgah Forest—R. F. D.
 Princeton (Mill Creek)—Route 1
 Princeton—Route 1
 Raeford—Route 3
 Raleigh—1130 North Blount Street
 Raleigh—706 Bragg Street
 Ramseur—Route 2
 Ramseur—Route 2
 Reidsville—Walker Street
 Robbins—Route 2
 Robbins—Route 1
 Robbins (Spice)
 Rockingham—33 Flowers Street
 Rockingham—108 Stewart Street
 Rocky Mount—900 Wilkins Street
 Rolesville—Highway 401, North
 Salisbury—Fisher and Craig Street
 Sanford—First and Charlotte Street
 Sanford (Olivia)
 Sanford—Route 3
 Selma (Crumplers Cross Road)—

Suggs Mill Road
 Selma—302 East Elizabeth Avenue
 Selma—600 South Pollock Street
 Shannon—Highway 71
 Siler City—Route 4
 Smithfield—Sandy Run Street
 Spring Hope—Route 1
 Stedman (Bethany)—Route 1
 Stedman—Route 1
 Swannanoa—Old Highway 70
 Tarboro—Route 1
 Thomasville—Blair Street
 Union Grove (Mount Calvary)—
 Route 1
 Wadesboro—Sullivan Street
 Washington—506 Telfair Street
 Waynesville—206 Smathers Street
 White Oak—Route 1
 Wilmington—511 South 16th Street
 Wilmington—813 South Eighth
 Street
 Wilson—705 Briggs Street
 Winston Salem—3700 Southdale
 Avenue

NORTH DAKOTA

Bismarck—1201 Thayer
 Fargo—1417 21st Street South
 Golden Valley—Main Street
 Hazen—Highway 7, East
 Jamestown—Route 2, Westtown
 Addition
 Marmarth—East Side
 Minot—102½ Sixth Northeast
 New Town
 Turtle Lake—East Side Street

OHIO

Akron—13th and Lakewood
 Boulevard
 Barlow—U. S. Route 50
 Cambridge—Madison and Eighth
 Canton—2000 Navarre Road
 Carey—212 West Brown Avenue
 Carpenter—Route 50 West of
 Athens, left on Route 689
 Carrothers—State Highway 4
 Cheshire—State Highway 7
 Cincinnati—295 Avalon Street
 Cleveland—9623 Manor Avenue
 Cleveland—1466 Addison Road
 Cleveland—2302 Broadview
 Columbus—827 East Maynard
 Crestline—300 East Bucyrus Street
 Dayton—1304 St. Adelbert Street
 Elyria—244 Ninth Street

Ironton—515 Kemp Street
 Lorain—4440 East Erie
 Mansfield—1080 West Longview
 Mansfield—505 Daisy Street
 Mechanicsburg—132 Park Avenue
 New Boston—3779 Grace Street
 Painesville—314 North State
 Portsmouth—1237 Front Street
 Sandusky—Barshadar Road, State
 Route 99
 Sawyerwood—1052 Crestline Drive,
 R. 224 East, Akron
 Tiffin—136 Miami Street
 Toledo—1130 Waverly Street
 Wellston—20 West B Street
 Willard—East Pearl and Woodbine
 Street
 Youngstown—1578 Griffith Street

OKLAHOMA

Ada—918 East Orchard Street
 Allen
 Altus—1000 South Kennedy Street
 Bixby—South Riverview Drive
 Broken Arrow—820 North Elm
 Place
 Coweta—121 North B Street
 Cleveland—503 West Cherokee
 Street
 Dawson—5313 East Ute Street
 Dewey—623 East Sixth Street
 Drumright—703 South Ohio Street
 Duncan—309 Willow Street
 El Reno—822 West Wade
 Enid—2616 East Cyprus Street
 Guthrie—17th and Washington
 Holdenville—West Main and Cherry
 Streets
 Leach—Highway 33
 Mangum—228 East Pierce Street
 Muskogee—One block East of South
 York at city limit
 Ochelata
 Oklahoma City—700 Southeast 40th
 Street
 Oologah—West Main Street
 Pawhuska—900 Kihekah Street
 Porter
 Sand Springs—4 Cleveland Street
 Sapulpa—1400 South Water Street
 Skiatook—611 East Fourth Street
 Spiro—Choctaw Avenue and
 Chestnut Street
 Sulphur—824 West Oklahoma Street
 Tulsa (East)—2001 North Atlanta
 Street

Tulsa (West)—2448 South Phoenix Street
 Weer—121st Street and County Line Road, Broken Arrow
 Worstell—Route 2, Ada

OREGON

Crescent—Main Street
 Glide—North Umpqua Road
 Grande Ronde—Off Highway 22
 Klamath Falls—3320 Marlyn Street
 Portland—4704 Southeast 65th
 Prineville—432 Lynn Boulevard
 Salem—1580 20th Street Southeast
 Stayton—Olympia Street
 Springfield—1940 South A Street
 Sutherlin—Lane Street
 Umatilla—Hermiston

PENNSYLVANIA

Adams Station—Route 2, Valencia
 Brent—Route 2, Volant
 Bristol—219 Buckley Street
 Chester—Eighth and Tilgham Street
 East Berlin
 Ellwood City—403 Gold Avenue
 Erie—2638 Parker Avenue
 Fertigs—R. D. 1, Venus
 Ford City—Neal Avenue, Ford Cliff
 Grove City—Pine and Broad
 Harrisburg—1419 Regina Street
 Huey
 Karns City
 Kittanning—Sunny Side
 Library—3700 Wood Street
 Mercer—South Shenango Street
 Nectarine
 New Eagle—Keenan Hill
 New Kensington—1383 Fourth Avenue
 Philadelphia—2618 Ridge Avenue
 Philadelphia—815 West Diamond Street
 Philadelphia—46 and Brown Street
 Philadelphia—1220 Popular Street
 Philadelphia (Spanish)—613 North 17th Street
 Poplar Run—Route 1, Normalville
 Rimersburg—Sloan Street
 Sandy Hollow—Route 2, Rimersburg
 Sharon—807 Spruce Avenue
 Shirleysburg
 Six Points—Route 3, Parker

Uniontown—53 Winona
 Waynesburg—Route 4

SOUTH CAROLINA

Anderson—203 Belmont Avenue
 Anderson (West)—206½ Burris
 Batesburg—Route 1, Twin City Airport
 Belton—Brazil Street
 Blaney—Route 2
 Boonetown—Route 1, Kershaw
 Calhoun Falls—Darlington Street
 Camden—Highway 34 East
 Camp Branch—Route 2, Lake City
 Camp Oak—Route 1, Salem
 Cashville—Route 1, Woodruff
 Cayce—2110 Memorial Drive
 Central—Martin Street
 Charleston—1326 Rutledge Street
 Cherokee Falls—Route 1, Blacksburg
 Chester—Pickney Road
 Clinton—1100 North Sloan Street
 Columbia—1207 Virginia Street
 Conestee—Second Street
 Dacusville—Route 5, Easley
 Darlington—3 Phillip Street
 Dillon—902 Hudson Street
 Easley—South Fifth and West Fourth Avenue
 Edgefield—By-pass 25
 Florence—426 South Church Street
 Fountain Inn—Jones Mill Road
 Grays
 Glendale—Route 2, Spartanburg
 Glen Grove—Route 4, Anderson
 Great Falls—Route 1, Golf Course Road
 Greenville (West)—34 Lindall Avenue
 Greenville—Oakland Drive
 Greenwood—Route 1, Blythe Road
 Greer—511 Arlington Road
 Hampton
 Hartsville—721 Highway 15-A
 Hicks Chapel—Route 1, Coward
 Highland—Route 2, Landrum
 Hodges—Old Cokesbury Highway
 Holly Hill—Highway 310 North
 Honea Path—1312 Chiquola Avenue
 Hood Town—Bonneau
 Inman—32 First Street
 Joanna
 Johns Island—Maybank Highway, Charleston

Johnsonville—Old Indian Road
 Jones Chapel—Route 1, Belton
 Lancaster—12 Elm Street
 Landrum—South Church Street
 Lexington—Route 4
 Liberty—Route 1
 Lobeco—Highway 21 South
 Lockhart—Route 1, Sharon
 Marietta—Chestnut Ridge Road
 McBee—Oak and Ninth Streets
 Moncks Corner—Route 1
 Moselle—Route 1, Islandton
 Mt. View—Route 2, Campobello
 Newberry—Boughnight Street
 Ninety Six—107 Saco Street
 Nixville—Route 1
 North Station—4032 Meeting
 Street, Charleston Heights
 Olanta
 Orangeburg—Short Avenue
 Owens Chapel—Route 2, Seneca
 Pelzer—7 Main Street
 Pelham—Church Street
 Pendleton—Route 1
 Pickens—Route 1, Liberty
 Pickens Chapel—Route 4, Easley
 Piedmont—Pine Bluff Street
 Piney Grove—Route 1, Effingham
 Pleasant Grove—Route 1, Scranton
 Pocollet
 Ridgeland—Highway 336 West
 Riverside—12 Odom Circle, Green-
 ville
 Rock Hill—701 Cauthen Street
 Rock Hill—147 Simril Street
 Ruffin
 Seneca—Hope Avenue
 Starr—Route 1
 Summerville—407 North Magnolia
 Street
 Sumter—395 Timmons Street
 Sumter—Shannon Town
 Tarboro—Route 2, Ridgeland
 Terrells—Route 4, Lake City,
 Terrells Cross Road
 Timmonsville—300 East Market
 Street
 Twin Pine—Route 4, Andrews
 Una—Route 3, Spartanburg
 Union—Blossingame Street
 Walhalla—601 South Johns Street
 Walterboro—Purifoy Avenue,
 Highway 64 East
 Ware Shoals—Saluda Avenue,
 Highway 25
 Wattsville—Irby Avenue
 Westminster—Highway 76 West

Winnsboro
 York—Wainwright Avenue

SOUTH DAKOTA

Eagle Butte
 Isabel
 Mobridge—12th Street North and
 Second Avenue West
 Pierre—2500 East Humbolt
 Rapid City—520 North Seventh
 Street
 Sioux Falls—401 West Rose Street
 Sturgis—957 Sherman Street

TENNESSEE

Anthony Hill—Route 1, Good-
 springs
 Baggetts Chapel—Route 1, Cun-
 ningham
 Big Sandy—Highway 69
 Birchwood—Route 1, Dolly Pond
 Road
 Bostic Chapel—Route 3, Westmore-
 land
 Burns—Route 1
 Campaign—Friendship Road
 Carthage—Second Avenue
 Chattanooga (East)—2900 Dodson
 Avenue
 Chattanooga (Ridgedale)—13th and
 Watkins Streets
 Chattanooga—1701 Wilson Street
 Clarksville—931 Cumberland Drive
 Claylick—Route 1, White Bluff
 Cleveland—150 Wildwood Avenue
 Cleveland—665 First Street North-
 east
 Cleveland (Spring Place)—
 Washington Avenue
 Collinwood
 Columbia—Route 4, Williamsport
 Road
 Cookeville—South Willow
 Crab Orchard
 Crossville—Stanley Street
 Cumberland Furnace
 Curtis Hill—Route 1, Bethel
 Springs
 Daisy—Hixon Street
 Dayton—New Road
 Dickson—Spring Street at Hunt
 Dorton—Old Rockwood Road,
 Crossville
 Dyersburg—1607 Hornbrook
 East Ridge—1118 Green Lake Road

Eastview—995 Benton Pike,
Cleveland
Elizabethton—1113 Park Street
Erin
Fairview—Keith Valley Road,
Cleveland
Faxon
Gallatin—South Water Street
Green Brier—Webster Street
Grimsley—Route 1, Clarkrange
Harriman—815 Clifty Street
Hickman—Route 1
Hills Chapel—Route 4, Big Sandy
Huntingdon—208 High Street
Johnson City—304 Meredith
Jones Chapel—Route 9, Greenville
Knoxville (Lonsdale)—1112
Connecticut
Knoxville (Vestal)—833 Avenue A
Lawrence Chapel—Route 1,
Crossville
Lebanon—West Spring Street
Lenoir City—909 Bell Avenue
Lenox
Liverworth—Route 1, Clarksville
Livingston—Fifth and College
Lookout Valley—O'Grady Drive
Lunn's Chapel—Route 1, Chapel
Hill
Lusk—Route 1, Dunlap
Madisonville—Craighead Road
Manchester—Mill Street
Mayland—Highway 70
McMinnville—North Warren
Memphis—758 Goodwyn
Memphis (Whitehaven)—5498
Millbranch Road
Michie—Highway 57
Monterey—Southwest Steward
Avenue
Mt. Crest—Route 4, Pikeville
Murfreesboro—207 South Bilbro
Nashville (Bordeaux)—2117 Buena
Vista Pike
Nashville (East)—901 Strouse
Nashville (North)—1906 11th
Avenue North
Nashville (West)—1105 51st Avenue
North
Old Hickory—3000 Elliott Drive
Oliver Springs—Sixth Street
Paris—315 Dale Avenue
Petros
Pikeville—Cemetery Street
Pine Grove—Route 2, Crossville
Pine Haven—Rock Creek Route,
Jamestown

