

MINUTES

62nd Annual Assembly **of the** **Church of God of Prophecy**

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

September 5-11

1967

"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 62nd Annual Assembly was greatly blessed of the Lord. Expressions of praise and thanksgiving have been heard from various ones again and again. Those who were present received blessings from the Lord which I believe they are still feasting on, and it is possible that even those who were not privileged to be in this great gathering had a special touch from the Master's hand so that all of our people are wonderfully lifted up and encouraged in their souls.

The cooperation of the clerks, ushers, members of the various committees, city and county officials contributed to the success of the Assembly. The overseers, ministers, musicians, singers, and speakers were ready to fill their places on the program at the proper time. And we cannot forget the contribution made by those who operated the public address system. Without their assistance the Assembly would have been much handicapped. We are grateful for all the good people who rendered valuable service during this gathering.

The activities of the Assembly were well reported by the local news services under the direction of the Public Relations Department. The newspapers carried reports of the Assembly daily, also people knew the Assembly was on by the spot announcements on the radio and the live broadcast from the tabernacle each evening. Surely many people were made aware of the Church of God and the Assembly that was in session.

The names of 12,800 delegates were gathered by the registrars—1,154 from Cleveland and 11,646 from a distance. There were those present from every state along with delegates from Canada, Mexico, England, South Africa, Philippine Islands, India, Central America, Cyprus, Germany, South America, and a number of the islands of the Caribbean area.

We are grateful for each one who was present, and we thank the Lord for His many blessings during the six days of the Assembly. Our gathering together would have been worthless without the presence of God in the midst, but He so wonderfully manifested Himself at times that we felt His approval was upon our actions and efforts in behalf of His cause.

The records show approximately 4,000 were in attendance at the program in Fields of the Wood on Tuesday prior to the opening of the Assembly. There were 526 cars, 10 buses and 25 campers.

The time for the next annual feast, the General Assembly of the Church of God, will be September 10-16, 1968.

M. A. TOMLINSON,
General Overseer

MINUTES

OF THE 62ND ANNUAL ASSEMBLY OF

The Church of God of Prophecy

HELD IN CLEVELAND, TENN., U. S. A., SEPT. 5-11, 1967

Management and Personnel

M. A. Tomlinson, General Overseer

Zella Creel, Secretary

E. H. Griffith, Superintendent of Operations

SUPERINTENDENT OF COMMITTEES—Reception, Entertainment, Registrars, Ushers, Parking—William H. Brooks.

CLERKS—R. O. Covey, Gerald H. Minter, Barney Trogdon, Bill Akers, A. H. Haselden, Benjamin Lawrence, Juanita Weakley, Willystene Calfee, Vivian Lawson. Edwin Jones, Sunrise Clerk.

TREASURER—J. R. Kinser. Bookkeeper—Prudie Martin. Office Assistants—Mattie Kinser, Eunice Goins.

POST OFFICE—V. R. Sherrill.

JANITOR—Lloyd Rogers.

PARCEL CHECK ROOM—L. R. Oppert.

PUBLIC ADDRESS SYSTEM—Loyal Washington, Gene Douglas, Gene Cannon, Edsel Hartman, Raymond Powers, Clive E. Jared, J. E. Brisson, Jennis Black.

MICROPHONE ENGINEERS—Darel Lee Talbott, Max Garvey, LaFoy Parker, Frank Hughes, Gerald Goins, Clay Frost, Eddie Tanner, Larry Turner, Foster Bell, Eddie Mounce, Glen Lambert.

MUSIC DIRECTOR—Phil Barker, assisted by Jim Whittaker, Sonny Sample, Helen Plank, Harold Hunter, Sherrell McConnell, Arthur C. Moss.

RECEPTION—Harper Hunter, James Adkins, Mary Nell Adkins, C. S. Bland and wife, Samuel Brackett and wife, Willard Boyles, Kenneth Cooley, Hazel L. Dyer, Pecolia Headen, Lawrence Heckert, Eddie Jacobs, Mikey Jones, Abner Kelly, Newt Kelley, W. S. Kidd, Jr., W. D. Massingale and wife, Johnny Mathis, James Montgomery, Eddie Mounce, Genelle Mounce, Ronnie Odom, Warren Roney, Norman Scotton, Joseph Spence, Bessie Stephens, Johnny Tolbert, David and Edna Wells.

ENTERTAINMENT—Robert J. Pruitt, Henry Lamb, Fred S. Fisher, James Barrett, Eugene Rominger, James Clayton, Fred Crumley, John B. Walters, Sr., Carl Lawson, F. F. Johnson, H. P. Burns, Kenneth Beecham, James Johnson, Johnny R. Tolbert, Barney Trogdon, Roose-

velt Ashford, E. L. Jones, Willie Scotton, Elsie Curry, Dennis Elliot, Harley Lawson.

REGISTRARS—V. R. Sherrill, Charles Blaniar, Carl Brooks, Earl Burdett, P. J. Chapman, A. D. Cleaver, J. B. Comer, Don Creasey, Ruby Deadrick, C. C. Furber, Chloe Furber, M. B. Hale, Barbara Hubbard, O. R. Hogan, Victoria Joyce, V. M. Lawson, Dewey Lolley, J. W. Morrison, Joseph Odom, J. M. Parker, Mildred Porter, Melvin Rector, C. F. Reynolds, David Risch, Walter Stanley, Nolan Tabor, Virgil Tackett, Nica Wall, Virgil P. Wall, Sr.

USHERS—Billy Murray, James Adkins, Mack Caldwell, Joe Crews, Lonnie Freeman, W. E. Runnels, Vernon Smith, Samuel N. Allen, Dan Asher, William Axley, Jesse Bartee, Jerald Baxter, Albert Bock, Floyd Bonham, James Bowman, Hulbert Bowser, Bobby Brackett, Orvie Braland, Carl Butler, Clarence Byrd, A. A. Callahan, Calvin Carter, Ernest Carter, Marion Caruthers, M. A. Chapman, Charles Collins, Andrew Cook, Claxton Cook, Joel Cox, C. B. Curtis, Jerry Curtis, C. N. Denson, James Dishman, Aubrey Donahue, Samuel Donahue, Jimmy Eskew, James G. Farmer, Benny Finleyson, L. A. Fritts, Charles Gary, Paul Golden, Edward Gray, James H. Green, Tom Hart, Robert Heacox, James Hyatt, Bennie James, Jack Jenkins, Bobby Johnson, J. B. Jones, S. V. Knowles, Mervin Larson, J. O. Lashley, Millard Ledford, Paul Littleton, Albert Linville, L. R. Morris, Donald Mounts, Joe Muse, John W. Wood, Don Offe, Charlie Pace, Charles P. Palmore, Elbert Parker, Elton Parker, Frank Peninger, Leonard Pittman, Oscar Pittman, Tony Pittman, William R. Porter, Leroy Scotton, Willie Scotton, D. M. Shults, C. L. Smith, Kenneth Snodgrass, Kenneth Staggs, C. R. Talbott, Windell L. Taylor, Junius Theriot, Raeford Wallace, Bobby Welch, Jim Williams, Henry L. Willis, W. W. Willoughby, Harry Ramey, Sammy Brackett.

PARKING COMMITTEE—John A. Stubbs, Hubert Vicars, E. J. Bias, Ray Jones, R. V. Heltcel, Arlie Cox, Melvin Taylor.

LOT WORKERS—Riley Woods, James Ogle, H. E. Rose, Fred Randolph, Benny Cartright, Henry Boldin, Fred Mullinax, R. A. Gladson, J. C. Crawford, Ray Michaels.

Monday, September 4

The Reception Committee was on hand to greet the delegates with a program in the morning and afternoon in front of the tabernacle directed by Harper Hunter, chairman, and others assisted him. The delegates were blessed by the music, singing, prayers, testimonies and short messages.

Services were conducted inside the tabernacle in the morning and afternoon in charge of Mission Evangelists Sylvia Hardin and Harrison E. Price. These consisted of congregational and special singing, prayers and messages which were a blessing to those present.

The Entertainment Committee was busy in the lobby of the tabernacle assigning rooms to the delegates, also the registrars were on hand securing the names of those who came.

At 6:00 p.m. each evening from Monday through Sunday a healing service was conducted in the cafeteria of the tabernacle by John Speirs. Dur-

ing these services many who were sick were prayed for and a number of handkerchiefs were anointed.

6:00 p.m.—The Electric Band played several selections in front of the Capitol Building under the direction of M. S. Curry.

6:30 p.m.—The Bahama Brass Band played two numbers in front of the tabernacle and continued to play as they marched inside to the bandstand. The congregation cheered and gave them a glad welcome.

6:45 p.m.—The song service was directed by Phillip Barker with Joyce Womack at the piano and Terry Womack at the organ. William H. Brooks read Isaiah 12 and W. M. Smith led the congregation in a concert prayer.

7:00 p.m.—Songs were sung by Sue Johnson and the East Ridge, Tennessee Singers. Larry and Terry Womack presented an instrumental number.

7:15 p.m.—Announcements were made and information given by Perry E. Gillum, Manager of White Wing Publishing House; Elwood Matthews, Public Relations Director; William H. Brooks, Superintendent of Committees; Harper Hunter, chairman of Reception Committee; V. R. Sherrill, chairman of Registrars; John A. Stubbs, chairman of Parking Committee.

7:40 p.m.—The Bahama Brass Band played while the congregation stood and clapped hands, praised the Lord and waved handkerchiefs. At the last they raised their hands and praised the Lord, then shook hands with those nearby.

7:50 p.m.—NEWS FROM AROUND THE WORLD told by Ray Payne from the north, Benny Finlayson from the east, Hubert Smith from the south, Gabriel Montijo, Jr., from the west, and Donald Todman from across the sea. Brother Payne mentioned outstanding conventions, new churches, new church buildings and parsonages, glorious revivals, wonderful overseers and members. He invited all to come see their zeal for God and His Church. Brother Finlayson stated that many of the same things could be said about the east that Brother Payne had mentioned. He referred to a prophecy of Daniel and said the people of the east know their God and they are strong and they are doing exploits. Brother Smith referred to the plan of house-to-house work and stated that many souls had been saved and added to the Church through this manner of working. He said that this is God's plan and God is blessing in the south. Brother Montijo said all of the good things that had been taking place in the north, east and south have also taken place in the west. He thanked the Lord for the souls that had been saved, sanctified, baptized with the Holy Ghost, added to the Church and baptized in water. Brother Todman told of the work in the Virgin Islands. He thanked the Lord for all that had been accomplished and he added that their desire and determination was to take the Virgin Islands for God and His Church.

8:05 p.m.—The large congregation knelt and prayed a mighty concert prayer in behalf of a successful Assembly.

8:13 p.m.—Message by E. L. Jones, Field Secretary. His subject was "Let Him Follow Me. St. John 12:26." He read John 12:23-26 in the beginning of his message, a portion of which follows:

"In this passage that I have read in your hearing tonight it seems that in the last part of the ministry of our Lord He was very specific for

He wanted the disciples to understand fully what it meant to follow Him. And the Lord wants us to understand fully what it means to follow Him. We wouldn't be here tonight if we had not followed the Lord. We would not know Him in the experience of salvation, sanctification, baptism of the Holy Ghost if we had not followed Him. Most certainly we would not know about His Church if we had not followed Him. Then there are other things that we will have to experience in following the Lord. In His own Word, He said, 'If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.' Jesus said to His disciples another time, 'If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.' The Lord has promised to go with us or to be with us if we will just follow Him. 'If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.'

"You know we are rebuffed sometimes when we preach the Word of God just like it is, but I have never known a straighter preacher than Jesus Christ. He didn't leave us in the dark. He made it plain to us. Somebody has said they crucified Jesus because they didn't understand Him, but I do not accept this. They understood Him too well. What fisherman couldn't understand when He said, 'Follow me, and I will make you fishers of men.' Or what farmer couldn't understand when He said, '... A sower went forth to sow.' So Jesus is talking or preaching plain to us. He wants us to understand to the fullest extent what we may have to withstand in following Him.

"I think the Lord would have us to understand that sometimes the road may get a little rough. It is not smooth sailing at all times. The Lord didn't tell us that everything would be all right if we followed Him. Sometimes we assume that it will be, but we have only to look into the history of the Jewish nation to find that each of them in their own time had to endure some suffering when they took a stand for God. When we are faced with a little trouble now we come up with the question, if this is God, if this is the Church of God, why so much trouble? If we will get a glimpse of Jesus, we know it wasn't easy for Him. He suffered. Will you go with Him through the garden? There was suffering in the garden, there was betrayal in the garden. Yet we want to follow the Lord.

"In St. Luke 9:57 the Bible says, 'And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.' In other words, it doesn't matter where you go, Lord, I will follow. To this man it may have seemed like a glamorous trip around the world. Some people now think it is just a glamorous trip. Who wouldn't want to follow the Lord like the young man. If he got hungry the Lord could feed him. If his clothes became ragged the Lord could clothe him. If he felt sick in his body the Lord could heal him. The Lord could supply every need the young man might have, so it was no worry to him. But the Lord wanted the young man to get one thing straight. He stopped him with the words, 'Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.' The creative Agent who was with the Father, He could supply the young man's needs, but Jesus looked at him and said that the foxes have holes and the birds have nests, but He didn't know where He was going to sleep that night. And that is the thing that catches many

of us by surprise. I am just talking about following the Lord. Some of the overseers have mentioned the fact that they have little churches and unable to get pastors for them, yet we say we are following the Lord. Sometimes we want to know if the church pays the limit, we want to know about the parsonage, we want to know about a lot of things, but Jesus said He didn't know where He would sleep. If you follow Him you may have to abide in the street tonight, you may have to miss a few meals, and you won't always have the favor of all the people.

"When I think of the Sermon on the Mount, it indicates possible suffering for the early disciples, as the very theme of this message seems to carry encouragement to the hearts of those who followed Him up the mountain. It is possible there were heavy hearts among that group. Some of them may have already undergone persecution and rejection by following the Lord. In speaking to them Jesus said, 'Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven.' And to let them know they were not the only ones to undergo a few trials Jesus added, 'For so persecuted they the prophets which were before you.'

"There may be some here tonight who have suffered hardships but we can remember that if we serve Him the Father will honor us. When we think of the reward that awaits us we can rejoice and be exceeding glad. Jesus suffered and we can expect to suffer if we follow Him. As long as we operate and act like others, there is no trouble. But when we take a stand and tell the world we are the Church of God, the trouble begins. The Church is moving to that set goal of perfection. When the enemy of the Church of God makes more trouble, then we must go on. We must follow the Lord."

Brother Jones invited all to come to the altar who needed a blessing from the Lord. He sang "Prayer Bells of Heaven" while a number came forward. The record shows seven saved, five sanctified and eight received the Holy Ghost.

The altar work during the Assembly was under the direction of Sister Willard Boyles. She, along with her helpers, kept a record of the experiences reported and this shows 56 saved, 59 sanctified and 122 baptized with the Holy Ghost, making a total of 237 experiences. We thank the Lord for each of these.

Tuesday, September 5

Members of the Reception and Entertainment Committees were on duty all day to welcome the people as they arrived and helped them find places to stay. At 3:00 p.m. Barney Trogon, Home Mission Worker, was in charge of a service inside the tabernacle.

6:00 p.m.—Vivian Lawson presented a program of organ music as the delegates assembled in the tabernacle. Also at this time the Bahama Brass Band played two numbers in front of the Capitol Building, then marched to the front of the Capitol Annex and played one number. After this, they marched to the Visual Department building and played one number, then they continued to play as they marched inside the tabernacle.

6:35 p.m.—Requests for prayer were made and the audience stood and prayed in concert while Vivian Lawson played "Sweet Hour of Prayer" on the organ.

6:39 p.m.—A program of songs included selections by Spring Place Youth Choir, GTO Youth Life Team, First Street Church and the Holt Family.

6:50 p.m.—The song service was directed by Johnny Tolbert, assisted by Tennessee V. L. B.'s, with Wilma Gonia at the piano and Betty Hunter at the organ. This was a wonderful song service with much rejoicing. Ray Allen read Acts 10:34-43, and J. C. Trammel offered prayer while the congregation stood.

7:15 p.m.—The Bahama Brass Band rendered music while the ushers received an Assembly expense offering. Aaron Waggett thanked the Lord for the offering and asked His blessings upon it.

7:31 p.m.—The delegates were welcomed to the Assembly by Tennessee District No. 4, Henry Lamb, Overseer. Brother Lamb read Hebrews 12:22, 23, then gave the people a hearty welcome to the Assembly. The ministers of the district gathered around Brother Lamb at the pulpit and the members were on the main platform. They sang "Lift Me Up Above the Shadows" and "It's a Good Time to Get Acquainted."

7:50 p.m.—A program of music and singing was presented by the Bahama Brass Band, the Silvertone Trio, the Directors and the Pastors Trio.

8:10 p.m.—The congregation sang "How Great Thou Art" led by Phil Barker with Darel Talbott at the piano.

8:15 p.m.—Those in attendance were welcomed to Cleveland by Mayor Harry L. Dethro; President of the Merchants Bank, George W. Thorogood; President of the Chamber of Commerce, John Besse; and Nelom Jackson, County Judge. Mr. Thorogood presented the president of Tomlinson College with a check for \$1,000 as a welcome to the college to Cleveland and to be placed in a fund known as the M. A. Tomlinson Endowment Fund. The president thanked him, then the General Overseer expressed gratitude for the gift. Each official was presented with a gift and a badge making him a delegate to the Assembly.

8:32 p.m.—The General Overseer expressed the gratitude of the Assembly to the city and county officials. Then the Bahama Brass Band played as a standing ovation was given to them. The congregation clapped their hands, rejoiced in the Lord and waved handkerchiefs.

8:40 p.m.—Thomas Duncan, Radio Department Manager, expressed his appreciation to all who had assisted the radio department this year, including the Merchants Bank. He also mentioned the possibility of starting a Spanish radio program. Robert Pruitt, announcer, spoke briefly concerning the necessity of cooperation. H. L. Moore, radio minister, gave some instructions concerning the program.

8:50 p.m.—The Voice of Salvation was presented and tape recorded for release on the stations which schedule the program regularly. The choir sang "Glory, Glory, Hallelujah," "Heaven Came Down and Glory Filled My Soul," and "Surely Goodness and Mercy Shall Follow Me." Sue Johnson sang "God Did a Wonderful Thing for Me," assisted by the choir. The subject of Brother Moore's message was "The Gnat and the Camel." He read Matt. 23:23, 24 in the beginning of the message.

9:20 p.m.—H. L. Moore exhorted each to surrender totally and completely to God and become saturated with His Spirit and power. He requested all who had the Holy Ghost to kneel and pray, then he called for those who needed to be saved, sanctified or baptized with the Holy Ghost to come to the altar and seek God for the needed blessings. The Voice of Salvation choir sang "I Surrender All," and the Electric String Band furnished music for the altar service. The record shows five were saved, nine sanctified and eight baptized with the Holy Ghost.

Wednesday, September 6

6:40 a.m.—The sunrise prayer meeting was in charge of Frank Peninger. The song service was led by Brother Peninger, then all prayed in behalf of the requests and for the Assembly throughout the day. The congregation prayed together for the sick and Brother Peninger anointed and prayed for a man who had heart trouble. Those present testified, clapped their hands and praised the Lord. Brother Peninger read a Scripture and delivered a short message. The service was dismissed at 7:30 a.m. with singing "I'm a Child of the King."

8:15 a.m.—The Bahama Brass Band played two numbers in front of the tabernacle, then continued to play as they marched inside the building. As the band continued to play the state overseers and their wives escorted the General Overseer and his wife from his office to the tabernacle. The General Overseer was presented to the Assembly by E. H. Griffith, Field Secretary.

8:26 a.m.—Wanda Bell led the song service with Mary Nell Adkins at the piano. Kenneth Anderson read Luke 17:1-10. Requests were made and a concert prayer was led by W. W. Pettyjohn.

8:45 a.m.—Opening of the Assembly. The General Overseer read Acts 15:1-13. He spoke briefly concerning the purpose of the Assembly and stressed the need of being subject to the Holy Ghost in everything. He mentioned the Bible and referred to it as our guide—"Something to go by, something to direct us." At 8:50 a.m. he declared the 62nd Assembly of the Church of God open for business. Following this he prayed while the audience stood in holy reverence before God. He prayed the blessings of the Lord upon each committee, the registrars, ushers, the overseers and every one present. He pleaded for the direction of the Holy Ghost in every part of the program, and he asked God to anoint and use those in charge of the various departments.

8:50 a.m.—Appointment of committees:

No. 1—Questions and Subjects—S. A. Cooley, J. B. Wright, Howard Hunt, Herman E. Dean, M. T. Linkous, V. E. Hall, Alvin Brantley.

No. 2—Watchmen—Omer C. Lawson, S. B. Moss, John Kroon, J. W. Nobles, Cletties Harris, Wayne Thorn, Leonard Hamm.

No. 3—Adjustment—D. F. Rowland, Archie Melvin, Sebastian McGee, Orville Trump, R. L. Williams.

No. 4—Ways and Means—Alvin S. Moss, A. J. Coalter, J. F. Pruitt, C. J. Cunningham, Dewey Hughes, A. B. Woodruff, Edsel Hartman.

No. 5—Assembly Expense—E. H. Griffith, H. M. Biggers, Sherman Minter, Don B. Thomas, J. W. Deadrick, Z. R. Young, G. A. Wilson.

No. 6—Church Boosters—J. P. Sullivan, Joseph Martin, Ralph Scotton, Roy H. Phipps, W. G. Hardin, R. W. Stockdale, Reed North.

The name of the chairman of each committee was called first and the members came forward as the names were called. Paul J. Ion prayed for the committees. Galathia Bowerman and Margaret Payne sang "Pull Altogether." The committees and congregation joined with them in singing the chorus. At the close of the song the congregation prayed in concert for the committees and their work.

9:13 a.m.—Assembly Band Movement and State Overseers Pay Association program directed by Harper Hunter, General Secretary.

Brother Hunter read Psalm 62:5. A moment of silent prayer followed. Edna Rye led the congregation in a mighty prayer, then in praising and glorifying God. Brother Hunter continued the prayer by calling on each brother to take another brother by the hand and each sister to take another sister by the hand and pray. The congregation lifted their hands and praised the Lord as the Holy Ghost manifested Himself.

9:25 a.m.—Phil Barker directed a brass ensemble accompanied by Sherrell McConnell on the piano.

9:30 a.m.—Raymond M. Pruitt read the third chapter of Habakkuk.

9:35 a.m.—Message by the Secretary.

"It has been my privilege this year to work not only with the A. B. M. department but to boost revival work also. And these posters that are on the platform tell something of the story of revival. I do not say that it is all inclusive. There might be other things that could be added. There are twelve things to help us have revival. And the very first one is prayer. Our number one need throughout the world is prayer. There are other things like fasting, weeping, travailing, getting broken up. We've been wanting God to come down, and God has been wanting us to break up. There is humility, conviction, repentance, purging, concern, preaching and witnessing.

