JULY 2026

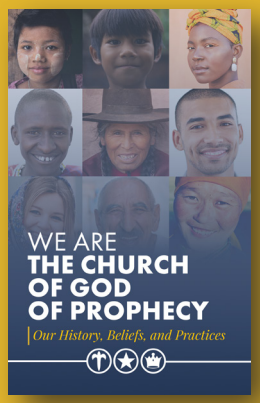
WHITE WING MESSENGER

THE OFFICIAL PUBLICATION OF THE CHURCH OF GOD OF PROPHECY



TESTIFY!

WE ARE THE **CHURCH OF GOD OF PROPHECY**



WE ARE THE CHURCH OF GOD OF PROPHECY

One Message. Every Nation. Every Language.

We are the Church of God of Prophecy: Our History, Beliefs, and Practices is a 24-page booklet that guides anyone interested in understanding who we are, what we believe, and how we live our mission together. A simple booklet with a powerful purpose, within its pages, you will discover:

- our core beliefs and teachings
- our covenant and identity
- our history and mission
- a clear presentation of the gospel message

Perfect for new member classes, visitor onboarding, and outreach events, this booklet provides a welcoming introduction to the heart and mission of our Church.

Be a Part of the Mission

This resource is a tool helping us carry the message of Christ into 139 languages across our global family. It is currently available in more than 24 languages!

Help us make this resource available in every language where the Church of God of Prophecy is ministering. Give to the All Nations Fund online at cogop.org or visit the booth to learn more.

CHURCH OF GOD OF PROPHECY
Global Communications

WHITE WING
MESSENGER
THE OFFICIAL PUBLICATION OF THE CHURCH OF GOD OF PROPHECY

JULY 2026 • VOLUME 103, NUMBER 11

FEATURES

6 **Refusing to Be the Last Woman Standing: Katrina Esau of Upington**

8 **Testimonies from Eswatini**
Bishop Benjamin Iamon Mnisi

10 **Snapshots of a Spiritual Journey: Part 1**
Harold D. Hunter, PhD

14 **Our Testimony**

COLUMNS

4 **Facing Forward**
Bishop Tim Coalter

DEPARTMENTS

20 **Global Communications**
Telling Our Story to All Nations: The Journey of Church of God of Prophecy Communications

WE BELIEVE in the Holy Trinity—one God, eternally existing in Three Persons: Father, Son, and Holy Spirit.

We believe in one God, the Father, creator of heaven and earth, of all things seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father. All things were made through Him and for Him. He is true God and true man. He was conceived by the power of the Holy Spirit and was born of the virgin, Mary. He suffered, died, was buried, and on the third day He rose from the dead. He ascended to the right hand of the Father, and He will return to judge the living and the dead. His kingdom will have no end.

We believe in the Holy Spirit, the Lord and giver of life, who eternally proceeds from the Father. He is Teacher, Comforter, Helper, and Giver of spiritual gifts. Through Him the saving and sanctifying works of Jesus Christ are applied to the life of believers. He is the empowering presence of God in the life of the Christian and the church. The Father has sent His Son to baptize with the Holy Spirit. Speaking in tongues and bearing the fruit of the Spirit are New Testament signs of being filled with the Holy Spirit.

We believe that salvation is by grace through faith in the sacrificial death of Jesus Christ on the cross and that He died in our place. The believer's sins are forgiven by the shedding of His blood. We believe that healing of mind, body, soul, and spirit is available to the believer through the blood of Jesus Christ and the power of the Holy Spirit. We believe in one baptism in the name of the Father and of the Son and of the Holy Spirit.

We believe that the grace of God brings forgiveness and reconciliation to those who repent, as well as transformation in holiness, enabling them to live a Christ-like life. Sanctification is both a definite work of grace and a lifelong process of change in the believer brought by the blood of Jesus, the Word of God, and the enabling power of the Holy Spirit.

We believe in one holy, universal church, composed of all true believers in Jesus Christ, offering fellowship and calling for service to men and women of all races, nations, cultures, and languages. We believe in the spiritual and ultimate visible unity of the church.

We believe that the Bible—both Old and New Testaments—is the inspired Word of God. The Bible is God's revelation of Himself and His will to humankind, sufficient for instruction in salvation and daily Christian living. The Bible is the Christian's rule of faith and practice.

We believe that God will ultimately reconcile all things in heaven and earth in Christ. Therefore, we look forward to new heavens and a new earth in which righteousness dwells.

Executive Editor/Publisher: Tim Coalter
Managing Editor: Marsha Robinson
Copy Editor: Katherine Osborn, DMin
Graphic Designer: Charlie Scruggs

About the Church of God of Prophecy
The Church of God of Prophecy is a vibrant, worldwide body of believers, united in worship, working hand-in-hand to share God's love and a message of hope to the brokenhearted. The organization has more than a million members and more than 10,000 ministers, worshiping in more than 10,000 churches or missions in 135 nations of the world.

Church of God of Prophecy Core Values
- Prayer
- The Harvest
- Leadership Development
- Biblical Stewardship
- Service

Vision Statement
Reconciling the world to Christ through the power of the Holy Spirit

Mission Statement
The Church of God of Prophecy is a Christ-exalting, holiness, Spirit-filled, all-nations, disciple-making, church-planting movement with passion for Christian union.

General Presbytery
Tim Coalter: Presiding Bishop
Brian Sutton: North America
Clayton Endecott: Wider Europe and the Middle East
Benjamin Feliz: Mexico/Central America/Spanish-Speaking Caribbean
Clayton Martin: Caribbean/Atlantic Ocean Islands
James Kolawole: Africa
Tim McCaleb: Asia/Australia/Oceania
Gabriel E. Vidal: South America

White Wing Messenger (ISSN 0043-5007) (USPS 683-020) is published monthly as the official publication of the Church of God of Prophecy, 3720 Keith St. NW, Cleveland, TN. Send all materials for publication to Editorial Department; PO Box 2910, Cleveland, TN 37320-2910; email: editorial@cogop.org; fax: (423) 559-5151. For a free subscription, email wwm@cogop.org, visit whitewingmessenger.net, or call (423) 559-5540. Donations for the White Wing Messenger may be sent to the above address. All Scripture references are from the King James Version unless otherwise indicated. POSTMASTER: Send address change to White Wing Messenger, PO Box 2910, Cleveland, TN 37320-2910. Please submit all material to the White Wing Messenger; Managing Editor; PO Box 2910; Cleveland, TN 37320-2910; phone (423) 559-5320; email us at editorial@cogop.org.

Cover images: Faces of Church of God of Prophecy members from around the world

Visit us online—whitewingmessenger.net

The *White Wing Messenger* is a member of the Evangelical Press Association

BISHOP TIM COALTER | PRESIDING BISHOP









TESTIFY!

WE ARE THE **CHURCH OF GOD OF PROPHECY**







There is something deeply personal about a testimony. You can argue doctrine. You can debate ideas. But when someone begins to share what the Lord has done for them, it becomes undeniable. It is real. It is lived. It is experienced.

And that is who we are as the Church of God of Prophecy—we are a people with a testimony.

When I think about our movement, I don't think about structures or systems first. I think about people—people whose lives have been transformed by the power of God. I think about altar moments, corporate prayer, spirited music, Spirit-filled worship, and biblical preaching.

I also think about the church college that helped shape my life—where I was educated and where I found the love of my life. I think about friendships forged in local churches, at youth camps, conventions, conferences, and assemblies. I think about mentors who poured into me, ministry

callings that were discovered, and opportunities to serve that helped define my journey.

When I reflect on this movement, I think about mission fields and church plants. I think about faithful members held in high esteem. I think about babies being dedicated, young couples joined together in holy matrimony, and the celebration of saints who have transitioned to glory.

All of this is part of our story.

We are not just a church with a message—we are a church with a testimony:

- We testify that Jesus is our Savior.
- We testify that He is our Sanctifier.
- We testify that He is our Spirit Baptizer.
- We testify that He is our Healer.
- We testify that He is our Soon Coming King.

This is not just what we believe—it is what we have experienced.

I have seen Him save. I have watched lives that were broken, bound, and burdened be completely transformed by the grace of God. I have seen Him sanctify—setting hearts apart, cleansing lives, and calling people into holy living. I have seen Him baptize believers in the Holy Spirit, filling them with power to live and to witness boldly. I have seen Him heal—sometimes instantly, sometimes through a process, but always faithfully. And I live with the blessed hope that one day, He is coming again.

That is our testimony.

And it is not just mine—it belongs to all of us.

From local churches tucked away in quiet communities, to congregations gathering in bustling cities, from one nation to another, our voices join together in one unified declaration: *Look what the Lord has done!*

We may come from different backgrounds. We may worship in different languages. We may live in different parts of the world. But we are one church, filled with one Spirit, sharing one testimony.

Jesus prayed for this kind of unity in John 17—that we would be one so that the world would believe. I believe with all my heart that when the church is united—not just in name, but in spirit and purpose—our testimony becomes powerful and persuasive.