Pleasant Shade
Portland—117 Richland Street
Randall's Chapel—Route 2,
Crossville
Rickman
Ridgely—Church Street
Roberts Tabernacle—Route 3,
Westmoreland
Rockwood—812 South Kingston
Avenue
Shady Grove—Route 6, Franklin
Shady Rest—Highway 70 East
Shelbyville—West Lane Street
Shiloh—Route 4, Sparta
Signal Mountain—1819 Taft High-
way
Slayden
South Fulton—120 Forestdale
Sparta—Walker Street
Spencer—Highway 30
Staffords Chapel—Route 1,
Maynardville
Stewart—Highway 147
Sullivan Ridge—Old Charlotte
Pike, Nashville
Sunbright—Highway 27
Tennessee Ridge—Route 1
Tracy City—Altamont Street
Tullahoma—Highway 41-A North
Turtletown—Route 1
White Bluff—Route 2
White Oak—1015 White Hall Road
ext., Chattanooga
White Oak Flat—Route 1, Charlotte
Winchester—1410 First Avenue
Northeast
Woodbine—2418 Foster Avenue,
Nashville
Wrigley
Wynn—Route 1, Duff
Zion Hill—Route 3, McEwen

TEXAS (East)

Angleton—313 North Parrish Street
Atlanta—410 Carney Road
Alvin—216 Fifth Street
Bay City—Corner of 10th and Pine
Street
Cleveland—G. W. Blagg Sub-
division
Cookville (Argo)—Route 1
Cookville—one block off Highway
67
Corpus Christi—3014 Gollihar Road

Dallas (East)—5443 Forney Road
 Dallas (Oakcliff)—2636 Pierce
 Dallas (Pleasant Grove)—1121

McGregor

Eagle Lake—414 East Davis
 Edinburg—1209 East Peter Street
 Fort Worth—1745 East Davis
 Gladewater—500 South Main
 Hagansport—Highway 37
 Harleton—Route 5
 Houston (Cloverleaf)—14015

Muscatine Street

Houston—7318 Bonham Street
 Houston (East Sunnyside)—4610
 Sunflower Street

Kileen—74 Happy Street
 Kingsville—1225 East Lott Street
 Liberty—South Farm Road 563
 Maud—372 Houston Drive
 Mt. Pleasant (Harris Chapel)—
 Route 4

Mt. Pleasant—121 East White Street
 New Ulm—Route 1

Orange—709 Bilbo Street
 Pittsburg—424 Mt. Pleasant Street
 Palacios—315 Lucas Street
 Palacios (West)—809 Ninth Street
 Port Lavaca—1804 Hollaman Street
 Port Neches—1618 Eugene Street
 Rusk—Route 4

San Antonio—718 West Pyron
 Smithfield—452 O'dell Street
 Texarkana—2311 Maple Street
 Van Vleck—One block off Highway
 35

TEXAS (West)

Amarillo—1125 North Mirror
 Borger—211 West Coolidge
 Childress—1003 D. S. W.
 Lubbock—1405 North Ash
 Lubbock (Spanish)—308 North
 Avenue P
 Midland—1905 West Rhode Island
 Monahans—814 Carol
 Pampa—528 Roberta
 Post—109 East Fifth Street
 Post (Spanish)—May Street
 Ranger—Corner Oak and Hunt
 San Angelo—301 East 11th
 Sudan—First and Wilson
 Sweetwater—2000 Chester
 Tye—Coke Street

UTAH

Helper—250 River Street

Magna—2529 South 7200 West
 Moab—First North and First East
 Ogden—32nd and Childs Avenue
 Salt Lake City—425 North Sixth
 West

Tooele—P. O. Box 452

VERMONT

Marshfield—Highway Route 2
 Middlesex—Three Mile Bridge
 Road
 Plainfield—Maple Hill Northeast

VIRGINIA

Alexandria—Telegraph Road
 Altavista—Ninth Street
 Bastian
 Blacksburg—Lee Street
 Bluefield—143 North College
 Bowling Green—502 Church Street
 Bristol—120 Keys Street
 Brookneal
 Buena Vista—Magnolia Avenue
 Buffalo Ridge—Highway 618,
 Woolwine
 Burkeville—Route 360
 Callaghan—Route 1, Covington
 Chatham—Route
 Christiansburg—Craig Street
 Clift—Route 2, Covington
 Clover—Route 360
 Cody—Route 40
 Coeburn—Grand Avenue
 Collinsville—South Daniel's Creek
 Road
 Coulwood—Finney, (Honaker)
 County Line—near Patrick Springs
 Covington—1262 Durant Road
 Craigsville—Central Avenue
 Cripple Creek
 Danville—89 Baltimore Avenue
 Darwin
 Delton—Draper, Route 1
 Dowells Chapel—Route 2, Saltville
 Ferrum—Highway 40, West
 Fieldale
 Fincastle
 Flatwoods—near Fincastle
 Forksville—State Road 639, near
 South Hill
 Fredericksburg—Ferry Farms Road
 Fredericksburg—2400 McKinney
 Street
 Fries—Stephens Creek Community
 Front Royal
 Gainesville—Route 211

Galax
 Glade Spring
 Glasgow—Route 130
 Grubbs Chapel—near Independence
 Gunton Park—near Max Meadows
 Hampton—646 Bell Street
 Herald—near Coeburn
 Hopewell—3600 Oaklawn
 Boulevard
 Ivanhoe
 Ivanhoe
 Jonesville—Route 2
 Keysville—Route 360
 Leesville—Route 43
 Lexington—Miller Street
 Lynchburg—2600 Garfield Avenue
 Marion—near Seven Mile Ford
 Markham—near Gretna
 Martinsville—Liberty and Forks
 Streets
 Midway—between Pulaski and
 Gunton Park
 Mill Branch—near Covington
 Moneta—Route 1
 Monterey—Route 220
 Mt. Olive—near Cody
 Narrows—Poplar Street
 New Castle—1006 Cumberland
 Avenue
 Newport News—1100 Country Club
 Road
 Newport News (Oyster Point)—534
 Oyster Point Road
 Nokesville
 Norfolk
 North Tazewell
 Norview—Alexander and Picadilly
 Oak Hill—near Leesville
 Patrick Springs
 Pearisburg—Morris Street
 Pennington Gap—Route 1
 Poplar Camp—Route 1, Austinville
 Portsmouth—Pearl and Wilcox
 Streets
 Pound
 Pulaski—Brown Addition
 Radford—Sixth and Taylor Streets
 Richmond—1909 Mansion Avenue
 Richmond—6306 16th Street
 Richmond—Fulton Section
 Richmond—2620 Newburn Street
 Roanoke—1616 Wise Avenue,
 Southeast
 Roanoke—Roanoke Avenue, S. W.
 Rocky Branch—near Stuart
 Salem—Apperson Drive
 Skippers

Smithfield—Route 10
 Steep Rock—near Jonesville
 Suffolk—Finny Avenue
 Suffolk—1203 Norfolk Road
 Suffolk (Saratoga)—619 Manson
 Street
 Sugar Grove
 Waynesboro—1532 Second Street
 Winfall—Route, Gladys

WASHINGTON

Bremerton—3204 North Perry
 Avenue
 Darrington—Cascade at Commercial
 Fern Prairie—Route 1, Camas
 Kelso—1008 Walnut Street
 Kennewick—718 South Gum Street
 Kirkland—8727 128th Northeast
 Pasco—1141 Sylvester
 Retsil—403 Maple Street
 Seattle—67th at 23d Northwest
 Sedro Woolley—503 Fidalgo
 Spokane—811 West Shannon
 Tacoma
 Vancouver—3214 "N" Street
 White Salmon
 Yakima—1014 Fair

WEST VIRGINIA

Bluefield—Redmans Hall
 Bozoo—Route 12
 Chapmanville—Downtown
 Charleston—4916 Venable Avenue
 Southeast
 Clarksburg—Wilsonville Addition
 Clear Creek
 Davis—Ida Mae Mines Road,
 Worthington
 Deepwater—Main Highway
 Dry Branch—Cabin Creek Road
 Dry Creek
 Ethel—Route 119
 Dingess—Above Post Office
 Fairmont—418 Hall Street
 Farmington—North Main Street
 Kermit—Marrowbone Creek
 Koons Run—Route 1, Fairmont
 Lanark—Route 19, Beckley
 Laurel Creek—3 miles from Seth
 Lockwood—Route 39
 Logan—Pine Street South
 Metz—Route 250
 Mount Pleasant—2221 North Main
 Notomine—Route 2
 North Matewan
 Oak Grove—Ravencliff

Page—Near Railroad Depot
 Patterson Creek
 Pea Ridge—Route 1, South
 Pond Gap—Laurel Fork
 Princeton—Route 20, New Hope
 Road
 Sylvester—North City Limits
 Stouts Mill—Across river bridge
 Twilight—Route 79
 Ward
 Winona

WISCONSIN

Beloit—1523 Liberty Avenue
 Big Flats—Highway C
 Grand Marsh—654 Main Street
 Janesville—1314 Foster

Kenosha—6412 22nd Avenue
 Milwaukee—239 Hadley Street
 Milwaukee—408 South 68th Street
 Racine—516 Rosland Avenue
 Wisconsin Rapids—631 Hill Street

WYOMING

Casper—Salt Creek Highway
 Cody—1825 Rumsey
 Gillette—211 Brooks Avenue
 Greybull—425 South Fifth
 Guernsey—310 South Dakota
 Lusk—314 West Third
 Powell—305 South Everts
 Sheridan—326 West Whitney
 Thermopolis—318 North Eighth
 Street

List of Ministers

BISHOPS

Abrams, Kenneth A.
 Abreu, Theodore
 Adams, Reuben A.
 Adorno, Juan Pastrana
 Aites, J. F.
 Akers, J. L.
 Akers, William
 Allaway, Frank G.
 Allen, James E.
 Allen, Marvin R., Sr.
 Allen, R. Wayne
 Ammons, Edwin L.
 Anderson, Albert S.
 Anderson, Harvin H.
 Anderson, Stafford B.
 Aschbacher, Joe H., Sr.
 Asher, Dan
 Atkins, George E.
 Axley, Richard L.
 Ayers, Robey W.
 Baggett, Daniel O.
 Barnes, Bonnie
 Barnes, M. Russell
 Bates, Walter C.
 Battles, Sherman S.
 Baxter, Everett L.
 Beasley, Pearlle A.
 Beasley, Robert D.
 Beck, Grover C.
 Beckwith, J. B.
 Bennett, G. Julian
 Bennett, Ira S.
 Best, Rupert
 Bias, Ernest J.

Biggers, Henry M.
 Bivens, L. Milton
 Black, Eugene P.
 Blumenthal, Hugo H., Jr.
 Bolton, O. B.
 Bonds, Vernie W.
 Bonham, Amzia W.
 Bonham, Floyd H.
 Bowerman, Dewey R., Jr.
 Bowser, Hulbert B.
 Brackett, C. Samuel
 Bradley, Robert H.
 Bradley, Thomas W.
 Bradley, Trosia E.
 Braland, Orvie A.
 Brantley, Lucian Alvin
 Brewer, Joseph
 Brock, M. Earl
 Brooks, William H.
 Brooks, William R.
 Brown, Joseph M.
 Brown, Lebert A.
 Brown, Marvin
 Bryant, Jack
 Bryant, Ralph E.
 Bryson, Wilbert S.
 Buckner, Carl R.
 Buckner, Claude W.
 Bunce, Lawrence O.
 Burdette, Marvin A., Jr.
 Burt, Martin M.
 Burton, Dock C.
 Butts, Huey Lee
 Cabales, Santos A.