"God said in Joel 2:28, 'I will pour out my spirit.' We have witnessed a few sprinkles. We have even witnessed a few showers. I have heard some reports of good revivals, but this universal revival that is yet to come will be world-wide. But you cannot bypass these things in order to have this. If anybody could have had a revival on their own terms I suppose we could. With all these mechanics of revival, all of these trappings—the advertising, singing, music and other things. But unless somebody gets in the prayer closet and does some praying and fasting and seeking God, you don't have revival. You may go in the prayer closet like a stuffed shirt, you may go in feeling high and mighty and powerful, but you don't come out that way if you stay long enough.

"If we ever needed the move of God, we really need it right now. If we ever needed signs following believers, miracles, wonders and healings, people added to the Church, and people getting saved, restitution where possible, people getting sanctified and baptized with the Holy Ghost, the gifts of the Spirit in operation, and all these things, it is right now. We don't have long to work. We have a short time to finish God's work and we must not bypass God's plan. We must put God's plan in operation to see this great revival.

"There is a word I have lived with for hours and hours for the last while. That word is reformation. Hebrews 9:10 speaks of the time of reformation. This word means: a making thoroughly right. I reached the place that I thought it was dangerous to get folks saved and it was dangerous not to get them saved. What I mean by this, if you get them saved in a church where there is backbiting or jealousy or any of these things, they may not be able to stand true to God. On the other hand, if they don't get saved they are lost for sure. That is why I say it is dangerous to get people saved and dangerous not to get them saved, but I believe that God is calling on the Church of God to line up.

"I don't want to be misunderstood. We are not launching a program to turn members out of the Church, but we want the folks inside to be clean. We want them to be holy. We want them to be pure and undefiled. Everyone that has come into the Church should have come in because we were saved, because we were forgiven, and we should stay in the Church of God because we are saved and have the blessings of God in our lives.

"This revival that God is going to give the Church will be on His terms and not on man's terms. People want to go to heaven but they want to dictate their terms to God. We want to have revivals but we will have them on God's terms or we won't have them at all. The writer says, 'If my people, which are called by my name, shall humble themselves, and pray.' I told you a while ago that our number one need is prayer and I say it again. It is a shame that the callouses are not on our knees instead of on our hearts. Our knees need to be calloused because of the sin and degradation that is in the world. God is not going to wait forever for us to remove prayerlessness, worldliness, unconcern, greed, cares of this life, pride of position, politics, and all the other things. He is going to have a clean house. The Church must be perfect and all of these things will have to move out of the way because He will present it to Himself a glorious Church not having spot or wrinkle or any such thing. We don't want to do away with the people, we just want them to do right.

"'. . . Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' God does not have a double standard. He does not change with the fashions of this present world. I want to tell you that sin is filthy in God's sight. I don't care what form it comes in, sin is wrong in His sight. It is wrong outside of the Church, it is wrong inside of the Church and we are going to have to have a clean Church to present to our Lord.

"I have longed for the time that the sinners in Zion are afraid, but when the atmosphere of the Spirit is low they can go to church and sit in the pew and not feel any conviction. I long to see that level of spirituality rise so that the sinners in Zion will be afraid. The fact of the matter is, as this revival tide rises worldliness will decrease and decrease and decrease. There will be a day when the Church of God will not be plagued with worldliness. God doesn't change with the fashions of this world. He is God and He is holy and He wants His people to be holy. We must be holy individuals and have nothing to do with sin and the devil. We wrestle not against flesh and blood but against principalities and powers and spiritual wickedness. The devil is the prince of the power of the air. He operates right in this atmosphere where we are but God is able to give us the victory in this present world. We are not in this for show. We are not in this for personal gain. We are in it for

the glory of God and His power is greater than all of the power in the universe.

"This warming trend is not going to work. Warming up to the things of the world will not work. Our people are fixing to get on their knees before God. They are already doing it in some places. You have labored and we have better buildings than we have ever had. We have more money than we have had, but we had better fill the buildings with the Holy Ghost. Now is the time to move all these inconsistencies out of our lives and to examine our hearts. Since we are a body, what you do affects me and what I do affects you. We need revival throughout this world and we need it now."

10:00 a.m.—Solo by Harold Hunter, "God's Eternal Flame."

10:05 a.m.—Message by Reed North. His subject was "Holiness or Hell." A portion of the message follows:

"God's plan and God's Church are built on holiness. The Church of God does not teach holiness because it sounds good but because the Bible in 1 Peter 1:16 tells us 'Be ye holy; for I am holy.' And it is not just a thing that we have made up in our minds. I believe that God's standard for His Church is holiness. And I believe that God's standard for us as individuals is holiness. And I believe if we are to see the glory of the Lord in the world to come we are going to have to be holy. The Church is predestined to reach God's standard. Not so with man. Every man has to work out his own salvation with fear and trembling. What was a sound doctrine in one generation can become a meaningless form in the next if great care is not given.

"I believe there are organizations in this world that at one time knew what it was to be holy, that knew what it was to feel the power of sanctification, that knew what it was to stand before God without sin in their lives. But today we notice that some of these organizations seem to be ashamed of the work of God. But holiness is nothing to be ashamed of. There is nothing that the devil would like better than to get the Church of God running on a meaningless form. A form will work in worldly things, but it will never work in the Church. We need the real thing in the Church. Holiness was a necessity when Jesus started the Church. It was a necessity when it came up out of the dark ages. And it is a necessity to keep the Church functioning today.

"Holiness is a condition brought about by an act of God called sanctification. When this condition exists in people their actions are right. I read about a nun who took a bath with her clothes on so God wouldn't see her nakedness. God doesn't see a person naked in this sense. Where God sees them naked is without the robe of righteousness. The way we dress does not make us holy, but holiness will make us dress right. Somebody has said, I'm glad we don't have to preach about dress any more. Peter taught it in the early Church so we had better use a little of it, too. Holiness will not make you do the things the Church teaches, it will make you want to do them.

"Flesh has always fought holiness and it will continue to do this, but the flesh cannot inherit the kingdom of God. When an individual opposes holiness, he is still in the flesh. When the Church of God member will oppose a teaching that pertains to godliness in this generation, you can count on it, he needs to be sanctified. If an individual wants to look like the world, he needs to be sanctified.

"I hear a number of people talking about whether something is right or wrong. But the things that are holy, I don't hear much said about them. I think most of us know that if we are ever going to get to heaven we will have to be holy. You can commit sin and be in the Church at the present time, but you can never get to heaven with sin. The best thing to do is to live holy in the Church of God if you want a full reward.

"What is the list of things they won't allow us to do? True holiness will not allow us to turn back our speedometers when we trade cars. It will not allow us to cheat on our income tax to the government. Nor cheat God in paying our tithes to Him. True holiness will not allow us to tell filthy jokes. It won't let us even think on them. It will not let us speak evil of those over us in the Lord. It will not let us speak evil of any man. True holiness will not allow for fornication. It will not allow for adultery. It will not allow for homosexuality or any other filthiness of the flesh.

"Holiness or hell. If we experience holiness, heaven is our place. But if we miss it, hell will be our doom. You show me a holy people and I'll show you a people that is in revival. You show me people who have died out to the flesh and I'll show you a Holy Ghost revival. You show me a people that have made up their minds to get rid of everything that pertains to this world and I'll show you a people that have the victory."

10:30 a.m.—The Secretary called for the congregation to stand and worship the Lord as he sang "The Answer Is on the Way."

10:33 a.m.—"I Was Taught Sanctification," message by D. H. Queener. Following is a portion of the message:

"You can't hold to the world with one hand and the Lord with the other and do any good with either one of them. You have to turn loose and let God come in. I'm glad for sanctification. I know that sanctification is not being preached all over the country. A lot of people that have preached it have quit preaching it. I didn't get into this thinking maybe it would flicker out. I thought this was really going to be here until the Lord comes back. I thought sanctification was an experience that was talked about in the Bible that people could have. I don't believe you have any trouble with people who are sanctified. But when you see people turn red in the face and flare up, the old man is not dead. He is alive.

"Sanctification is something that will make you happy. There is a joyous feeling in sanctification. 'I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.' This happened in Christ's time. He said these are not of the world, neither was He of the world. 'I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.' We can't leave here. We can see things wrong all around us. We are not going to just take off and leave it, but you know we can do without it. You don't have to do wrong because you see wrong. You can live in this world and wrong all around you, but you don't have to do wrong. 'I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world.' He said, 'Sanctify them through thy truth: thy word is truth. And as thou hast sent me into the world,

even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.'

"Some people say they do not understand sanctification. Well, I don't understand it. The reason I accepted sanctification I didn't want to understand all about it. I just accepted it. It is an experience that Jesus made possible for people to have. The Bible says, 'For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren.' That simply means that Jesus and the person He sanctifies with His blood are one. He loves you that way.

"To prove that sanctification is a definite experience Jesus said that He was going to sanctify the apostles through the truth. He said, 'thy word is truth.' I don't know the exact place but when He led them out to Bethany He blessed them and told them to go to Jerusalem and tarry. After He blessed them they had great joy. Then in Acts 2:1 it says, 'And when the day of Pentecost was fully come, they were all with one accord in one place.' He prayed that they would be one like He and the Father were one, and when they got to the upper room they were in one accord and in one place, so they were sanctified. They had to be sanctified in order to receive the Holy Ghost.

"The Bible says that Jesus suffered without the gate so that people could be sanctified and made holy. I love sanctification. I know it is something we will have to have to carry us on out of here when the Lord comes back to catch away His people. In order to go to heaven you are going to have to be holy. We are going to have to treat each other right and be kind to one another. This is not a worldly business, this is God's business."

10:54 a.m.—"Time's Up," message by Delmar Spurling. He used for a text Titus 2:13, 14 which he read in the beginning of his message.

The speaker stated that many were looking forward to various things of this life but only a few were looking forward to the coming of the Lord. Even if the multitudes are not expecting the Lord to return, He is coming back again and according to the prophecies and the many happenings in the world, His coming is nearer than many think. He referred to a number of Scriptures which show that He will come. He said, "Time is running out."

He mentioned the fact that Israel is one of the many important signs of the times. He mentioned the great slaughter of the Jews at the time the temple was destroyed, also their being dispersed among all nations, then he called attention to their return to Israel and that country becoming a nation again in 1948. He mentioned the recent war of the Middle East between Israel and the Arabs and of the defeat of the Arabs. He referred to the whole of Jerusalem now being under the control of Israel for the first time in more than two thousand years. He made mention that God cursed the land when they were driven out, but He promised to bless it so the desert would bloom as a rose, and God is now prospering that country. He referred to some of the prophecies concerning the Church and stated that at the time Israel is prospering materially the blessings of God could be expected upon the Church in a great measure. The speaker mentioned other organizations and conditions in the world that pointed to the coming of the Lord and he felt the Church should be wide awake and telling a lost and dying world of His soon return.

11:30 a.m.—Damous McGee spoke about the EVANGELISM SEMINAR that was conducted at Newport News, Virginia, and what it meant to them. He told of the apathy among the people concerning revival and stated that unless there is a great awakening we are headed for trouble. He mentioned the old fashioned revival service the first night of the seminar. He said that Brother Hunter was scheduled to leave on Sunday afternoon. He was asked to remain for the night service and he tried to get the time changed for his departure but he couldn't. He boarded the plane but something was wrong with it so it couldn't leave. He was with them Sunday night and they had another great revival service. When he was asked to stay another night he consented and another great revival service was experienced. The Holy Ghost was present and men and women fell on their faces and cried out to God.

11:40 a.m.—Presentation of awards:

Brother E. H. Griffith, former A. B. M. and S. O. P. A. Secretary, and his wife were called to the front by the secretary. Brother Hunter made a few appropriate remarks and while he was speaking a nice RCA Victor stereo and radio was carried to the platform and placed in front of them. The congregation gave them a standing ovation. This was a gift from the general, national and state A. B. M. secretaries and a few of the state overseers. Brother and Sister Griffith expressed their thanks and appreciation for the gift.

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

Group No. 1—Ohio, W. R. Porter

Group No. 2—West Virginia, Hazel Shreves

Group No. 3—New Mexico, Mayme Aschbacher

Group No. 4—New Jersey, Willie M. Holdman

Group No. 1—Dominican Republic, Daniel Castro

Group No. 2—Puerto Rico, Manuela Flores

Group No. 3—North Mexico, Antonio Castruita

Group No. 4—Curacao, Miriam Cozier

Plaques were also presented to the secretaries of the four states leading in the Emergency Fund. They were: Tennessee—124, South Carolina—105, Georgia—100, North Carolina—93.

Rosettes were presented to the secretaries of states and countries having the Emergency Fund paid in full: Alaska, Arizona, Colorado, Connecticut, Indiana, Iowa, Louisiana, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, Nevada, New Jersey, New Mexico, Ohio, Oregon, Rhode Island, South Dakota, Tennessee, Utah, Vermont, West Texas, Wisconsin, Wyoming, Delaware, Philippine Islands, Costa Rica, Curacao.

11:50 a.m.—The service was closed with prayer by Clifton Lanter, the congregation joining with him.

A program of music and singing was directed by Russell Braland during the intermission.

1:00 p.m.—Church of Prophecy Marker Association program directed by John A. Stubbs.

The Secretary referred to the two paintings back of the platform of proposed markers to be erected in Caesarea, Israel and Iznik, Turkey. He stated that the land had been purchased and the permit received to erect the marker in Caesarea.

1:05 p.m.—The song service was led by Bobby Snow and Ray Jones.

1:15 p.m.—Jack Decker, Visual Department Director, gave a report of the work of this department. He mentioned the leaflets that were being given out in the congregation of the models which have presented the Visual Department through the White Wing during the year, and the films for the various departments and activities of the Church. He referred to the growth of the department and of the higher quality of the films which are being used at this time.

1:20 p.m.—J. W. McDill, Fields of the Wood Manager, told of the many visitors from every state in the United States and a number of other countries, also of those of our own people who come. The number has increased from year to year and the future for Fields of the Wood is bright. He thanked the people for their prayers for Fields of the Wood and he believed it would continue to speak for the Church as it has in the past.

1:25 p.m.—Anita Stubbs gave a report of the number of C. P. M. A. members. The report follows:

C. P. M. A. Membership Report to the 62nd Annual General Assembly, 1967

C. P. M. A. Membership for 1967:

In the States	19,606
Other Countries	3,338
Total	22,944
Total for 1966	21,568
Increase	1,376

I would like to give a little explanation as to the membership fees in other countries. This amount is based on a day's wages in each country. The C. P. M. A. membership is one-half a day's wages: for instance in the Virgin Islands the membership is \$2.00; in Mexico it is \$.40; India, it is \$.20; in England, \$2.80, and Leeward Islands \$.60. But we are glad for the increase this year of 1,376.

ANITA STUBBS

1:27 p.m.—Carole Ann Stubbs gave a report of the Honor Stone Department. The report follows:

Report of the Honor Stone Director, 1967 Information on the Honor Stone Department

Number of honor sheets received from the churches	1,263
Number of honor sheets received from ministers not pastoring churches	973
Total number of Honor Sheets received	2,236
Number of churches receiving Gray Honor Stones	582
Number of churches receiving White Honor Stones	153
Total number of Honor Stones	745
Honor Stones last year	810
Honor Stones this year	745
Decrease	65
CAROLE ANN STUBBS	

After this report was read the Secretary made mention that the honor pins and honor cards for the ministers and pastors will be given to the state overseers who will give them out during their ministers conventions.

1:30 p.m.—Elwood Matthews spoke briefly concerning the progress that is being made on the proposed marker at Iznik, Turkey. He said:

“As the majority of you know my wife and I traveled to many countries in behalf of our service men. We were not able to go to some of the countries as we had planned on account of the war in the Middle East. Because of this we went to Turkey a few days early. After we arrived there I began talking to the overseer about the possibility of going to Iznik to the place where the proposed marker is to be set up. As long as I have been in the Church I have had a desire to go to the place where the Nicean Council was held. It is called Iznik now but in that day it was called Nicea. All of you who are interested in the history of the Church, the dark ages and things of this nature also have this desire. Arrangements were made for us to go to this place.

“The man who is in charge of tourism in Iznik made mention to some officials from the capital of Turkey when they were in Iznik of our desire to place a marker there. They discussed the matter and it appears that God is going to give us the opportunity and privilege of placing a marker at this beautiful lake near the city. It is a very small place and I began to wonder what good a marker would do there, so I began asking some questions. I learned that over two hundred thousand people came to visit this place each year. The lake there is one of the busiest places in that area because they have a beautiful beach. It would be nice to have the marker on the shore so people who come could read about the Church of God of the Bible on the stone. The overseer, officials at the capital and the man in charge of tourism at Iznik are all excited about the possibility of the Church of God placing a marker there.”

1:35 p.m.—Presentation of awards by the General Secretary:

A plaque was presented to each overseer and each secretary of the ten leading states in C. P. M. A. membership: Georgia, Tennessee, Virginia, Mississippi, North Carolina, Bahamas, South Carolina, Florida, Kentucky, Alabama.

Plaques were presented to the overseer and state secretary in recognition of the state or country being one hundred percent in C. P. M. A. membership as follows: Costa Rica, Nevada.

A plaque was presented to the pastor and a rosette to the leader of the East Street church, Nassau, Bahamas, for having the largest number of C. P. M. A. members.

A plaque was presented to the overseer and a rosette to the secretary of Virgin Islands for having the largest increase in C. P. M. A. membership.

Honorable mention was given North Carolina for having the largest state convention offering. Tennessee was second and Kentucky was third.

Hobart, Indiana received honorable mention for having the largest state convention C. P. M. A. offering.

Pittman Chapel, Georgia received honorable mention for having the largest number of C. P. M. A. members according to membership.

A plaque was presented to North Carolina for leading in soul winning—2,861. A rosette was presented to South Carolina, second—2,762. Virginia received honorable mention—2,313.

Joseph Wossilek received a plaque for leading evangelist in soul winning—231. A rosette was presented to Alfrado Drew, second—198.

North Carolina received a plaque for having the largest number of members added to the Church—757. A rosette was presented to Virginia, second—592. Georgia received honorable mention, third—556.

James F. Willis, South Carolina, received a plaque for having the largest number of members added to the local church—54. V. P. Rodney, England, received a rosette, second with 40. W. S. Bryson, England, was third with 37. He was given honorable mention.

North Carolina was presented a plaque for having the largest number of homes visited by the ministers—78,814. South Carolina was presented a rosette for having the second largest number—77,932. Tennessee received honorable mention for having the third largest number—66,377.

The leading minister in home visitation was W. W. Stephens, South Carolina—13,101. Charles S. Bland, Virginia, was second with 6,231. He received a rosette. Pearl Varnadore, Georgia, was third with 4,905. She was given honorable mention.

A plaque was presented to South Carolina for having the largest number of churches with honor stones in Fields of the Wood—58. North Carolina was presented a rosette for having the second largest number—50. Tennessee and Virginia tied for third place with 47 each.

South Carolina is the leading state with the largest number of churches with white honor stones—16. A plaque was presented to that state.

1:52 p.m.—Song by the Wildwood Trio, "The Gentle Stranger."

1:55 p.m.—Reports from the field on state and local C. P. M. A. marking programs by Gerdia Shewmaker, Alabama; R. O. Wix, Michigan; Leslie Porter, Mississippi; J. E. Brisson, North Carolina. Each of these told of signs of various designs, sizes and colors that were erected in their

states marking the location of churches and other important places connected with the Church of God through C. P. M. A. funds and the local churches.

The General Secretary stated that a new program was being introduced at this time for retired ministers. The C. P. M. A. Committee decided that retired ministers, whether through ill health or because of advancing years, should not be required to fill out the honor sheets each year since they are retired from full activity in the ministry.

2:18 p.m.—A number of retired ministers were awarded permanent honor cards by the Secretary. These were: C. R. Payne, L. A. Moxley, Alice Moxley, Nannie Lou Johnson, James Crowder, G. C. Decker, Omer Davis, W. K. Gibson.

2:25 p.m.—A plaque was presented by the Secretary to the Church of God in the state of North Carolina for their steadfast vision and faith in the airplane program. M. S. Curry, overseer, received this plaque for the people of that state.

A plaque was presented to J. E. Brisson, state secretary and airplane pilot of North Carolina, for outstanding service rendered in promoting the airplane program.

Following this, the Secretary gave a brief history of the airplane program in North Carolina. This began when they purchased their first plane in 1953. That plane was used to drop thousands of tracts and was in every air tour, including the Caribbean tour, and many airport programs. After a speaker was installed it was used to advertise the Assemblies and various churches. The state sold it and bought another and it is used extensively in advertising the church in various places, even in the Bahama Islands. The state has always had competent pilots and has never had an accident. It is used regularly in new field work and has proved a blessing everywhere it has been.

2:37 p.m.—Message by the General Secretary.

"That Special Year, 1903" was the subject of his message. In the beginning he stated that some people feel that the world has got out of hand and that the Church will never be able to do what we have said it would do. In this message he went back a number of years to show that God had been working from time to time in making the necessary preparations for the climax of His program in the world. He read Psalm 90:1-4 and said that the timelessness of God is something our minds can't fully comprehend. To Him a thousand years is just like a day.

"We read in Ephesians 1:3-11 how God looks at His Church. We should feel deeply grateful that we have been counted worthy to be in the Church that knows the manifold wisdom of God, the Church that He has blessed with all spiritual blessings. Any spiritual experience taught by the Bible is taught by the Church of God. Only a God that is from everlasting to everlasting could choose a people before the foundation of the world and bless with all spiritual blessings. According to the good pleasure of His will and to the praise of His glory, He has made us (Gentiles which He adopted into the family) accepted in the beloved. He has not only chosen us and predestinated us, but He abounded toward us in all wisdom and prudence. The reason for this, we have to win all the children of God to the fold. A people with these blessings does not need to stand in doubt but we must believe God; that He is God and

that this is His Church. The proof that the world is not out of hand is that God works all things after the counsel of His own will.

"We are laborers together with God. Don't try to get God to work with us. There is a difference. He is the only One who can span the generations and see what everyone is going to do. 'To everything there is a season, and a time to every purpose under heaven.' There was only one season for Moses. Only one for the Messiah to be born. Only one for John to preach by the Jordan, and there is that one season for every last days program that is marked down in the Book. God works and every generation until now has responded. He works according to His will and somebody is going to do the will of God. He searches for people who will serve Him in Spirit and in truth. At this time He has found people to whom He has revealed the mystery of His will and He is going to use this people to carry out His program."

The speaker referred to various happenings in 1903, the year the Church came into existence in these last days. He mentioned happenings in international affairs, scientific progress, communications, labor unions, transportation, the first successful airplane flight, Palestine recognized as a nonpolitical organization by the British government, and Communism.

These had their beginnings in 1903 and the speaker made it clear that they didn't just happen; God was working after the counsel of His own will. In communication and transportation rapid strides of advancement have been made since 1903 and, no doubt, God will use many things in connection with these in His program to make a quick work of reaching the world for Christ and His Church.

The C. P. M. A. program closed with the congregation praying in concert.

3:45 p.m.—A program of music was presented by the Virgin Islands Steel Drum Band. They played several numbers. At the last the General Overseer led in singing "Thank You, Lord, For Saving My Soul."