But let me say this plainly: Our testimony cannot be something we only say; it must be something we live. The world is not just listening to our words; it is watching our lives.

- They are watching how we love one another.
- They are watching how we respond under pressure.
- They are watching whether what we proclaim on Sunday is evident in how we live on Monday.

Paul reminds us that we are “living epistles . . . known and read by all.” That means everywhere we go, we are telling a story. The question is, what story are we telling?

If we are going to testify effectively, our lives must align with our message.

The good news is that we are not left to do this in our own strength. The same Holy Spirit who empowered the early Church empowers us today. We do not have to manufacture anything. We simply live yielded lives, and the Spirit of God works through us, giving us both the power to live righteously and the boldness to speak confidently.

We are the Church of God of Prophecy—a church with a testimony.

Note: This article was edited by ChatGPT for structure, grammar, and clarity.



Refusing to Be the Last Woman Standing

KATRINA ESAU OF UPINGTON

Note: This story is based on an article written by Minister Philip Segadika. The full article may be read here: https://www.mmegi.bw/ampArticle/110654.

Katrina Esau's story is not only about saving an ancient language; it is also the story of a Church of God of Prophecy member whose faith has shaped her life of service.

The world has come to know Katrina Esau as the last fluent speaker of Nluu, a critically endangered San language once declared extinct in the 1970s. From her modest home in Upington, located in South Africa's Northern Cape, she has inspired linguists, universities, and governments through her quiet determination to keep her people's language and culture alive.

Born into a family of 11 children, she grew up in a system that punished Nluu speakers on the farms where her parents worked, and she was even renamed by employers with a derogatory nickname that denied her identity. Over time, she reclaimed her given names, Katrina and Nlaungkusi ("I saw you coming"), as a sign of dignity and self-assertion in the face of social and cultural erasure.

Reviving a Language, Raising Up a People

By the early 1990s, Esau realized that the last fluent speakers of Nluu in her family and community were aging and dying, and that their language was slipping away. She spent "sleepless nights" wondering how to respond until she took a simple, faith-filled step. She built a small shelter in her backyard and invited neighbors to send their children to learn Nluu, along with traditional songs, dances, and customs.

Despite municipal objections to her informal school, she and her relatives organized a trust, secured land, and eventually established a dedicated Nluu-language school. The school's Nluu name, often translated "Gaze at the Stars," reflects her conviction that language revival is not just about memory but about aiming high for a renewed future for the Nluu people.

Honored by Nations, Grounded in Her Church

Esau's efforts have attracted attention from around the world. In 2014, she received the Order of the Baobab, a civilian national honor awarded by South Africa's President, recognizing her role in preserving Indigenous language and culture. Researchers from South Africa, Europe, and the United States have partnered with her to document Nluu, develop an alphabet, and create teaching materials for new generations. The South African government has honored Esau as a "living human treasure," and the University of Cape Town conferred an honorary doctorate on her for her contributions to heritage and education.

Yet, for all the awards and academic interest, Esau continues to serve as a local church member and intercessor in the Church of God of Prophecy congregation in Rosedale, Upington, South Africa. In between language classes and public engagements, she remains a regular presence at Thursday and Sunday services, praying for others and lending her voice—sometimes literally, as she sings and speaks in Nluu—to worship and ministry.

A Church of God of Prophecy Witness

Esau's story is deeply woven into the life of the Church of God of Prophecy in southern Africa. Her first encounter with the gospel came through Pentecostal evangelistic outreach in the late 1970s, but she soon joined the Church of God of Prophecy under the leadership of ministers Piet van Nel and the late Paul Cloete, whose work was active in her home area. In a context where historic injustices might have led only to resentment, she instead embraced a fellowship that included White South African leaders, allowing the grace of God to move her from blame to forgiveness, reconciliation, and action.

Bishop Nathaniel Botha, one of her pastors and closest supporters, describes her as a sober, exemplary Christian whose life and language work restore dignity to a people damaged by colonialism, apartheid, and forced assimilation. He often invites her to speak or sing in Nluu at the Church's National Convention, not as a cultural "extra," but as a living testimony that the gospel can flourish in every language and among every people. Her faith and her Nluu activism are inseparable. At the age of 93, she refuses to be "the last woman standing" and instead pours her knowledge into children, grandchildren, and community members—a vivid picture of discipleship and generational faithfulness.

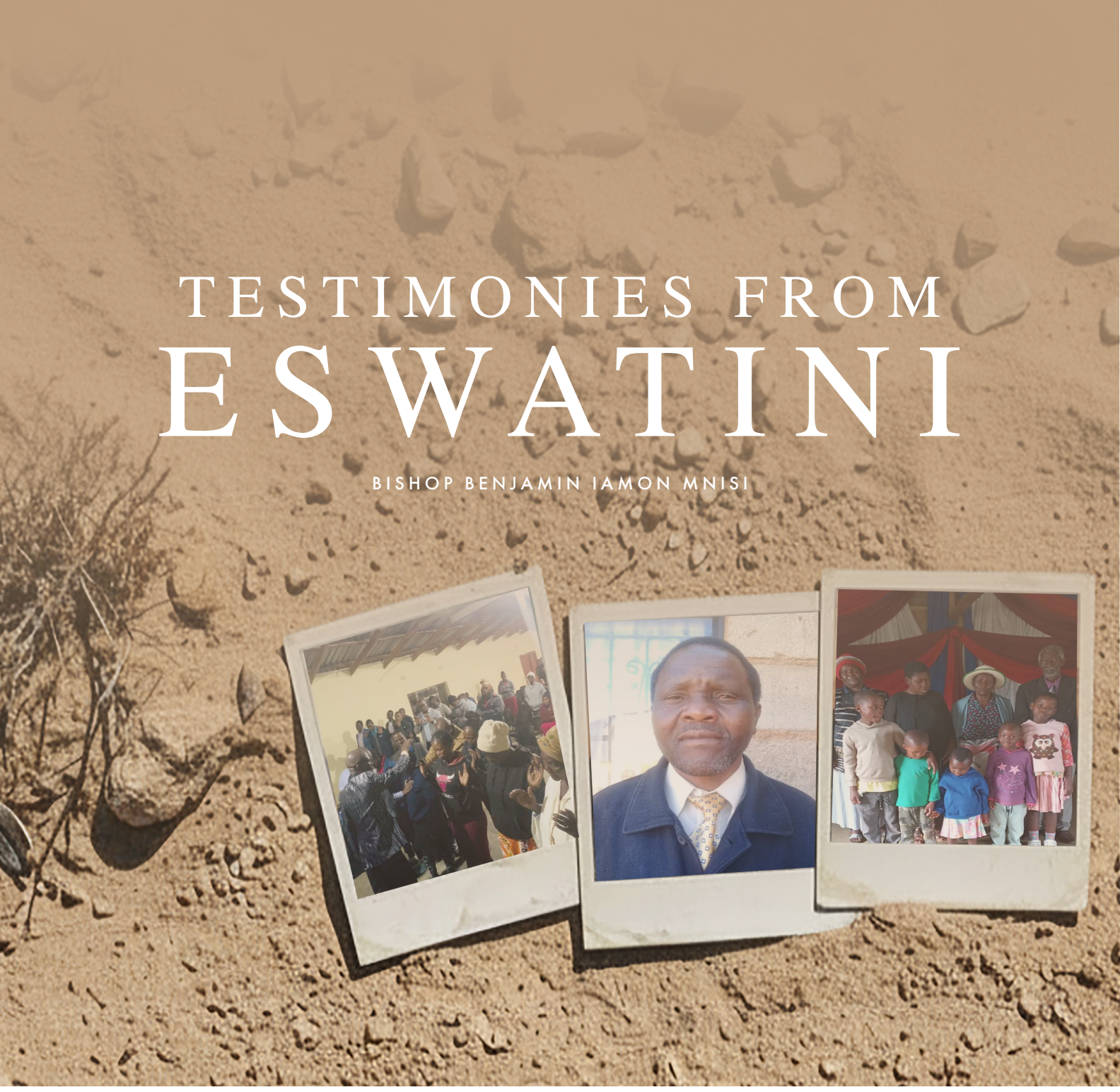
A Vision in N|uu, a Message to the World

When asked about her favorite scripture, Esau turns to Isaiah 59:1: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." That verse, carried in her heart, has sustained her through opposition, scarcity, and the weight of being the final fluent voice of an ancient tongue. Her message to believers and seekers alike is simple and pointed: "If you have a vision, start working on it, and it will succeed. . . . Like my name, Nlaungkusi, God can see you long before you arrive; He is ahead of you. Whatever your life's challenges are, God is with you."

For the global Church of God of Prophecy family, now ministering in over 130 nations and, by intentional effort, in an expanding number of languages, Katrina stands as a powerful reminder that God treasures every language and culture. As our movement continues to reach even more languages spoken by our members in these 130 nations, having formally engaged at least two dozen so far, Esau's life points us toward a future in which even the smallest communities hear and speak the good news in the language of their hearts.