Cagle, Jesse C.
 Caine, Sigismund A.
 Caldwell, D. Talmadge
 Caldwell, E. Glaidwell
 Caldwell, Mack
 Callahan, Aaron A.
 Cameron, John N.
 Campbell, James T.
 Campbell, W. I.
 Cantrell, Ralph G.
 Cardwell, J. E.
 Carroll, Frank G.
 Carter, Jack O.
 Caudill, Hubert
 Chapman, J. W.
 Chastain, Mathie
 Chatham, Jesse F.
 Clayton, Clyde T.
 Cleaver, A. Doewer
 Clemens, Theodore L.
 Coalter, Ambrose J.
 Cobb, E. Vernell
 Coker, Bryce H.
 Colley, James F.
 Collins, Clarence W.
 Collins, Harold O.
 Colon, Carlos de Leon
 Conner, Henry Lewis
 Connor, George
 Cook, David C.
 Cooke, Alston L.
 Cooke, Cyril S.
 Cooley, Donald S.
 Cooley, Kenneth F.
 Cooley, Sidney A.
 Cooper, James R.
 Cooper, Mitchell
 Costas, Paul P.
 Cotnam, Truman P.
 Couch, Aaron
 Cousins, Nathan L.
 Covey, Rudolph O.
 Cowart, R. W.
 Cox, Hudon R.
 Cox, Wesley Grady
 Cox, William H.
 Crader, Leman
 Craig, Alpheus U.
 Creasy, Donald D.
 Creel, Amos J.
 Creel, Chester V.
 Cretier, Willem, Sr.
 Crews, Joe C.
 Crossfield, Edward A.
 Crowder, James H.
 Cunningham, Cecil J.
 Curry, Maurice S.

Curtis, Emmanuel
 Curtis, Henry
 Cusic, Daniel Thomas, Jr.
 Cypret, Cecil A.
 Dalton, George
 Daniel, James M.
 Daugherty, John F.
 Davidson, Charles T.
 Davis, Anderson H.
 Davis, Andrew W.
 Davis, Elisha A.
 Davis, Emmitt
 Davis, Jones M.
 Davis, Lew Allen
 Davis, Lloyd D.
 Davis, Peter E.
 Davis, Randolph B.
 Daxon, Thomas A.
 Day, Roy F., Jr.
 Deadrick, D. M.
 Deadrick, Jim Willie
 Dean, Bobby L.
 Dean, Guy H.
 Dean, Hermon E.
 Dean, Lucius E.
 Dean, Thomas E.
 Decker, G. C.
 Decker, Jack C.
 Deleveaux, Wilbur
 Demeritte, Arnold
 Denard, George M.
 Dennard, W. Cobb
 Dennis, Henry H.
 Dewberry, Archie T.
 Dixon, Jack V.
 Doran, Verne J.
 Dorsett, Curtis R.
 Doss, James C.
 Douglas, Isaac
 Douglas, R. Gene
 Duggan, Noley A.
 Duke, Rowley Cornelius
 Dykes, William A.
 Earp, John M.
 Emerson, Oscar W.
 Emmett, Verlie E.
 Endecott, Clayton E.
 Endecott, James L.
 England, Herbert
 Eskew, Jimmy
 Estep, Granville
 Estes, George N.
 Estes, William W.
 Eubanks, Cyril S.
 Evans, Henry
 Evans, John E.
 Ferguson, Alfred E.

Finlayson, Rufus B., Jr.
Fisher, Fred S.
Fiveash, Olen C.
Fleming, Carroll P.
Flemmer, Adolph
Foster, G. Dewey
Fowler, E. T.
Fox, William Jerald
France, Owen W.
Francis, Cassel A.
Francis, Marvin L.
Freeman, Lonnie
Fritts, Lawrence A.
Fuller, Floyd F.
Funderburk, B. O.
Funk, Carl D.
Garcia, Victor E.
Gardner, Harvey A.
Gardner, Howard T.
Garner, Morris D.
Gass, Arthur C.
Gates, Willard D.
Gaylor, Ora L.
Gibson, Oscar
Gilbert, Elmer
Gilbert, R. M.
Gillum, Perry E.
Giordoni, Emilio
Goins, Thomas W.
Golden, Alvin
Gonia, A. Winston
Goodman, Ernest D.
Goss, Cleveland T.
Graham, Percival N.
Graham, Theophilus L.
Grant, Bernard B.
Grant, William A.
Gray, Delbert
Gray, Edward A.
Gregory, Constantine L.
Griffin, George H.
Griffin, Jesse A.
Griffis, James I. J.
Griffith, Eddie H.
Grimes, Harry W.
Grubbs, Calvin W.
Gumbs, Alfred W.
Hagood, Freddie W.
Hall, James T.
Hall, Robert J.
Hall, Valentine E.
Hampton, Ira H.
Haney, Adril D.
Hanna, Charles E.
Harbor, James
Hardin, William G.
Harper, Lalas, Jr.

Harrington, Theodore B.
Harris, Arthur C.
Harris, Cletties
Harris, Jack M.
Harris, Reginald A.
Hart, Benny
Hart, Tom D.
Hartley, Melvin L.
Hartman, Edsel
Hartsfield, Herman Neil
Harvey, Walter L.
Hatley, John W.
Hawkins, Charles G.
Heckert, Lawrence D.
Henderson, Jessie R.
Henderson, Willard C.
Henry, James A.
Herne, J. Vital
Hester, James E.
Higdon, Everett L.
Hires, J. H.
Hix, Grady H.
Hogan, Oluf Robb
Holcombe, William C.
Holland, W. T.
Hollaway, Theodore R.
Holstein, Corbett D.
Howard, William A.
Hughes, Dewey M.
Hulett, Eschol
Humes, Herman
Hunt, Howard J.
Hunter, E. Roy
Hunter, Harper, Jr.
Hutchinson, Isaac A.
Hutchinson, Jonathan G.
Hyatt, Clifton E.
Ibrahim, Ghaly
Ion, Paul J.
Irwin, Murvil L.
James, Ivory J.
Jared, Clive E.
Jared, Howard E.
Jared, T. J., Jr.
Jeffrey, Roy
Jenkins, Charlie B.
Jimenez, Jose Amando
Johnson, Buford M.
Johnson, E. Eugene
Johnson, James A.
Johnson, James V.
Johnson, Michael
Johnson, Milford J.
Johnson, Virgil O.
Johnson, Wiley A.
Johnson, William R.
Jolly, William E., Sr.

Jones, Arthur C.	Manus, James E.
Jones, Edward L.	Martin, Joseph
Jones, L. V.	Martin, William E.
Jones, Mikey C.	Mathis, Buck
Jones, Ray C.	Matthews, D. Elwood
Jose, Gilbert M.	Mayhall, Grady
Joseph, Beniah E.	McCalla, Samuel A.
Jubisson, Thermonfils	McDaniel, James I.
Judd, John M.	McDill, James W.
Ketchum, B. B.	McDonald, E. A.
Kinder, Charles M.	McGee, Damous E.
Kirkland, J. D.	McGee, Sebastian
Kirton, Michael G.	McGehee, Ada
Knight, Johnnie W.	McGlothlin, Johnnie
Knights, Stanley E.	McGregor, Aaron I.
Knowles, Charlie A.	McKeown, A. C.
Knowles, Joseph W.	McKinney, Floyd R.
Kounnas, M. K.	McKoy, L. N.
Ladoo, Joseph H.	McLeod, Kenneth B.
Lafever, J. Earl	McMillian, Milan F.
Laird, Willie P.	Meador, Joe Alton
Lamb, Henry J.	Melvin, Archie
Land, David F., Jr.	Miller, Charles G.
Lane, J. W.	Miller, Elias A.
Lane, L. Russell	Miller, Joseph J.
Lanter, Charles C.	Miller, Willie F.
Lawrence, Benjamin J., Jr.	Minter, Gerald H.
Lawrence, John H.	Minter, Sherman H.
Lawrence, O. N.	Mitchell, Arthur L.
Lawson, Omer C.	Mixon, James W.
Lawson, Raymond D.	Montgomery, Alma E.
Lawson, Samuel H.	Montgomery, Avery G.
Lawson, Vernon M.	Montgomery, F. Eugene
Ledford, Millard Lee	Montgomery, James F.
Lee, William M.	Montijo, Gabriel, Jr.
Lennon, Peter E.	Moore, George W.
Lewin, James	Moore, Harry Lee
Lineberry, C. O.	Morris, Luther R.
Linkous, Malcolm T.	Morris, Orville L. T.
Linville, Albert J.	Morrison, Aston R.
Linville, Kendrick	Moss, Alvin S.
Logan, Arthur E.	Moss, Arthur A.
Lolley, Dewie T.	Moss, Samuel B.
Long, James A., Sr.	Moxley, H. M.
Longstreth, David E.	Moxley, L. A.
Lord, Cleason D.	Mudd, Cicero
Louk, Vern E.	Musselwhite, Wilton E.
Love, Clyde A.	Myles, Charles M.
Lowe, T. J.	Nabors, Harvey E.
Lowe, Theodore J.	Nelson, Nathan C.
Lusch, William G.	Newdiger, Oscar, Jr.
Lyle, Joseph E.	Newsom, Johnnie D., Jr.
Lynch, R. Clement	Newsom, W. A.
Mackey, Charles I.	Nobles, James W.
Maddox, Thomas Roy	Noe, Asa Earl
Magaha, Joseph A.	Odom, Joseph E.
Manning, Chesley E.	

Oliver, George D.
Oost, Reubin C.
Orr, Troy E.
Ortiz, Frank
Ortiz, Hector
Ottley, James A.
Overstreet, J. Clyde
Owen, Ralph W.
Pace, Charlie A.
Palmer, James C.
Palmore, Charles P., Jr.
Parker, George
Parker, Thomas C.
Parton, L. Lamar
Payne, C. R.
Payne, Connie Lee
Payne, Ray P.
Peninger, Lee Roy
Pennington, Charles S.
Pettyjohn, William T.
Phillips, Ralph R.
Phillips, Walter
Phipps, Roy H.
Pittman, Oscar
Pittman, S. Melvin
Poloski, Frank
Potts, Allen
Powell, James O.
Powell, Norris A.
Powell, Thadis M.
Pratt, Samuel A.
Pressley, Peter
Price, J. D.
Price, Marion P.
Priest, J. T.
Pritchard, Liston D.
Pruitt, Elmer C.
Pruitt, Jess F.
Pruitt, Raymond M.
Puckett, Richard Lee
Pulliam, E. R.
Queener, Dorian H.
Radford, Robert L.
Rains, M. Claud
Ratcliff, Douthat F.
Rawls, William J.
Reese, Bradley A.
Reeves, James W., Sr.
Reeves, Roy
Reid, Hezekiah
Reid, W. Oma
Reynolds, Arnold F.
Reynolds, Jerome D.
Rhodes, L. S.
Rhorer, Henry R.
Richardson, Eugene B.
Rickard, Joe A.

Riggs, Leon
Riley, Jonathan A.
Rinehammer, N. Ales
Rodman, Shannon T.
Roney, Warren E.
Rountree, William A.
Rowland, Delmar F.
Roy, Dewey
Ruano P., Ramon
Runnels, W. Edgar
Rye, Homer
Samuels, Lloyd W.
Sartin, Clarence H.
Saucier, Arthur Joseph
Saunders, Alaric W. U.
Savage, Stewart S.
Schwandt, Roy E.
Scott, David
Scotton, Ralph
Shelton, James G.
Sherrill, Clayton C.
Sherrill, V. R.
Shipley, William S.
Shroyer, Orlies F.
Shroyer, Owen E.
Shults, D. M.
Shupe, Posey A.
Sikes, Lodie B.
Silvers, L. E.
Singleterry, James E.
Sloan, Gladios C.
Smith, Floyd W. B.
Smith, George P.
Smith, Hubert R.
Smith, Noah B.
Smith, Obie D.
Smith, R. C.
Smith, Sampson
Smith, William B.
Smith, William J.
Smither, Charles T.
Snow, Hobert Lee
Spence, J. Corbett
Spencer, Garland H.
Spurling, Delmar L.
Stafford, Virdel B.
Staggs, James
Stearman, Marion B.
Stenmark, A. George
Stephens, Moses
Stephens, Nathaniel
Stephens, Walter D.
Stockdale, R. Wynn
Stone, Leslie E.
Stover, Woodrow
Strickland, Robert L., Jr.
Stubbs, John A.