5:12 p.m.—"Tithing, a Teaching of the Church," message by W. A. Rountree. A portion of the message follows:

"Tithing was given by Abraham. When he met Melchisedec as he was returning from a great battle, he gave a tenth of the spoil. We do believe in tithing because we believe it is part of God's financial plan in the Church of God.

"What is tithes and how much is our tithes? According to the Bible, tithing is a tenth of our income. We have some who want to know what the income is. The best way I can describe it and the way I pay tithes is on what God prospers me with. I feel that is the way to pay tithes.

"In Genesis 28:22 Jacob pledged to God that he would pay a tenth if He would keep him safe and allow him to return home in peace. We believe that tithing is a Bible teaching. It is the Word of God.

"Some people say they would pay tithes if they knew where they were going. Tithes, if I understand the Bible correctly, is a debt we owe. That is what God expects us to give Him. It is just like owing a debt of any kind. After you pay the debt you don't wonder what went with the money. When we pay tithes it is no concern of ours where the money goes because we are taught in the Word of God to bring our tithes into the storehouse of the Lord. When we do this, we are clear as far as we are concerned. But we do know that it is a Bible doctrine.

"If there were ever a time that we need a vision of the Church of God it is now. I received a vision one time of God's Church. I was in another organization and my heart was hungry and there was a longing I couldn't satisfy. Then I was invited to the Church of God. When I walked inside the door and the service started, the power of God began to fall and His presence was so real, I said to my wife, 'Surely we have found that which our hearts have been desiring.'

"Sometimes people say they can't see tithing. Others may feel that if they had another pastor they would pay tithes. Since God saved my soul I have never paid my tithes to a pastor. I've paid them to the storehouse of the Lord where they belong. God didn't tell me to pay to the pastor but He said to bring them into the storehouse. If we love God's Church like we say we do, then it is no problem to bring the tithes and the offerings into the storehouse of the Lord. Something in our hearts will cause us to do this and we don't cut corners. Sometimes people wonder how much to count expenses before they pay tithes; if we are not careful we will cut the corners on God.

"We don't need to be afraid to pay God what belongs to Him because you can't outpay God. When you pay God, He will pay you in return. He said to try Him and see if He would not open the windows of heaven. He didn't say window but He said windows. Then He said He would pour out a blessing there is not room enough to contain. If people will get their hearts full of God and His love, they will be wanting to do more for God instead of looking for loopholes.

"Tithing, a teaching of God's Church. We need to do more for God. We are living in a dangerous time. God is expecting us to do our best. I wouldn't want the Lord to come and find that I had neglected to pay tithes. Tithing is our responsibility and it is time now that we had rather give a little extra to the Lord than to take from Him."

5:25 p.m.—Jim Brinkley conducted a program of music and singing during intermission.

6:15 p.m.—Bible Training Camp program directed by William H. Brooks, General Superintendent. The theme of the program was **TO BE USED OF GOD**.

6:20 p.m.—The song service was led by Sister Roy Suggs with Mary Adkins at the piano and Loretta Patten at the organ. Felix Garcia read 2 Timothy 14:21. Rena Varlack offered prayer at the pulpit while the congregation stood and joined in prayer with her.

6:35 p.m.—Boosting the Four Phases of Bible Training Camp:

The first was Carl Butler with a boost for the camps in the states. He mentioned the four camps in the states—Cleveland with 298 students; California (English), 51; California (Spanish), 48; and the extension camp in Detroit with 54 in the first term, making a total of 451 students attending Bible Training Camp in the states. He was very grateful for the privilege of attending the camp and urged others to attend.

C. N. Williams boosted camps in other countries. He stated that twelve camps had been conducted in various parts of the world. He thanked the Lord for this achievement and commended those who had been responsible for them. He said that 359 students attended these camps and he expressed his thankfulness to God for this channel that is provided by the Church for the training of our people everywhere.

Berniece Jones boosted funds to support camps in other countries. She stated that it was important to give because the growth and expansion of the Church in other countries depends a great deal upon the teaching and training that is given. The speaker showed the need of giving in order to support this work is very great.

Ray Wynn gave a boost to the correspondence division. He read a couple of Scriptures which pointed out the need of making the necessary preparations for the work God has called us to do. He said the courses by correspondence will assist in getting a better understanding of the Church. He read testimonies of some who had taken the BODY OF CHRIST course and each one showed it was a blessing.

6:50 p.m.—An offering was received by the ushers as the following songs were sung: B. T. C. choir directed by Jean Coalter, "Burdens Are Lifted" and "There's a New Song in My Heart"; "Heaven's the Place" and "I Found Jesus" by Johnny Mathis; "All of My Help Comes From the Lord" by Alma McCutchen and helpers; "If to Gain the Whole World," Mary Nell Adkins; "It's Me Again, Lord," Elsie Link.

Brothers J. B. Wright and L. A. Moxley thanked the Lord for the offering, also for successful camps during this Assembly year. The congregation joined in with a concert prayer. At the close, A. J. Coalter, B. T. C. Principal, presented Brother Wright and Brother Moxley with a plaque each in recognition of their faithful service as former superintendents.

Assembly Bible Training Camp Offering

Alabama	\$ 22.18	Nebraska	11.74
Alaska	10.00	Nevada	10.00
Arizona	206.70	New York	2.00
California (English)	7.62	North Carolina	201.04
Colorado	12.95	North Dakota	10.40
Delaware	10.00	Ohio	128.69
East Texas	43.12	Oklahoma	17.65
Idaho	5.10	Pennsylvania	16.00
Illinois	100.43	South Carolina	292.54
Iowa	45.00	South Dakota	6.20
Kentucky	3.70	Tennessee	252.83
Louisiana	54.65	Vermont	10.00
Massachusetts	13.00	Virginia	209.06
Michigan	159.75	West Virginia	39.77
Minnesota	13.07	Wisconsin	3.00
Missouri	102.00	Canada	26.70
Montana	5.00		
		Total	\$2,051.95

7:35 p.m.—Song arrangement by Roberta Matthews, "To Be Used of God."

7:45 p.m.—Message by William H. Brooks.

The speaker read 2 Timothy 2:20, 21 and said: "Paul encouraged the people to shun profane and vain babblings and to strive not about words of no profit and be careful not to allow ourselves to be enticed by those who teach erroneous doctrine. Then he said that if we purge our-

selves from these things we shall be a vessel unto honor and can be used by the Master. Sanctification will cleanse us but it does not make us immune to the teachings that are not correct. We are to purge ourselves or stay away from these things. He told of two who had erred concerning the truth. They preached that the resurrection was already past and the faith of some had been overthrown. Somebody is ready to believe almost anything that is preached but Church of God people cannot allow themselves to be enticed by things that are not right. We must know the truth so we can shun the wrong.

"Joshua was a man who was a vessel unto honor and meat for the Master's use. He was a man who combined unusual capabilities with an unflinching trust in his God to wrest a land from the heathen and give it to God's people. He was a man of integrity. This is shown by his rejection of evil forces. He didn't allow himself to be enticed by the evil influences. He was a man of faith as evidenced by his confidence in God to bring victory. He was deeply religious and sincere. He was a leader who was a great general and a great statesman. And above all he was evidently gifted and chosen of God. God saw the capability of this man when He looked down from heaven and told him to lead His people into the promised land.

"I think of Joshua when he came to old age. He felt that he must perform one last act. That was to call the people of God together to a place called Shechem and remind them of the blessings of God and to help them to be aware of what they might encounter by living in this land that had been the home of heathen people. People who had lived in Canaan had not worshipped God, and when Israel came to this land others didn't leave but they still dwelt in the land. Joshua knew that Israel would be confronted with their way of worship and that they would be influenced by it. He called the people together and rehearsed to them all of the blessings that God had given them. He reminded them how God had blessed them from Abraham's time on down to the present time in which they lived. The reason that Joshua was reminding them, they had allowed themselves to forget the blessings of God. Sometimes people become so engaged in their own activities that they fail to remember how they got to the place they are now. God delivered the children of Israel. God spared them. Joshua reminded them that they didn't have anything to do with it, but it was God who had blessed them.

"Joshua went on to say that God had given them a land which they did not labor for. The cities they did not build, they were dwelling in them. They ate of the vineyards and olive yards which they didn't plant. Joshua reminded them that it was God that did these things for them. I would like for you to remember how it was the night God saved you, how it was when God sanctified you and baptized you with the Holy Ghost and brought you where you are today. Can we remember those blessings that God has provided for us?

"After Joshua had reminded Israel of the blessings, he told them to fear the Lord. We should fear God in the sense that we reverence Him very highly. And we must fear Him in the sense that we are afraid we might fail Him. Not fear Him in the sense that He is going to destroy us, but that we as individuals might fail to purge ourselves and allow ourselves to drift into a state of unconcern. We must be careful not to allow ourselves to be enticed with those things that would destroy the victory we have in Jesus Christ.

"Joshua told Israel to choose whom they would serve. If we don't serve the Lord, who can we serve? Then he said, 'As for me and my house, we will serve the Lord.' Joshua had already made up his mind and his heart was fixed. He also spoke boldly and plainly for his house. His house must have had great respect for his decisions. Oh that God would help our children to place that much respect in our salvation and in our God that we could make the decisions and they would be ready to plunge in with their lives and their souls and follow in our steps. We need our families close to God. We need ourselves close to God. We must become more established in the ways of God.

"Let us go to another example in the Scripture of a vessel that God could not use according to the Word of God. This was a man named Ephraim. The Bible says, "When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria. It was God's desire to heal the nation of Israel but the leader was in iniquity and the people of Samaria had allowed themselves to be found in a state of iniquity also. Ephraim had mixed himself among the people of Samaria. He found his nation in bad condition and instead of calling on God went over to Egypt and Samaria and began to solicit the aid of these people. This brought about the displeasure of God because they failed to call upon Him. The Bible declares that God is a jealous God and He doesn't want us to solicit help from others. He wants us to come to Him for help.

"It is written that Ephraim is a cake not turned. That means the top side of the cake is in no condition to eat. At the same time the bottom side is burned to a crisp and it is no good to eat. So neither side of the cake is any good. We cannot allow ourselves to get to the place that God cannot use us. There is a need in the Church of God and we should get in condition ourselves to be used of God.

"In Proverbs 25:19 the Bible says, 'Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.' That is about the condition Ephraim was in. God couldn't use the man. Any unfaithful person cannot be used of God in this day. An unfaithful man is like a broken tooth and a foot out of joint. You can't rely upon a broken tooth; you can't place confidence in it. Neither can you depend upon a foot out of joint to get you to your destination. We must be faithful men and faithful women and be in condition so that God can look down upon us as a vessel of honor, sanctified and meat for the Master's use."

At the close of the message the Superintendent gave some information concerning the work of Bible Training Camp. He stated that seven countries are calling for Bible Training Camp and that the department will not be able to reach them this year because of a lack of finance and help in teaching. He said that one new camp would be opened this year and that will be in South Africa. The overseer, Clifford H. Mngadi has translated the lessons in Zulu. Also the department is getting lessons translated in Arabic and in Greek with the hope that camps will be opened in these areas in the near future. He expressed his thankfulness for the increase in offerings and stated that it was through the faithfulness of our good people that the department has accomplished what it has.

A plaque was presented to each of the following: Largest number of students in the United States—South Carolina, 41; largest number of correspondence students—Michigan, 144; largest state convention offering—

Tennessee, \$3,250.00; largest Assembly offering—South Carolina, \$292.54; champion local church state convention offering—Wildwood Avenue, \$294.59; largest individual state convention offering—Nellie Walker, \$50.00; largest individual Assembly offering—Hazel Conovaloff \$100.00.

No record was set for the champion Body of Christ group study so the plaque was kept by Clay Frost, pastor, Hobart, Indiana, who won it the previous year.

8:30 p.m.—The congregation was led in prayer by A. J. Coalter, then the Silvertones sang "Above All Else the World Needs Jesus."

8:35 p.m.—The evangelistic message was delivered by A. J. Coalter, Principal of Bible Training Camp. He used for a text Titus 2:13 and emphasized the thought of looking for the appearing of our Lord. He stated that a spirit of procrastination was among God's children concerning the coming of the Lord, and even in the Church of God some people are putting off the coming of Jesus by saying He will not come soon. He referred to the way in which Jesus is coming back when it was stated that a cloud received Him out of the sight of those who were watching Him ascend, and the angel stating that He would return in like manner as He went to heaven. He made mention of the many things that are taking place which point to His coming back, and referred to the Scripture and tells those who are watching to lift up their heads for their redemption is near at hand. He pleaded with those who are not ready to meet the Lord in the air to prepare for His coming. As he gave the invitation to those who needed something from the Lord to come to the altar, music was made by Darel Talbott and Sonny Sample. The record showed 14 saved, 12 sanctified and 20 baptized with the Holy Ghost.

Thursday, September 7

6:30 a.m.—The sunrise prayer meeting was in charge of R. L. Radford and Odus Durham. The song service was led by Brother Durham and the congregation prayed together with uplifted hands. Those present gathered around the altar and prayed for those for whom requests had been made, then all sang "Amazing Grace" and rejoiced in the Lord. Brother Radford delivered a short message and the congregation sang "I Feel Like Traveling On." A special song followed and the service was dismissed with prayer by all at 7:15 a.m.

A program of music was presented by the electric band.

7:30 a.m.—The song service was led by Arthur Ferguson with Beauth N. Moss at the piano and Hilton Grant at the organ. Nathaniel Beneby led the congregation in quoting Scriptures. These were quoted by various ones from different portions of the Bible. Cephas Ferguson prayed at the pulpit, then the congregation prayed in concert.

7:50 a.m.—A. C. Moss sounded the trumpet to signal the beginning of the call of countries, states and provinces.

7:52 a.m.—Bahamas and Turks Islands, Alvin S. Moss, Overseer. One hundred and three marched with six flags, four banners and thirty-four musical instruments. The group sang "Just Because He Loved Me So" and "Honey in the Rock."

8:17 a.m.—Canada, Raymond M. Pruitt, Overseer. Twenty-five marched with thirteen flags and six banners. The overseer introduced ministers from various sections of Canada.

8:25 a.m.—Caribbean Islands and Central America. Fifty-two marched with eight flags and eighteen banners. The following overseers were present: Walter C. Bates, George Connor, Augusto Ruano Lorini, J. H. Ladoo, Hector Ortiz and Moses Stephens. "Oh, What Great Love" was sung by the group from Dominican Republic. The Virgin Islands group sang "Ready, Christian Soldiers."

9:08 a.m.—Europe and Africa. Sixteen marched with ten flags and four banners. Overseers present were: Delmar Spurling, Clifford Mngadi, M. K. Kounnas and Adolph Flemmer.

9:20 a.m.—Mexico, Philippine Islands, India and South America. Eleven marched with two banners and five flags. The overseers were: Salomon Hernandez C., S. A. Cabales, Antonio Ledezma Soto. Sister Joseph of India made a presentation to the General Overseer of an embroidered tablecloth and a garland.

9:25 a.m.—Alabama, A. J. Creel, Overseer. Two hundred seventeen marched with seven flags and one hundred fifteen banners. The group sang "She Will Be Shining." The Snowtown Trio sang "I've Been Changed."

10:08 a.m.—Alaska, A. C. Jones, Overseer; Arizona, R. Wayne Allen, Overseer; Nevada, D. F. Rowland, Overseer. Forty-three marched with twenty flags and nine banners. The group sang "I Feel Like Traveling On." A book about Alaska was presented to the General Overseer. The Spanish Delegation from Arizona sang a song, also the group from Nevada sang "Hero for God." The Phoenix Trio sang "I Wouldn't Take Nothing for my Journey Now."

10:30 a.m.—Arkansas, L. S. Rhodes, Overseer. One hundred and three marched with six flags, fifteen banners and two musical instruments. They sang "When We All Get to Heaven" and "I'll Have a New Body."

10:45 a.m.—California, English and Spanish, C. T. Davidson and Felix Garcia, Overseers. One hundred twenty-five marched with eleven flags, sixteen banners and one musical instrument. The group sang "Windows of Heaven Are Open" and "Jesus Is Keeping Me Alive."

11:11 a.m.—Colorado, Howard W. Thomas, Overseer. Sixty-three marched with twelve flags, sixteen banners and two musical instruments. The group sang "In the Shelter of His Arms" and "When the Redeemed Are Gathering in."

11:26 a.m.—Connecticut, Rhode Island, Maine and New Hampshire, Robert H. Bradley and J. C. Cagle, Overseers. Eighteen marched with ten flags, four banners and one instrument. Songs—"I'll Fly Away," "It Is Well with My Soul," "The Day of Calvary."

11:48 a.m.—Delaware and New Jersey, Roy D. Mixon, Overseer. Seventy-six marched with thirty-six flags, twenty-six banners and two musical instruments. The group sang "I'm Getting Ready to Leave This World." Sister Price and daughters sang "If the Lord Wasn't Working by My Side." "Childhood Memories" was sung by some girls and Bobby Scotton sang "Oh Lord Look Down on Me." The General Overseer was presented with a set of pens by the overseer.

12:14 p.m.—East Texas, D. H. Queener, Overseer. One hundred forty-one marched with forty-two flags and fourteen banners. The group sang "I've Been Redeemed." Sister Tommy Queener sang "His Love."

12:36 p.m.—Florida, M. T. Linkous, Overseer. The delegates repeated the twenty-third Psalm. Betty Baker and Christine Miskelly sang "It Will Take Me a Million Years to Thank the Lord." The group sang "I Want to Know More About My Lord." Two hundred seventy-five marched, carrying fifty-seven flags, one hundred twelve banners and two musical instruments.

1:07 p.m.—Georgia, R. H. Phipps, Overseer. Eight hundred fifty-five marched with one hundred seventeen flags, fifty-five banners and four musical instruments. Brother and Sister Ernest Hannah sang "Just Rehearsing." The delegation sang "Heavens Jubilee." Song by the group, "He Will Pilot Me." Brother and Sister Tomlinson were presented with a bushel of Georgia peaches and a check for \$100.00.

1:39 p.m.—Hawaii, C. C. Lanter, Overseer. Nine marched with two banners and one musical instrument. Song by the group, "Without Him I Could Do Nothing." The overseer introduced each delegate. Song, "Aloha."

1:45 p.m.—Idaho, Paul H. Thompson, Overseer. Twenty-three marched with fourteen flags and twelve banners. The delegation sang "Redeemed." Brother and Sister Mahaffey sang "He's Everywhere."

1:55 p.m.—Illinois, E. L. Higdon, Overseer. One hundred fifty-nine marched with eighty flags, fifty-seven banners and one instrument. The delegation sang "I Wouldn't Take Nothing for My Journey Now." Bill Jackson sang "Who Am I." Leonard Todd gave a short testimony thanking God for bringing him safely home from Vietnam. Roy Cantrell, Youth Camp Director, gave a boost for the Illinois youth camp.

2:15 p.m.—Indiana, Howard J. Hunt, Overseer. Two hundred marched with seventy-seven flags and eighty-three banners. A chorus was sung by the delegates, "Time Is Winding Up." Hillis Scott led a group of young people in song.

2:38 p.m.—Iowa, W. G. Hardin, Overseer. Twenty-nine marched with ten flags and six banners. Song by the delegation, "When We All Get to Heaven." The overseer's wife sang "Dear Jesus Abide With Me."

3:00 p.m.—Kansas, Homer Rye, Overseer. Sixty-three marched with twenty-seven flags, fifteen banners and two musical instruments. The delegates sang "When the Church of God Arises." Song by the Peabody family, "Heavenly Love." Song by Olathe Trio, "Keep Holding to His Nail Scarred Hand."

3:11 p.m.—Kentucky, Joseph Martin, Overseer. Two hundred forty-five marched with twenty flags, ninety-eight banners. The delegates sang "Praise God" and "Amazing Grace." A love offering was presented to Brother and Sister Tomlinson as an anniversary gift—\$215.00.

3:37 p.m.—Louisiana, Omer C. Lawson, Overseer. One hundred and seven marched with twenty-four flags and thirty-eight banners. Several women carried artificial moss and flower arrangements. These were presented to Brother and Sister Tomlinson. Also they were presented with a number of gifts of linens. The group sang "His Truth Is Marching On."

3:47 p.m.—Maryland and D. C., M. L. Hartley, Overseer. One hundred twelve marched with twenty-three flags, thirty-one banners. The delegates wore fishing hats. They sang "I Will Make You Fishers of Men." The General Overseer and wife were presented with a plastic fish containing money—\$100.00. All sang "I Have Decided to Follow Jesus."

4:09 p.m.—Massachusetts and Vermont, W. R. Nunnery, Overseer. Twenty-nine marched with eighteen flags and ten banners. The Boston church sang "My Lord Has Already Done What He Said He Would Do." Song by Nunnery Trio, "Let the Power from Heaven Fall on Me." The state presented the General Overseer and wife with a ham, pancake mix and two gallons of pure maple syrup.

4:23 p.m.—Michigan, Roy Day, Overseer. One hundred eighty-two marched with fifty-five flags and ninety-one banners. The delegates quoted Psalm 119:11, then sang "Let's Talk About Jesus" and "You Can Count on Me Working for My Saviour." The Cross family sang "Heaven on My Mind."

4:39 p.m.—Minnesota, Don B. Thomas, Overseer. Twenty marched with ten flags and six banners. The delegates sang "Let Me Tell You What the Good Lord's Done for Me." Julia Stenmark sang "Who Am I."

4:55 p.m.—Mississippi, Buford M. Johnson, Overseer. One hundred seventy-six marched with twenty-nine flags and fifty-nine banners. The delegates sang "How Great Thou Art."

5:10 p.m.—Missouri, Allen Davis, Overseer. One hundred thirty marched with twenty-nine flags and forty-four banners. The group sang "I Feel Like Traveling On." A trio sang "He Will Do the Same for You."

5:20 p.m.—Montana, J. Russell Sullivan, Overseer. Seventeen marched with eleven flags and seven banners. The group sang "Safe Am I." A quartet sang "I've Been Changed." The overseer's children sang "We Are Soldiers in the Army."

5:40 p.m.—Nebraska, C. E. Manning, Overseer; North Dakota, Orville Trump, Overseer; South Dakota, J. F. Pruitt, Overseer. Sixty-one marched with nineteen flags and twenty-seven banners. The group sang "Keep on the Firing Line." Loretta Campbell sang "At the End of the Road."

6:10 p.m.—New Mexico, Theodore J. Lowe, Overseer. Thirty-three marched with one flag and seventeen banners. The delegates sang "When God Dipped His Love in My Heart" and "These Bones Gonna Rise Again."

6:25 p.m.—New York, Samuel Pratt, Overseer. One hundred twenty-one marched with sixty-one flags and fourteen banners. The group sang "Sail On, Sail On." The Adderley Singers sang "When I Get Home." A choir sang "Out On His Word."

6:40 p.m.—North Carolina, M. S. Curry, Overseer. Four hundred sixty-five marched with two hundred and six flags and ninety-five banners. Eva Gilmore sang "I Sure Do Love the Lord." The Johnson girls sang "Mansion in the Skies." The Jones Singers sang "I Shall Not Be Moved." The General Overseer and wife were presented with \$100.00 each. Sister Tomlinson's mother was given \$50.00.