TESTIMONIES FROM ESWATINI

BISHOP BENJAMIN IAMON MNISI



Miracles still happen! We are excited to share some exciting testimonies from Eswatini.

A Debilitating Growth

Mrs. Elinah Maphalala, 73, received her healing at the end of 2025 and was confirmed completely healed during the 21 Days of Prayer in January 2026. During the 2023–2024 church calendar year, it was reported that she was very sick to the point of being bedridden.

Something was growing inside her body as if she were pregnant, but it was obviously not a baby. Medical doctors examined her but could not give

▲ **(LEFT)** *God provides us a miracle building for a church in the Lubombo region. This area is serviced by Regional Bishop S. C. Dlamini.* **(MIDDLE)** *Pastor Shadrack Vilakati survived a venomous snakebite.* **(RIGHT)** *The Maphalala family: Mrs. Elinah Maphalala is in the back on the far left, and Mr. Maphalala is on the far right.*

any clear answer. There was no medical help available to her. Her condition worsened as this thing grew inside her until walking became an insurmountable challenge, and she had to remain in bed day and night. The nation prayed, and international prayer warriors were engaged to intensify the prayers.

Mrs. Maphalala had already called family, including her husband and minister, Pastor Saul Maphalala, to bid them farewell after doctors had indicated that there seemed to be no remedy for her illness. Close family members had been told that she was ready to go to her Father in heaven. But God was watching and preparing her for another chapter in life—to testify that Christ is alive!

As brethren were fasting and praying, Mrs. Maphalala felt a very deep pain in her lower abdomen as if something were twisting and turning inside her. That was the moment she was receiving her deliverance through the power of the Holy Spirit. Now, she is doing well and sharing her testimony—that Jesus heals—wherever she goes. Glory to the Lord Almighty!

Black Mamba Snakebite

Pastor Shadrack Vilakati testifies that a miracle occurred on Sunday, February 22, 2026. Early in the morning, just after morning prayer, he was preparing his working boots to go to the garden when he felt something pricking his arm. He did not take it seriously, thinking that it was just a piece of wire. Suddenly, he saw a snake hanging on the door, but its body was hiding behind the door. Those who know snakes can tell that this kind of snake—a black mamba—is highly poisonous. If it bites you, you had better get help as quick as you can; otherwise, you could be gone. Unfortunately, it did not click in Pastor Vilakati's mind that he might have been bitten by the snake. However, after an hour working in the garden, he noticed feeling strange in his body, and he was getting dizzy.

The pastor returned to his house, and his wife called another pastor, who was 20 miles away, to come and pick up her husband. In the rural areas of the country, transport is very scarce, and most people die before they reach clinics or hospitals for medical help. Five hours had passed when Pastor Vilakati finally reached the clinic. I was in the area myself to organize a mission into a fully operating local church when we received the report about the situation. We stopped and prayed together with the brethren, and God answered our prayers. This was indeed a miracle because a BLACK MAMBA bite is a medical emergency. The venom acts rapidly and is heavily neurotoxic.

How did Pastor Vilakati survive? God worked a miracle!

Harvest Testimony (Lubombo Region)

During January's 21 Days of Prayer and Fasting, God miraculously opened a door for the gospel in a place called Maphiveni. We had always wanted to start a church in this area, but we could not find a suitable place of worship. During the days of prayer, a large, abandoned house suddenly became available, and the Church of God of Prophecy received an answer to our prayers—a place to gather for church. Every Sunday morning, more than 30 souls now come together to worship in this newly provided building. The region is planning a revival that starts at the end of May 2026. Pray that God continues to work among us in this new field of harvest!



BISHOP BENJAMIN IAMON MNISI
ESWATINI NATIONAL BISHOP

Bishop Benjamin Mnisi is the national bishop of Eswatini. He lives with his wife, Prudence, in Mbabane, Eswatini (Swaziland), where he serves and leads the COGOP bishops and pastors of his nation. Bishop Mnisi loves the Church and its people.



Snapshots of a Spiritual Journey
Part I

HAROLD D. HUNTER, PHD





The faith community that came to be known (in 1952) as the Church of God of Prophecy (CGP) has, at its core, been captive to the spiritual journey of founder A. J. Tomlinson, an Indiana Quaker. Nowhere is this more evident than in the fact that CGP was, for decades, the only Pentecostal denomination in the United States committed to interracialism at all levels of the body. This stands in stark contrast to the axiom that most Pentecostal groups failed at interracialism within a decade of the fabled 1906 Azusa Street Revival.

In some states, the CGP may have been the first church to defy Jim Crow laws in their worship services. African Caribbeans, African Americans, and Latin Americans are charged with the leadership of states/regions whose composition includes European Americans as the majority. This unprecedented approach has distinguished the CGP not only among Classical Pentecostals but also among many denominations in the United States.

The Westfield Years

Ambrose Jessup Tomlinson was born on September 22, 1865, near Westfield, Indiana, to Milton and Delilah Tomlinson. Grandparents Robert and Lydia Tomlinson joined Antislavery Friends and participated in the Underground Railroad. Having studied at the prestigious Westfield Academy and having been reared in a moderately well-to-do entrepreneurial family in Westfield, Indiana, provided the young A. J. Tomlinson with forays into the business and political arenas.

The gospel call came to overshadow the serene life one would envision in this large, rural Quaker community. Tomlinson would alter course as a result of encounters with Holiness Friends. This group was epitomized in the person of his boyhood neighbor, Seth Rees, the “Indiana Earthquaker,” who scorned mediocrity by proclaiming “Win or die!” Holiness evangelists owed much to 19th-century Quakers when they dismissed creeds and rituals, spurned ecclesiastical hierarchy, or acknowledged Holy Spirit inspiration from both male and female, clergy and laity. Meanwhile, the significant African American community in Westfield meant that among the closest neighbors of the Tomlinsons were two Black families. Freed

Blacks and enslaved Africans who escaped through the Underground Railroad participated in "Colored" camp meetings held each summer in Westfield, which attracted Whites.[1]

J .B. Mitchell, a graduate of Oberlin College, introduced Tomlinson to the famous revivalist Charles G. Finney. Founded in 1833, Oberlin was the first institute of higher education in the United States to conduct the "joint education of the sexes." By 1835, race was no longer a barrier to admission, either. In 1894, Mitchell and Tomlinson founded the Book and Tract Company. This colporteur work led to short-term trips to Appalachia, but also exposure to more radical Holiness figures like Frank Sandford, who published the periodical titled *Tongues of Fire* (1894). Stays at Sandford's "Holy Ghost and Us Bible School" in Shiloh, Maine, account for two water baptisms there, one at the hands of Sandford himself when Tomlinson wrote in his diary on October 1, 1901, "I was baptized by Mr. Sandford in the Androscoggin River into the 'church of the living God,' for the evangelization of the world, gathering of Israel, new order of things at the close of the Gentile age."[2]

Appalachia Beckons

The exposure to the Acts 2 commune as practiced by Shiloh, and some awareness of John Alexander Dowie's Zion City in Illinois, would provide models that A. J. Tomlinson's family sought to imitate in Culberson, North Carolina. The family move was completed in 1899 and ultimately accounts for the unexpected interaction with B. H. Irwin's Fire-Baptized Holiness Association (FBHA). Some of Irwin's staunch supporters planted what amounted to an emerging national headquarters in a Bradley County, Tennessee, hamlet named Beniah, a short distance from Cleveland, Tennessee. Tomlinson launched an eight-page serial, *Samson's Foxes,* while simultaneously publishing reports of living on the faith lines like George Mueller in the *Pentecostal Herald*, *God's Revivalist,* and the *Evangelical Visitor*. Tomlinson projected his Mount Zion Mission Home, which opened with an industrial school and orphanage, to be a virtual "garden of Eden."[3]

Shades of the FBHA are seen in Tomlinson's rejection of "tobacco, opium, pork, tea, and coffee." Yet another like source would be a group of evangelists—Milton McNabb, Joe Tipton, William Hamby, and William Martin—who preached the noteworthy Shearer Schoolhouse Revivals in Cherokee County, North Carolina, that began in 1896. After the initial revival, Tomlinson would claim in 1913 that approximately 100 people spoke in tongues during later meetings.[4]

Evangelists either living in or associated with Beniah carried the FBHA message to Bryant's home at Camp Creek, North Carolina. Various issues of the FBHA's *Live Coals of Fire* (1899–1900) reported on common efforts of William M. Martin, R. Frank Porter, and Stewart T. Irwin, the son of B. H. Irwin. This same magazine showcased Ruling Elder W. E. Fuller, an African American pioneer who planted 50 churches in 10 years. Fuller would rise to the level of assistant general overseer of the FBHA when J. H. King, an imposing figure in IPHC history, led the group.[5]

Bryant's small group witnessed crosscurrents of various spiritualities, like fellowship with R. G. Spurling. Spurling's roots lay in Landmark Baptists, but his identity was captured in the independent Christian Unions he started. Spurling's first such effort was the short-lived Christian Union at Barney Creek, Monroe County, North Carolina, in 1886. The ideals that defined Spurling were compiled in his booklet, *The Lost Link,* published in 1920 but drafted years earlier. Another player in the ferment was R. Frank Porter, recently ruling elder for the FBHA in Tennessee. The seminal organization of the Holiness Church at Camp Creek on May 15, 1902, was carried out by both Spurling and Porter. Spurling was chosen pastor, while Porter soon thereafter married Alice Cooke of Cleveland, Tennessee, and entered the University of Chattanooga at Athens (1905).