Suggs, Roy Ancle
 Suggs, William P.
 Sullivan, Avery L.
 Sullivan, Evan G.
 Sullivan, John L.
 Summerall, Clifton L.
 Swain, Frank R.
 Sweat, Milton O.
 Sweatt, Charles, Jr.
 Sweeney, William O.
 Talbott, Charles R.
 Talbott, Richard P.
 Taylor, C. L.
 Taylor, Jennings S.
 Taylor, Norman C.
 Taylor, Windell L.
 Thomas, Don Burton
 Thomas, Howard W.
 Thomas, James A.
 Thomas, J. Roy
 Thompson, Arthur
 Thompson, J. T.
 Thompson, Paul H.
 Thompson, Ronald G.
 Thorn, James A.
 Thornton, Boyd W.
 Tomlinson, M. A.
 Trammell, James C.
 Tranthem, R. Eugene
 Trump, Orville W.
 Vernon, Horace E.
 Vicars, Hubert J.
 Vijayaratnam, Kadmiyalu
 Vines, Willie
 Wagar, Ashel T.
 Waggett, Aaron R.
 Wakefield, J. Leon
 Wallor, George A.
 Washington, Loyal C.
 Watson, Egbert A.
 Weakley, Eugene
 Weathers, Joseph T., Jr.

Weaver, Phillip T.
 Webb, Arwood
 Webb, Cordell C.
 Welch, Bobby G.
 Weldon, Woodrow W.
 Wells, Donald W.
 West, Aaron W.
 White, Isaac E.
 White, James L.
 Whitt, Johnie L.
 Whittington, Ray
 Wilkerson, Ruben Neil
 Wilkinson, Samuel L.
 Williams, Cecil U.
 Williams, Don
 Williams, J. D.
 Williams, James C.
 Williams, Johnnie
 Williams, Joseph A.
 Williams, Lemuel J.
 Williams, Robert L.
 Williamson, W. Raymond
 Williford, Clarence B.
 Willis, Henry Lee
 Willoughby, Walter
 Wilson, Elson G.
 Wilson, George Albert
 Wilson, M. E.
 Windham, Riley H.
 Winters, Louis J.
 Wix, Richard O.
 Wood, John C.
 Woodruff, Arthur B.
 Woods, Roy D.
 Wright, Clifford T.
 Wright, James B.
 Wright, Posey J.
 Wright, Robert W.
 Wynns, Isaiah J.
 Yohn, George Edward
 Young, Zilvon R.

DEACONS

Akins, James E.
 Albin, Charlie V.
 Alderson, W. Arlie
 Alexander, Levi A.
 Alford, Arthur
 Allen, Daniel
 Allen, Marvin R., Jr.
 Ammons, Harold F.
 Anderson, Robert S.
 Anderson, Rufus A.
 Ashworth, Charles E.
 Aucoin, Russell J.

Austin, Charlie C.
 Ayers, Claude K.
 Ayers, William F.
 Baccas, James
 Bain, Alfred R.
 Bain, Hartley L.
 Baird, Ray E.
 Baker, Fred O.
 Baker, Herman
 Baker, Hubert H.
 Baldwin, Frank E.
 Baptiste, Vilme Jn

Barnes, Eric
Barnes, Worth
Barnette, J. Oland
Barnwell, Mitchell
Barrett, Orlander
Barrett, Richard M.
Bartram, Raymond C.
Baxter, John L.
Beach, John W.
Beauchamp, Dewey L.
Bennett, Harold Reginald
Benson, George W.
Berry, Cyril A.
Bethel, Daniel
Biggs, Caleb S.
Bing, Jethro
Bird, Fred P.
Black, Curtis
Blake, Phillip
Blumenthal, Marvin E.
Bodie, Granville
Bowling, Fred E.
Boxe, Cyril
Bradshaw, Lloyd J.
Brinkley, Lun
Brisson, Preston L.
Brock, Raymond G.
Brooks, William C.
Brown, Dexton
Brown, Harvey E.
Brown, Leon Andy
Brown, Luther C.
Brown, Luther E.
Brown, McKinley J.
Brown, Whit
Brown, Wilbert S.
Bryan, E. Heyward
Bryant, Alexander
Bryant, George, Jr.
Buchanan, Augustus A.
Buford, Fred W., Jr.
Bumgardner, Clarence A.
Bunk, Roland A.
Burns, Chester O.
Burton, James F.
Butler, Alfred
Butler, Henry A.
Butler, Jeremiah
Butler, Johnnie E.
Byrd, Clarence J.
Cabler, John Will
Calfee, Willard
Cameron, William
Carden, Leonard W.
Cargill, Henry T.
Carr, Donald P.

Carr, Forest E.
Case, Roy Elvis
Cassell, Madison W.
Caudill, Bryan
Chaddock, Daniel D.
Charles, John M.
Charles, Letoir Jean
Charles, Monlouis J.
Chase, Everett J.
Chastain, George D.
Clements, S. Grady
Clements, William H.
Cobb, C. E.
Cobb, James R.
Coble, Archibald
Codrington, Wilfred H.
Coker, James W.
Cole, Asher M.
Colvin, Ray
Conrad, Harry
Cook, Thomas A.
Cooper, John H.
Coquillo, Louis
Cordell, Eugene
Corn, Wesley H.
Cox, Amos A.
Cox, Leon H.
Cox, Leviticus H.
Crawford, John
Crawford, Lee
Cross, Everett A.
Croy, Grady
Culmer, M. R.
Cunningham, Joe Edgar
Cunningham, William A.
Cuthbertson, Eugene
Daley, Allan H.
Darius, Bruno
Davis, George R.
Davis, John T., Jr.
Davis, Omer F.
Davis, Rufus O.
Davis, Thomas L.
Daxon, William Albert
Deadrick, Lawrence D.
Delancy, Felix O.
DeLay, Ralph C.
DeVore, Robert C.
Dial, Ben F.
Dixon, Ralphus A.
Dobson, Morris K.
Douglas, Earl
Dozier, James S.
Drawdy, Horace L.
Duncan, Clarence E.
Duncan, John Thomas
Dupre, LeRoyal J.

Dutkewich, Paul A.
 Duty, Robert
 Edgecombe, George C.
 Edie, Calvin A.
 Edwards, Hugh R.
 Elston, Conner J.
 Emens, Lionel R.
 Endecott, William E. F.
 Englebert, George W.
 Evans, Frank R.
 Evans, Hurlie A.
 Falk, Ervin A.
 Fearon, Cyril A.
 Fendley, William C.
 Ferguson, Herbert A.
 Ferguson, Laban Harley
 Fisher, Wilfred W.
 Fitts, Fred
 Fitts, H. Paul
 Fleming, Ernest L.
 Fleming, Frederic P.
 Fontaine, Phoenix
 Francis, Asca
 Francis, Nathaniel
 Franklin, Herbert F.
 Franklin, Wilburn T.
 Frederick, Grover C.
 Freeland, Charles
 Freeman, William R.
 Frey, Albert E., Jr.
 Gardner, M. Gray
 Garner, Claude A.
 Gaylor, Walter L.
 Gibbons, Sterlin E.
 Gibson, Austin R.
 Gillette, George R.
 Gillum, Delbert E.
 Gilmer, James R.
 Goode, Eddy A.
 Graham, Gustavus V.
 Gray, T. E. Kerr
 Green, Bondie H.
 Green, Chester Lee
 Green, Vernice
 Gribbens, Eugene
 Griffiths, Walter M.
 Grimes, Donald
 Groom, Gerald B.
 Hadden, John Henry
 Haddock, James H.
 Hall, Wilson B.
 Hamilton, Charlie H.
 Hamilton, Howard
 Hamilton, Lester
 Hannah, William E.
 Hanners, T. W.
 Hanson, Israel E.

Harmon, Homer
 Harris, Taft M.
 Hartless, Robert J.
 Hatton, Melvin
 Hawk, Henry M., Jr.
 Hawkins, John J.
 Hayes, Gordon E.
 Hayes, Jimmie D.
 Head, James E.
 Headrick, Ollie H.
 Helms, Chesley B.
 Henry, Uriah
 Henry, Willday G.
 Heppburn, John A.
 Herndon, Allen R.
 Hill, Joe H.
 Hodges, William E.
 Holland, Victor A.
 Horton, Donevon K.
 Howard, Jimmie
 Huff, James Robert
 Hughes, Bert W.
 Hughes, Huntley H.
 Humes, Nathaniel
 Hunt, Eddie Ray
 Hutchinson, Louis A.
 Jackson, Loyd, Jr.
 Jackson, Morris C.
 Jackson, Woodrow W.
 James, George W.
 Janes, Fred A.
 Johns, Henry Ellis
 Johnson, Alphonse
 Johnson, Fred M.
 Johnson, Herbert E.
 Johnson, Kedrick L.
 Jones, Grover W.
 Jones, T. Edwin
 Jordan, James R.
 Jure, Raphael
 Keeney, C. B.
 Kelley, Haley J.
 Keown, Amos A.
 Kinard, Erie E.
 King, Albert Paul
 King, Carl R.
 King, George
 King, George S.
 King, J. H.
 King, Roy Lee
 Knowles, William
 Knowles, Wyburn N.
 Kublick, William
 Lacks, Benny L.
 Lafleur, Carroll E.
 Lafleur, Cyrius
 Lamb, Earl E.

Lanter, Robert, Jr.
Lassiter, Robert L.
Lavender, Walter E.
Lawless, Irvin E.
Ledford, Robert H.
Letu, Earl H.
Levy, Nehemiah
Lewis, Eldon J.
Lewis, Joe W.
Lindsey, I. J.
Littleton, Paul J.
Loftin, Carl
Love, Henry Ed, Jr.
Lovelace, Herbert H.
Lyle, Earl M.
Lyle, W. Troy
Lynn, Lloyd H.
Mackens, Norman C.
Madewell, Denver T.
Mahoney, William A.
Malone, Roy
Mantilla, Agustin A.
Marsh, Vernal V.
Martin, Hiram T.
Massengill, Frank
Mazanec, James
McAlpin, Otis A.
McArthur, Harry G.
McConnell, Finis L.
McCorkle, James A.
McCrary, Thomas E.
McDermontt, Salbert C.
McElrath, John H.
McGovern, Henry E.
McKenzie, James A.
McKenzie, Luke E.
McLain, Floyd Lee
McLean, Robert S.
McLean, Stanley S.
McLeod, Allie B.
McMahan, Claude R.
Merritt, Odis
Messer, Roy
Miller, Orley G.
Miller, Robert C.
Miller, Winston R.
Minns, Herbert L.
Minter, Byron E.
Mitchell, Virgil M.
Montgomery, R. L.
Moore, Ernest
Morgan, Linford T.
Morris, Daniel A.
Mosier, George E.
Moss, Herschel
Moss, John W.
Moss, Wilfred G.

Mullins, Henry R.
Murphy, Thomas H.
Murray, Gerald G.
Murray, Henry E.
Muse, Andy G.
Muse, Clyde C.
Nabors, Clymer H.
Nelson, Meridan H.
Newsom, Frank Perry
Newsom, Glenn E.
Newton, William L.
Nolen, Elvin H.
Norris, Justin
Nutt, William J.
Ogle, M. Cecil
O'Neal, R. Carlton
Ostby, Henry W.
Owens, Bunk
Owens, Edgar
Palmer, Gilbert O. G.
Parker, Bill
Parker, Earl D.
Parker, Raymond R.
Parks, William B.
Paschall, Ollie
Pate, J. B.
Pearce, James Stephen
Peavy, Elvie A.
Pereyra, Manuel Valle
Perkins, Clyde V.
Pharr, Samuel D.
Phelps, Albert
Phillips, Chester R.
Ponder, Raymond E.
Ponder, Raymond E., Jr.
Pope, Gene P.
Possinger, Blaine L.
Powell, Calvin H.
Powell, W. Lowry
Power, C. Hugh
Pratt, Ernest W.
Pratt, Jeremiah
Preston, Samuel B.
Price, Maxie Lee
Proffitt, Clarence A.
Puckett, Norman
Rahming, Cecil
Rainwater, Allen C.
Ramsay, Edward J.
Ray, G. Scott
Ray, W. Hansel
Reddish, Joe C.
Reed, Tony
Reid, Egbert H.
Reid, Ferdinand R.
Revolus, Fortune
Richards, Jim R.