7:10 p.m.—Ohio, Boyd Thornton, Overseer. Two hundred fifty-seven marched with forty flags and one hundred twenty-seven banners. The delegates sang a medley of choruses. A choir sang "Sure Foundation."

7:25 p.m.—Oklahoma, C. S. Pennington, Overseer. Ninety-three marched with forty-six flags and twenty-three banners. The group sang "I Don't Want to Be Lost."

7:35 p.m.—Oregon, S. A. Cooley, Overseer. Thirty-nine marched with thirteen flags and eleven banners. Two small girls sang "Jesus Is the Name." The group sang "I've Been Saved All Day." The Cabales family sang "I Shall Not Be Moved."

7:55 p.m.—Pennsylvania, G. C. Sloan, Overseer. One hundred thirty-seven marched with forty-five flags and twenty-five banners. The Scotton boys sang "Running for Jesus." Brother and Sister Tomlinson were presented with a set of stainless steel tableware. A quartet sang "My Saviour."

8:10 p.m.—South Carolina, G. A. Wilson, Overseer. Four hundred and one marched with ninety-five flags and one hundred seventy-one banners. Piedmont Chorus sang "Shady Green Pastures." The General Overseer and wife were presented with a check for \$400.00.

8:32 p.m.—Tennessee, L. V. Jones, Overseer. Seven hundred forty-one marched with one hundred sixty-two flags and one hundred seventy-five banners. The group sang "The Move Is On." Johnny Tolbert and others sang "I Told Everyone What the Lord Has Done for Me." Song by First Street Singers.

8:55 p.m.—Utah, W. A. Howard, Overseer. Thirteen marched with three flags and seven banners. The group sang "Some Day."

9:05 p.m.—Virginia, James Staggs, Overseer. Four hundred forty-one marched with forty-two flags and two hundred ninety-two banners. The group sang "When the Church of God Arises" and "I've a New Name in Glory." The Negro musicians played and sang.

9:37 p.m.—Washington, Robert Patterson, Overseer. Twenty-three marched with nine flags and six banners. The group sang "Getting Ready to Leave This World." A duet sang "Feed Me" and "Joybells Ringing in My Soul."

9:50 p.m.—West Texas, H. M. Biggers, Overseer. Seventy-two marched with three flags and sixty-five banners. The group sang "I'm Walking with the King." The Spanish delegates sang a song.

10:06 p.m.—West Virginia, Willie Vines, Overseer. One hundred and seven marched with sixteen flags and thirty-three banners. Song by the group, "I Would Not Be Denied." Steve Chapman sang "I Regret." The Stewart family sang "I'm Depending, Lord, on You."

10:25 p.m.—Wisconsin, C. J. Cunningham, Overseer. Fifty-one marched with twenty-six flags and twenty-four banners. Song by the group, "Deeper, Deeper." Janice Brown sang "Because of Calvary."

10:40 p.m.—Wyoming, L. R. Lane, Overseer. Forty-four marched with two flags and twenty-two banners. Song by group, "Jesus on the Main Line." Sandy and Cheryl South sang "You've Gotta Live Like Jesus Every Day." Brother and Sister Frank Shroyer sang "At An Altar of Prayer I Met Jesus."

10:56 p.m.—The band played as all stood.

10:58 p.m.—The congregation prayed in concert in behalf of the coun-

tries not represented in the Assembly. The trumpet sounded to signal the end of the call of states and countries.

Note: Much zeal and enthusiasm were displayed in the state marches all day. The presence of the Lord was in the midst and at times the Holy Ghost was manifested in marvelous ways. The people shouted, praised the Lord, danced before Him and spoke in tongues. The reports as given by the overseers included much more information than we have given here. They told of new churches set in order, revivals, youth camps, training programs, building programs, homes visited by ministers, and other phases of the work. The membership in the countries outside the United States is given with the report of the World Mission Secretary, and the number of churches and members in the states as given by the reports of the overseers is given below:

CHURCHES AND MEMBERSHIP

State	Churches	Membership
Alabama	73	2,655
Alaska	1	16
Arizona	7	137
Arkansas	66	756
California (English)	44	1,226
California (Spanish)	12	337
Colorado	8	196
Connecticut and Rhode Island	4	81
Delaware and New Jersey	9	168
East Texas	39	1,033
Florida	94	2,614
Georgia	122	4,141
Hawaii	2	26
Idaho	5	148
Illinois	28	885
Indiana	28	1,045
Iowa	9	210
Kansas	14	504
Kentucky	69	2,917
Louisiana	20	575
Maine and New Hampshire	2	40
Maryland and D. C.	24	816
Massachusetts and Vermont	5	97
Michigan	32	1,174
Minnesota	3	85
Mississippi	59	1,856
Missouri	32	885
Montana	4	63
Nebraska	5	80
Nevada	2	32
New Mexico	13	176
New York	8	250
North Carolina	134	3,950
North Dakota	8	157
Ohio	35	1,216
Oklahoma	33	910
Oregon	11	212
Pennsylvania	34	960

South Carolina	109	2,773
South Dakota	7	161
Tennessee	124	4,569
Utah	5	52
Virginia	94	3,738
Washington	17	362
West Texas	16	301
West Virginia	37	708
Wisconsin	9	185
Wyoming	9	156
Total	1,489	45,634

11:05 p.m.—Solo by Evella Whitney, "Something Within."

11:07 p.m.—Exhortation and altar call by Kenneth Nope. Brother Nope referred to the three definite experiences that God has provided for those who will seek for them and call on those who are in possession of these to pray earnestly for those who do not have them. While a song was sung the speaker admonished all who needed something from the Lord to come to an altar of prayer. A number came forward and according to the record two were saved, five sanctified and seven were baptized with the Holy Ghost.

Friday, September 8

6:30 a.m.—The sunrise prayer service was in charge of J. G. Shelton. Brother Shelton led the song service, followed by a prayer for those for whom requests were made. The ninetieth Psalm was read and Brother Shelton talked briefly. A special song was sung and the ministers who were present testified. Other songs were sung and a prayer was offered for the service that followed, also for our young men in the service of our country. Another song and the service was dismissed with prayer by all at 7:30 a.m.

8:30 a.m.—Program of music in the tabernacle by Judy Sadler.

8:45 a.m.—The song service was led by Gene Plank with Helen Plank at the piano and Nancy Moffat at the organ. T. E. Bradley read Philipians 2:12-18. Prayer was offered by Vernon Smith. The congregation joined with him in prayer for those for whom requests were made.

9:00 a.m.—Songs by the New York Singers, directed by Benny Finlayson. They sang "Climbing Up the Mountain" and "Peace Be Still."

9:15 a.m.—"United We Stand," message by Fred S. Fisher. A portion of the message follows:

"Although this nation is great and known throughout the world for many reasons, yet we have been acquainted with war. But when the northern states and the southern states divided and engaged in what is known as the Civil War, a great nation was almost destroyed. Abraham Lincoln foresaw this in 1858 when he was running for the senate from Illinois. He said, 'A nation can no longer remain part free and part slave; A house divided against itself cannot stand.' Jesus Christ was the first man to speak these words. In His ministry He performed a miracle of healing. The Pharisees accused Him of casting out devils by Beelzebub.

'And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?' One good thing in our favor about the devil, he can't get along with himself. But God's people are supposed to be able to get along with each other. And this is one great advantage over the satanic powers of the world. The world can't get along with itself, but the Church of God is to have for a slogan UNITED WE STAND, DIVIDED WE FALL, and united we shall be and God shall work through this united effort in the Church.

"You may say that the Church can't be stopped. To a degree that is true. 'The gates of hell shall not prevail against it.' That is Bible doctrine, but the Bible also says, 'And he did not many mighty works there because of their unbelief.' If unbelief would hinder the work of the Son of God, then division will hinder the work of the Church of God. It will slow up our progress and we will be unable to accomplish as much. It causes heartaches, it divides churches, it destroys souls. Therefore, I make an appeal in this message—one mind, one body, one faith, one accord, one Church for all. We are not strong enough to be divided. We must unite in strength to accomplish the task that is assigned to us.

"Much has been said about the war in the Middle East and why Israel gained the great victory. Of course we know God intervened in their behalf. But even God Himself is controlled by rules, by laws and by regulations. Jesus could have healed these people against their will. He can save you even if you don't want to be saved. But He won't save you because He is controlled by rules. The Bible controls God. It controls Christ and the Holy Ghost. God will not override the Bible to bless the Church. The Church must comply with the Scripture. We must line up with the Bible and when we do, the Lord will bless the Church.

"In order to bless Israel in the natural manner, God had to have something to work through. He had to have a unified effort on their part. On June 5 of this year a nation about the size of Massachusetts went to war with five nations that were much larger and had many more people. The premier of Israel said the Jewish people have had to fight unceasingly to keep itself alive. So it was an all-out effort with them or die. There was no choice for them. With us in the Church of God, we must resign all to God and His Church and it is this or death. We must be willing to fight and struggle to get the Church of God to the place God wants it to be. Israel was united in one common cause. It is going to take a united effort on our part to get the work done. Anything the Church endeavors to do, we must be one. You may be colored, you may be yellow, you may be white, you may be copper, but we are all going to have to be one, regardless of the color of our skin or the language we speak, the clothes we wear, the food we eat. The Church is a worldwide, divine institution composed of all nations, all customs, all languages. We are all Church of God.

"I saw a film celebrating the hundredth anniversary of Canada. The film showed Quebec and they had a little piano and played the Quebec tune. It wasn't long until Ontario came out and they had a little tune. The provinces continued to come out until there were four pianos and four tunes. Finally the Confederation of Canada had a tune and all of the pianos dissolved and melted into one. Instead of having a Tennessee piano and an Alabama piano and a Sunday School piano, our tune should be the divine favor of God. To have this, we are going to have to com-

ply with His Word. I feel that everyone should start playing the Church of God piano. Isaiah said, 'Thy watchmen shall lift up the voice, with the voice together shall they sing.' He didn't say the watchmen would lift up their voices, but it said 'Thy watchmen shall lift up the voice.' It looks like everyone loses his voice and joins in on this voice. That is the voice of the Church of God. 'For they shall see eye to eye, when the Lord shall bring again Zion.' Is that going to happen? Well, the One who said it will make it happen. That is what makes it true.

"Job gives us a beautiful illustration of unity in the description of a leviathan. A leviathan is a crocodile. 'Who can open the doors of his face? His teeth are terrible round about. His scales are his pride, shut up together as with a close seal. One is so near to another, that no air can come between. They are joined to one another, they stick together, that they cannot be sundered.' That old crocodile lives in some rugged-looking places. He crawls through briars, bushes, mud and everything. He even gets caught in storms, but he doesn't worry too much about getting wet or muddy on the inside. He doesn't worry about the inside because he has so much unity on the outside until the water can't penetrate. The Church is to be bound together like the skin of a crocodile until you can gouge it, shake it, stick it, blow it, kick it, or do anything else you like, but the scales stick so close that they can't be divided.

"Paul said concerning the Church, 'For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ and every one members one of another.' Regardless of the nationality you are still members one of another. There are some of our general officials who are not welcome in some states and in some churches because of the color of their skin. Yet you say, one mind, one faith, one Church. That sounds like a double standard to me. Jesus shed His blood for one Church.

"Paul begged the Ephesian church to keep the unity of the spirit in the bond of peace. What are we going to come in the unity of? It is in the Bible. God settled that and He is not going to change it for me or any other person. People are wanting to go way out and they are not even convinced this is the Church of God. Paul said to come to the unity of the faith. Convince yourselves that what you are in is right and then go into the unity 'of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ.' A perfect man is not one with one leg. A perfect man is not one with one leg longer than the other. But the Bible says the Church is to measure up until both legs are the same size and both arms are the same size until they coordinate as one perfect body. And you are not to make the head fit the body. You are not to whittle and sandpaper and work on the head. The head was perfect from the creation. You are supposed to work on the body and make it come to the head. The head and the body work together.

"Mary anointed the head of Jesus Christ. She broke open a box of spikenard and poured it on His head and it ran all over him and filled the house with a good aroma. I imagine that if the windows and doors were open, this good smell went out to others. We do not want to anoint the body of Jesus Christ for His burial, we want to anoint His body for life. We want to anoint a living body, and we want the good sweet odor to run down the Church and go out the windows and doors. We want it all over the community; all over the states and world. We want the world to smell us and we want it to be that good, sweet smell of unity.

"We are here to accomplish the work Jesus Christ commissioned us to do and a divided ministry will never do it. A divided ministry divides the laity. The ministry must get in unity with the Head and the body and bring the Church to that place that God wants it to be. You can't find anywhere in the Bible where the members are going to perfect the Church. The ministry is to perfect the Church.

"They tell me a hoot owl will fly over a chicken house when he gets hungry for a chicken at night. Then he will fly down and act just like a chicken. He perches himself on the roost just like a chicken. He doesn't attack the whole flock; he knows better than that. But he gets close to the end of the roost between two fat hens. All through the night that owl doesn't sleep. He just keeps inching down the roost. Finally he bumps that hen off and when she hits the floor, he drags her out of the chicken house. The devil knows better than to attack the entire Church, but he will get right on the roost with you and keep edging you out. He gets between you and the Church and he has you on the edge and he will keep working until out of the Church you will go. But you had better stay with the flock. You had better stay with the Church of God."

At the close of the message there was a message in tongues and an interpretation given, then all knelt and prayed in concert.

10:07 a.m.—Charlotte Collins sang "Swing Low, Sweet Chariot" and "When the Saints Go Marching In." A group of singers assisted her.

10:16 a.m.—Brethren came to the platform and held large flags as members of the congregation stood and pledged allegiance to their respective national flag: United States, British, Spanish, German and Guatemala. At the last the entire congregation repeated the pledge to the Church flag.

10:25 a.m.—The General Overseer's Annual Address.

GENERAL OVERSEER'S ANNUAL ADDRESS BEFORE THE SIXTY-SECOND ANNUAL ASSEMBLY OF THE CHURCH OF GOD

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!

German Flag Pledge

Einigkeit und Recht und Freiheit für das deutsche Vaterland
Danach laß uns alle streben brüderlich mit Herz und Hand.
Einigkeit und Recht

und Freiheit sind des Glückes Unterpfang Blüh' im Glanze dieses Glückes
blühe deutsches Vaterland.

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

Through the mouth of prophet Malachi, God has left these words on record: "For I am the Lord, I change not . . ." Malachi 3:6. James referred to the Lord as "the Father of lights, with whom is no variable-ness, neither shadow of turning." James 1:17. Then, the writer of Hebrews has left with us these wonderful words: "Jesus Christ the same yesterday, and to day, and for ever." Hebrews 13:8. One verse of a famous old hymn goes like this:

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see:
O Thou who changest not, abide with me!"

I am not thinking of these words in the usual sense, as a funeral song. They have a much broader meaning when we apply them to the condition of this world today. Yet the application even in that sense, becomes a very personal thing to each soul who lives today, and especially to each member of the Church of God.

To the Christian, as the darkness hovers lower and more threateningly over the land, earth's joys grow dimmer and dimmer, and the glories of the world fade away into the blackening shadows.

Change and decay are to be seen all around us. It is not merely in these old bodies of clay that are growing older, less active, and less efficient. We see the change in our very environment. While the world talks about its great culture, progress in learning, and social development, its corrupted morals are eating away at the foundations of society like the unsuspected devastation of termites in the framework of a beautiful building.

Peace conferences are held with an outward show of solving all the problems of mankind, but men sitting around the same table are filled with hatred for one another, their pretty speeches designed only to cunningly build up a mock confidence which will eventually give them the advantage.

Not everyone, of course, is directly involved in the world's political affairs, though all are very definitely affected. The spirit of the times seems to influence every individual in one way or another. And since the times are evil and perilous, the spirit of the times is evil and perilous. The wicked become bolder and more ruthless in their wickedness. Even the moral man feels it necessary to slacken his standards in order to cope with the corrupt principles which crowd in upon him. His honesty is challenged. In order to hold his own against those who would cheat and spoil him, he has come to feel that he must "get his share," by hook or crook. Even in matters of taxation and tribute, thousands have come to the place where cheating and misrepresentation are the accepted thing. Students on the campuses of our colleges and universities openly debate in favor of cheating on examinations, and worse still, they uphold im-

morality and adultery as being perfectly all right in "a changing society"—"the new morality," they call it.

We may try to minimize this trend by saying that it is only the signs of the times, and must be expected. For the sinful world, this argument is true. Prophecy must be fulfilled, and changes come about as it is fulfilled. The situation in the Middle East is a glaring example of change brought about by the fulfillment of prophecy. We think of these changes with mixed emotions. To the Church of God they speak out loud and clear that the Gentile Age; and, therefore, the Church dispensation, is drawing to a close more rapidly than the unsuspecting world seems to realize. The reason I speak of mixed emotions is because our hearts thrill at the thought of attaining the goal we have been pressing toward for so long; yet we are burdened over the thought of a heedless world, which we must somehow alert to the significance of this hour. News commentators speak of the events in Israel with a measure of amazement that so small a nation should be able to withstand their foes from all sides. They try to account for the turn of events by examining the strategy of war, but Bible scholars are quick to acknowledge the hand of God in it all. Though we are so familiar with the Bible record of God's miraculous deliverances of His people in former years, we, too, are amazed when we behold similar interventions in our own day. David's words are still true today: "For the kingdom is the Lord's: and he is the governor among the nations." Psalm 22:28. In spite of the boastful words spoken against the people of God, we have in our own generation the proof that David's evaluation of the power of God still stands: "Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." Psalm 75:5-7.

God made no mistake when He inspired holy men of old to specify certain sites in the land of Israel for future events to take place. He is setting the stage now around Jerusalem for the enactment of the final scenes of the drama as pertains to this age. Whatever changes we may behold, they will only help to substantiate the truth which King Nebuchadnezzar learned the hard way—" . . . that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will . . ." Daniel 4:17.

So, prophetic changes are in the hands of God, and they must be accepted in that sense, but changes which alter the established doctrine of Christ must not be tolerated. This spirit should find no place in the life of a child of God, and certainly not in the Church of God, which is making herself ready for the return of her Lord. But it is too evident to be denied that it has found a place among us.

Yes, the spirit of change puts its foot in the door of the Church at every opportunity and strives to gain admittance. The pure and holy doctrine of Christ and the early apostles is questioned periodically. Just about every year we hear the rumblings of dissatisfaction here and there over some established teaching of the Church of God. But the Lord has stood by us and helped us to maintain our stand for the truth—and He will continue to uphold us in the right!

The teachings we have made more or less prominent stand on the record as they are because holy men and women of God, who would settle for nothing less than the unadulterated Word of God, stayed on their faces before God until these undeniable truths were revealed and the

Scriptures made plain. The witness of the Holy Ghost to these great doctrines of the Church in those days this side of the Dark Ages is just as valid today as it was then.

I do not know of any of the dissatisfied ones who have crawled on their faces weeping and crying out to God as did these God-fearing saints of fifty to seventy years ago. If they would do this, they would come up with the same answers which were given at that time.

In spite of all the changes which we see around us, we have God's Word that He changes not. There is not even a shadow of turning in Him. Neither is there in Jesus Christ, who is the same yesterday, and today, and for ever. In the face of these declarations, who are we to even think of changing the Word of God to fit our selfish designs? The changes which we see all around us, even in religious circles, are made to look beautiful on the surface, but underneath they are full of deceit and corruption, and can work nothing but the soul's destruction.

So, we say again with the song writer, "O Thou who changest not, abide with me." Abide with us in the Church of God, and for the sake of right, help us to keep right! Amen.

The Full Restoration of the Gifts to the Church

Fourteen years ago, in the Forty-Eighth Annual Assembly, 1953, this subject was treated in the General Overseer's Address. We have a great many members in the Church today who were not with us at that time. Also, hundreds of our young people have grown into manhood and womanhood in those intervening years. Therefore, it is possible that we now have members who, for some reason, have not received the Bible teaching concerning spiritual gifts. It is also possible, since the enemy of our souls is not yet bound, that some have become confused on the subject by giving heed to false teachings as they have mingled with other groups who have never known the truth on this point of doctrine. There seems to be a need to explain the Bible teaching on the spiritual gifts again at this time. Since I have not changed my mind, and the Church has not altered its position on the subject, it seems good to repeat a portion of that section of the address in 1953:

"The Full Restoration of the Gifts to the Church has been one of the prominent teachings of the Church for many years, but it seems that some of our people do not fully understand the teaching on this subject, or if they understand it, they do not agree with it . . .

"We have looked forward for a long while to the time when we will see eye to eye and speak the same thing, but we have not reached this goal, so we will have to continue with our teaching and admonishing until we do. But since the Church has been functioning for fifty years (now sixty-four) in these last days, I feel we should be getting far enough along that we can all agree on the prominent teachings of the Church. I see no reason why we shouldn't, because we all promised to accept and practice these teachings when we became members.

"But quite often some question arises concerning the gifts and I hear of one person teaching the subject one way and another some other way. This ought not to be. It seems to me that the least we can do is to stick to the teachings of the Church and leave off our own opinions entirely.

"In the twelfth chapter of First Corinthians Paul names the nine gifts and describes their operation. It is evident that some of those members did not have a good understanding of this subject because he told them he didn't want them to be ignorant concerning spiritual gifts. I don't want our people to be ignorant on the subject and I have tried to help all who have come to me with it. I have been telling them for several years that God set the gifts in the Church and they are operated by the Holy Ghost and manifested through the individual members of the Church. I think Paul makes this very clear in his teachings. A gift is not given to an individual to use as he pleases. To me it is inconsistent to think that God would give one of the nine gifts to an individual to be used in this way. Paul says that God set them in the Church, and when the need of the operation of the gift arises, the Holy Ghost uses a good, clean, holy, consecrated member to manifest it. One person may be used time after time to manifest a certain gift but this does not mean that the gift belongs to him; it rather means that he is in condition for God to use him in this manner when there is a need for the manifestation of the gift."

In verse seven of the twelfth chapter of First Corinthians, Paul tells us that the "manifestation" of the Spirit is given to every man to profit withal. In other words, the Holy Ghost manifests the gift for the profit or edification of the Church, for all those present, and it is the manifestation, not the gift that is given to every person so used. As Paul goes on to enumerate the nine gifts, we must remember that he has already made it clear that he is speaking of the manifestation of each gift by the Holy Ghost, through the one being used.

In the middle of his discussion, which was given to dispel the ignorance of the Corinthians on the subject, Paul goes into a detailed illustration, using the members of the human body to show that no isolated member is anything, or of any profit to itself or anyone else, unless it is a part of and dependent upon the body as a whole. He concludes the illustration by saying, "Now ye are the body of Christ, and members in particular." Many people somehow get the stress on "members in particular," which actually elevates the member in importance above the body. But it is the other way around; we are first the body, and without it the individual member is nothing.

Then, coming back to the original subject, Paul declares too plainly for argument that God set the gifts in the Church, just as He set the members in the body, as it has pleased Him. He has already said, "But now hath God set the members every one of them in the body, as it hath pleased him." Now, concerning the gifts, he says, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Nowhere is it said that God gives the gifts to anyone, not even to the Holy Ghost. But the Holy Ghost has been given the control of the gifts. "But all these worketh that one and the selfsame Spirit . . ." Never has the Holy Ghost usurped the authority of the Father or the Son; therefore, we do Him an irreverence to infer that He would give to anyone a gift which the Father set in the Church for Him to operate, after entrusting Him explicitly to manifest them through men at His will.