June 13, 1903

The circle of those associated on various levels with the Holiness Church at Camp Creek included A. J. Tomlinson, who was destined to transform this group. A diary entry dated June 13, 1903, would say simply, "I was ordained as minister of the gospel of the Holiness church at Camp Creek, N.C."[6] Tomlinson had arrived at Bryant's house the previous evening and prayed on the mountain the next morning before continuing their discussions.

An expanded version of this event can be found in a significant book published by A. J. Tomlinson in 1913 while serving as general overseer of the Church of God (Cleveland, TN). Titled *The Last Great Conflict*, we are told a "more careful study of the New Testament order" resulted in the work being "revived and taking on a new impetus."[7] This 1903 turning point for Tomlinson manifests itself in a diary now consumed with merciless details of organization in motion. Tomlinson was immediately chosen pastor of the Camp Creek congregation, and within a year, he was pastor of three of the four related local groups. He edited, with M. S. Lemons, a periodical titled *The Way,* which ran an article by R. Frank Porter.

Tomlinson's rescue and expansion of this loose association helped explain, in part, his 1904 move from Appalachia to Cleveland, Tennessee, and its well-connected train station. Writing in 1939, Homer A. Tomlinson would note: ". . . they called themselves an Association, [they] had not yet called themselves the Church of God."[8] A. J. Tomlinson's first account of the January 26–27 conference—which is counted as the First General Assembly of the Church of God (Cleveland, TN)—may be found in a diary entry dated January 30, 1906: "I arrived home about midnight last night from Camp Creek, N.C. We held a Church assembly there; I acted as the ruling Elder and made the minutes of the proceedings."[9]

It was not until January 11, 1907, that the group took on the name Church of God. Despite his restorationist impulse, Tomlinson would have known that the name Church of God was first used by John Winebrenner's Church of God, having done so as far back as 1830. D. S. Warner had also identified with this "Bible name" in Indiana by 1880 and Frank Sandford by 1897. Writing in *Last Great Conflict*, Tomlinson continues:

> This, however, was not meant to debar the use of the other Scriptural names, such as: "The Church," "Churches in Christ," "Church **** in God our Father and the Lord Jesus Christ," etc.[10]

In 1914, this same group would finalize their selection of A. J. Tomlinson as general overseer, or as he put it in his diary dated November 15, 1914, "until Jesus comes or calls."[11]

Note: Please enjoy the second part of this article, "Snapshots of a Spiritual Journey," in the August *White Wing Messenger.*

---

[1] For a full treatment of the early life of A. J. Tomlinson, see Roger G. Robins, *A. J. Tomlinson: Plainfolk Modernist* (University of Oxford, 2004).
[2] A. J. Tomlinson, Diary, vol. 1, October 1, 1901. Manuscripts Division. Library of Congress, Washington, D.C.
[3] A. J. Tomlinson, Diary, vol. 1, April 14, 1902. Manuscripts Division. Library of Congress, Washington, D.C.
[4] A. J. Tomlinson, *The Last Great Conflict* (Cleveland: Walter E. Rogers, 1913), 189. There are no contemporaneous publications at the time that confirm the claim of tongues-speech.
[5] Harold D. Hunter, "Fire-Baptized Holiness Association of America Impact on the Emerging Church of God (Cleveland, TN): 1898–1906," *Cyberjournal for Pentecostal-Charismatic Research* 25 (March 2018).
[6] A. J. Tomlinson, Diary, vol. 1, June 13, 1903. Manuscripts Division. Library of Congress, Washington, D.C.
[7] A. J. Tomlinson, *The Last Great Conflict*, 192.
[8] Homer A. Tomlinson, *The Great Vision of The Church of God* (Queens Village, NY: published by the author, 1939), 6.
[9] A. J. Tomlinson, Diary, vol. 1, January 30, 1906. Manuscripts Division. Library of Congress, Washington, D.C.
[10] A. J. Tomlinson, *The Last Great Conflict*, 193.
[11] A. J. Tomlinson, Diary, vol. 3, November 15, 1914. Manuscripts Division. Library of Congress, Washington, D.C.



HAROLD D. HUNTER, PHD
CLEVELAND, TENNESSEE

Dr. Harold D. Hunter is a renowned Pentecostal theologian, historian, and ecumenical leader. He most recently served within the International Pentecostal Holiness Church (IPHC), but has deep ancestral ties to the Church of God of Prophecy (COGOP). At COGOP Assemblies, he has been recognized for presenting critical historical research and helping the denomination bridge its heritage with emerging modern scholarship. Dr. Hunter graduated from Tomlinson College, Lee University, and completed his Ph.D. in Systematic Theology at Fuller Theological Seminary. He pioneered the digitization of global Pentecostal history and co-founded the Consortium of Pentecostal Archives. He received the prestigious Lifetime Achievement Award from the Society for Pentecostal Studies (SPS) in 2022. He and his wife, Sondra Slater Hunter, have been married for more than 50 years.

HERITAGE ASSOCIATION

VISIT OUR BOOTH FOR INFORMATION ON MEMBERSHIPS AND TO SIGN UP TODAY!

cogopheritage.org

fowrenew.org

Scan to give!

UPCOMING RESTORATION PROJECTS AT FOW:

- PRAYER MOUNTAIN MONUMENT RENEWAL OR REPLACEMENT
- AIRPLANE RESURFACING
- 10 COMMANDMENT MOUNTAIN HANDRAIL REPAIRS
- MAINTENANCE BUILDING ELECTRICAL & EQUIPMENT

FIELDS OF THE WOOD
A PLACE OF PEACE

FOW RENEW

OUR TESTIMONY

From its humble beginnings in the mountains of Appalachia, the Church has now expanded to over 130 nations of the world, with a worldwide membership nearing one million.

The final chapters of the Church's history remain to be written. It is our fervent desire to fulfill our God-ordained role in taking the gospel message of Jesus Christ to a lost world and to be an agent of reconciliation, through which our heavenly Father will one day answer the prayer of Jesus—that we may all be made one in Him.

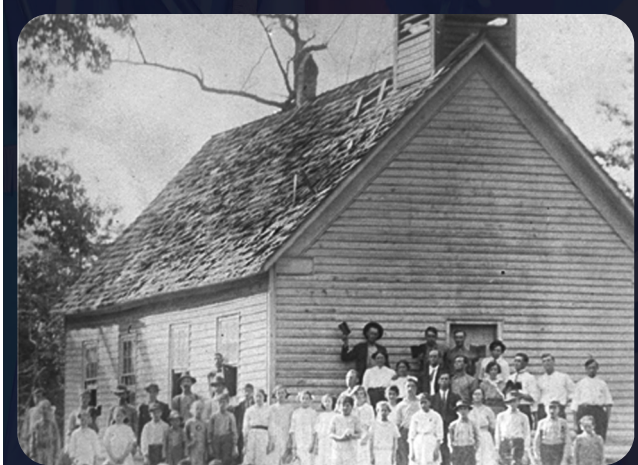


1886

Formation of the Christian Union

In August 1886, Elder Richard Spurling, an ordained Baptist minister, established the Christian Union at Barney Creek in Monroe County, Tennessee, aiming to return to the principles of the New Testament and move away from rigid creedalism.





1896

Shearer Schoolhouse Revival

A revival at the Shearer Schoolhouse in North Carolina in 1896 significantly influenced the movement, steering it towards the Holiness tradition and laying the groundwork for future Pentecostal experiences.

1902

The Holiness Church at Camp Creek is Established

On May 15, 1902, R. G. Spurling and W. F. Bryant organized the Holiness Church at Camp Creek in Cherokee County, North Carolina. This marks the formal beginning of what would later become the Church of God and, eventually, the Church of God of Prophecy.