Rickard, Ora Lee
Riley, Balrin
Roberts, Bertie C.
Roberts, Stephen
Rodney, Ira L.
Rodney, Vincent M.
Rodriges, Jesus Lopes
Rodriguez, Joseph
Roll, Leonard C., Jr.
Ross, John N.
Rowell, Barney W.
Royal, George
Russell, Calvin D.
Russell, Earl Ray
Russell, Leslie
Saltzman, Loren Z.
Sanders, Lee
Satchell, Webster J.
Saunders, Roland G.
Saxon, Tallie S.
Scheurer, Gideon
Scheurer, Ruben
Scott, Robert A.
Scotton, Norman J.
Semexant, Charite
Senior, James P.
Seratt, Jesse D.
Sharrar, Robert C.
Shaw, James H.
Shean, Charles E.
Shenk, Kenneth L.
Shirey, John W.
Sigler, Thomas G.
Slay, Sheldon M.
Small, Aubrey Victor
Smith, Archie H.
Smith, Charles W.
Smith, Isaac
Smith, Joseph Allen
Smith, Thomas H.
Snowden, Jack D.
Spooner, Arthur
Squires, Gladstone G.
Stahlman, Ralph L.
Stanley, Horace B.
Story, Frank E.
Sykes, Lee A.
Taylor, Edward F.
Tenney, John H.
Theriot, Junius J.
Thigpen, Preston E.
Thomas, Cecil G.
Thomas, David
Thompson, Clifford M.
Thompson, John A.
Thompson, Oscar
Thompson, Scott S.

Thompson, Wilbur B.
Thorn, Clarence S.
Thorn, William C.
Tomlinson, Hobert M.
Tranquille, Emmanuel
Trimble, John F.
Tubbs, Everitt A.
Turin, Celestin
Turner, Henry J.
Upperman, William
Vaughn, Semar, Jr.
Waden, Fletcher
Wagner, Artimus L.
Walker, Stephen G.
Wallace, Millard T.
Walters, Donald E.
Walters, Joseph A.
Wamsley, Wilbur J.
Wariner, Sam L.
Washburn, Cecil L.
Washington, Nathaniel
Wagh, Emmanuel
Weakley, M. E.
Weaver, Charles E.
Weaver, Roy T.
West, Thomas W.
Whitaker, John R.
Whitaker, Lester H.
White, Rufus L.
Whittick, Sydney O.
Whittington, Lantis R.
Whyly, Wilbert
Wier, Robert F.
Wilcox, Clarence
Wiley, Charlie E.
Wilkins, Mortimer I.
Williams, Clarence E.
Williams, Emerson
Williams, Frank E.
Williams, Henry
Williams, Hollis R.
Williams, Hylton M.
Williams, Reginold
Willis, Frank R.
Willis, Jack R.
Wilson, Hughie L.
Wilson, J. Howard
Wilson, Joseph C.
Wilson, Wavie C.
Wood, Claud
Woods, Clifford E.
Wooten, Chester L.
Word, Timothy
Worrell, William
Worsham, James R.
Wossilek, George
Wright, Cecil

Wright, Hushel Lee
 Wright, Robert F.
 Wright, Wib
 Wyant, James S.

Wyant, Ray M.
 Yielding, Edward P.
 Young, Joe
 Zurfluh, Karl

MALE EVANGELISTS

Abad C., Geraldo
 Acosta, Ignacio
 Adams, Charles E.
 Adams, Sherman
 Adderley, Henry
 Adderly, Boston
 Adkins, Glen E.
 Adkins, James G.
 Adkins, K. Johnny
 Adkison, Alcus R.
 Agee, George E.
 Agreda, Basilio Martinez
 Aguilar, Felipe Dominguez
 Aiken, Johnnie E.
 Aites, E. Carl
 Akers, Floyd Franklin
 Akers, William J.
 Akins, R. Z., Jr.
 Alarcon R., Baltazar
 Allen, Arthur
 Allen, Lyndon S.
 Allen, Samuel N.
 Allison, William H.
 Almond, Alfred D.
 Alvarez, Luis Lazaro
 Alyse, Arnold
 Anders, Clarence F.
 Anders, Newton
 Anderson, Denver
 Anderson, Kenneth O.
 Anderson, Maurice H.
 Anderson, Victor R.
 Angervil, Saint Eugene
 Antilus, Ulysse
 Aravena, Manuel Luis
 Ard, Herman D.
 Arellano, Longino Morales
 Arias, Luis
 Arilus, Alexis
 Arnao, Juan Salinas
 Arnold, R. B.
 Arnold, William
 Arreola, Francisco A.
 Arthur, David
 Ashford, B. Roosevelt
 Aswale, Ratnaker K.
 Axley, William L.
 Ayala, Heliodoro Gonzalez
 B., Moises Giron
 Baber, George F.

Bafford, Joe Lean
 Baggett, L. B.
 Bagley, Clarence E.
 Bailes, Douglas E.
 Bailey, James W.
 Bailey, Jimmie D.
 Bailey, L. Dean
 Bailey, Larry V.
 Bailey, Ottis P.
 Bailey, Wilbert Joseph, Jr.
 Baker, Delmar
 Baker, Gerald
 Baker, Jimmy D.
 Baldozier, Clark H.
 Baldwin, Arch J.
 Baldwin, Hearly P.
 Banks, Maynard
 Banton, Ben T.
 Baptiste, Louineus
 Barbes, Rockland A.
 Barbour, W. Charlie
 Barclay, Henry A.
 Barker, Curtis D.
 Barker, Doyle D.
 Barker, James C., Jr.
 Barker, Ward A.
 Barnes, Caleb M.
 Barnes, Charles E.
 Barnes, Thomas L.
 Barnes, Virgil E.
 Barnett, Murphy E.
 Barnett, Theophilus
 Barnette, Grady W.
 Barnhart, Thomas W.
 Barrios, Jose Augusto Gonzalez
 Bartee, George D.
 Barton, William G.
 Baumgardner, Harold D.
 Baxter, Jerald E.
 Bazelaiz, Ludovic
 Bazzrea, Cleve A.
 Bear, Richard W.
 Beckwith, Theodore R.
 Beecham, George W.
 Beecham, James S.
 Beecham, Kenneth R.
 Bell, Blanton C.
 Bell, Calvin
 Bell, H. Foster

Bell, Herman W.
 Bell, L. Joe
 Bell, Larry C.
 Bell, Lloyd C.
 Bell, Walter W.
 Bell, Z. V.
 Bell, Zebedee
 Bellis, Walter S., III
 Beneby, Israel
 Beneby, Nathaniel
 Benson, Billy
 Bentley, John D.
 Berardi, Alfred T.
 Bermudez, Alejandro Campos
 Bertin, David
 Beshears, M. Monroe
 Bines, Franklin
 Bird, James F.
 Bird, Walter Lee
 Bishop, Sherlin
 Bishop, Terrell P.
 Black, Lloyd
 Black, Owen
 Blackman, Gregory O.
 Blair, Walter Ronald
 Bland, Charles S.
 Blaniar, Charles
 Blumenthal, Clifford
 Blyden, Anton
 Bock, Albert A.
 Boeckel, Melvin D.
 Boling, Roy
 Bolton, Arthur H., Jr.
 Bonavita, Prospero F.
 Boone, James O., Jr.
 Boone, Willie Roy
 Boothe, Claude S.
 Boozer, Dellmar
 Bosler, David T.
 Bostick, Marvis V.
 Bounds, James W.
 Bourne, Frank M.
 Bowen, Donald D.
 Bowen, Irvin
 Bowman, James C.
 Bowman, Thomas W.
 Bowser, George B.
 Bowser, Robert H.
 Boyette, John C.
 Brackett, Bobbie E.
 Brackett, John
 Braddam, Robert Lee
 Bradford, Lee Roy
 Bragg, Johnny H.
 Braham, Cyril H.
 Branch, Paul W.
 Branscum, Thurman E.
 Brashear, John F.
 Bravo, Cipriano
 Breedy, John C.
 Brekeen, John C.
 Brevil, Zavier
 Brewster, Floyd H.
 Brickey, Wiley J.
 Briner, Robert Allen
 Brinson, Dan J.
 Brisson, James E.
 Brisson, Marvin C.
 Brittingham, Clifford R.
 Broach, Oscar R.
 Brooks, Atlee N.
 Brooks, Carl D.
 Brooks, Richard L.
 Brooks, Royce Dee
 Brower, Jerry Leon
 Brown, Albert M.
 Brown, Basil C.
 Brown, Charles S.
 Brown, Gaines W.
 Brown, James Cleo
 Brown, James R.
 Brown, L. W.
 Brown, Leon
 Brown, Robert W.
 Brown, Will H.
 Brown, Willesey
 Browning, Charles E.
 Browning, Charlie M.
 Browning, Douglas
 Brumley, James J.
 Bryan, James A.
 Bryant, Buster
 Bryant, J. D.
 Bryant, Jerry E.
 Buckles, Paul C.
 Buckner, George W., Jr.
 Buckner, Harless L.
 Bumgarner, David S.
 Burgess, George W.
 Burke, Austin A.
 Burns, David E.
 Burns, H. Pierce
 Burrese, William E.
 Burrows, Bobby Gene
 Busby, Loyd M.
 Bush, Willie D.
 Butler, Alfred D.
 Butler, Carl C.
 Butler, John A.
 Butler, Livingston
 Butler, Marlon S.
 Butterfield, Thomas N.
 Butts, Harold J.
 Byfield, Roy E.

Byrd, Vivian E.
Cabales, James
Cabrera, Armando D.
Cagle, Wentford R.
Calcano, Feldinando
Calderon G., Saul
Caldwell, Paul A.
Caldwell, Sam W.
Calfee, B. B.
Calixte, Pierre
Callahan, Arlen W.
Callis, Henry O.
Camacho, Federico
Cambronne, Pierre
Cameron, Wilbur
Cameron, Willie L.
Camilus, Anaïse
Camp, Floyd M.
Campbell, Howard B.
Campbell, William B.
Cantrell, Roy Harold
Caraway, Wilbur C.
Carbajal, Leonidez Garcia
Carbajal O., Manuel
Carcamo, Rafael Ernesto
Cardet, Hiram, Concepcion
Cardet, Vicente Concepcion
Carey, Samuel L.
Carlyle, Paul W.
Carpenter, Eugene L.
Carpenter, Raymond A.
Carr, Joseph G.
Carr, Oscar O.
Carrasco, Porfirio
Carroll, Lee C., Jr.
Carter, Calvin
Carter, Dennis
Carter, Ernest S.
Carter, Hermon
Carter, Roy W.
Carty, Albert E.
Caruthers, Marion T.
Casasola, Lauro
Casseus, Phanilus
Castillo, Oscar Najera
Casto, Jake
Castruita, Antonio C.
Cazil, Evelus Jh
Chance, James A.
Chance, Monroe
Chandler, Louis C.
Chapman, Bobby Don
Chapman, Claude H.
Chapman, Herbert Clyde
Chapman, Kenneth R.
Chapman, Millard A.
Chapman, Paul J.
Chapman, William H.
Charles, Dieuseul
Charles, Elvius Jean
Charles, Exavier Louis
Charles, Merius
Chavan, Peter B.
Chavis, Freeman L.
Childers, Marvin Ed
Christian, Luther K.
Christian, Paul E.
Christmas, Jessie E.
Cinens, Andre
Ciramagua, Adrian
Clark, Carleton L.
Clark, Clarence W.
Clark, Clifford O.
Clark, Clyde H.
Clark, E. Luther
Clark, Lyman Edward
Clark, William L.
Clawson, Clare L.
Clayton, Sherman J.
Clayton, Sherman J., Jr.
Cleaver, Autie E.
Clemens, Charles
Clement, Bartlett H.
Clements, Sammie N.
Clements, William S.
Cline, James M.
Cockrum, John H.
Coffee, Ernest J.
Cogburn, James F.
Coile, William L.
Coker, Emmett L.
Cole, Robert H.
Colinet, Letellier
Colley, Aaron T.
Collie, Alfred L.
Collie Ezekiel
Collie, Luther
Collier, James A.
Collins, Charles E.
Collins, Elmer N., Jr.
Collins, William H.
Colon, Carlos
Colon, Juan Antonio
Colter, John D.
Colvard, Donald E.
Comer, W. J. Bryan, Sr.
Connell, James W.
Conner, Perry E.
Connor, Henry L.
Constantin, Delva
Cook, Talmadge Claxton
Cooke, Luther L.
Cooley, Donald Ray
Cooley, Richard Leon