Just as the members of the body are always in their own places in the body and are available to be used at the proper time and for the proper

purpose, subject to the spirit of the man, so are the gifts in the Church available for use as needed, subject to the Holy Ghost.

As Paul makes clear, no member of the physical body can independently assert itself; it is a member in spite of itself. "If the foot shall say . . . I am not of the body; is it therefore not of the body?" On the other hand, the body always maintains the control of each individual member.

Since the members of the Church are to see eye to eye and speak the same thing, isn't it better to say, "These gifts are ours," than to be saying, "This gift is mine, and it is better than yours"?

We can hardly leave the subject without showing that Paul used love as the capstone of his whole discourse. He showed that love binds the whole body together so that no member is puffed up, or vaunts itself against another. Lastly, he indicated that it is childish (rather than wise) to promote an imperfect order rather than the operation of the unified whole. And this agrees with his statement to the Ephesian Church, admonishing them to reach the stature of a perfect man, not being children tossed to and fro with every wind of doctrine.

"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 fullness 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:

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Ephesians 4:13-16.

It pays to stay in the shelter and security of the fold instead of deliberately exposing ourselves to the sleight of man, the cunning craftiness of deceivers, and their gusty winds which may toss us about and swoop us away before we are aware of the danger.

There is no thought of changing our position on this point of doctrine, and it will be far better for every dissenter if he will pray through to the unity of the faith and continue in the good graces of the Church. The important thing is to live so close to the Lord that we can be used of Him if He desires to manifest a gift through us. People will have confidence in a manifestation if they have good reason to believe that the person being used is bearing the fruit of the Spirit, for it is only reasonable to believe that the fruit of the Spirit should have preeminence over the manifestation of the gifts of the Spirit.

Paul made this quite evident when he said, "But covet earnestly the best gifts: and yet shew I unto you a more excellent way." 1 Corinthians 12:31. He then goes into a lengthy discourse to show the importance of love, the first fruit of the Spirit, in connection with the gifts. He mentions tongues, prophecy, discernment, knowledge, faith, and perhaps other gifts, then concludes that even if it were possible for him to manifest these gifts without love, he would be nothing, and it would

profit him nothing. Furthermore, to others he would "become as sounding brass, or a tinkling cymbal." He summarized his discourse by declaring that the greatest gift is charity, or love. Then he instructs us: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."

After all, love is the only thing that will actually make us live right, for Jesus said, "If ye love me, keep my commandments." And a little further down He positively declared, ". . . If a man love me, he will keep my words . . ." So, if we love Him, we will live right; and if we live right, the Holy Ghost will use us as it pleases the Father. If it doesn't please the Father to use us in some certain way, who would want to be used in that way?

Customs and Traditions—The Whole World Our Field

We are coming to realize more and more that the Church of God is the Church everywhere. Of course, we have known this all along, but its real meaning becomes clearer as we extend our work into more fields and into nations where we have not been before. For many years it was only natural that practically all the plans and recommendations made by the Assembly should be slanted toward the American way of doing things, since our work was quite limited in other areas of the world. But now that the Church encircles the globe, we have found it necessary to consider some of our practices in the light of a world-wide Church.

We were not free from the ties of customs and traditions even in this country where the Church arose in these last days. Sectional influences of environment were very evident in the lives of our people. Customs were sometimes brought in with those who came to the Church from other religious organizations. Sometimes a minister, or a group of ministers, would preach personal convictions so strongly that the people thought some things were Church of God teachings, only to find out later that the Church taught some other way, or that it had never set forth any teaching along that certain line.

But the Lord has been good to us, and the guidance of the Holy Ghost has kept us in line with the Scriptures as far as the doctrine is concerned. A few of our business practices may have been worked out without a world-scope in mind. In such matters, we can make the necessary adjustments as the need arises.

We must be careful, however, to make no mistakes or misapplications concerning the doctrine. Some points of doctrine have come under question in some areas, and it has been contended that the Church membership cannot abide by them everywhere. It might be good to examine the words "tradition" and "customs" at this point.

A custom is simply a manner or way of doing things. It is the usual practice or habit, or the conventional way approved by society. Customs vary from place to place; but, once they are established, any violation invokes the disapproval of society.

A tradition is a story, belief, custom, or proverb handed down orally from generation to generation; a long-established custom or practice that has the effect of an unwritten law.

As can be seen from these two definitions, customs may become traditions by continued practice. There is nothing about either definition to

make them legally binding. However, it cannot be denied that the disapproval of a large segment of society has a tremendous influence toward the imposing of a custom or a tradition upon those who in their hearts are not in sympathy with the practice.

As far as the Church is concerned, we are interested only in the word and doctrine of the Bible. We must stand ready at all times to be loyal to the Word of God regardless of the disapproval of some who hold to traditions taught by others. There is nothing in the Word of God which cannot be obeyed and practiced anywhere in the world. It is not the Word of God that is difficult for us to obey. Rather, it is the traditions which we find ourselves reluctant to give up. Breaking away from a tradition may bring the disapproval of a given society upon us, but we have no authority to change the Word of God just in order not to suffer persecution.

The Jews, and particularly the Pharisees, were great traditionalists. The letter of the law of Moses they found impossible to keep, not having the grace of God in their hearts as we may have it today. Traditions developed and were held to be valid explanations of the written law, and they made them as binding as the law itself. However, they were evasions of the law of God, and were designed to draw the attention away from those evasions by being overly exacting in the enforcement of the traditions.

Jesus' scathing rebuke of those who respected tradition above the commandments of God clearly reveals the Father's attitude with respect to such substitutions. When the scribes and Pharisees questioned Him as to why His disciples did not observe the traditional hand washing before eating, He came at them with another question: "Why do ye also transgress the commandments of God by your tradition?" Using as an example their glaring disregard for the commandment, "Honor thy father and thy mother" by making a gift to the service of God or the temple. Jesus said, "Thus have ye made the commandment of God of none effect by your tradition." After answering their question by showing them the condition of their hearts, He concluded by declaring, "... In vain they do worship me, teaching for doctrines the commandments of men."

A little later the disciples came to Jesus and said to Him, "Knowest thou not that the Pharisees were offended, after they heard this saying?" Jesus did not say that it would then be necessary to compromise, or change the doctrine in order to appease the Pharisees. "But he answered and said, every plant, which my heavenly Father hath not planted, shall be rooted up."

The planting of the Lord will respond to the nourishment of the Word of God just as the true sheep will hear the voice of the Good Shepherd. We will not be able to avoid all offences, but those who are determined to go through with God and stay with the Church of God will suffer whatever is necessary in order to be faithful.

We do not see it as the Church's responsibility to dictate to people of different countries concerning customs which do not conflict with the teachings of the New Testament—their standards of living, their diet, and such like.

It is true that in some places the custom pertaining to wedding rings, and perhaps other jewelry, is much more traditional even than in the

United States. The Church has no authority to violate the Bible teaching against the wearing of gold and other jewels for ornament or decoration. We believe that the Bible is the inspired Word of God, and that holy men wrote as they were moved by the Holy Ghost. At the time the Bible was written, those inspired did not know there were such lands as America and many other places now thickly populated. God knew they were there, and that the time would come when they would be inhabited just as they are today, and that they would be required to abide by His Word. So who are we to think of letting a tradition set aside the commandments of God, especially since Jesus so plainly showed us His Father's disapproval of such a practice?

Modes of dress seem to present a problem in some parts of the world. Much has been said about this in certain places, but the Church has held to the Bible in advocating "modest apparel." Other words for modest are: moderate; decent; pure; not extreme. The right amount of consecration will cause an individual to interpret these terms in the fear of God. In some countries, those holding certain jobs are required by the law to wear certain apparel, or uniforms. We have learned of one instance where the government requires men on certain jobs to wear short trousers. Our present advice against the wearing of shorts in public seems to jeopardize the jobs of some of our members there, if they abide by this recommendation.

This is somewhat like our recommendation about belonging to labor unions. Rather than to require our members to give up their jobs, we have allowed them to belong to the unions; but they are not to take active part in the business matters of the union, nor in strikes, unless forced to do so. In no case are we to engage in acts of violence.

A similar circumstance is our going to war. We do not like war, but so much is at stake concerning our religious liberties that there is little choice. Of course, there is always the individual's conscience to be reckoned with; and if he feels strongly enough about a thing to suffer for it, it is his privilege. His fellow-members should not criticize him; neither should he condemn others who do not share his convictions. In some cases it might be advisable to seek another kind of job. The man or woman who is determined to make it through with God will be able to reconcile the scriptures which advise us to obey the laws of our land with those which tell us we ought to obey God rather than man. Both have their place in the life of a Christian.

It should be very clear that obeying the demands of the laws of our country are not the same as following customs and traditions. It is one thing to dress a certain way because circumstances compel us to do so, and quite another to dress in the same manner by choice. We do not feel that we have the authority to lift whatever restraint our Advice to Members bears, because it is backed up by the Bible, or we would not have advised it in the first place.

Perhaps the Questions and Subjects Committee could offer a recommendation acceptable to the Assembly, providing some relief to our people working under compulsory conditions, so they would not have to feel that they are being disloyal to the Church. Such a recommendation might specify the presbytery as the agents to work these matters out in each particular location.

We who are not directly affected by such requirements need to be thankful, and our attitude should be to stay off doubtful ground and to

live, talk, and dress as becometh Bible holiness so that we would be comfortable standing in the immediate presence of the Lord.

Tomlinson College

On Friday, June 2, it was the privilege of the General Overseer to attend the "Recognition and Awards" program at Tomlinson College in Madison, Tennessee. Also present for this event were the members of the Tomlinson College Board of Directors, the faculty, students, and others who participated in the school's first year of operation. This occasion represented an important milestone in the development of the educational program of the Church.

The General Overseer's Annual Address before the Fifty-Ninth Assembly in 1964 included a section entitled "Our Educational Program" which gave information concerning the possibility of the Church entering the field of higher education. A great deal of attention had been given to the matter before it was presented to the Assembly, and in that Assembly a temporary school committee was appointed to study the matter and bring forth a specific recommendation for consideration by the Assembly. The report of this committee was accepted and is a matter of record in the Minutes. On the basis of their report, the Questions and Subjects Committee recommended the appointment of a permanent committee to work at the development of a sound educational program using as a guide the detailed information given in the report of the temporary committee. One of the general workers was selected to work with the school committee part-time.

This Committee on Education, which later came to function as the Board of Directors, conducted a survey of prospective students, members, pastors, overseers and general workers to determine the feeling of the people with regard to the development of a program of higher education in the Church. This survey revealed that our people in general were in favor of such a program in a ratio of about twelve to one. This committee further recommended that a full-time president be appointed by the General Overseer, that the opening date be set for September, 1966, and that the school take advantage of the campground which was graciously offered by the overseer and churches in Tennessee for the development of the college.

The Questions and Subjects Committee of that Assembly confirmed the recommendations of the Committee on Education, and in addition recommended that the institution be named Tomlinson College in recognition of A. J. Tomlinson's emphasis on the need for trained workers. In accordance with this report, under the direction of H. L. Moore as administrator and Curtis M. Knowles as acting president, Tomlinson College was chartered by the state of Tennessee on March 1, 1966, as a church-related, liberal arts junior college with the Bible woven into the overall program of instruction. During the months which followed, the buildings on the Tennessee campground were prepared to house the students. The saints and churches in Tennessee erected a beautiful chapel and classroom building which has been used by the college. The staff was selected and the curriculum was outlined. Many of you who are present today had a part in preparing for the opening of the school. The ministers and workers in Tennessee donated their labor for the construction of the chapel and ministers and workers from other states assisted in the preparation of the dormitories. Even though you may not have been present for the awards program, you can feel that you had a part

in making Tomlinson College a reality, and you can be assured that your assistance is appreciated.

Amidst certain inconveniences, Tomlinson College opened as scheduled on September 20, 1966, with forty students. It was my privilege to be present in the opening service on the day that the first classes were held. The General Overseer also visited the campus during the fall revival and attended the formal banquet in May. On these visits, the students frequently reminisced about the muddy roads, uncompleted dormitories, and classrooms that were not ready. They came to refer to themselves as the "pioneer class" of Tomlinson College. But as the year progressed, conditions improved, and by the time for the close of the school, we all felt that we could be proud of Tomlinson College in its first year of operation.

The students are to be commended for their willingness to brave the inconveniences and the uncertainties of enrolling in a brand new college. The staff members are worthy of commendation for their efforts. They were pioneers, too. There were very few guidelines to follow, but each member of the staff performed the assigned duties in a manner that would be a credit to the school and contributed to the development of the total program of instruction. The members of the board are to be commended for their foresight and enthusiasm in charting the course for the development of such a fine institution. These brethren have heavy responsibilities. Not all of them are ministers, but each is capable in his respective field and has contributed valuable suggestions to the progress of the work. Some of them live a great distance away, but they have been willing to give of their time for the advancement of the Church in this area. The members of the board do not receive any pay for their services in connection with the school.

Tomlinson College is a Church of God institution. It is a Church of God school, authorized by the General Assembly and operating under the direction of a board of directors and president appointed by the General Overseer. It is not the exclusive property of the president, the staff, the board of directors or any group or individual. It belongs to the Church of God. It came about through the established procedure, and all the recommendations of the Assembly have been followed to the best of our ability in the development of the program. Not all of us would be qualified to be college presidents, and not all of us would have the knowledge and experience that would qualify us to serve on the board of directors or administrative staff. But those who have been chosen to serve in these capacities are qualified from the standpoint of education and experience. But more than that, they are members of the Church, and they are interested in the advancement of the Church. They would not do anything that would hinder the progress of the Church or that would detract from the beauty and glory of the Church as we know it. They love the Church, and they are doing their best to advance the particular department for which they are responsible, just as you are responsible to do your best in the work that has been assigned to you.

Tomlinson College is not a Tennessee institution any more than it would be a Kentucky institution if it happened to be located in that state. In fact, when the school opened, the student body represented sixteen different states and one other country. The churches in Tennessee have a beautiful campground which they generously offered to allow us to use for the development of the college. The committee considered vari-

ous locations, and at the time it was felt that the Tennessee campground was the best site available. The campground was not given to the college nor to general headquarters. The location of the school there did not make Tennessee any more responsible for it than any other state.

We are grateful to the overseer and saints in Tennessee for allowing the college to use the facilities; however, after a successful year of operation we are better aware of what will be required for the further development of the college. It seems that there would be certain advantages to having the school in Cleveland, and plans are being made to move the college to this area. There are many things to be considered, but one of the primary considerations is the fact that it seems necessary for the school to own its property in order to meet the requirements of the accrediting association. This could not be accomplished as long as the school continued to use the facilities of the Tennessee campground. We will also be able to use some of the headquarters personnel to a greater advantage in the school program with it nearby. Some of the workers have had to travel back and forth from Cleveland to Madison many times this year, and it will be more convenient to have the school located near general headquarters.

Some have expressed the feeling that since our school is primarily for the training of ministers, it should be a Bible school rather than a liberal arts junior college. It has been the thinking all along that the school should be a liberal arts college with strong Bible emphasis and with the Word of God woven into the total program of instruction. This is what the Assembly accepted and what has been provided. A school that would be strictly a Bible college would be of value to many of our people, but it would eliminate those who desire to prepare for professions in teaching, business, music and many other fields. Of those enrolled this year, only about one-half of the students were preparing for the ministry. Others were studying for majors in education, business, secretarial science, and music. Every student who enrolls takes a course in Bible each semester, and we offer special courses for those who are preparing for the ministry, but at the same time, we do not want to deny others the privilege of attending a Church of God college just because they are preparing for a different vocation. If we had begun with a Bible school strictly for ministers this year, our enrollment would have been about half what it was, and the other half of the students would have been forced to enroll in other colleges for the training they desired. We want to develop a quality program of instructions that will compare educationally with what the student could get at any college, but we want to offer this in a framework of Christian ideals and principles that will promote the spiritual growth of the individual during his years in college.

All of us are aware of the fact that we live in a changing world. Houses are not built today like they were half a century ago. Very few of us drive the cars or wear the same clothes that were fashionable even ten years ago. Some methods that were used successfully a generation ago no longer seem to bring great results. As the world changes and progresses, the Church must learn to cope with the world in which we live and to win the generation that is at hand. More and more people are going to college today. College education itself changes, and in order to reach this generation we are going to find it necessary to accept education as part of our way of life. Many of us have more education than our parents had, and it will be necessary for our children to have more education than we do.

Education is not new to the people of God. In the New Testament we read of Moses, "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22. Of Daniel it was said: "Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans." Daniel 1:4. Moses was well educated. Daniel and his three companions met the requirements and were chosen for further training. It is generally accepted that Paul was educated, and he was a chosen vessel of the Lord. Luke was mentioned as the beloved physician and certainly this would imply training in some manner above and beyond that possessed by the average man of his day.

But we are not all called for the same work. For this reason we do not all need the same qualifications. Peter is generally regarded as an ignorant and unlearned man, but he preached a sermon that brought three thousand souls into the Church. There will always be plenty of honorable work in the Church for thousands of ministers and workers who are not college trained. These will reach multitudes that perhaps could never be reached by those who are privileged to further their education. It is possible that Paul reached people that would not have stopped to listen to Peter, and Peter may have had converts that would never have been won by Paul. Yet each accounted the other worthy of honor. Not all of us have the same office, and one should not despise the work of another. We are members one of another. The eye may perform delicate and intricate tasks that the foot could never perform, but think how the eye would be restricted in its work without the cooperation and assistance of the functions performed by the feet! We need both. In the Church, we will always be able to use those individuals who are willing to consecrate themselves and their talents and abilities to the service of the Lord.

All of us are responsible to God to prepare ourselves and equip ourselves for whatever we have been called to do. Many workers will find it to their advantage to pursue their education at Tomlinson College, while others may not. We are grateful that God has made it possible for us to have this fine educational institution, and we want to encourage our people to take advantage of it, but at the same time we cannot afford to allow any division to come among us or to ever refer to the "educated" or "those who are uneducated." We are members one of another.

Our Church Publications

Through the years we have tried to keep the interest stirred in our Church publications, showing their value to the membership and to all who read them. We are very busy, and it is possible that too few of us take the time to read these papers as we should. They are intended to help us in our ministry and in our Christian lives, and we would do well to give them our attention regularly.

This year our publications suffered minor set-backs as a result of the Publishing House fire, but we feel that the Lord helped us, so that we did not have to miss very many issues of any of these good papers. We missed only one issue of the White Wing Messenger, four of the Happy Harvester, and three of Youth Life.

We have had our difficulties through the years in financing the publications. Most of us realize that it is almost impossible to make subscriptions alone defray the cost of any periodical. For this reason, we have had to go into the profits of the White Wing Publishing House, and contributions from the General Church Fund to keep the White Wing Messenger in circulation.

The White Wing Messenger is designed to serve the Church, and it is almost impossible to make it interesting to those outside the Church. We have not aimed to make it so, because we need it so much as an instrument of information and encouragement for the members, and for the promotion of our Church activities. Considering the size of our membership, the volume published has not been sufficient to make the subscriptions take care of the cost of printing and mailing. It hardly seems necessary to say that the cost of labor and materials has been constantly climbing, as have the postal rates. There has been no increase in the subscription rate for twelve years, and at this time the \$2.50 just about pays the postage to mail fifty issues per year.

Since 1955 we have been publishing the White Wing Messenger weekly. Prior to that time, it had been printed every other week. The change to a weekly publication was made in the hope that there would be enough interest so that it could be made to pay. After trying this plan for twelve years, and struggling with the increased cost of publication, we wonder if it would be better to revert to the original plan. It could be published bi-weekly, with twenty-five copies a year. If the subscription rate were increased to \$3.00 per year, it is possible that it could pay its way. This would give us a more realistic balance in the cost of publication and enable us to about break even. Some curtailment in the amount of materials published would naturally have to be made since we have plenty of material for the weekly issues. Our people would need to understand if their news items, messages, and other contributions of materials are reduced or left out. In other words, the editorial offices would need to be more selective as to the materials used, and much closer editing would be necessary. Several months ago we suggested through the editorial notes in the White Wing Messenger that the state papers, newsletters, and bulletins be used for news items and announcements of state and local interest, thereby conserving the White Wing Messenger space for materials which would benefit the Church world-wide. I wish to commend the state overseers, and any others who have had a part, for their cooperation in this appeal. We receive many state publications regularly, and they are very nice, attractive, and informative. We believe that, should the White Wing Messenger be published less frequently, that the state papers could be used in an even greater measure.

If the Questions and Subjects Committee should see fit to consider this proposal, they could bring it, or some other workable plan, before this Assembly for consideration. We desire whatever change is made to benefit the people because of the heavy deficit we have experienced in the past several years. The committee might also suggest some means of defraying the cost should there be a recurrence of the deficit in the future.

I would like to commend the work of the Happy Harvester. This publication has served as a silent witness for the Church for more than twenty years. Its message has penetrated into the hearts of many behind the prison walls. It has a unique ministry inasmuch as it carries the

message of salvation into places where a minister would perhaps be unable to go. It has been supplied to various state and Federal penal institutions by the Free Literature Department of the Church.

The Questions and Subjects Committee, in their report to the Forty-first Annual Assembly, recommended that the Happy Harvester be made available, not only to prisoners and shut-ins, but also to those desiring to receive the publication on a subscription basis. This was accepted by the Assembly, and in 1946 it was made available to those desiring to subscribe. We feel this practice is no longer feasible; therefore, in order to expand the free literature outreach, I would like to suggest that we discontinue the Happy Harvester on a subscription basis and supply it through the Free Literature Department only.

The Sunday School Department is to be commended for its active participation in the prison work. It was in this department that the Happy Harvester was initially promoted.

I wish to urge the young people participating in Youth Life Teams to use the Happy Harvester in your visits. It is the youth of the Church who will raise the funds to print this, and I believe that it can be a blessing in your activities. In order to keep the general Church informed of the good accomplished by the Happy Harvester, the General Victory Leaders Secretary could visit and make contacts with prison chaplains and wardens along with his other promotional work.

Our Youth Life Magazine was started in January, 1964, with the thought of helping our own young people and reaching youth outside the Church as well. It has been an interesting experiment, and I wish to commend those who have been responsible for the publication of the magazine under the present policies. However, the outside interest has not been great enough to build up a sizeable subscription list. Because of the lack of Church slant, our own young people evidently have not responded as enthusiastically as had been anticipated. This paper has also been published at a considerable loss.

It would seem that, to make the magazine acceptable for general use among our own Church young people, and to give our pastors, evangelists, youth leaders, and church literature representatives greater confidence in its promotion, it needs the recommendation of the Assembly as an official publication of the Church. It could be made a magazine designed to help our young people to better understand the doctrine of the Church, and to provide good wholesome reading of a general religious nature. If the Questions and Subjects Committee will bring a recommendation, and the magazine should be given the approval of the Assembly, an editor could be appointed to look after its publication. It would be financed by the Publishing House.