1906

First General Assembly

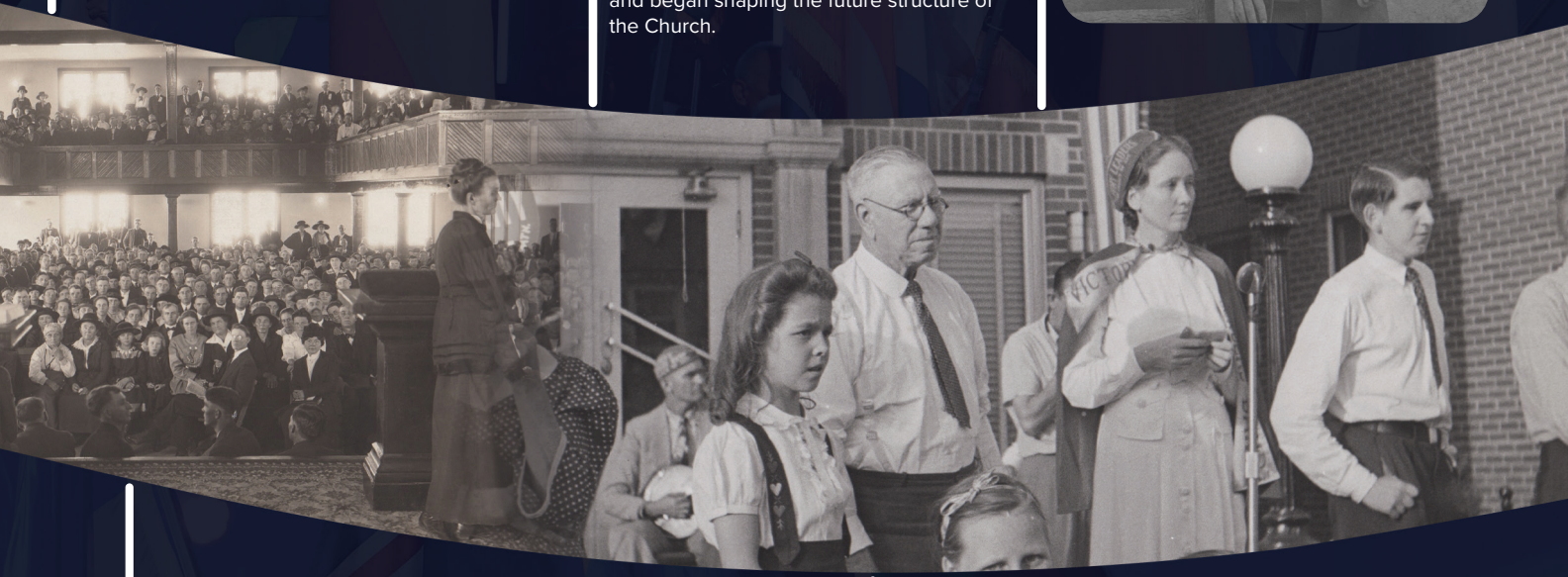
The first General Assembly was held on January 26–27, 1906, formalizing the governance of the Church. This gathering emphasized collective decision-making and began shaping the future structure of the Church.

1908

A.J. Tomlinson Baptized in the Holy Spirit

During the third General Assembly (January 1908), Gaston B. Cashwell, a preacher from Azusa Street, came to preach on Spirit baptism. Tomlinson and others received the baptism of the Holy Spirit with speaking in tongues. Following this experience, the movement fully embraced Pentecostalism and began teaching Spirit baptism with tongues as a doctrine, distinguishing itself from the earlier Holiness emphasis.





1903

A. J. Tomlinson Joins the Movement

On June 13, 1903, A. J. Tomlinson, a Quaker minister, visited the Camp Creek congregation and experienced a profound spiritual transformation at Fields of the Wood. He would later become a leading figure in the movement.



1907

Adoption of the Name "Church of God"

The General Assembly held in 1907 officially adopted the name "Church of God," marking a formal identity for the movement.





1909

First International Church Established in the Bahamas

In November 1909, Edmund S. Barr, a Bahamian who received the baptism of the Holy Spirit in Florida, traveled to the Bahamas to begin evangelistic work. He was soon joined by R. M. Evans, a former Methodist minister, and together they secured a cottage and started ministry efforts. This became the first official international church establishment of what would later be known as the Church of God of Prophecy.

1932

Costa Rica Becomes the Church's First Presence in Central America

The Church of God of Prophecy officially arrived in Central America in 1932 with the establishment of its first congregation in Costa Rica. This milestone marked the launch of the Church's growing influence in the region, paving the way for further expansion in neighboring nations.





1923

Church Disruption and Creation of the *White Wing Messenger*

A significant schism occurred within the Church of God, leading to the separation of A. J. Tomlinson and his followers, who later became known as the Church of God of Prophecy. After the division in the Church of God, A. J. Tomlinson and his followers established the White Wing Publishing House and began publishing the *White Wing Messenger*. This publication would become the official voice of the Church of God of Prophecy, sharing doctrinal teachings, Church news, and inspirational content with members worldwide.





1931

Cyprus and Greece Join as the First European Nations

In 1931, Cyprus and Greece became the first European nations to embrace the Church of God of Prophecy, laying the groundwork for the Church's presence across the continent. Their inclusion signaled the beginning of a broader movement that would eventually reach multiple countries throughout Europe.

1934

Sierra Leone Becomes the Church's First Footprint in Africa

The year 1934 saw Sierra Leone become the first African country to welcome the Church of God of Prophecy. This historic development opened the door for the Church's reach to spread across the continent, fostering a movement that continues to grow today.



1955

Argentina Becomes the First South American Nation to Join

In 1955, the Church of God of Prophecy established its first congregation in Argentina, marking its official entry into South America. This expansion laid the groundwork for continued church planting efforts throughout Latin America, strengthening the Church's presence in the region.





1994

'Turning to the Harvest' Initiative

The Church launched a major global outreach effort called "Turning to the Harvest," emphasizing evangelism and church growth.





1952

Hawaii and the Philippines Expand the Church's Reach Across the Pacific and Asia

In 1952, the Church of God of Prophecy planted its first congregation in Hawaii, marking the Church's initial presence in the Pacific region. Although Hawaii would later become a U.S. state in 1959, its early involvement played a vital role in broadening the Church's international impact. That same year, the Philippines became the first Asian nation to officially join the Church, further extending its reach into Southeast Asia and solidifying a foundation for future ministry across the continent.

2010

Establishment of Core Values and Mission

At the Assembly of 2010, the Church of God of Prophecy launched Vision 2020, a strategic initiative focused on three core values: prayer, leadership development, and the harvest. This vision emphasized church planting, disciple-making, and expanding global outreach efforts. The initiative reinforced the Church's commitment to holiness, Spirit-filled ministry, and equipping leaders for the 21st century. In the years that followed, the core values of biblical stewardship and service were added and the Church's mission was clarified as "Reconciling the world to Christ through the power of the Holy Spirit.





WE ARE THE **CHURCH OF GOD OF PROPHECY**


































Telling Our Story to All Nations

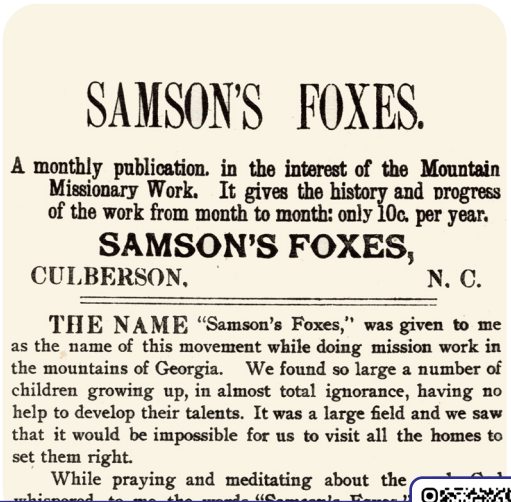
The Journey of Church of God of Prophecy Communications

From its earliest days in the mountains of Appalachia, the Church of God of Prophecy understood itself to be more than a local fellowship or regional movement. It believed God was raising up an “All Nations Church,” a Spirit-empowered people called to carry the Gospel across languages, cultures, and borders.

That vision shaped not only the Church’s missionary efforts, but also its commitment to communication. From hand-printed newspapers and translated tracts to radio broadcasts, films, livestreams, social media, and multilingual digital platforms, communication became, and remains, one of the primary ways the Church expresses its identity and fulfills its mission. These milestones are more than historical curiosities. They reveal a movement deeply committed to proclaiming truth, preserving doctrine, connecting believers, and carrying the message of Christ to all nations using all available means.

1901 – *Samson's Foxes*: The First Printed Voice

The communication story of the Church of God of Prophecy began with a small paper called *Samson's Foxes*, first published by A. J. Tomlinson on January 1, 1901. Produced on a folded 11 x 16-inch sheet and sustained by 10-cent subscriptions, the paper connected readers with Tomlinson's ministry efforts in Appalachia. By January 1902, it grew to 620 subscribers. Though modest in appearance, *Samson's Foxes* established that the printed page could become a vehicle for testimony, encouragement, and outreach for the Church.



SAMSON'S FOXES.

A monthly publication, in the interest of the Mountain Missionary Work. It gives the history and progress of the work from month to month: only 10c. per year.

SAMSON'S FOXES,

CULBERSON, N. C.