Cooper, Carl C.
 Cooper, Charles E.
 Cooper, Erie P.
 Corbitt, John Franklin
 Cordon, Leocadio
 Cornwell, John C.
 Correa, Arturo Hernandez
 Correa, Salomon Hernandez
 Couch, Steve
 Cox, Clarence
 Cox, Dudley
 Cox, James A.
 Cox, James R.
 Cox, Julius
 Cox, Marvin E. Sr.
 Cox, Ray
 Cox, Theodore
 Cox, W. Carey
 Crabbe, Howard
 Crabtree, Vernon, Jr.
 Craig, L. M.
 Cranfield, David P.
 Craver, Edgar L.
 Cravey, Kaiser
 Crawford, James L.
 Creasy, Donald W.
 Creasy, Robert C.
 Creek, Mark A.
 Crenshaw, C. Louis
 Creque, Nathaniel G.
 Cress, William F.
 Cretier, Willem, Jr.
 Criddle, Clayton E.
 Crowder, Hasful Clyde
 Crowder, John S.
 Crowder, Joseph A.
 Crowe, Alfred E.
 Croyle, George C.
 Culbertson, Warn R.
 Cummings, Luther
 Cunningham, Leonard E.
 Curry, Eddie
 Curry, James S.
 Curry, Leroy
 Curry, Mervin
 Curtis, Cloyd B.
 Curtis, Earl L.
 Curtis, Homer N.
 Curtis, Wilburn J.
 Cuzmenco, Vladimir
 Daley, Charles A.
 Dames, Cleveland W.
 Daugherty, Jules E.
 Daugherty, W. Delvin
 David, Carl H.
 David, Carmelo
 Davis, Albert E.
 Davis, Alva L.
 Davis, Clarence R.
 Davis, David H.
 Davis, Elza O.
 Davis, H. Lee
 Davis, James E.
 Davis, Johnnie M.
 Davis, Marvin
 Davis, Raymond E. L.
 Davis, Richard E.
 Davis, Samuel I.
 Daw, Walter Lee
 Dawkins, Louis C.
 Daxon, David
 Day, Hobert
 Decker, Lester T.
 Dees, Kenneth Dale
 Dely, Augustin
 Denard, Almon G.
 Dennis, William E.
 Denson, Charley E.
 Deristil, Laurentil
 Derkatch, Edward
 Desir, Cadous
 DeSouza, Isaac H.
 Devadanam, Kanikelli
 Devadas, Bavana
 Deyton, John F., Jr.
 Dezormean, Aspenard
 Dickens, Van M.
 Dickerson, Dempsey
 Dillon, Clyde T.
 Dingus, Hady
 Dirlam, Roscoe V.
 Dodson, Austin Leonard
 Dolphin, Joseph T.
 Dolz, Moses
 Donahue, Aubrey W.
 Donahue, Malcolm
 Donahue, V. Samuel
 Dooling, Loy E.
 Dorcelly, Augustin
 Dorival, Gedeon
 Doroshuk, John
 Dorvil, Charles
 Dorvilier, Saidel
 Dotson, William D.
 Douglas, Charles M.
 Douglas, Lionel A.
 Douglas, Samuel F.
 Douglas, Thomas J.
 Dover, Charles R.
 Drake, Howard E.
 Drapeau, Metelan
 Drapeau, Tranquillus
 Drew, Alfrado C.
 Drew, George B.

Droze, Lewis N.	Ewing, Sam
Drury, Homer C.	Exil, Donais
Duckworth, Clifton G.	Faircloth, James M.
Duclair, Pascal	Farless, J. D.
Dudding, James A.	Farmer, J. Glenn
Dudding, O. A.	Feltman, Raymond E.
Duggins, Calvin L.	Felts, Erbie H.
Dumorey, Carmeleon	Fenderson, Walter
Dunbar, Gilbert W.	Ferguson, Cephas
Duncan, Thomas M.	Ferguson, Daniel
Duncan, Wade Lee	Ferguson, Herbert E.
Dunford, Fred R.	Ferguson, James Randolph
Duniphan, Sam T.	Ferguson, James Russell
Dunn, Billy G.	Ferguson, Laban J.
Dunn, Ernest A.	Ferguson, Orie J.
DuPris, Edward R.	Ferguson, Pembroke E.
Durham, Odus	Ferguson, Philip D.
Durr, Charles W.	Ferguson, Thomas
Duvoll, Raymond E.	Fidele, Nelcius
Earp, James C.	Fils, Chery Dennean
Easley, Roy L.	Finch, Robert Lee
Eastburn, Charles G.	Finlayson, Rufus
Ebron, Milton D.	Finley, Rallie J.
Eddy, Cecil F.	Fisher, Ramon Luna
Edgil, Thomas Jessie	Fitzgerald, James D.
Edmondson, Donald K.	Fleming, John W., Sr.
Edwards, Freddie M.	Fleurantin, Paulin
Edwards, Homer Buford	Fleurimond, Paul
Edwards, Homer F.	Flick, Harry R.
Elder, Eudy C.	Flippo, Edward Earl
Eliason, Allan M.	Flippo, George C.
Ellington, Sidney M.	Flores, Leocadia Lubices
Elliott, Elmer W.	Flores, Moises Vazquez
Elliott, Julius E.	Flores, Rodolfo Casasola
Ellis, Everett R.	Flowers, Allord S.
Ellis, James O.	Flowers, Grady G.
Ellis, Stephen	Fogarty, Grover C.
Ellis, Tom S.	Foley, William R.
Elmore, Loyd E.	Folkes, Irvin Vincent
Elmore, Ray E.	Forbes, Clyde W.
Eloff, David	Forbes, Eustace T.
Endecott, Donald L.	Ford, Billy R.
Engle, James M.	Ford, Charles H.
Englebert, James A.	Ford, William T.
Enrique, Roberto Lam	Forsythe, Woodrow
Entzminger, E. G.	Foster, Cecil A. L.
Escue, Jessie H.	Foster, Clarence F.
Eskew, Lexie B.	Foster, Hillard E.
Espinoza, Phillip	Foster, Olon A.
Esquivel, Teodoro Antonio	Foster, Robert J.
Esteban, Luis Aleman	Fouts, Blair M.
Estira, Pierre	Fox, James E., Sr.
Estrada G., Eliazar	Foxx, Jimmy E.
Estrada, Vicente Ramirez	Fragoza, Monccerate Rios
Evans, C. T. Houston	Fragoza, Ramon Rendon
Evans, William J.	Francis, Norman
Everett, James A. L.	Franco, Juan Antonio Ramos

Franklin, Bobby E.	Golden, William F.
Frazier, Marvin L.	Gonzalez, Feliciano Ixpata
Frazier, Robert C.	Gonzalez, Job Flores
Freeman, Alvin S.	Gonzalez, Luis B.
Freeman, Ashby O.	Gonzalez, Senen
Freeman, Hubert E.	Gonzalez, William
Frost, Marion C.	Goodman, Louis R.
Fuchu, Federico	Goodwin, Bennie F.
Fuentes, Eugenio Morena	Gordon, Robert
Fulcher, Frank Edwin J.	Goss, Douglas A.
Fuller, Calvin L.	Gossett, Thomas G.
Fulmer, Everett L.	Graham, Abraham
Furber, Caroles C.	Graham, Benjamin A.
Gabriel, Ulrick	Graham, James Hardy
Gaddis, J. C.	Graham, James W.
Gaddis, Millard E.	Graham, Newton
Gaddis, William L.	Graham, Oliver W.
Gaddy, Willie	Grant, Leslie D.
Gaites, Norwood A.	Graves, James T.
Gaither, Grover C.	Graves, Oather B.
Galaviz, Antonio	Gray, Earl B.
Gallardo, Andres Tejada	Gray, Johnnie
Gama, Victor Liberato	Gray, Willard H.
Gandia, Mario	Gray, Willie
Garcia, Felix R.	Green, Ben M.
Garcia, Manuel	Green, Charles S.
Gardiner, Joshua V.	Green, Curtis
Gardner, William T.	Green, Everett E.
Garr, Wesley C.	Green, J. B.
Garren, William F.	Green, James H.
Gary, Charles M.	Green, James W.
Gastelum, Santos Fontes	Green, Judge
Gauthier, Vildoir	Green, Richard A.
Gay, Pierce N.	Green, Stephen A.
Gaylor, Hank V.	Green, Walter O.
Geneus, Rezius	Greenaway, William D.
Georges, Reginald C.	Greene, Arthur
Ghalriel, Sameer Shaker	Grey, Gerald C.
Giad, Tiaz Tounan	Grier, Earl T.
Gibbs, Joseph E.	Griffin, Bluford B.
Gibson, W. K.	Griffin, Curtis T.
Gibson, Wilbur A.	Griffin, John H.
Gilbert, Grover G.	Grimsley, Carlisle
Gillenwater, Lawrence C.	Grissom, David Z.
Gillenwater, Wayne	Grissom, G. C.
Gilmer, J. Lamar	Grubbs, James C.
Gilmore, Clarence L.	Guerissaint, Okes
Giraud, Ozias	Guerrero, Toby J.
Glass, Eddie J.	Guerrier, Louis J.
Glover, John D.	Guillen L., Salvador
Goin, Cecil L.	Guire, Willard F.
Goins, Gerald D.	Gunn, James G.
Goins, Lloyd P.	Gunn, Rayford
Goins, Paul D.	Gunter, Simeon W.
Goins, Richard D.	Gustove, Joseph
Goins, Sylvester (Jimmie), Jr.	Guzman, Refugio
Goins, William L.	Gwin, Joseph R.

H., Ceferino Hernandez
Haire, Henry M.
Haire, Lester H.
Hale, Milton B.
Hale, Thomas F., Jr.
Hall, A. John
Hall, Donald R.
Hall, Emmanuel O.
Hall, Jacob A.
Hall, James P.
Hall, Lee Earl
Hall, Leland E.
Hall, Martin T.
Hall, Reuben H.
Hall, William A.
Hamby, Curtis D.
Hamilton, James M.
Hamilton, Vernon F.
Hamm, Leonard B.
Hammond, Oliver L.
Handfield, Shadville E.
Haney, Clifford A.
Hanks, Edward J.
Hanna, Arnold R.
Hanners, Talmadge
Hardin, Thomas O.
Hardy, Earl H.
Hardy, Earnest
Harper, Arnold F.
Harper, John
Harris, Eugene
Harris, Everett Lee, Jr.
Harris, Floyd J.
Harris, George L.
Harris, Grady W.
Harris, Jack D.
Harris, Lee Roy
Hartley, David H.
Hartley, Prince A.
Hartness, Tyrone
Hartsfield, Mark T.
Harvey, Lloyd J.
Haselden, Alonza H.
Hawkins, H. Lavell
Hawkins, James O.
Hawkins, John S.
Hayes, Ronald W.
Hayes, Albert
Heacox, Robert P.
Headen, David
Hebert, Henry J.
Heckert, William D.
Heltcel, R. B.
Hembree, Walter D.
Henderson, Fred
Hendrix, Harry D.
Henry, Joseph S.

Henry, Younis W.
Henson, Charles H.
Henson, William E.
Hepburn, Joseph
Hepburn, Steve A.
Herald, Charles F.
Heredia, Carlos
Herman, Charles T.
Hernandez, Pasqual
Hernandez M., Erasto
Hernandez M., Pedro
Herrin, Robert Joe
Herring, Charles G.
Herron, George R.
Hersey, Gerald H.
Higgs, Franklyn V.
Hiles, Dudley H.
Hill, Harms H.
Hill, Wesley H.
Hockenberry, Clarence L., Sr.
Hodge, James D.
Hodge, Joseph
Holbert, Carzel
Holcomb, J. Willie
Holden, Elisha A.
Holden, Jesse S.
Holesapple, Dewey
Holland, Cecil R.
Holland, John F.
Holland, Mack
Hollis, Willard A.
Hollis, William H.
Holloway, Dewey E.
Homan, Clifford A.
Homer, Thomas A.
Hood, Walter
Hooker, Eugene R.
Hornbuckle, A. E.
Horne, Albert B.
Horne, Clarence L.
Horner, Grady V.
Horton, Thomas G.
Horton, William H., Jr.
Hoskins, Eddie M.
Howe, Burmah E.
Howell, Roland E.
Howton, Lewis C.
Hudnall, George E.
Hudson, Mathew B.
Huff, Earl D.
Huff, Harold F.
Hughes, Alton J.
Hughes, David H.
Hughes, Frank
Hughes, Herbert A.
Hughes, Howard E.
Hughes, Joseph J.