Church Property

Last year, in the Sixty-first Annual Assembly, the General Overseer's Address included a section entitled "The Assembly Tabernacle." This section brought us up to date on the findings and deliberations resulting from past recommendations of the Assembly and the efforts which had been made by the General Properties Committee between Assemblies.

Following the reading of this section of the address, the Questions and Subjects Committee brought forth a recommendation which reads:

"Since it seems good to the Holy Ghost and to us that the location of our Assemblies should not be moved from the Cleveland area, and since the necessary arrangements for continuing the Assemblies here are of such magnitude, it is the feeling of this committee that we should use great care in our procedures to provide adequate accommodations. Too much haste could result in decisions which the Church would later regret.

"We believe it would be wise for a Tabernacle Committee to be selected by the General Overseer whose duties would involve making an exhaustive survey of all possibilities both for the construction of new facilities for our Assemblies in other locations in this area and for the enlarging and remodeling of our present facilities. This committee could provide our Assembly with much factual information, from which we could proceed with better understanding than the Questions and Subjects Committee is now able to provide."

The Tabernacle Committee was appointed and they will bring a report of their activities and findings to this Assembly. I will only mention briefly the situation as it stands at this time. As most of us know, we had endeavored to accumulate enough property in our present area to build a new tabernacle that would accommodate our large crowds. Some property was purchased and paid for, and efforts were made to buy other property adjoining our present building. With the passing of a few years, conditions have changed considerably, both pertaining to our own needs and to the city's plans for this area, so that it now seems inadvisable to proceed further with any plans for building or enlarging on the property we now hold.

The White Wing Publishing House being destroyed by fire this past February 7 has presented an urgent need for another consideration concerning property which has prompted the need for some revision in our thinking as to the overall view of our General Headquarters property requirements for the future. This disaster represents a great loss to the Church. Although we feel that the insurance settlement was satisfactory in every way, the matter of rebuilding requires some sober thinking with a long-range development in mind.

The findings of the Tabernacle Committee resulted in an option being taken by the General Properties Committee on a parcel of land which is deemed suitable for development of a completely new Headquarters location in the Cleveland area. This development would require a period of several years due to the cost that would be involved. We consider the property previously purchased for the possible construction of a tabernacle a good investment which could be turned into finance toward new property.

Since the most pressing need at this time is for a new building for the Publishing Department, this is being considered for the first project in a long-range construction program. Tentative plans have been drawn of the proposed buildings, including a publishing house, a tabernacle, and a general office building. The committee advised that something of this nature be prepared to present a reasonably clear conception of what could be done on the property now under option.

This is as far as we could go this year because of the request of the Questions and Subjects Committee to bring a report to this Assembly. After the Tabernacle Committee gives its detailed report, the Questions and Subjects Committee will bring their recommendation before this Assembly for consideration.

Another matter concerning property has developed from a necessary change in the location of Tomlinson College, as explained in another section of this address. Since the building formerly used for Tomlinson Memorial School was available on the orphanage property, the college facilities have been set up there. Through joint discussion of the General Properties Committee, the Tomlinson Home for Children Board of Directors, and the President of Tomlinson College, an agreement was reached for Tomlinson Home for Children to deed to Tomlinson College the necessary land for development of the college there, subject to the approval of this Assembly. The acreage and other details would be worked out by the Committee on Education and the Tomlinson Home for Children Board of Directors. The property has an evaluation of more than one-hundred thousand dollars. The General Church has invested in the construction of the building for school purposes, but it has not been used to its fullest capacity for some time. It is suggested that since the Fifty-sixth Assembly in 1961 ruled that the building for the school be furnished in the same manner as the buildings used by the other departments of the Church and the amount due on the building at that time was paid from the general funds, that the Tomlinson Home for Children be relieved of any indebtedness now existing if a portion of the property is deeded to Tomlinson College. This would include improvements recently made on the property for the use of the orphanage, which would be turned to the use of the college in case of the transfer.

Church-wide Revival

Some serious thought has been given in recent months to the planning and carrying out of a Church-wide revival effort. In the past, some states have set aside one week during the year for a revival to be conducted in every local church in the state. It is evident that such a project on a Church-wide scale would require a tremendous effort and dedicated cooperation of the ministry.

We have talked and preached a great deal about great revivals, and evangelism has been promoted just about everywhere. It seems that something more is needed to produce the desired results, and which seem to be promised us in the Scriptures. We certainly do not want to run ahead of the Lord, neither do we want to be found slothful in doing our part.

A revival of this nature would be a blessing to our churches spiritually, as well as making the Church known to the world by way of a united, consecrated effort. If such a project is feasible, much forethought and prayerful planning would be necessary before the actual launching of the revival. Of course, we would do considerable advertising through the various news media—posters, billboards, organized visitation and literature distribution, use of the telephone, and many other ways.

We are aware that such an endeavor would require much work and finance, and it would need to be a joint project of General Headquarters, the State or National Headquarters, and the local churches. For example—General Headquarters might provide radio and television spot announcements on larger stations, supply special literature, prepare news releases for the news media, and make printed posters available to the local churches at minimum cost. The State or National Headquarters could furnish posters for small churches, pay for radio and television spots on key stations, rent billboards for three months in key areas, as

well as other promotional activities. The local churches could secure and support the evangelists, organize prayer and fasting groups, organize visitation and literature distribution teams, launch a direct mail campaign, and follow up all contacts made during the revival.

The glory of God would have to be kept in the forefront, as we would need His favor and approval. It would be necessary to keep men's personalities and material efforts secondary to prayer, compassion and the love of God. God is a jealous God, and it would be imperative that we court His divine favor, not only in order to obtain results, but by pledging ourselves to leave all the glory with Him for whatever increases He might give us.

If the Questions and Subjects Committee will give this their consideration, they could bring an expression of their feelings before this Assembly.

World Missions

The Ways and Means Committee brought before the Fifty-third Annual Assembly a recommendation that reads as follows:

"We recommend that the former practice of deducting from foreign Overseers allotment a portion of the funds belonging to the General Headquarters is no longer practical 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 reported at the Fifty-ninth Annual Assembly, 1964, that such a plan had been developed and was found suitable for the purpose of handling these funds.

Since that time a vast international banking system has been developed, and it is now possible to transfer funds anywhere in the world through our network of banks. Not only is it possible for our mission funds to be handled more efficiently, but also as our work increases outside the United States of America, and our churches become more affluent, these areas are no longer mere missions but are part of the working force of the Church to reach the rest of the world with this last days' Gospel.

The World Mission Secretary has devoted much time and travel to the opening of this banking system and to the recognition of the Church among business and professional men in many countries.

A quick reference to the General Assembly Minutes and our General Treasurer's report will show that our funds in the international accounts are showing considerable increase from year to year. Under the old system, as mentioned above, such a report would have never been possible. However, with our international banking system we have facilities to take care of any amount of funds that might need to be handled. The new system also has enabled the World Mission Committee to assist in the purchase of properties and the erection of headquarters buildings in areas that were very much in need of assistance. This progress was realized because of the established business credit made possible through the international banking system. Some of our missions which were previously unknown now have a sound business relationship with the outside world.

In the meantime our people have continued to increase both vision and finance for the cause of missions. In the last four years our offerings for this phase of the work has almost doubled. This increase has enabled the message of the Church to be expanded into new areas, and several of our mission fields are not only self-supporting, but are supporting mission work in other countries.

We should like to encourage our people to continue their support through prayers and finance for our mission endeavors and to commend our mission fields that are cooperating with the Church's banking and reporting system.

The use of the system is serving to make the Church a more coherent body world-wide and to bring about the fulfilment of the scriptural injunction, "... let us walk by the same rule, let us mind the same thing."

Interesting Information

In this section are several tables which give information about our work for this year as compared to the report for 1966. Some of the figures indicate that there have been increases, but there are also some decreases. When a decrease is shown, it does not mean that a particular department has decreased, but only that our efforts have not accomplished as much this year as we were able to report last year.

Data Gathered from Ministers' Reports

	Last Year	This Year		
Sermons	261,355	276,159	Increase	14,804
Converted	30,088	35,594	Increase	5,506
Sanctified	16,128	19,618	Increase	3,490
Holy Ghost	10,387	13,532	Increase	3,145
Water Baptism	9,017	10,215	Increase	1,198
Added to the Church	9,355	14,041	Increase	4,686

This information is made available to us from the reports sent in each month by the ministers. We are grateful for our ministers who are faithful to report regularly and for the efforts that have been put forth to preach the gospel and to help get souls saved, sanctified, baptized with the Holy Ghost, and baptized in water and added to the Church of God.

Number of Ministers

Rank	Last Year	This Year		
Bishops	617	637	Increase	20
Deacons	519	552	Increase	33
Male Ministers	1,931	2,020	Increase	89
Female Ministers	1,041	1,054	Increase	13
Total	4,108	4,263	Increase	155
Lay Ministers	892	974	Increase	82

World Mission Drives

We are very appreciative of the work done in behalf of the October and March World Mission Drives. The Lord has helped us in the drives which have been conducted under the supervision of the World Mission Committee. All of this could not have been accomplished without the help of the ministry, members of the Women's Missionary Band, Church publications and other methods. The 24th Assembly in 1929

recommended special drives for mission funds in October and March, and the 59th Assembly suggested the use of the word "world" in connection with this work.

Auxiliary Information

The Church has auxiliaries which provide funds to support various phases of our work. We are very thankful for every offering that has been given and all the work that has been done by every auxiliary. The Lord has blessed and many states show good increases. We will not list the state convention C. P. M. A. offerings since the only funds received at general headquarters for the C. P. M. A. come through the membership fees as recommended by the 59th Assembly.

The amounts given are after the twenty per cent has been deducted according to the ruling of the 57th Assembly. For purposes of comparison, all amounts shown are expressed in United States currency. 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		
Kentucky	\$24,035.64	\$28,800.00	Increase	\$ 4,764.36
Bahamas	24,306.83	26,656.00	Increase	2,349.17
Tennessee	25,040.00	26,000.00	Increase	960.00
Georgia	20,001.76	24,122.94	Increase	4,121.18
South Carolina	21,203.52	23,226.71	Increase	2,023.19
North Carolina	20,972.06	21,012.72	Increase	1,040.66
Virginia	16,040.00	17,280.00	Increase	1,240.00
Alabama	15,506.47	16,252.86	Increase	746.39
Florida	15,943.33	15,743.05	Decrease	200.28
Ohio	13,465.36	14,415.85	Increase	950.49
Illinois	10,880.00	12,814.29	Increase	1,934.29
Mississippi	12,053.64	12,472.04	Increase	418.40
Michigan	8,351.78	9,780.44	Increase	1,428.66
California	11,076.78	9,461.75	Decrease	1,615.03
Indiana	8,857.15	9,192.34	Increase	335.19
Missouri	7,078.33	8,393.70	Increase	1,315.37
West Virginia	7,604.28	8,345.30	Increase	741.02
England	8,217.21	7,860.17	Decrease	357.04
Pennsylvania	7,218.64	7,147.02	Decrease	71.62
Oklahoma	7,277.38	7,000.00	Decrease	227.38
Maryland and D. C.	4,831.64	6,216.53	Increase	1,384.89
East Texas	5,686.17	5,601.83	Decrease	84.34
Kansas	4,770.60	5,024.25	Increase	253.65
Arkansas	4,216.21	4,357.62	Increase	141.41
West Texas	3,697.08	3,889.69	Increase	192.61
California (Spanish)	3,039.19	3,723.64	Increase	684.45
Louisiana	3,489.50	3,571.23	Increase	81.73
Washington	3,543.59	3,549.03	Increase	5.44
Wyoming	3,332.73	3,375.00	Increase	42.27
Jamaica	1,558.20	3,360.00	Increase	1,801.80
Oregon	1,895.47	2,562.74	Increase	667.27
Iowa	1,966.30	2,476.20	Increase	509.90
Wisconsin	2,320.00	2,320.88	Increase	.88

New York	2,386.78	2,304.92	Decrease	81.86
Leeward Islands	1,585.03	2,040.40	Increase	455.37
Colorado	1,417.95	1,774.42	Increase	356.47
South Dakota	1,318.93	1,601.99	Increase	283.06
Dominican Republic	1,401.42	1,498.18	Increase	96.76
New Mexico	1,438.05	1,465.91	Increase	27.86
Arizona	1,303.81	1,384.32	Increase	80.51
North Mexico		1,325.99		
Canada	1,203.06	1,266.89	Increase	63.83
Minnesota	950.64	1,171.47	Increase	220.83
Idaho	1,132.16	1,166.29	Increase	30.13
Puerto Rico	549.00	1,118.02	Increase	569.02
North Dakota	920.48	1,090.91	Increase	170.43
New Jersey	1,062.22	1,064.60	Increase	2.38
Utah	920.95	852.64	Decrease	68.31
Nebraska	652.18	801.14	Increase	148.96
Vermont	661.03	777.08	Increase	116.05
Virgin Islands	600.00	750.00	Increase	150.00
Delaware	724.90	727.14	Increase	2.24
Nevada	715.70	609.71	Decrease	105.99
Montana	1,347.78	564.00	Decrease	783.78
South Mexico	403.74	376.40	Decrease	27.34
Connecticut and Rhode Island	248.00	300.80	Increase	52.80
Windward Islands	152.86	256.28	Increase	103.42
Netherlands Antilles	156.61	206.56	Increase	49.95
Massachusetts	197.29	198.00	Increase	.71
Maine and New Hampshire	158.99	172.70	Increase	13.71
Alaska	121.86	140.00	Increase	18.14
Trinidad and Tobago		120.15		
Peru	191.88	111.05	Decrease	80.83
Costa Rica	101.82	104.64	Increase	2.82
Panama	64.00	102.00	Increase	38.00
Guatemala	172.00	88.46	Decrease	83.54
El Salvador	47.68	64.22	Increase	16.54
Haiti	56.00	60.00	Increase	4.00
Philippine Islands		50.35		
India		37.12		
Egypt	35.20	27.02	Decrease	8.18
Hawaii	24.40	18.45	Decrease	5.95
Nicaragua	35.83	17.56	Decrease	18.27
Australia		9.45		
Guyana	13.92	9.28	Decrease	4.64
Argentina		8.95		
Uruguay		1.46		
Greece	6.66			
South America	5.28			
Total	\$353,962.93	\$383,842.74	Increase	\$ 5,559.06

STATE CONVENTION FREE LITERATURE OFFERINGS

State	Amount Last Year	Amount This Year		
North Carolina	\$10,471.34	\$11,850.10	Increase	\$ 1,378.76

South Carolina	9,597.34	11,775.71	Increase	2,178.37
Tennessee	9,840.00	11,448.00	Increase	1,608.00
Kentucky	7,483.29	8,960.00	Increase	1,476.71
Georgia	8,834.47	8,835.50	Increase	1.03
Virginia	7,600.80	8,010.74	Increase	409.94
Bahamas	5,942.85	7,144.48	Increase	1,201.63
Mississippi	6,308.42	6,392.72	Increase	84.30
Florida	6,157.40	6,185.70	Increase	28.30
Alabama	5,622.03	5,317.12	Decrease	304.91
Oklahoma	4,800.96	4,801.00	Increase	.04
California	4,494.04	4,332.82	Decrease	161.22
Indiana	3,946.75	4,005.48	Increase	58.73
Illinois	3,200.00	3,766.37	Increase	566.37
Ohio	3,560.17	3,725.28	Increase	165.11
Michigan	3,380.54	3,396.29	Increase	15.75
Pennsylvania	3,355.48	3,025.39	Decrease	330.09
England	2,723.59	2,854.12	Increase	130.53
West Virginia	2,509.38	2,581.81	Increase	72.43
East Texas	2,261.18	2,555.95	Increase	294.77
Maryland and D. C.	2,118.18	2,456.18	Increase	338.00
Missouri	2,023.82	2,420.18	Increase	396.36
Arkansas	2,034.90	2,066.04	Increase	31.14
Louisiana	1,898.74	1,986.05	Increase	87.31
West Texas	1,566.65	1,687.71	Increase	121.06
Kansas	1,352.66	1,356.50	Increase	3.84
California (Spanish)	885.88	1,255.33	Increase	369.45
Washington	950.06	1,173.96	Increase	223.90
Wisconsin	1,019.48	1,132.36	Increase	112.88
New York	1,056.99	1,038.40	Decrease	18.59
Iowa	770.50	847.28	Increase	76.78
Wyoming	1,003.30	721.73	Decrease	281.57
Dominican Republic	710.42	689.31	Decrease	21.11
Oregon	493.32	659.98	Increase	166.66
Colorado	497.80	624.42	Increase	126.42
New Mexico	483.70	594.82	Increase	111.12
South Dakota	435.14	564.86	Increase	129.72
Virgin Islands	450.00	550.00	Increase	100.00
Arizona	385.89	526.02	Increase	140.13
Utah	568.31	512.31	Decrease	56.00
Delaware	413.77	497.57	Increase	83.80
Idaho	399.30	480.00	Increase	80.70
Minnesota	420.08	440.67	Increase	20.59
Canada	291.82	419.24	Increase	127.42
Leeward Islands	324.07	417.98	Increase	93.91
Puerto Rico	548.28	415.90	Decrease	132.38
North Dakota	292.15	401.34	Increase	109.19
Jamaica	147.00	392.00	Increase	245.00
North Mexico		305.03		
Nebraska	351.16	262.69	Decrease	88.47
Vermont	146.09	236.52	Increase	90.43
Nevada	305.74	222.65	Decrease	83.09
New Jersey	179.81	192.00	Increase	12.19
Connecticut and Rhode Island	136.00	161.20	Increase	25.20
South Mexico	110.75	140.58	Increase	29.83
Massachusetts	132.44	129.15	Decrease	3.29

Alaska	21.82	120.00	Increase	98.18
Peru	101.85	118.55	Increase	6.70
Montana	158.14	100.00	Decrease	58.14
Windward Islands	56.19	71.00	Increase	14.81
Maine and New Hampshire	49.24	70.76	Increase	21.52
El Salvador	29.06	64.23	Increase	35.17
Netherlands Antilles	52.88	59.37	Increase	6.49
Trinidad and Tobago		55.62		
Panama	14.40	32.25	Increase	17.85
Costa Rica	31.99	32.07	Increase	1.08
Guatemala	21.71	23.00	Increase	1.29
Egypt	25.16	16.79	Decrease	8.37
Hawaii	59.90	13.43	Decrease	46.47
Haiti	12.80	12.00	Decrease	.80
Nicaragua	14.33	11.20	Decrease	3.13
Philippine Islands		8.96		
Argentina		5.99		
Guyana	6.96	5.57	Decrease	1.39
Australia		5.46		
Uruguay		1.42		
South America	7.41			
Greece	3.33			
Total	\$137,661.40	\$149,770.21	Increase	\$ 6,159.00

STATE CONVENTION BIBLE TRAINING CAMP OFFERINGS

State	Amount Last Year	Amount This Year		
Tennessee	\$ 3,250.00	\$ 3,250.00		
South Carolina	1,705.60	2,137.56	Increase	\$ 431.96
North Carolina	1,000.00	1,787.46	Increase	787.46
Mississippi	1,592.71	1,614.95	Increase	22.24
Ohio	1,428.59	1,332.24	Decrease	96.35
Georgia	836.13	1,019.63	Increase	183.50
Virginia	718.16	1,000.00	Increase	281.84
Indiana	922.18	986.50	Increase	64.32
Alabama	906.19	921.09	Increase	14.90
Oklahoma	785.70	900.00	Increase	114.30
Florida	670.09	860.62	Increase	190.53
Illinois	600.00	700.94	Increase	100.94
Kentucky	473.97	531.81	Increase	57.84
California	710.86	519.78	Decrease	191.08
Michigan	339.61	516.47	Increase	176.86
East Texas	493.90	476.66	Decrease	17.24
Missouri	192.26	451.42	Increase	259.16
West Virginia	364.11	404.57	Increase	40.46
Arkansas	343.52	398.10	Increase	54.58
Louisiana	438.64	396.33	Decrease	42.31
Washington	237.46	338.20	Increase	100.74
California (Spanish)	336.88	333.69	Decrease	2.19
Pennsylvania	228.14	296.10	Increase	67.96
West Texas	262.00	253.22	Decrease	8.78
Kansas	201.18	239.10	Increase	37.92
Maryland and D. C.	203.50	238.40	Increase	34.90

New York	80.94	223.39	Increase	142.45
Oregon	131.72	200.13	Increase	68.41
Virgin Islands	150.00	200.00	Increase	50.00
Wisconsin	137.32	163.22	Increase	25.90
Colorado	151.02	157.69	Increase	6.67
Iowa	118.98	146.58	Increase	27.60
Minnesota	99.26	137.05	Increase	37.79
Wyoming	168.99	127.86	Decrease	41.13
Vermont	116.49	119.50	Increase	3.01
Leeward Islands	48.76	103.85	Increase	55.09
New Mexico	119.22	94.19	Decrease	25.03
Arizona	65.11	83.79	Increase	18.68
Nevada	66.21	79.05	Increase	12.84
Puerto Rico	70.82	73.32	Increase	2.50
Massachusetts	13.85	66.52	Increase	52.67
South Dakota	50.50	62.86	Increase	12.36
Nebraska	63.93	58.93	Decrease	5.00
Canada	42.44	50.92	Increase	8.48
Peru	54.57	45.62	Decrease	8.95
Delaware	27.97	45.14	Increase	17.17
North Dakota	17.68	42.78	Increase	25.10
Maine and New Hampshire	44.82	40.99	Decrease	3.83
Idaho	51.96	39.00	Decrease	12.96
South Mexico	57.38	37.15	Decrease	20.23
Netherlands Antilles	32.50	37.10	Increase	4.60
Utah	43.09	35.72	Decrease	7.37
Montana	9.00	35.70	Increase	26.70
New Jersey	28.51	30.55	Increase	2.04
North Mexico		27.87		
Dominican Republic	34.00	26.00	Decrease	8.00
Alaska	17.47	25.00	Increase	7.53
Windward Islands	20.98	23.57	Increase	2.59
Trinidad and Tobago	3.48	20.25	Increase	16.77
Connecticut and Rhode Island		15.00		
Guatemala	10.00	15.00	Increase	5.00
El Salvador	8.00	10.00	Increase	2.00
Argentina	2.81	8.55	Increase	5.74
Australia		4.64		
Costa Rica	3.77	4.34	Increase	.57
Panama		3.30		
Guyana		2.90		
Uruguay		1.73		
Haiti	1.00	1.00		
Nicaragua	1.43			
South America	1.11			
Total	\$21,408.47	\$24,632.59	Increase	\$ 3,224.12

**STATE CONVENTION OFFERINGS
TOMLINSON HOME FOR CHILDREN**

State	Amount Last Year	Amount This Year		
Tennessee	\$ 7,280.00	\$ 9,152.00	Increase	\$ 1,872.00
Bahamas	4,577.21	9,104.12	Increase	4,526.91