THE NAME "Samson's Foxes," was given to me as the name of this movement while doing mission work in the mountains of Georgia. We found so large a number of children growing up, in almost total ignorance, having no help to develop their talents. It was a large field and we saw that it would be impossible for us to visit all the homes to set them right.

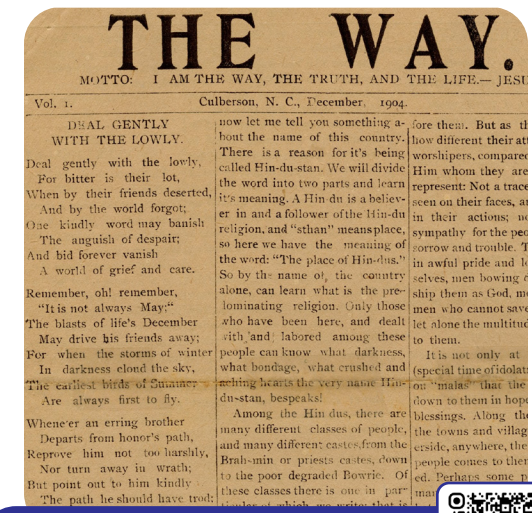
While praying and meditating about the

Scan this QR code to view the first edition of the paper in English.

1904 – *The Way*: Building Connection Through Print

In 1904, A. J. Tomlinson was chosen to pastor three congregations—Camp Creek, North Carolina; Union Grove, Tennessee; and Luskville, Tennessee. As pastoral and evangelistic responsibilities increased, he sensed the need for a publication to keep people informed on the progress of the Church. The first issue of *The Way* was released in January 1904. The motto of the paper read, "I AM THE WAY, THE TRUTH AND THE LIFE—JESUS."

The publication was 11 x 16 inches, printed on both sides from handset 10-point type, and folded into four pages. The papers included sermons, messages, testimonies, and announcements. It was supported by subscriptions of 10 cents per year, and the editors were A. J. Tomlinson and M. S. Lemons.



THE WAY.

MOTTO: I AM THE WAY, THE TRUTH, AND THE LIFE.— JESU

Vol. 1. Culberson, N. C., December, 1904.

DEAL GENTLY WITH THE LOWLY.

Deal gently with the lowly,
For bitter is their lot,
When by their friends deserted,
And by the world forgot;
One kindly word may banish
The anguish of despair;
And bid forever vanish
A world of grief and care.

Remember, oh! remember,
"It is not always May;"
The blasts of life's December
May drive his friends away;
For when the storms of winter
In darkness cloud the sky,
The earliest birds of Summer
Are always first to fly.

Whene'er an erring brother
Departs from honor's path,
Reprove him not too harshly,
Nor turn away in wrath;
But point out to him kindly
The path he should have trod;

now let me tell you something about the name of this country. There is a reason for it's being called Hin-du-stan. We will divide the word into two parts and learn it's meaning. A Hin-du is a believer in and a follower of the Hin-du religion, and "sthan" means place, so here we have the meaning of the word: "The place of Hin-dus." So by the name of the country alone, can learn what is the prelominating religion. Only those who have been here, and dealt with and labored among these people can know what darkness, what bondage, what crushed and aching hearts the very name Hindu-stan, bespeaks!

Among the Hin dus, there are many different classes of people, and many different castes from the Brah-min or priests castes, down to the poor degraded Bowrie. Of these classes there is one in par-

fore them. But as th
how different their at
worshipers, compared
Him whom they are
represent: Not a trace
seen on their faces, a
in their actions; no
sympathy for the peo
sorrow and trouble. T
in awful pride and l
selves, men bowing
ship them as God, m
men who cannot save
let alone the multitud
to them.

It is not only at
(special time of idolat
on "malas" that the
down to them in hop
blessings. Along th
the towns and villag
erside, anywhere, the
people comes to ther
ed. Perhaps some p
mat

Scan this QR code to view the first edition of the paper in English.

1923 – *The White Wing Messenger*: A Defining Voice

A major turning point came in 1923. At a special council meeting called by A. J. Tomlinson from August 8–10, in Chattanooga, Tennessee, several decisions were taken, including that of starting a new publication. Lillie Duggar's biography of Tomlinson reports, "One other important matter was discussed and decided upon by this council and that was that A. J. Tomlinson, as editor, negotiate means to start a paper. The name decided upon *was The White Wing Messenger.*"

For more than a century, *The White Wing Messenger* has served as one of the most recognizable and influential voices of the Church. Produced in numerous languages over the decades—including Spanish, French, Telugu, Indonesian, Zulu, Afrikaans, and Greek—it became a symbol of unity and fellowship. The publication helped define who the Church was, what it believed, and how believers around the world remained connected to one another.



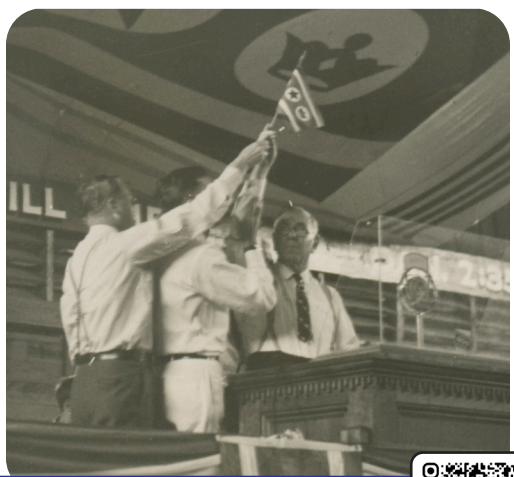
1932 – A Burden for Every Language

As missionary work expanded internationally, Church leaders increasingly recognized that the gospel must be communicated in the language of the people. By 1932, only 29 years after the Church emerged from the mountains of Appalachia, 60 congregations had already been established on foreign soil, with missionaries serving in China, Greece, the Virgin Islands, the Bahamas, Haiti, and throughout the United States. The growing work created an urgent need for literature in Chinese, French, and Greek.

General Overseer A. J. Tomlinson challenged the youth of the Church to help finance and support the spread of truth through printed materials in multiple languages.

1933 – The All Nations Flag

On September 16, 1933, the 28th General Assembly adopted the Church of God flag as its official ensign. In his address to the Assembly that year, General Overseer A. J. Tomlinson explained the design of the flag at great length, providing scriptural support for each element. Following the acceptance of the flag, the minutes record "great rejoicing and demonstrations of the Spirit." Although now known as the "All Nations Flag," it is not intended to do any injustice to the national flag of the nations where it is flown, and it is never meant to take its place.



Scan this QR code for a rare recording of the Church of God Flag song.

1934 – The First Assembly Parade

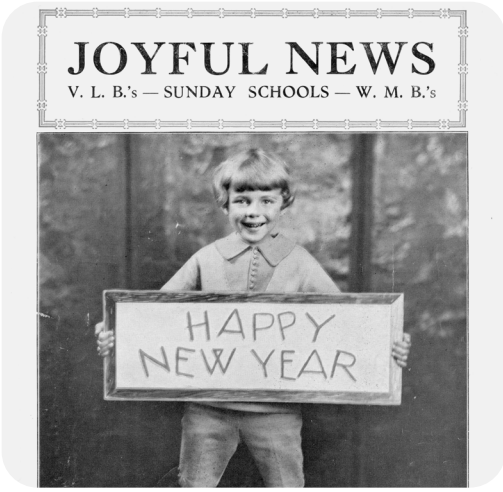
On Saturday, September 15, 1934, the first annual parade of the Assembly was held as part of the 29th General

Assembly conducted in Cleveland, Tennessee. The parade was one mile in length and took more than an hour to make its way to the end of its route, where it concluded with an open-air program. More than 2,000 people participated, marching or riding on floats and in cars. They carried banners, U.S. flags, Church flags, and posters. Many played musical instruments and sang. The parade was part of an intentional outreach to the host city. In addition to the parade, personal greetings were brought from local and state dignitaries throughout the Assembly. The parade was a part of the life of the Church for nearly 50 years, providing opportunities throughout the following decades for every state and nation to present reports and celebrate the move of God in their areas.

1935 – *Joyful News*: Reaching Homes and Soldiers

The launch of *Joyful News* in 1935 marked another major step in expanding the Church's communication efforts. Initially created for the youth, the magazine quickly found a broader audience, especially among military personnel during World War II. This 16-page monthly magazine featured both fictional stories and articles by the auxiliaries of the Church with the first issue appearing in February 1935. At an annual subscription rate of $1.00 per year, the magazine achieved a monthly circulation of 12,000 homes by December of that year. After the end of World War II, subscriptions dwindled.

At General Overseer M. A. Tomlinson's pressing, the magazine was relaunched as *Joyful News Broadcast* in 1948. The two-color magazine was the same format as the previous but enlarged to 28 pages. It was the largest publication produced by the Church to that point. Salesmen from the Church were employed to sell the magazine, which would become one of the largest print circulations of any Church publication to date.