Hughes, Moses R.
Humes, Emanuel I.
Humes, Samuel J.
Hunter, Brian J.
Hutch, Raymond, Jr.
Hutchens, Willie
Hutchinson, George V.
Hutchinson, Anderson U.
Hutchison, Robert W.
Hutson, Frank E.
Hutto, John R.
Hyatt, James
Ibarra, Fidel Hernandez
Ibarra, Genara Mejia
Ien, Seymour M.
Infante, Manuel Estrada
Inman, Louis D.
Innocent, Diennapal
Irwin, Earl L.
Isaacs, Donald M.
Isbel, Corbie C.
Isbell, James H.
Isma, Eristal
Israel, Gollapolli
Ivins, Daniel
Ivins, Harvey J.
Jackson, Bobby D.
Jackson, Carson M.
Jackson, Ellis V.
Jacobs, Edgar W.
Jacques, Andre
James, Bennie F.
James, Ralph
Jarrett, Rashbert G.
Jean, Alcine
Jean, Pompilus
Jeanty, Oreus
Jefferson, Monroe
Jeffrey, Nathaniel R.
Jenkins, Charley
Jenkins, Floyd T.
Jenkins, Harvey E.
Jenkins, Jack O.
Jernigan, Allen M.
Jernigan, Jesse W.
Jerome, Richard
Jeudi, Arouleine
Jeune, Ramean
Jimenez, Elias
Johns, Edmon W.
Johnson, Bill
Johnson, Bobby, Jr.
Johnson, Claude S.
Johnson, Clevey H.
Johnson, Dolly L.
Johnson, Henry L.
Johnson, Hinton C.

Johnson, Hubert N.
Johnson, Jacobo
Johnson, James R.
Johnson, Joscelyn
Johnson, Laureston B.
Johnson, Luther O.
Johnson, Michael Lee
Johnson, Nelson W.
Johnson, Uhijah
Jones, Alvin M., Jr.
Jones, Calvin S.
Jones, Clarence E.
Jones, Collis
Jones, David E.
Jones, George L.
Jones, Grover C.
Jones, J. Thurmon
Jones, John Roy
Jones, Lewis J.
Jones, M. Corbie
Jones, Marceline N.
Jones, Oscar
Jones, William C.
Jones, William F.
Jordan, John
Jordan, Leslie S.
Josa, Cledon
Joseph, Cenatus
Joseph, Chery
Joseph, Emmanuel
Joseph, Prudent
Josleyn, Ernest E.
Josleyn, William H.
Jovial, Jacob A.
Judd, Emmett O.
Judd, Henry M.
Juillet, Primelien
Katrissosis, Demetrios P.
Kay, John Lemuel
Keele, Garry L.
Keenan, Allan S.
Keeney, Guy R.
Kell, Hershel Lee
Keller, Edgar C.
Kelley, William H.
Kelly, Brazil
Kemp, Onnie M.
Kemp, Thomas J.
Kendrick, Leonard F.
Keown, Fred L.
Kephart, E. Carmack
Keys, Charles T.
Kidd, Willie S., Jr.
Killingsworth, J. K.
Kimsey, Don
Kinard, Harold J.
Kinard, John H.

Kinder, Raymond C.
King, Cephas E.
King, Leslie
Kirby, Marshall D.
Kirk, Clyde Thomas
Kitchens, Roger Dale
Klapp, Harold D.
Knight, Edmond A.
Knight, Steadman
Knowles, Curtis M.
Knowles, George H.
Knowles, Samuel V.
Kola, Nick
Kolwyck, Charles E.
Kroon, John A.
Kruckenberg, Larry K.
Krupanandam, Gannavarapu
Kyriakon, Costas
Lafleur, Ephraim
Lafosse, Hermann
Laguerre, Civilus
Lahen, Antoine
Lamartine, Gerard
Lamb, Carrol D.
Lamb, William L.
Lambert, Arthur H.
Lambert, Don W.
Lambert, Willie B.
Lance, Ralph W.
Lane, Elmer G.
Lane, Wallace C.
Lang, Joe S.
Lang, John Henry
Lange, Charles F.
Laporte, Armand
Larmond, Dudley N.
Larson, Mervin N.
Larson, Verlin E.
LaRue, Clarence R.
Lashley, George
Lashley, Junior O.
LaSure, Clifford A.
Lavigne, Robert B.
Lawley, Grady C.
Lawrence, Leroy A.
Lawrence, Paul
Laws, Billy G.
Lawson, James L.
Lawson, Philip A.
Lawson, R. Dell, Jr.
Laxton, Arnold
Ledbetter, John L.
Ledford, Robert D.
Lee, Buster O.
Lee, James E.
Lee, Wade C.
Leges, Mirabeau
Lemacks, Walter E.
Levy, Charles A.
Lewellyn, William
Lewis, Bill B.
Lewis, Franklin R.
Lewis, Shadrach, Sr.
Leyva, Fortunato Munoz
Lindner, Clifford C.
Little, Robert Wayne
Litton, Wilce
Littreal, William S.
Llaneza George S.
Lloyd, George H.
Lofton, Millard T.
Logan, James C.
Long, Orval R.
Long, Paul M.
Longin, Septimus A.
Lopez, Charles G.
Lopez, Emilio Tamchez
Lopez, James K.
Lopez, Jose Armando
Lopez, Pedro Ruben Vazquez
Lorini, Augusto Ruano
Lorini, Rene Ruano
Louis, Cedanor Pierre
Louis, Holdman Pierre
Louis, Jules Jean
Louis, Maxi D.
Louis, Oldman Pierre
Louis, Saintilhomme
Lowe, J. Wendell
Lowe, Orman E.
Lowery, Wade C.
Lowman, J. Dudley
Lowman, W. Elroy
Loyed, Jim Oscar
Lubin, Augustin
Lucas, Giles C.
Lucero, Victor Diaz
Lucien, Paul
Lucien, Pierre
Lucien, Tderock
Luna, Ignacio R.
Lundberg, Ben H.
Lusch, Stephen A.
Luxama, Louis
Lycans, P. Chalmer
Lyles, John C.
Lyles, John H.
Lynn, Raymond A.
M., Oswaldo Alfonso
Madison, Bobby G.
Madison, Vester
Mahaffy, Fredrick P.
Majors, Robert Hermon

Makar, Andrew A.
 Maksymchuk, Victor
 Malcolm, John C.
 Malec, Stanley
 Mancil, Leon
 Mandrusiak, Nick,
 Manes, Cecil W.
 Mangrum, Roosevelt
 Manley, Marvin C.
 Mannon, Oscar L.
 Mannon, Tilford
 Marcellus, Fanor
 Marlow, Guy
 Marlowe, Grady
 Marshall, Roy Glenn
 Marticorena, Benjamin Centeno
 Martin, Gladdus
 Martin, Herbert D.
 Martin, Herbert L.
 Martin, Johnie
 Martin, Leonard J.
 Martin, William L.
 Martinez, Marcelino
 Martinez, Marcos
 Masoud, Yousef
 Massena, Eliazar
 Massey, George H.
 Massey, Larry Joe
 Massingale, William D.
 Mathews, Gerald S.
 Mathis, Bill
 Mathurin, Tvoisc
 Matthews, Maxwell E.
 Matthews, Rudolph J., Jr.
 Mattis, Stanley B.
 Maynard, Cleophas G.
 Mayorga, Maximiliano Lobos
 Mays, Clyde A.
 McBride, William B.
 McCalla, Theophilus
 McCauley, William R.
 McClaughlin, Jess D.
 McComb, Claude H.
 McCormack, Lloyd L.
 McCormick, Hubert H.
 McCoy, Albert
 McCoy, Lige
 McCoy, Robert C.
 McCree, Donald
 McDaniel, Clarence
 McDaniel, Joseph R.
 McDaniel, Richard T.
 McDaniel, Willie P.
 McDonald, John W.
 McDowell, Robert W.
 McFall, Charles
 McFarland, Lawrence L.
 McGee, George E.
 McGuffin, Herman, Jr.
 McIntosh, David A.
 McIver, Floyd
 McKemie, Willie W.
 McKey, Clifton E.
 McLish, Frederick A.
 McMillan, Odias
 McNabb, Jeff D.
 McNally, Russell R.
 McTaggart, Thomas E.
 Meade, Kingsley C. L.
 Meade, William R.
 Meadow, Orman R.
 Meadows, Donald E.
 Medina, Angel
 Medina, Juan Estrada
 Medina, Julian Estrada
 Meek, Daniel L.
 Mejia, Cornelio Monzon
 Melvin, Leonard W. A., Jr.
 Menard, Emmanuel
 Mendez, Antonio
 Mendez, Aucencio Reyes
 Mendez, Espectacion Mendez y
 Mercer, Leslie L.
 Messenger, Stanley G.
 Messer, James H.
 Mezidor, Sineus
 Mezquita, Rogelio Antonio
 Michel, Altimon
 Michel, St. Aubert
 Miller, Wendell H.
 Millet, Donald
 Millett, Canut
 Milliner, Arthur A.
 Mills, James W.
 Minter, Bobby N.
 Minter, Doyle F.
 Miskelley, James O.
 Missick, Emmanuel
 Missick, Hilton C.
 Mixon, Roy D.
 Mock, Levy C.
 Monace, Jules
 Monplaisir, Denois
 Monroe, Charlie L.
 Montague, David A.
 Montero, Benigno Echibarria
 Monterrosa, Guillermo S.
 Montijo, Jacob
 Mooney, Albert R.
 Moore, Alvin
 Moore, Donald E.
 Moore, Earl C.
 Moore, Herman B.
 Moore, James C.

Moore, James Clyde
Moore, John T., Jr.
Moore, Ralph D.
Moore, William L.
Morales, Telesforo
Moreland, Charles B.
Morgan, James L.
Morgan, James Leroy
Morgan, W. Earl
Morrell, James C.
Morris, Frederick C.
Morris, James V.
Morris, James W.
Morris, Robert T.
Morris, Willie M.
Morrison, John W.
Morrison, King D.
Morvan, Elitesse
Morvan, Jolice
Moss, Arthur C.
Moss, Audie Gene
Moss, James W.
Motes, Miles
Mounce, J. Eddie
Mounts, Donald L.
Moya, Jose Zabaleta
Mulkey, Willis A.
Mullins, George
Murphy, Donald L.
Murphy, Harold
Murphy, John B.
Murphy, Kenneth P.
Murray, Arthur C.
Murray, Billy D.
Murray, Clyde H.
Murray, Elbert L.
Murray, Thomas LeRoy
Murray, William J.
Muscadin, Julien
Muse, Joe Riley
Musial, Martin
Myers, Richard G.
Myers, Vaughn E.
Myers, Walter S.
Nacius, Fervius N.
Nagel, Arthur E.
Nagel, Frederick H.
Napoleon, Marcel Jean
Navas, Juan Jose Rodriguez
Nazaire, Superiem
Neal, Albert M.
Neal, Bert
Neal, Leonard M.
Neal, Quentin
Nelson, Destin
Nembhard, Joscelyn A.
Nestor, Fenelon
Nettles, Earl Eugene
Neumans, Clarence H.
New, Paul S.
Newbold, Zach J.
Newdiger, Oscar
Newkirt, John C.
Nichols, Earl F.
Nicolas, Nelzil
Niles, John F.
Nixon, Ernest C.
Nobles, Jimmie L.
Noe, Pearl B.
Noe, R. Eugene
Normon, Thomas M.
North, Reed M.
Norton, Thomas D.
Notice, St. Remy
Nunnery, William R.
O'Connor, Gilmore A.
O'Dell, David W.
Odom, Ronald E.
Offe, Donald E.
Oliver, Donald Zane
Oller, Marvin B.
Olmsted, Guy O.
Oppert, Lawrence R.
Orona, Elias R.
Ortega M., Germain A.
Ortega M., Javier
Ortiz, Miguel A.
Orvilus, Anatal
Osbourne, John W.
Overstreet, Judson E.
Owen, J. Leon
Owens, Harold J.
Owens, Odell L. (Johnny)
Padilla, Edward
Page, Alton M.
Parker, Allard
Parker, Chester L.
Parker, Elbert L.
Parker, Elton B.
Parker, Harold W.
Parker, J. M.
Parker, Lafoy E.
Parr, Alston E.
Parris, Daniel F.
Parris, Floyd A.
Parton, William V.
Passmore, Wilmon R.
Patrick, John Bain
Patterson, A. Jack
Patterson, Billy
Patterson, Bobby Ray
Patterson, John W.
Patterson, Oliver