North Carolina	7,231.77	8,043.80	Increase	812.03
Kentucky	6,517.19	7,509.10	Increase	991.91
Georgia	5,877.66	6,591.84	Increase	714.18
Virginia	5,600.00	6,000.00	Increase	400.00
South Carolina	5,818.85	5,893.36	Increase	74.51
Florida	5,504.71	5,263.79	Decrease	240.92
Mississippi	4,879.04	4,937.10	Increase	58.06
Alabama	4,175.32	4,255.60	Increase	80.28
Ohio	2,779.02	3,075.25	Increase	296.23
Illinois	2,800.00	3,046.74	Increase	246.74
California	2,927.00	2,945.43	Increase	18.43
Oklahoma	2,800.27	2,800.98	Increase	.71
Indiana	2,584.56	2,702.13	Increase	117.57
West Virginia	2,359.09	2,477.82	Increase	118.73
Michigan	2,233.92	2,416.50	Increase	182.58
Pennsylvania	2,062.54	2,231.55	Increase	169.01
Missouri	1,828.17	2,074.57	Increase	246.40
England	1,739.26	1,859.34	Increase	120.08
Maryland and D. C.	1,465.31	1,691.18	Increase	225.87
East Texas	1,455.18	1,601.86	Increase	146.68
Louisiana	1,417.46	1,436.16	Increase	18.70
Dominican Republic	1,122.62	1,320.19	Increase	197.57
Kansas	1,151.11	1,210.02	Increase	58.91
Arkansas	1,136.67	1,107.44	Decrease	29.23
Washington	917.85	1,073.73	Increase	158.88
West Texas	1,053.02	893.11	Decrease	159.91
California (Spanish)	689.27	846.75	Increase	157.48
Iowa	753.54	837.87	Increase	84.33
New York	686.22	796.15	Increase	109.93
Wyoming	648.54	744.45	Increase	95.91
New Mexico	546.55	605.48	Increase	58.93
Oregon	585.82	601.45	Increase	15.63
Arizona	545.01	569.91	Increase	24.90
Colorado	556.91	569.45	Increase	12.54
Delaware	521.94	556.41	Increase	34.47
North Dakota	495.06	536.06	Increase	41.00
Minnesota	467.40	514.94	Increase	47.54
Idaho	440.00	508.17	Increase	68.17
Utah	565.68	454.01	Decrease	111.67
Canada	310.11	388.82	Increase	78.71
Wisconsin	508.94	369.33	Decrease	139.61
South Dakota	353.22	352.88	Decrease	.34
Jamaica	98.00	336.00	Increase	238.00
Nebraska	281.76	316.05	Increase	34.29
Virgin Islands	185.00	270.00	Increase	85.00
Leeward Islands	149.60	237.97	Increase	88.37
Vermont	139.12	222.48	Increase	83.36
Puerto Rico	201.13	222.44	Increase	21.31
Nevada	197.78	203.04	Increase	5.26
New Jersey	174.32	193.74	Increase	19.42
Netherlands Antilles	158.20	175.09	Increase	16.87
Connecticut and Rhode Island	108.80	127.60	Increase	18.80
South Mexico	113.08	114.53	Increase	1.45
Montana	130.76	103.20	Decrease	27.56
North Mexico		100.41		

Massachusetts	87.71	88.42	Increase	.71
Maine and New Hampshire	56.66	76.11	Increase	19.45
Peru	56.46	72.03	Increase	15.57
Alaska	48.45	60.00	Increase	11.55
Windward Islands	33.62	48.33	Increase	14.71
Panama	15.60	45.81	Increase	30.21
Costa Rica	33.51	35.34	Increase	1.83
El Salvador	24.25	32.20	Increase	7.95
Trinidad and Tabago		22.55		
Guatemala	12.00	22.00	Increase	10.00
Haiti	13.70	16.00	Increase	2.30
Egypt	25.39	10.07	Decrease	15.32
Argentina		7.81		
Hawaii	12.06	6.71	Decrease	5.35
Australia		4.88		
Guyana	1.16	2.32	Increase	1.16
Nicaragua	34.39	2.25	Decrease	32.14
Uruguay		1.54		
Greece	6.66			
South America	3.98			
Total	\$102,372.16	\$115,143.76	Increase	\$ 8,193.23

CHURCH OF PROPHECY MARKER ASSOCIATION MEMBERSHIP

State	Number Last Year	Number This Year		
Georgia	1,546	1,629	Increase	83
Tennessee	1,651	1,538	Decrease	121
Virginia	1,374	1,513	Increase	139
Mississippi	1,619	1,468	Decrease	151
North Carolina	1,193	1,438	Increase	245
Bahamas	1,007	1,111	Increase	104
South Carolina	1,029	1,093	Increase	64
Florida	1,133	1,073	Decrease	60
Kentucky	854	1,014	Increase	160
Alabama	874	998	Increase	124
California	687	699	Increase	12
Ohio	534	640	Increase	106
Michigan	473	621	Increase	148
Illinois	589	609	Increase	20
England	591	590	Decrease	1
Oklahoma	620	587	Decrease	43
Virgin Islands	289	579	Increase	290
East Texas	445	506	Increase	61
Indiana	385	435	Increase	50
Arkansas	415	412	Decrease	3
Louisiana	240	382	Increase	142
Missouri	263	361	Increase	98
Dominican Republic	406	352	Decrease	54
Pennsylvania	320	282	Decrease	38
West Virginia	274	239	Decrease	45
Maryland and D. C.	235	225	Decrease	10

Washington	183	209	Increase	26
North Mexico	216	200	Decrease	16
West Texas	206	184	Decrease	22
Kansas	110	143	Increase	33
Leeward Islands	110	141	Increase	31
Oregon	114	121	Increase	7
Iowa	100	116	Increase	16
Wisconsin	104	110	Increase	6
New Mexico	82	97	Increase	15
Colorado	85	92	Increase	7
New York	95	91	Decrease	4
Wyoming	75	89	Increase	14
India	133	87	Decrease	46
South Dakota	50	84	Increase	34
North Dakota	62	81	Increase	19
Philippine Islands	33	60	Increase	27
Minnesota	60	51	Decrease	9
Canada	44	50	Increase	6
Costa Rica	49	50	Increase	1
Arizona	38	49	Increase	11
El Salvador		45		
Idaho	34	44	Increase	10
Nebraska	28	41	Increase	13
Utah	51	40	Decrease	11
Delaware	38	40	Increase	2
New Jersey	32	36	Increase	4
Vermont	31	36	Increase	5
Nevada	36	28	Decrease	8
Puerto Rico	5	27	Increase	22
Windward Islands	6	21	Increase	15
Montana	20	17	Decrease	3
Alaska	7	17	Increase	10
Curacao		10		
Connecticut	15	9	Decrease	6
Massachusetts	9	9		
Trinidad		9		
Maine		5		
Turks Islands	22	4	Decrease	18
New Hampshire	4	2	Decrease	2
South Mexico	178	2	Decrease	176
Rhode Island		2		
Australia	1			
Jamaica	49			
Panama	7			
Total	21,568	22,944	Increase	1,375

ATTENDANCE AT STATE CONVENTIONS

State	Last Year	This Year		
Bahamas	20,235	25,625	Increase	5,390
Haiti	24,932	25,203	Increase	271
Jamaica	13,000	15,200	Increase	2,200
Georgia	2,749	3,159	Increase	410
Tennessee	2,165	2,345	Increase	180
Mississippi	2,350	2,250	Decrease	100

North Carolina	2,005	2,217	Increase	212
Alabama	2,188	2,143	Decrease	45
Florida	2,904	2,099	Decrease	805
Virginia	2,206	2,000	Decrease	206
Dominican Republic	1,158	1,994	Increase	836
England	1,815	1,780	Decrease	35
South Carolina	1,958	1,650	Decrease	308
Kentucky	1,214	1,374	Increase	160
El Salvador	1,497	1,334	Decrease	163
California	1,202	1,300	Increase	98
Pennsylvania	1,028	1,136	Increase	108
Oklahoma	1,038	1,125	Increase	87
South Mexico	987	992	Increase	5
Michigan	967	922	Decrease	45
Ohio	906	908	Increase	2
Indiana	650	905	Increase	255
Virgin Islands	615	815	Increase	200
Guatemala	468	739	Increase	271
Maryland and D. C.	754	718	Decrease	36
Netherlands Antilles	730	740	Increase	10
Missouri	530	704	Increase	174
Leeward Islands	1,029	700	Decrease	329
Illinois	560	666	Increase	106
North Mexico		654		
Turks Islands		650		
Arkansas	602	603	Increase	1
East Texas	541	603	Increase	62
Kansas	606	524	Decrease	82
Louisiana	585	514	Decrease	71
Canada	442	513	Increase	71
India		500		
California (Spanish)	441	496	Increase	55
New York	451	488	Increase	37
Peru	895	479	Decrease	416
West Virginia	407	425	Increase	18
Guyana	110	422	Increase	312
Trinidad and Tobago		400		
Costa Rica	295	385	Increase	90
Puerto Rico	323	335	Increase	12
Washington	443	309	Decrease	134
West Texas	323	296	Decrease	27
Oregon	326	289	Decrease	37
New Mexico	244	251	Increase	7
New Jersey	219	250	Increase	31
Windward Islands	805	250	Decrease	555
Colorado	229	234	Increase	5
Egypt	1,234	220	Decrease	1,014
South Dakota	219	210	Decrease	9
Iowa	236	207	Decrease	29
Idaho	235	200	Decrease	35
Wisconsin	228	200	Decrease	28
Delaware	190	191	Increase	1
Wyoming	152	183	Increase	31
Nicaragua	250	175	Decrease	75
North Dakota	162	173	Increase	11
Arizona	124	161	Increase	37

Minnesota	156	154	Decrease	2
Argentina		150		
Panama	217	150	Decrease	67
Nebraska	100	139	Increase	39
Utah	138	125	Decrease	13
Vermont	89	111	Increase	22
Hawaii	103	104	Increase	1
Massachusetts	110	92	Decrease	18
Uruguay		85		
Connecticut and Rhode Island	97	80	Decrease	17
Philippine Islands		75		
Montana	71	69	Decrease	2
Nevada	70	60	Decrease	10
Maine and New Hampshire	50	55	Increase	5
Alaska	38	52	Increase	14
Australia		39		
Greece	95			
South America	127			
Total	106,618	116,073	Increase	9,488

CONCLUSION

As I come to the end of this address I am reminded of the words of the wise man: "Let us hear the conclusion of the whole matter: fear God, and keep his commandments: for this is the whole duty of man." This that I have read in your hearing in no way compares with the writings of the wise man; however, his words that I have repeated have the same meaning for us today that they had for the people when he wrote them. It is required of us now that we fear God and keep His commandments just as much as it was ever required of any people. All through the New Testament we are taught to fear the Lord and keep His commandments. And the apostle who taught us so much about love states that His commandments are not grievous. Our Lord and Master said that if we love Him we will keep His words, and in His last recorded statement He said, "Teaching them to observe all things whatsoever I have commanded you." So this fearing God and keeping His commandments continues on and on from one generation to the next with the people of God.

The wise man came to this conclusion because of his knowledge of the things that pertain to God and the things that are of the world. And he learned that the things pertaining to this world are vanity. He said, "All is vanity." He knew this from the instructions he had received and also from his own personal experiences. All his wealth, his great wisdom, his knowledge, all his wives, the temple he built, the mansion he lived in, his servants, his fame that was spread abroad—none of these things gave him the satisfaction that his soul needed. They were empty and futile as far as his spiritual life was concerned, so to show what would fully satisfy the heart of man he added the words, "Fear God, and keep his commandments: for this is the whole duty of man." He didn't say that fearing God and keeping His commandments became man's second or last duty, but he said it is his whole duty. This makes it clear that God must come first in everything. If any of us are failing in this, we need to give it serious consideration.

My father said many times when he was here that the Church is preparing for the greatest event the world has ever known—the second com-

ing of the Lord. We know this is true. If we as members are looking forward to that time and making preparations for it, we truly love the Lord and we fear Him and keep His Word. That will be a glorious time—the first of its kind in this world. Just think of Jesus coming in the clouds, the graves bursting open and the dead in Christ rising, also the Church taking its flight from this earth to meet our Lord in the air. That will be a glorious time for all who take part in it.

We are positive the Lord is coming with a shout, with the trump of God and the voice of the archangel. There is no doubt in our minds about it. But what about the Church now? I am sure many are doing what they can, but I am afraid for some. This is our time, and we must take advantage of it. None of us can afford to fail in the least. It is time now to fear the Lord and keep His words. It is time to believe what is written in the Bible and put it in practice. We must do this because we love the Lord.

It is good to know that many do love the Lord. They fear Him and obey Him in everything they know. They labor untiringly for God and for the advancement of the Church. I do appreciate all that our people are doing in the work of the Lord. Much has been accomplished this year and our faithful people are to be commended. They have not been idle. This is shown by the number of souls saved, believers sanctified and baptized with the Holy Ghost, the number baptized in water and added to the Church. In addition to this, there are the new buildings that have been constructed, the remodeling or redecorating of others, and the nice auxiliary offerings. Without them and the efforts they put forth we could not build the Church which is the body of Christ. God in His love and mercy has placed us in the body as it pleased Him, and I am thankful that we are filling our places in this mighty institution. We will continue our work until every problem is mastered and everything is accomplished that is outlined in the Book, and the Church becomes that glorious Church without spot or wrinkle or any such thing. We will do this by the help of the Lord.

At this time let us stand and sing our battle hymn. As we sing, may we determine within ourselves to be even more faithful and loyal to God and His Church as we continue at the front of the battle in the mighty army of the Lord.

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

12:00 m.—Liston Pritchard led the congregation in singing "At the Battle's Front."

12:05 p.m.—The service was closed with prayer by L. A. Moxley.

A program of music and singing was presented by the Kentucky and Kansas Youth Camps, directed by Charlotte Collins and David Wells.

1:15 p.m.—The song service was led by Ronnie Crews with Joyce Kendrick at the piano and Barbara Gilmer at the organ. Byron E. Minter read Proverbs 2:1-11. Roy Cantrell offered prayer, then the congregation joined with him in behalf of those for whom requests were made.

1:25 p.m.—The Golden Triplets sang "He Touched Me" and "I've Been Changed." The Indianapolis Trio sang "I'm Counting Every Mile."

1:40 p.m.—Message by James B. Wright, World Language Secretary. The subject of the message was "The Commission." A portion of it is given below:

"The commission was given by Jesus Christ. Its recipient is the Church; its scope, every creature, its responsibility and its purpose. All these have been well learned. No one would dare to place on it any boundary line or lessen the responsibility. To attempt to do so one would be disloyal to our principles and disobedient to Christ. The great commission has been preached again and again, and many have worked faithfully and looked forward to its fulfillment. The more that we do, the more there seems to be to do.

"In preaching the gospel to every creature, the more we do, no matter how big our report may be, we have more to do at the end of the year than we had the year before because the population of the world is increasing more rapidly than we are reaching the people. That condition will change one of these days and it will be switched around the other way. The time will come when the Church will be reaching thousands of people with one sermon where today we are reaching dozens. Mark 16:15 keeps on saying, 'Go ye into all the world, and preach the gospel to every creature.' It just won't quit saying that. It says that every time you read it and every time you hear about it. Matthew 28:19 keeps on crying out, 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things.' It just keeps on saying that while we sleep, work and play. Whatever we are doing, the Book just keeps on saying, 'Go ye and teach all nations.' Matthew 24:14 says, 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' You notice that it shall be

preached. Mark 13:10 says, 'And the gospel must first be published among all nations.' That is, before something of great importance happens, the gospel must be preached first before that happens. Before that something happens, the gospel must have reached all nations and every creature in those nations first. To publish means to let the public know and we must do it. Publish also means to preach, practice and witness. We must print and distribute the gospel.

"Now we have used this method ever since the Church started out this side of the dark ages, and in the beginning this method of publishing the gospel, preaching, practicing, witnessing, printing and distributing was used. It is a good method. Why hunt some other method when we have the good method. I don't believe this method could be improved upon. We can improve a lot in carrying out the method, but the method itself was the one that is given in the Bible and we can't improve upon it. The point is, we know now beyond any doubt what is to be done—the gospel is to be preached, and to be published, and we know where it is to be published. It is to be published in all the world for a witness. We know to whom it is to go. It is to go to every creature in all nations, and we also know by whom it is to go. It is to go by the Church into these nations. Others may preach some and do a lot of good work, but the commission was given to the Church. May God bless people who volunteer to do things who have not been commissioned to do it. We know the task must be completed by a certain time and we should be greatly concerned now about when it should be completed. So that is the point I feel I must emphasize this afternoon is when we must have the job done.

"The statement of Jesus, 'this gospel must first be published among all nations,' must first be published means before His coming again. The preparation of His coming includes the preaching of the gospel to all nations and to every creature. So before He comes, this must all be done. John the Baptist and Jesus began this program. One writer said, 'The law and the prophets were until John: since that time the kingdom is preached, and every man presseth into it.' So they began the program. Jesus said in John 14:12, 'Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also.' The work that Jesus began, the one that believes on Him will continue to do that same kind of work. Then He adds, 'Greater works than these shall he do; because I go unto my Father.' So Jesus and John began the work. The Church was organized by Jesus and He ordained His apostles to go and to preach. Then He left His house here after He finished His work and He went back and sat down at the right hand of the Father. But it is clear that the bulk of the work was to be done after Jesus went back to the Father, and it was to be done by Him through His Church which He had ordained for that purpose. The Church of God was ordained to preach the gospel. It was ordained to carry out the great commission.

"In Ephesians 4:10 we read, 'He that descended is the same also that ascended.' The same One that was born of the virgin Mary, lived here thirty-three years, preached, organized His Church, died for the Church, was resurrected and declared in a prayer that He had finished the work the Father gave Him to do; that same fellow went back yonder and took His place at the right hand of God. This adds, 'that he might fill all things.' He went back, ascended up far above all heavens that He might carry out or fulfill the work which He had started when He was here. I would like for you to notice one thing. He came down here to do a certain thing and He stayed here until He did it. Everything that Jesus

was supposed to do while He was here in this world, He stayed until He finished even down to the most minute detail. In prayer to the Father He said, 'I have finished the work which thou gavest me to do.' Then He changed places because from that time on the work was to be done by somebody else. So He went back to the Father and sat down at His right hand and He is to sit there until the work is finished. The same Jesus that came here is the same Jesus that sits there. He came down to begin and He went back to fulfill. He will not come back until the work is fulfilled. Somebody may ask if you mean the Lord is going to wait on the Church. I do not mean this. I mean that when He came to this world He had certain work to do while He was here, and when He went back and took His seat, there is a certain amount of work to be done while He sits there. He can't leave that place and come down here until the work is fulfilled that is supposed to be accomplished while He sits there. This work must be completed before He returns. He is coming back for a finished Church. To come for an unfinished Church would be tragic.

"Imagine if you can what might have happened if God's ark, which Noah was building for Him would have been incomplete when the flood came. If it hadn't been ready there would not have been any of us here today, because the purpose of the ark was to preserve life. If the flood had come before the ark was finished, the ark would have been destroyed and all of its cargo would have perished with the rest of the world and there wouldn't have been any people in the world. But God's programs do not turn out that way. He does what He sets out to do, and He gets done what He wants done through His people. The ark was finished and the Church will be finished. The Church of God is designed to keep the truth alive in this world. If it were left up to other religious people, truth would die. It would fade away. But it is the Church's business to keep the truth alive, to keep the doctrine alive, to keep the door open so people of God from all nations may come into the ark of safety and be perfected and protected from the false teaching of the world.

"In Acts 3:20-22 we read, 'And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.' Some people just listen as long as they want to listen, and when they don't want to listen any longer they turn Him off. But the Church of God will keep its ears open and it will hear all that the Bible or all that Jesus wants to say unto the Church, and they will keep on saying, not my will, Lord, but thine be done. Keep on talking to me, Lord, I like to hear you talk. Keep on telling me, Lord, and I'll keep doing it. Just keep shining the light and I'll keep walking in it. I am on the road to perfection, Lord, and the path of the just is as a shining light that shineth more and more unto the perfect day. I'll keep obeying, Lord, you keep talking. That is what we are here in this Assembly for, that God may talk to us through the Holy Ghost to lead us and direct us and guide us and help us do the right thing. Now since it is to be that way, what kind of people ought we to be?

"In Psalm 110:1-4 we read, 'The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.' When Jesus went back to heaven the Father said to Him, you come over here and

you take this seat at my right hand until I make thine enemies thy footstool. I don't want you to go back down there until all of your enemies have been made your footstool. I'm going to see to it that some day you shall put your foot on all of your enemies and make a footstool out of them. You have a chair but you don't have a footstool but I am going to make one for you. There will come a day when God will see to it that the big footstool is rolled under the feet of Jesus Christ made up of His enemies. How will this be done? 'The Lord shall send the rod of thy strength out of Zion.' He sits there at the Father's right hand but the rod of His strength is in His Church. It will go forth from or through His Church. 'Rule thou in the midst of thine enemies.' Now listen to this one. 'Thy people shall be willing in the day of thy power.' Here is the secret. Here is the key. Everybody knows that it takes the power of God to do this work. Everybody would like to see a greater manifestation of God. Everybody would like to see a world-wide revival. The secret, my friends, is being willing to let God use us as He sees fit. Offering ourselves unto Him 'a living sacrifice, holy, acceptable unto God, which is your reasonable service.' He doesn't want just any kind of an old sacrifice. He says to me, present your body a living sacrifice and you present that body holy and then that body will be acceptable. It is one thing for us to offer ourselves to the Lord and another thing for the Lord to accept our offer. He accepts only holy sacrifices, and it should be done willingly. Unwillingness is one of the things that is blocking the pathway to great victory. Unwilling to go. Unwilling to give up our job. Unwilling to give up our prominence. Unwilling to give up our future. Unwilling to give up our business. Unwilling to sacrifice. Unwilling to suffer. We want to do a kneeling down job standing up, and you can't do that. This is a kneeling down job, it is a humbling down job. Only humble people can do this job.

'Now listen. 'Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning.' The Church will be walking in the beauty of holiness from the sunrise to the sunset. And here is something else, 'Thou hast the dew of thy youth. The Lord hath sworn and will not repent.' I would like for you to notice the dew of thy youth. I want everybody to know the Church of God is not an aged, worn out, weary, tired Church. No, we are not tired of being the pillar and the ground of the truth. The truth is as fresh and as precious to us now as it was to begin with. Some people get weary of preaching the great commission. They are looking for something deep; they are looking for something great; they are looking for something eloquent. He said never be weary in well doing, so the Church of God in these last days will be willing, she will walk in the beauty of holiness, and she will get around like a young fellow. She will be going around like young people. She will be saying, Lord, I did what you told me to do, what else do you have for me to do? She will be like Rebecca who was going to be the bride of Isaac. When asked to give the man a drink she did this and gave the camels water also. Full of youth, full of vigor, full of vim, that's the Church of God of the last days.

'Psalm 93:5 says, 'Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.' The testimonies are sure. They are not wishy-washy. They are firm and sure. Then notice this one: 'What manner of persons ought ye to be in all conversation and godliness; Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise look for

a new heaven and a new earth, wherein dwelleth righteousness.' But holiness becometh thy house until the twentieth century and then it is old fashioned. It doesn't suit any longer and we are going to have to follow the fashions of other people. Someone may say I am old and cranky, but I feel a spirit of youth. That dew of youth that comes on the Church. Holiness becomes thine house forever—sixteenth century, twentieth century, twenty-first century. As long as the world stands and throughout all eternity holiness will be the style of the Church of God, and if you really want to be in style be holy. This style is formulated in a growing world. Jesus came here to demonstrate it. He left His Church here to demonstrate it. Aren't you glad for this new style, this brand new permanent style? Aren't you glad that you can always be in style in the Church of God?"