1940 – The World Language Department

By 1940, the Church's international vision had expanded dramatically. What had once been a small Appalachian movement was now confronting the realities of a rapidly changing world. England and France had declared war on Germany following its invasion of Poland. Italy had joined Germany. World War II was in full progress, and Germany's next front would be Russia. Amid global uncertainty and conflict, the Church of God was simultaneously laying foundations for worldwide gospel ministry.

That same year, the Church had recently purchased its new headquarters facilities on Central Avenue in Cleveland, Tennessee, known as Bible Place. Over the publishing house, set in concrete, appeared the words, "The Printed Message to All Nations." The phrase reflected a growing conviction that the gospel and the teachings of the

Church must reach people in their own language.

Recognizing the increasing importance of translation and international communication, A. J. Tomlinson called for the formal organization of a language ministry within the Church. In his 1940 Annual Address, he declared:

> It is true that most all of the multitudes that we are obligated to teach and baptize, speak in other languages. On this account we have to have all of our literature translated into all of the other languages. And we must win the multitudes of foreigners in this country so they can be trained for service to work among their own people in other countries. It requires all of this, and careful and right translations to conserve the doctrine and rightly divide the word of truth. I feel a secretary of languages is needed to assist the general overseer in that work the same as the other secretaries are needed for their different departments. In fact, this work is of such vast importance, and must be done, that it will not only require one secretary, but other secretaries, translators, inspectors, and in fact this will develop into a colossal department.

At the Assembly, Homer Tomlinson was appointed as the Church's first Foreign Language Secretary, marking the formal establishment of what would become the World Language Department. Demonstrating the power of the gospel to transform lives beyond political conflict and national division, Tomlinson brought both a German brother and a Russian brother to the Assembly platform where they embraced one another publicly. At a time when nations were at war, the moment stood as a visible testimony that the gospel could accomplish peace where the world could not.

The creation of the World Language Department became one of the most consequential communication developments in the Church's history. Decades before digital translation tools or global media networks existed, Church leaders already understood that reaching "all nations" required more than missions alone—it required translation, publishing, interpretation, doctrinal clarity, and intentional communication across cultures and languages.

1949 – Communications Takes Flight

The "Wings of Prophecy" or "White Angel Fleet" was an aviation ministry of the Church for several decades. Following the 44th General Assembly, there was great interest in utilizing airplanes to advance the work of the Church along with a growing desire of many to purchase light aircraft for the fleet. Guy F. Klapp donated the first plane, a Cessna 190, to the Church. The plane was later called "The Voice of Fields of the Wood."

Though the plane was wrecked in 1949, that never deterred the goal to have a fleet of planes for the Church's



work. By 1953, the White Angel Fleet hosted a tour that included more than 50 planes and 50 pilots. In a short amount of time, the White Angel Fleet grew to over 100 licensed pilots and 88 planes. These planes would fly to various locations and events to offer evangelistic programs, as well as to drop religious literature throughout various communities.

Scan this QR code to watch a short film about this ministry called, "The Wings of Prophecy."

1949 –The Visual Department

Following the 44th General Assembly, held in 1949, several new initiatives were developed by our growing movement. Under the direction of K. W. Bancroft, the Visual Department went into operation in December of that year. Soon, Church periodicals listed several films available to local churches and ministries. At the following Assembly, the Visual Department reported having produced 18 silent films and 35 sound films in its first year. The ministry had hosted 840 showings with a total attendance of 91,888. In time, this ministry would grow to include Scepter Films, a production company dedicated to documenting important church events, creating promotional reels, and producing dramatic shorts.



1951 – Broadcast Record Club

Foreseeing the potential of a worldwide radio evangelistic effort, Pastor G. A. Wilson and Radio Technician Tom Duncan, both living in Michigan, made audio recordings of the 46th General Assembly (1951) and offered them for sale. They counseled General Overseer M. A. Tomlinson about international radio possibilities, and a plan was developed to originate a record club whose sales would finance the radio program. Since the Church had many musicians, singers, and radio artists, this could be accomplished through our own facilities.

The first album was released in May 1952. The initial supply of 1,200 albums sold out quickly. The international radio program was well on its way to success. By late 1953, sixteen 30-minute radio programs were recorded under a new ministry called "The Voice of Salvation."



1962 – Scepter Films

In September 1962, the Church of Prophecy Marker Association changed the name of the Visual Department to "Scepter Films." The move permitted the sale of merchandise and circulation

of their various creations, including the 60 different films available from the studio at that time. The production company also offered services to other ministries to produce their films, including everything from script development to art production to editing. Scepter Films' motion pictures were translated into Spanish, Telegu, and Greek, with donations making it possible to expand into additional languages. The goal of Scepter Films was the same as its assignment in the beginning: "To help promote the work of the Church of God."



1968 – La Voz de Salvación

In 1968, Bishop Jose Reyes was appointed to serve as director of the Spanish-speaking communications ministry, La Voz de Salvación (Voice of Salvation). According to the National Religious Broadcasters, at the height of the Spanish Voice of Salvation's reach, it was being broadcasted on more than 4,000 television and radio stations, reaching as many as 50 million listeners.



1971 – Communications Center

To facilitate the growing communications opportunities of the Church, a Communications Center was constructed in 1971 next to the current site of the International Offices complex in Cleveland, Tennessee. The Center housed the English and Spanish communication ministries of the Church, along with Broadcast Distributors, an equipment sales entity holding dealerships with 80 broadcast equipment manufacturers.



1971 – Voice of Salvation Studio

On April 6, 1971, a new and exciting era began for the Church's radio and recording activities. The Voice of Salvation broadcast produced the very first sounds to be recorded in the newly completed studio complex at the Communications Center. The recording chamber, which is still in use, is 46.5 feet in length, 36 feet wide, and 15 feet from floor to ceiling. It was constructed to accommodate a 100-voice choir. The studio also housed two control rooms and the latest technology.

The Voice of Salvation Choir is seen below during their first practice and recording session in the Keith Street Studio. A 24-track console was housed in the control room allowing for the production of custom records to be sold by the Broadcast Record Club. The studio is still in use, primarily for video recording projects, and the former Communication Center has been renamed the "Majestic Building" to pay homage to the Church's recording label, "Majestic Records."



Scan this QR code to hear the choir.

1972 – Assembly Tabernacle Constructed

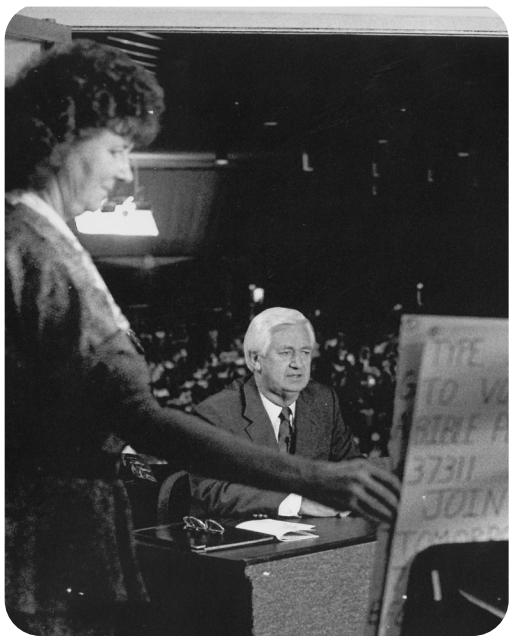
The final, permanent home for the General Assembly, called the Assembly Tabernacle, was dedicated in September 1972. Delegates from around the world filled these 10,000 seats to participate in the week-long Assembly each year. The circular seating and bowl-type floor elevation enhanced one's view of the center stage. This building was constructed with more than 4,000 square feet dedicated to production, media, and technology. It was also enhanced with electronic equipment for multi-language translation and video production. In time, the Assembly would be first broadcast live to the world from this structure, and a number of the Church's television programs would be filmed here as well.



1986 – Assembly Broadcast Live via Satellite

The 81st General Assembly, held in Cleveland, Tennessee, was a historic Assembly filled with communication

firsts. For the first time, the Assembly was televised LIVE via satellite to all of North America, as well as portions of South America and the Caribbean. A total of 12 hours was transmitted from the Assembly Tabernacle in Cleveland, Tennessee. Additionally, four hours of programming were transmitted daily to an international radio audience in 50 countries, including the continent of Africa, the former Soviet Union, Europe, the Middle East, and Latin America.



1987 – Official Opening of the VOS Building

On April 30, 1987, the Communications Building was officially reopened as the "Voice of Salvation Building," following an extensive remodel which more than doubled the original space. These offices were occupied by the Communications business manager, Spanish Communications, English Communications, and the Music Ministry. Adjacent to the structure is a two-story soundstage, still one of the largest in the Southeast region, which was considered "state-of-the-art" for its time.