Patton, James
 Payne, Willard L.
 Paynter, Willie T.
 Peacock, Frank G.
 Peak, Leroy
 Pearce, James S.
 Peavy, Leumoin A.
 Peek, Henry K.
 Peek, Wayne
 Pendergrass, Joseph C.
 Peninger, A. Frank
 Penn, Joseph B.
 Pennel, George
 Pennington, Loyd I.
 Pense, Vernon
 Pentecost, Charles T.
 Pentecost, James D.
 Perdomo, Pablo Pavon
 Perez, Antonio Baltodano
 Perez, Carlos Ramirez
 Perez, Juan Cortez
 Perez, Pedro Ramirez
 Perez, Ramon
 Perkins, Andrew
 Perry, Charles M.
 Perry, Robert P.
 Peters, William E.
 Peterson, Charles R.
 Petty, H. T.
 Pettyjohn, Woodrow W.
 Peyton, Sam H.
 Phibbs, Hurley H.
 Philippe, Mauralu
 Philippe, Philockes
 Phillip, Joseph E.
 Phillips, George W.
 Phillips, J. Frank
 Picard, Armand
 Pierre, Anastil
 Pierre, Lexius
 Pierre, Michel
 Pierre, Michel
 Pierre-Louis, Yoassena
 Pillado, Eduardo V.
 Pimentel, Nestor Cadenas
 Pino, Jose Hernandez
 Pittman, Horace
 Pittman, J. K.
 Pittman, Leonard J.
 Pitts, John B.
 Pitts, Ralph W.
 Pless, Perry J.
 Plumley, Bernie, Jr.
 Plummer, Everett L.
 Poinson, Antonio
 Polete, Herman E.
 Pollard, L. Lewis
 Polycarpe, Oirgot
 Ponce, Edilberto Zagal
 Poorman, Thomas F.
 Pope, Arthur C.
 Pope, Willie Dee
 Porter, Leslie E.
 Porter, Loren M.
 Porter, Monte V.
 Porter, William R.
 Poulakis, George
 Powell, B. H.
 Powell, Jesse Lee
 Powell, John C.
 Powell, Joseph N.
 Powell, Leland Leo
 Powers, Raymond L.
 Pratt, Emmanuel
 Pratt, Harold D.
 Pratt, Lloyd George
 Prescott, Basil
 Presnell, Clifford
 Preston, Daniel D.
 Prewitt, Billy R.
 Price, Harrison E.
 Price, Harry W.
 Priest, Herbert H.
 Prince, Clarence A.
 Prince, Joseph C.
 Pruitt, Jack R.
 Pruitt, Robert J.
 Pugh, Leonard
 Pulido, Martiniano Cuebas
 Purdham, Harry Lee, Jr.
 Pursell, Henry
 Purvis, Samuel S.
 Puryear, Cecil H.
 Pyburn, Leslie E.
 Quails, James I., Sr.
 Queener, Glendale
 Queener, Willard M.
 Quick, William Alonzo
 Quintera, Raul Arrollo
 Quisenberry, Charles M.
 R., Gustavo Rosales
 Rabsatt, William E.
 Raburn, Nelson W. D.
 Rahming, George
 Rainwater J. R.
 Ramey, W. Harry
 Ramirez, Jose Fernandez
 Ramirez, Leopoldo Eugenio
 Ramirez, Pedro J.
 Ramirez, A. Lino
 Ramsey, Francis M.
 Raney, Sam E.
 Rao, Mogalapu Ananda
 Rao, Vara Sundara

Rasor, Kenneth G.
Rawlins, Walker W.
Reece, Leonard
Reed, Elvis
Reid, Clyde W.
Reid, David J.
Reid, Marshall T.
Reitler, Wayne
Rejouis, Wilson
Rener, George C.
Renew, John L.
Renfrow, Logan
Reyes, Jose Antonio
Reyes, Jose Trejo
Reynolds, C. F.
Reynolds, James H.
Reynolds, Marshall L.
Reynolds, Robert J.
Reynolds, William R.
Rhoads, O. Burk
Richard, Carius
Richard, Theogane
Richards, Cecil
Richards, Leeland A.
Richardson, Basil W.
Richardson, Sherman C.
Richerson, Joe
Richmond, Earnest Carl
Rick, Carl M.
Ricks, James R.
Rider, Albert H.
Ridlespurge, Wesley
Riggs, Billy M.
Rios, Maximo Rengifo
Risch, David F.
Risner, C. W.
Rivera, Elias Lopez
Roach, Obadiah
Roache, Joseph S.
Roberts, Estes M.
Roberts, Morris W.
Roberts, Richard M.
Roberts, Virgil L.
Robertson, Stanford
Robinson, Alfred
Robinson, Cleaver U.
Robinson, Frank A.
Robinson, Guy T.
Robinson, Jack
Robinson, Monroe
Robinson, Morris
Robinson, Otto
Robinson, Otto, Jr.
Robinson, William B.
Rochester, Aaron L.
Rochester, Rupert S.
Roddy, B. Douglas

Roden, Lynn
Rodriguez, Pedro Moreno
Roe, Tannie T.
Rogers, Charles L.
Rogers, David W.
Rogers, J. Davis
Rogers, Rufus R.
Rojas, Rigoberto de Jesus
Rolle, Harry W.
Rolle, Hartman L.
Rolle, James
Rolle, Joseph W.
Rolle, Samuel J.
Romilus, Oxygene
Roosevelt, Shantray Jacob
Rosier, Exancer
Ross, Edgar E.
Ross, Jeremiah N.
Rowsey, Leslie A.
Royster, Thomas
Rucker, Robert E.
Ruff, Bergan C.
Russ, Roy Lee
Russell, Charles W.
Russell, David S.
Russell, Early Keith
Rutherford, Arvol A.
Rutherford, Edward L.
Rymer, S. Reuben
Sabo, Georg
Sadler, George W.
Sadler, Harold D.
Safian, Nasef
Saint Cyr, Hercule
Saint Hubert, Bocius
Saint-Victor, Vil
Saint Vil, Sainvilus
Sakelaris, Peter J.
Salcedo, Confesor
Salinas, Cecilio Gomez
Salmon, Willie L.
Sam, Robert L.
Sample, T. Franklin
Samuel, S.
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Samuels, Middleton H.
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Sanders, Simpson
Sandoval, Roberto Ernesto
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Sanner, G. A.
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Sargunam, Vietor M.
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Satyanandam, Medapati
Saylor, Edward Lee
Schneider, Leon

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Scotton, Marvin T.	Smith, Lawrence G.
Scotton, Willie T.	Smith, Lorvise A.
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Smith, Eddie Lee	Stone, James E.
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Strickland, Loyd W.
Strilec, John E.
Studdard, Leland
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Sullivan, J. Russell
Sullivan, Lee J.
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Turner, Linford A.
Turner, Willie L.
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Urseth, Loren H.
V., Maximiliano Castaneda
Valentin, Thercilon
Valenzuela R., Isabel
Valenzuela, Jose Regalado
Vandever, Wesley
Vanover, Morton Y.
Vargas P., Felipe
Varnadore, Homer G.
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Vaughn, Wayne M.
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Velazquez, Anacleto
Vil, Faustin
Vilcin, Olinma
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Vinson, R. Hardy
Volmar, Paulemont
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Wagner, Leonard E.
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Walker, Elmer G.
Walker, Frederick U.
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Wallace, Raymond
Wallace, S. Raeford

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 Watts, Grayer H.
 Watts, Lewis D.
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 Westberry, Lois Daniel
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 Williams, Alphaeus
 Williams, Alton T.

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 Williamson, Toxie L.
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 Willis, Eldredge
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 Willis, James F.
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 Wilson, C. C.
 Wilson, Charles E.
 Wilson, Ervin T.
 Wilson, Joseph R.
 Wilson, M. Alva
 Wilson, Wendell C.
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 Wiseman, Gary D.
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 Wolfgang, Lester J.
 Womack, Clayton E.
 Woods, Robert Lee
 Workman, Edgar G.
 Wossilek, Joseph
 Wynn, Oral T.
 Wynn, Ray C.
 Yarborough, Ingram M.
 Yoder, Eli
 York, Isaac H.
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 Youssef, Dawoud
 Zabaleta, Alberto Ortiz
 Zamor, Laheus
 Zidor, Josa
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Akin, Mrs. Irene O.
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Allen, Miss Frances
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Allen, Mrs. Odessa Mae
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Anderson, Miss Julia M.
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 Carter, Mrs. Artiller
 Carter, Mrs. Burtha Mae
 Carter, Mrs. Willie D.
 Carty, Miss Madeline A.
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 Case, Mrs. Nora Grace
 Casson, Mrs. Mamie
 Cates, Mrs. Pearl
 Caudill, Mrs. Eileen
 Chain, Mrs. Elizabeth R.
 Champion, Mrs. Zilphia
 Chapman, Mrs. Gladys
 Charles, Mrs. Andre Jn.
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 Chatham, Mrs. Dean
 Chellayamma, Mrs. Mundru
 Childers, Mrs. Gladys
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 Clark, Mrs. Allie
 Clark, Mrs. Anna Belle
 Clark, Mrs. Bertha
 Clark, Mrs. Geneva B.
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 Clark, Mrs. Sylvia
 Clark, Mrs. Veda M.
 Clarke, Mrs. Jane A.
 Clay, Mrs. Gladys M.
 Cleaver, Mrs. Beulah D.
 Cleland, Mrs. Beulah J.
 Clemens, Mrs. Eleanor
 Clemons, Miss Audrey
 Cline, Mrs. Joanne
 Cobb, Mrs. Frances E.
 Cochran, Miss Neita Fay
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 Coleman, Mrs. Melita
 Collie, Mrs. Drusilla L.
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 Colvin, Mrs. Stella Ruth
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 Cooper, Mrs. Flora B.
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 Curtis, Mrs. Letha
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 Daxon, Mrs. Ophelia E.
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Douglas, Mrs. Mabel J.
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Lesniak, Mrs. B. Clara
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Lewin, Mrs. Amy Elizabeth
Lewis, Mrs. Essie B.
Lightener, Mrs. Ivy Norvella
Ling, Mrs. Eunice
Linville, Mrs. Cleo
Lobban, Mrs. Daisy Maye
Logsdon, Mrs. Mae
Long, Mrs. Veneda T.
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Louis, Mrs. Holdman Pierre
Louk, Mrs. Anna
Love, Mrs. Anna Lois
Love, Mrs. Betty Lou
Lovell, Miss Jimmye E.
Lovill, Mrs. Katherine L.
Lowe, Mrs. Lela
Lowman, Mrs. Buna
Luck, Mrs. Rettie E.
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Lunn, Mrs. Susan
Malone, Mrs. Margaret F.
Mandrusiak, Mrs. Mildred
Maney, Mrs. Savannah G.
Manning, Mrs. Norma L.
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Martin, Mrs. Fannie L.
Martin, Mrs. Maude

Martin, Mrs. Thelma L.
 Martinez, Miss M. Eusebia
 Martinez, Mrs. Sofia Padilla de
 Massey, Mrs. Rose Ella
 Mather, Miss Thelma L.
 Maxfield, Mrs. Mamie M.
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 Maycock, Miss Rosetta
 Mayhall, Mrs. Mary P.
 Mays, Mrs. Nannie Ruth
 McAdoo, Mrs. Rosa L.
 McCalla, Miss Sarah
 McCay, Mrs. Pansy
 McClure, Mrs. Verna Joyce
 McCormick, Mrs. Annie Dell
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 McCoy, Mrs. Sallie J.
 McGehee, Mrs. Missie M.
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 McLarine, Mrs. Louise
 McLaughlin, Mrs. Lottie
 McLean, Mrs. Avis
 McLean, Mrs. Julia
 McLean, Mrs. Rosetta May
 McLeggan, Mrs. Elmera
 McLeod, Mrs. Maria B.
 McNeill, Mrs. Ethel L.
 McNeill, Mrs. Lucile
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 Miller, Mrs. Marianne
 Mims, Mrs. Essie Mae
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 Minter, Mrs. Minnie Lee
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 Mitchell, Mrs. Miriam M.
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 Molina, Mrs. Iva Isabel
 Kelman de
 Montgomery, Mrs. Mary
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 Moore, Mrs. Idellie
 Moore, Mrs. M. Maxine
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 Moss, Mrs. Fannie R.
 Moss, Mrs. Lenetta B.
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 Moxley, Mrs. Alice V.
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 Byfield
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 Mullins, Miss Mary Louise
 Mullins, Mrs. Sophia
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 Murray, Mrs. Iris
 Murray, Mrs. Mary
 Murray, Mrs. Oma Lee
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 Nicholson, Mrs. Josephine
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 Noe, Mrs. Dorothy L.
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 Palmer, Mrs. Eva Mae
 Palmer, Miss Mary C.
 Palmore, Mrs. Jersey Bell
 Paquinett, Miss Josie B.
 Parker, Mrs. Eunice Faye
 Parks, Mrs. Elizabeth C.
 Parton, Mrs. Bettye June
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 Paul, Mrs. Salome A.

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Payne, Mrs. Velma L.
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Perez, Mrs. Belen C.
Perez, Mrs. Paz de
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Phillips, Mrs. Myrtle I.
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