2000 – First Stream of General Assembly

The 91st General Assembly of the Church of God of Prophecy, held in Fort Worth, Texas, was the first to be streamed online, July 10–16, 2000. Services were streamed at a total speed of 3 mg, in only one language—English. Streams were available to a maximum of 36 people at any given time.

International Assemblies are now streamed live to thousands of congregations and individuals in English, Spanish, French, Russian, and Portuguese. These sessions also include a high-quality pre-show and are streamed in high definition.



2024 – The Division of Global Communications

At the 102nd International Assembly, Presiding Bishop Tim Coalter announced the creation of a third entity to International Offices operations: the division of Global Communications. The addition of the new division, the first major restructuring of the International Offices since 1996, brought the editorial, art, information technology, translation, web, and media services of the offices together under one leadership umbrella.

"The decades ahead promise to be some of the most exciting in the history of the world," concluded Bishop Coalter. "Our vision for this unique day should be filled with anticipation for the future. The work of the International Offices' Global Communications department will help us become fluent in the languages of today and tomorrow so that every man, woman, boy, and girl will hear in their own language the wonderful works of God."



Scan this QR code to listen to this part of the biennial address.

December 2024 – *We Are the Church of God of Prophecy* Expands Globally

In December 2024, the Church celebrated the release and growing international distribution of the *We Are the Church of God of Prophecy* booklet, a modern doctrinal and identity resource designed to help members, leaders, and new believers better understand the Church's history, mission, doctrine, and global fellowship. What began as a single publication quickly became one of the Church's most significant translation initiatives in modern history.

Since then, the booklet has been translated into more than 30 languages and distributed across multiple continents. The project reflected the continuation of a vision first championed decades earlier by Church leaders who believed the gospel and the teachings of the Church must be available to people "in their own language." The initiative also demonstrated the growing collaboration between translation, editorial, design, and digital distribution ministries within the newly forming Global Communications structure.

March 2025 – Official Church Website Launches in Four Languages

In March 2025, the official website of the Church of God of Prophecy reached a historic milestone when, for the first time, it became fully available in four major languages: English, Spanish, French, and Russian. This expansion was a significant advancement

in the Church's commitment to global accessibility and multilingual communication.

January 2026 – Bible App Reading Plans Surpass One Million Completions

In January 2026, the Church's partnership in digital Scripture engagement reached a historic milestone as reading plans produced for the YouVersion Bible App surpassed one million completions. This achievement represented one of the largest global digital outreach efforts in the Church's history.

Through devotional reading plans centered on prayer, Pentecost, evangelism, spiritual growth, and biblical encouragement, individuals from around the world engage Scripture daily through their phones and tablets. What once began with hand-folded papers and translated tracts has now expanded into a global digital mission field where Scripture and discipleship resources can instantly reach millions across cultures and languages.

March 2026 – Relaunch of Majestic Studios and Heritage Music Initiatives

In March 2026, the historic Majestic Studios label was officially relaunched, reconnecting the Church with one of the most influential musical and recording ministries in its history. The relaunch honors decades of worship heritage while creating new opportunities for future music ministry, digital distribution, and preservation projects.

The first official rerelease followed in May 2026, featuring restored historic recordings connected to the Church's musical legacy. The label's first new album is anticipated following the 103rd International Assembly.

May 2026 – Social Media Expansion and Global Digital Reach

In May 2026, the Church's communications ministries entered a new phase of digital engagement with the expansion of official ministry efforts onto TikTok alongside existing outreach through Facebook, Instagram, YouTube, and X. Collectively, the Church's digital platforms are now generating millions of monthly interactions across the globe.

This growth reflects a major evolution in how the Church communicates with both members and the broader public. Short-form video, livestreaming, reels, podcasts, graphics, testimonies, and ministry clips have increasingly become tools for evangelism, encouragement, and global connection.

June 2026 – First Official Mobile App Released

In June 2026, the Church of God of Prophecy released its first official mobile application available in English, Spanish, and French. The mobile app brings together livestreaming, news, ministry resources, event information, podcasts, digital publications, and international updates into a single unified platform accessible worldwide.

For the first time, members and leaders across multiple continents can connect directly to the ministries of the Church through a centralized mobile experience.

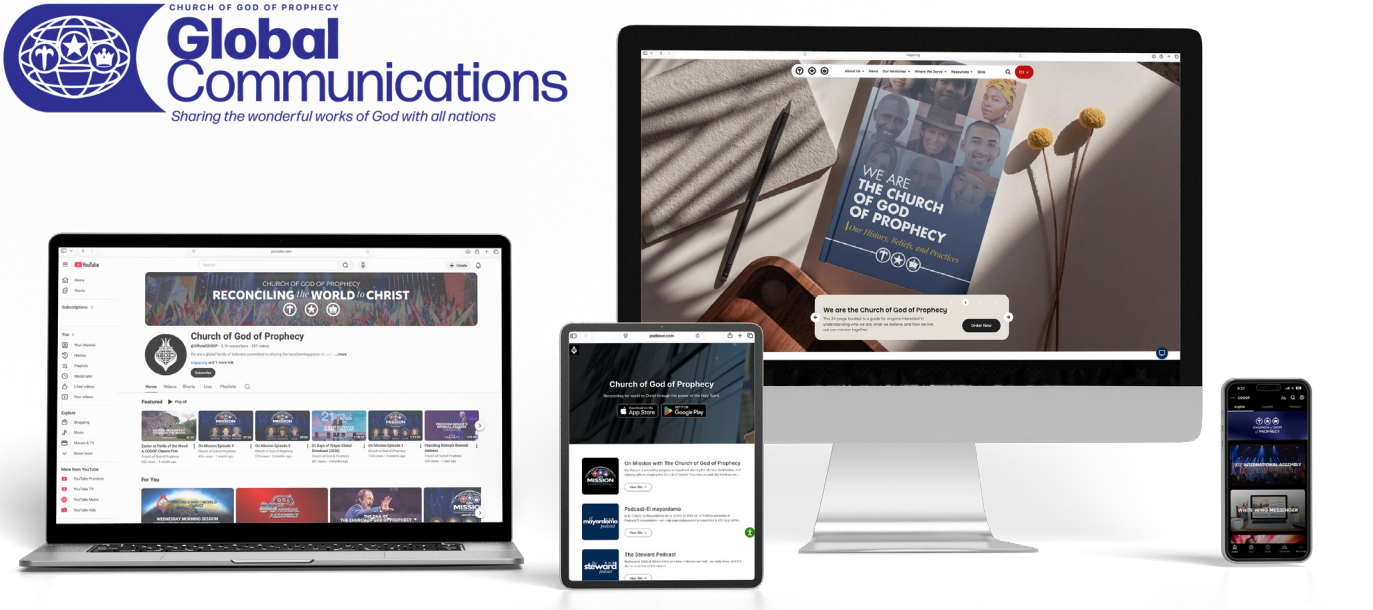
July 2026 – First Official Streaming Network Launches

In July 2026, the Church of God of Prophecy announced the launch of its first-ever streaming network, expanding the Church's global media outreach onto televisions and streaming devices around the world. Available through platforms such as Roku, Apple TV, and other streaming services, the network brings sermons, Bible teaching, original programming, worship content, documentaries, and historical archives directly into homes across multiple nations.

As we reflect on this remarkable journey, we should be reminded that communication has never simply been about technology, publications, or media. It has always been about people hearing the wonderful works of God in their own language and understanding their place within His church. And our journey is far from over.

Today, the Division of Global Communications remains committed to expanding the vision carried by our forefathers and mothers—men and women who believed the gospel should reach every tribe, tongue, and nation by every means possible. With gratitude for their sacrifice and faith, we move forward with determination to tell the story of Jesus and the Church of God of Prophecy to a rapidly changing world, trusting that the Holy Spirit who guided previous generations will continue to lead us into the future.

CHURCH OF GOD OF PROPHECY
Global Communications
Sharing the wonderful works of God with all nations





BISHOP SHAUN MCKINLEY, PHD
GLOBAL COMMUNICATIONS EXECUTIVE DIRECTOR

ONE CHURCH. MANY NATIONS. ONE MESSENGER.

The *White Wing Messenger* shares the voices, testimonies, and ministries of the Church of God of Prophecy around the world. Each issue brings encouragement, biblical insight, and stories of God's work across cultures and continents.

Join thousands of readers who stay connected to the life of the global church through WWM.

Subscribe today at the International Assembly and keep the conversation going all year long.

SUBSCRIBE TODAY | cogop.org/whitewingmessenger

MENSAJERO ALA BLANCA — LA PUBLICACIÓN OFICIAL DE LA IGLESIA DE DIOS DE LA PROFECÍA

WHITE WING MESSENGER — THE OFFICIAL PUBLICATION OF THE CHURCH OF GOD OF PROPHECY

LE MESSAGER À L'AILE BLANCHE — LA PUBLICATION OFFICIELLE DE L'ÉGLISE DE DIEU DE LA PROPHÉTIE