2:20 p.m.—The report of J. R. Kinser, General Treasurer, was read and accepted by the Assembly.

General Treasurer's Financial Report for the year ending August 31, 1967

Tithes

Brought forward	\$513,028.22	
Received this year	831,924.11	
Tithes Total	\$1,344,952.33	
Paid out this year	829,258.32	
Tithes Balance		\$515,694.01

Mission

Brought forward	\$ 80,442.56	
Received this year	227,740.45	
Mission total	\$308,183.01	
Paid out this year	203,871.29	
Mission Balance		\$104,311.72

Assembly Expense

Brought forward	\$ 4,758.66	
Received this year	9,036.39	
Assembly Expense total	\$ 13,795.05	
Paid out this year	9,660.14	
Assembly Expense Balance		\$ 4,134.91

Emergency

Brought forward	\$ 31,592.35	
Received this year	35,866.00	
Emergency total	\$ 67,458.35	
Paid out this year	76,159.13	

Emergency Deficit		\$ 8,700.78
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Ministerial Aid

Brought forward	\$ 87,960.11	
Received this year	154,698.86	
Ministerial Aid total		\$242,658.97
Paid out this year		129,624.08
Ministerial Aid Balance		\$113,034.89

Orphanage

Brought forward	\$ 42,498.81	
Received this year	118,143.92	
Orphanage total		\$160,642.73
Paid out this year		102,032.41
Orphanage Balance		\$ 58,610.32

B. T. C.

Brought forward	\$ 62,453.14	
Received this year	43,500.57	
B. T. C. total		\$105,953.71
Paid out this year		49,107.82
B. T. C. Balance		\$ 56,845.89

C. P. M. A.

Brought forward	\$ 23,466.33	
Received this year	118,186.95	
C. P. M. A. total		\$141,653.28
Paid out this year		97,550.24
C. P. M. A. Balance		\$ 44,103.04

All Funds

Brought forward	\$846,200.18	
Received this year	1,539,097.25	
All Funds total		\$2,385,297.43
Paid out this year		1,497,263.43
All Funds Balance		\$888,034.00

FUNDS IN INTERNATIONAL ACCOUNTS**Tithes**

Tithes brought forward	\$ 6,842.74
Tithes received this year	41,811.41

Total tithes	\$ 48,654.15	
Tithes paid out	38,808.14	
Balance in fund		\$ 9,846.01

Missions

Mission money brought forward	\$ 34,941.58	
Mission money received this year	242,424.14	
Total mission money	\$277,365.72	
Mission money paid out	277,291.18	
Balance in fund		\$ 74.54

Emergency

Emergency money brought forward	\$ 2,809.00	
Emergency money received this year	2,776.16	
Total emergency money	\$ 5,585.16	
Emergency money paid out	594.56	
Balance in fund		\$ 4,990.60

Ministerial Aid

Ministerial Aid brought forward	\$ 1,951.46	
Ministerial Aid received this year	7,866.68	
Total Ministerial Aid	\$ 9,818.14	
Ministerial Aid paid out this year	2,403.94	
Balance in fund		\$ 7,414.20

Orphanage

Orphanage money brought forward	\$ 9,702.37	
Orphanage money received this year	3,936.67	
Total orphanage money	\$ 13,639.04	
Orphanage money paid out	0.00	
Balance in fund		\$ 13,639.04

B. T. C.

B. T. C. money brought forward	\$ 1,987.30	
B. T. C. money received this year	23,784.17	
Total B. T. C. money	\$ 25,771.47	
B. T. C. money paid out	9,800.39	
Balance in fund		\$ 15,971.08

C. P. M. A.

C. P. M. A. money brought forward	\$ 6,091.36
C. P. M. A. money received this year	1,996.41

Total C. P. M. A. money	\$ 8,087.77
C. P. M. A. money paid out	0.00
Balance in fund	\$ 8,087.77

All Funds

All funds (total) brought forward	\$ 64,325.81
All funds received this year	324,595.64
Total of all funds	\$388,921.45
All funds paid out	328,898.21
Balance in funds	\$ 60,023.24

**FUNDS IN SAVINGS OR INVESTMENT ACCOUNTS WHICH
ARE NOT INCLUDED IN OTHER REPORTS**

Mission funds:

In Hollandsche Bank-Unie, Curacao, N. A.	\$ 7,000.00
In Royal Bank of Canada, Nassau, Bahamas	1,488.00
In Bank of Nova Scotia, St. John's, Antigua	4,068.00
In Midland Bank Ltd., London, England	5,600.00
In Bank of Nova Scotia, San Juan, P. R.	10,000.00
In Merchants Bank, Cleveland, Tennessee	24,440.00

Ministerial Aid Funds:

In Cleveland Bank & Trust Co.	4,149.83
In Cleveland Federal Savings & Loan Association	10,988.25
With Investors Mutual, Inc.	53,246.35
With White Wing Pub. House Savings Association	772.18
Total of these savings and investment accounts	\$121,752.61

Respectfully submitted,
J. R. KINSER
Treasurer

2:30 p.m.—Perry E. Gillum, Business Manager, read the financial report of the White Wing Publishing House and Press. He also gave a report of the receipts and disbursements of the Free Literature and Self-Denial funds. The states and churches that made the largest freewill offerings and the largest according to membership were called to the platform as the names were read. Also those who contributed \$50.00 or more to these offerings. The entire report was accepted as read.

Financial Statement of the White Wing Publishing House and Press

TO THE 62ND ANNUAL ASSEMBLY, GREETINGS:

WHEREAS, on the night of February 7, 1967, the White Wing Publishing House and Press suffered a devastating tragedy due to a fire which destroyed its physical housing,

WHEREAS, the printing plants of the city of Cleveland, named as follows: The Church of God Publishing Company, Preston Printing, Donaldson Printing Company and Duff Printing made their printing facilities available on a round-the-clock basis enabling us to continue our services to each local congregation. Through the splendid co-operation of these printing establishments and other local business operations we were able to supply your regular Sunday School curriculum and WHITE WING MESSENGER subscribers only missed one issue of their weekly publication.

BE IT RESOLVED that this Assembly go on record expressing sincere appreciation for the immeasurable and valuable services rendered by the above-mentioned companies.

BE IT FURTHER RESOLVED that this Assembly stand and, in complete unison, praise God because there were no physical injuries and no loss of life during this tragic time.

WHEREAS, the tragic fire of February 7, brought about a heavy burden upon each employee of the White Wing Publishing House, having to continue its daily business activities under adverse circumstances.

BE IT RESOLVED that the General Overseer and the Business Manager of the White Wing Publishing House express sincere appreciation to each employee for a job well done.

The following report is submitted on the basis of the annual audit which was made from the records of our Accounting Department. It seems necessary and proper that we give special explanation pertaining to certain figures in this report which, without this explanation, tend to make the year's financial statement appear in a bad light when actually it is accountable to the tragic fire in February.

Because of the fire, your Publishing Department did little, if any, business for more than sixty days. Merchandise and printing sales were virtually brought to a stand-still and no profits were realized during this lapse of time. However, purchases during this time of no income were extremely heavy because of the need for new equipment and merchandise to once again serve the Church. Even as of this date, seven months later, purchases are still very high due to the fact we have just mentioned. Our heaviest fire loss was in our inventory of merchandise. Actual figures relative to this are being given further in this report.

The insurance settlement was felt by your church officials and lawyers to be very acceptable. When the disaster struck, we were carrying a policy with Security Insurance Company of Hartford, Connecticut, which gave a coverage of \$225,000.00 on the building and \$100,000.00 on the contents, making the total coverage \$325,000.00. We were given a settlement in the amount of \$197,012.00 on the building loss and \$83,255.15 on its contents, making a total of \$280,267.15 plus all salvage in the building and its contents. The general church has appointed the White Wing Publishing House to be caretaker of this escrow fund which will be used to build new facilities.

In order to put this escrow fund to the best possible use in the interest of the Church, we have purchased U. S. Treasury bills which will earn

4.18% interest, computed daily. This means that the money is available at any time we would need all or part of it. Interest would be paid on the basis of ten days or three months or six months, whatever the case might be. For an example, if this escrow fund is left in U. S. Treasury bills until December 28, 1967, which is less than six months, the Church will receive a benefit of \$4,500.00 in earned profits. This is more than enough money to pay the rent for the building presently being used by the White Wing Publishing House on South Lee Highway. It is our personal opinion that a dollar earned in this manner would add to the generous contributions made by our wonderful Church congregations.

We were given the privilege of disposing of the salvageable merchandise and we have endeavored to carefully screen and save as much as possible. This has been passed on to you through the fire sale during this Assembly. Prices were marked so that you would benefit.

In the 59th Assembly of 1964, the Questions and Subjects Committee reported in Section Eleven, and I quote:

"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."

We are glad to inform this 62nd Assembly that this bookkeeping system is presently being finalized and will be made available to local churches after the first of the year. Appreciation is expressed to Dewitt Pritchard and others for the preparation of this system.

May I take this opportunity to personally say "thank you" for your concern, your patience and your understanding during this year of unfortunate tragedy. Most of all I appreciate the many prayers offered for us for we feel the accomplishments which have been made in re-establishing your Publishing Department and its continued services have been made as a result of the overshadowing direction of God.

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 period ending July 31, 1967.

White Wing Publishing House and Press Condensed Balance Sheet July 31, 1967

ASSETS

Current Assets

Cash	\$105,561.76
Treasury Bills and Certificate of Deposit	237,010.00
Accounts Receivable—Trade	19,631.26

Accounts Receivable—Other	7,515.63	
Notes Receivable	8,988.48	
Inventories	50,871.55	
Total Current Assets		\$ 429,578.68
Fixed Assets		
Including buildings and Improvements, Machinery and Equipment, Furniture and Fixtures and Type	\$266,260.27	
Less Accumulated Depreciation	\$185,453.30	
Total Fixed Assets		\$ 80,806.97
Other Assets		
Prepaid Insurance	\$ 867.40	
Total Other Assets		\$ 867.40
Total Assets		\$511,253.05

LIABILITIES AND NET WORTH

Current Liabilities

Accounts Payable—Trade	\$ 16,146.29	
Notes Payable	1,042.16	
Refund Vouchers Outstanding	316.46	
Accrued Payroll	617.27	
Payroll Taxes Payable	1,225.95	
Payroll Deductions Payable	1,067.54	
Taxes Payable—Other	38.86	
Total Current Liabilities		\$ 20,454.53

Other Liabilities

Free Literature Offerings	\$ 45,328.34	
Church of God of Prophecy Building Fund	197,012.00	
Total Other Liabilities		\$242,340.34

Net Worth

Capital Surplus	\$ 54,844.50	
Donated Surplus	171,063.76	
Earned Surplus	22,549.92	
Total Net Worth		\$248,458.18

Total Liabilities and Net Worth		\$511,253.05
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White Wing Publishing House and Press

Condensed Income Statement

August 1, 1966 to July 31, 1967

Net Income before Building and General Administration Expenses	\$ 61,595.09	
Less Building Expense		\$ 20,240.82

General Administration Expense	70,158.71
Total Building and General Administration Expenses	\$ 90,399.53
Net Loss from Operations	\$(28,804.44)
Other Income	
Interest Income, Paid	
Advertising, Discounts	
Earned, etc.	\$ 9,660.50
Net Loss before Fire Loss	\$(19,143.94)
Fire Loss	\$ 99,661.42
Total Net Loss	\$(118,805.36)

1967 Self-Denial Report

Total Self-Denial Receipts from August 1, 1966 through July 31, 1967	\$ 3,451.94
Total Self-Denial Subscriptions from August 1, 1966 through July 31, 1967	—3,222.96
	\$ 228.98
Expense for Self-Denial Day (Free-Will Offering)	
Mimeographing Letters and Report Forms	\$48.85
Printing Envelopes	53.52
Postage	18.50
	\$ 120.87
Total Expenses	—\$ 120.87
Total Self-Denial as of July 31, 1967	\$ 108.11
Total Transferred to Publication Loss	—\$ 108.11
Balance in Self-Denial Fund, July 31, 1967	\$ 0,000.00

Free Literature Distribution Report August 1, 1966 to July 31, 1967

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

Doctrinal and Salvation—English	1,603,400
Novelty Tracts (Fish, Fruit, etc.)	226,590
Illustrative Tracts (Scriptures & Flakes)	170,950
Scripture Portions, Gospels, Sermons on Mt.	340
Testaments	23
Braille Tracts	14
Bibles	21

White Wing Messengers	17,600
Happy Harvesters	41,730
Youth LIFE	341
Sunday School Literature for Prisons & New Fields	25,838
Foreign Language Tracts	92,600
Foreign Novelties	19,110
Foreign Gospels, Testaments & Bibles	146
Foreign Sunday School Literature	30,694
Foreign White Wing Messengers	17,500

Total approximate number of pieces of Free Literature sent out for distribution this year—2,246,897.

In addition to the above quantities, Brother H. E. Vernon, our Braille Writer Operator, has written 52 Sunday School lessons, 10 Sermons, 5 Body of Christ lessons, 25 Letters and miscellaneous items to the blind. He also compiled one song book and distributed 4 copies of the Teachings of the Church in Braille.

Report of Free Literature Receipts and Disbursements from August 1, 1966 to July 31, 1967

Balance July 31, 1966 \$ 28,872.58

Receipts

Free Literature Offerings	\$ 13,939.15
State Convention and Free Literature Offerings	88,714.64

Total Offerings Received \$102,653.79

Total Offering Available \$131,526.37

Disbursements

Purchases	\$ 2.00
Freight	5.40
Miscellaneous	35.53
Office Supplies & Expense	719.89
Repairs & Maintenance	122.07
Salaries & Wages	3,802.63
Operating Supplies	294.95
Payroll Taxes	162.62
Happy Harvester	3,796.89
Spanish White Wing	4,407.52
Sunday School Literature—English	1,964.82
Sunday School Literature—Foreign	3,547.36
Servicemen's Youth Life Mailing	390.00
J. Vital Herne	4,770.00
Ghaly Ibrahim	560.00
K. Vijayaratham	950.00
V. L. B. Handbook	29.50
Revival Advertising	181.59
Other Appropriations	12,115.15
Radio Department, Postage	1,000.00
Postage & Mailing	3,485.42
Church Publication Losses	30,108.52
Miscellaneous Printing	2,343.07

Tracts	11,263.15
Bibles & Testaments	139.95
Total Disbursements	<u>\$ 86,198.03</u>
Balance in Free Literature Fund, July 31, 1967	<u>\$ 45,328.34</u>

White Wing Messenger, Self-Denial and Free-Will Offering Report August 1, 1966 to July 31, 1967

Due to the tragic fire of February 7th, which destroyed the White Wing Publishing House & Press, our regular Self-Denial Offering Day was proclaimed by the General Overseer as Free-Will Offering Day for the purpose of giving individuals an opportunity to personally contribute to the rebuilding of the White Wing Publishing House & Press. Your Self-Denial plan will continue according to original plan.

Total offering sent in this year	\$ 15,296.48
Total offering sent in last year	\$ 5,923.80
Increase of	\$ 9,372.68
Total amount of self-denial subscriptions paid out of this fund in 1965-66	\$ 2,658.00
Total amount of self-denial subscriptions paid out of this fund in 1966-67	\$ 3,222.96
Increase of	\$ 564.96
State sending in largest offering: Tennessee	\$ 2,610.05
State sending in largest offering according to membership: Alaska—average offering per member	\$ 8.41
Church sending in largest total offering: (Wildwood Ave.) Cleveland, Tennessee	\$ 447.51
Church sending in largest offering according to membership: Anchorage, Alaska—average offering per member	\$ 8.41
Personal offerings which amounted to \$50.00 or more:	
Hazel Conovaloff—Arizona	\$ 50.00
Melvin Pittman—Georgia	50.00
Lonnie Pittman—Georgia	50.00
Mary Warner—California	50.00
Anonymous	50.00
R. C. Cannon—Tennessee	75.00
Mrs. L. A. Samples—Arizona	100.00
F. F. Johnson—Tennessee	100.00
Mrs. R. S. McKee—Tennessee	100.00
Sammie McKee—Tennessee	100.00
Cleveland Volunteer Fire Dept.—Tennessee	100.00
J. Hallman Bell—Tennessee	100.00

Respectfully submitted,
PERRY E. GILLUM
Manager

3:00 p.m.—Phillip Espinoza sang “The Lord’s Prayer.” The Specializers sang “God Specializes.”

3:12 p.m.—A concert prayer was led by the General Overseer for the business sessions during the afternoon and for the rest of the Assembly.

3:15 p.m.—Report of Ministerial Aid Chairman, V. R. Sherrill. The report was accepted by the Assembly as read.

Report of the Ministerial Aid Chairman September 1, 1966 to August 31, 1967

To the 62nd Annual Assembly of the Church of God, Greetings:

For the past several years I have enjoyed working with the Ministerial Aid Committee, and visiting those who receive assistance from the Ministerial Aid Funds. I have traveled many thousands of miles to carry words of sympathy to those who were bereaved by the minister’s death from the General Overseer and the Ministerial Aid Committee. When possible and desired, I folded the 4x6 Church flag and presented it to the next of kin. More and more of our wonderful and long-time ministers are coming to the end of their ability to work as they have worked in the past. They have labored for souls when the going was rough. I feel that we owe it to them to do what we can in lending them a helping hand now that they have done their best for the Church. Just remember, too, that we will follow them in the days to come, in the not too distant future. The Committee has done what it felt best in the matters which have come before it, always trying to keep in harmony with the rulings of the Assembly. As a Committee, we hope that you will be patient with us, and try and understand our obligation and responsibility to the ministry and to the Assembly. Thank you!

And now I will give a report of my other work:

Revivals conducted	5
State Conventions attended	3
Homes visited	160
Sermons preached	75
Church dedications	1
Funerals attended, some preached	8
Committee meetings held	6
Miles traveled, approximately	25,000
Wrote and answered many letters.	
Helped to establish a Minister’s Personnel File and other business requirements in office.	

Respectfully submitted,
V. R. SHERRILL
Chairman

3:18 p.m.—Report of Ministerial Aid Committee. The report was accepted in regular order by the Assembly.

Ministerial Aid Committee Report

To the 62nd Annual Assembly of the Church of God, Greetings:

SECTION 1

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

The Ministerial Aid Committee has been granted the authority to make any necessary changes in the requirements and benefits of the Ministerial Aid Fund as the needs of the Fund and the ministry would necessitate for the advancement of the work.

Due to the limitations of the Ministerial Aid Fund and to facilitate the work of the Committee in maintaining records of the ministry and their activities, the Committee has decided that it is necessary to make changes in the Requirements and Benefits of the Ministerial Aid Fund, therefore, the Ministerial Aid Committee respectfully requests the approval of this 62nd Annual Assembly for the Committee to make the necessary changes and print them in the Assembly Minutes.

MINISTERS' RETIREMENT PLAN

In the Assembly of 1966, your committee requested permission to take a survey of the ministry to determine if there was sufficient interest in a Ministers' Retirement Plan that would be funded by the minister on a voluntary basis.

The survey was made and the results indicated a very good interest in the plan. There were 918 who answered "yes" to the proposed plan; 314 ministers wrote "no" and 221 made no comment. A money-purchase plan has been prepared by the Investors Diversified Services, Inc. Therefore, the committee recommends that the Assembly give its approval, that an explanation of the plan be sent to our ministers inviting them to participate, and that the plan become effective on or about January 10, 1968.

Standard Requirements for all Ministers

That before any minister, male or female, is entitled to 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 their 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.
- (e) Have signed and returned the annual report card as provided by the Ministerial Aid Committee with all necessary questions answered as requested on the card. Said card is subject to approval of the Ministerial Aid Committee.

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 Annual 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

Provisions and Requirements of all Recipients of Ministerial Aid

The following applies to all disabled or retired ministers that 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 of 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 mem-

bers 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 50 per cent of his allotment provided she measures up to the Standard of faithfulness and does not remarry. This Standard of Faithfulness is shown in Section X, Group 10 of this report.
- (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 be expected to report and send their tithes in 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, Cellevland, 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.

SECTION IV DEATH BENEFITS

Group No. 1—Full-Time Ministers

Group Number One is that group of ministers in the Church of God in the United States who are loyal to the Standard Requirements (See Section I) 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 in one Assembly year. 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 (\$1,000) dollars 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—Part-Time Ministers

Group Number Two is that group of ministers in the Church of God in the United States, who are loyal to the Standard Requirements (See Section I) 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 in one Assembly year. 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.

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.

Group No. 3—Occasional Ministers

Group Number Three is that group of ministers in the Church of God in the United States, who are loyal to the Standard Requirements (See Section I) for all ministers and who do not devote as much as half of their time to 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 co-operate with those who are over them in the church work. Such loyal licensed minister, 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—Full-Time Ministers (Outside of U.S.A.)

That in case of the death of a loyal licensed minister who is a citizen of a country outside of the United States and whose record of faithfulness measures to the Standard Requirements for all ministers as shown in Section I, also the requirements stated in Section IV, Group No. I of this report, 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 is to be paid on approval of the Proof of Death Claim by the Ministerial Aid Committee.

Group No. 5—Part-Time Ministers (Outside of U.S.A.)

That in the case of death of a loyal licensed minister who is a citizen of a country outside of the United States and whose record of faithfulness measures to the Standard Requirements for all ministers as shown in Section I, also the requirements stated in Section IV, Group No. 2 of this report, and who has devoted at least half of his time to the ministry in preaching the Word of God, in the Church of God, co-operating 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—Occasional Ministers (Outside of U.S.A.)

That in case of the death of a loyal licensed minister who is a citizen of a country outside of the United States and whose record of faithfulness measures to the Standard Requirement for all ministers as shown in Section I, and to the requirements stated in Section IV, Group No. 3 of this report, 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, co-operating 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 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, out of the United States, whose beneficiary is applying for death benefits as stated in Groups Four, Five, and Six must assume the responsibility of reporting the faithfulness of said deceased minister.

SECTION V

Group No. 7—Lay-Employees (World Capitol Building)

1. The original purpose of the Ministerial Aid Department, as authorized by the Annual General Assembly, and amended as time and conditions demanded, was to provide a fund limited to our qualified ministers for retirement, disability and death benefits; also to provide a death benefit limited to lay-employees of the World Capitol of the Church of God who are loyal members of said Church.

2. Your Ministerial Aid Committee believes that the Church should recognize the faithfulness and labors that have been discharged by its lay-employees at the World Capitol building; furthermore, for the Church to properly and conscientiously recognize its employees' service, this Committee recommends that the Ministerial Aid Fund be extended to provide retirement benefits for said lay-employees who have qualified by complying with the requirements as set forth in paragraph two of this section.

3. 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 or her 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.

4. A lay-employee of the World Capitol for the Church of God to qualify for retirement benefits must be at least sixty-five years of age and a loyal member of the Church of God for a period of not less than twenty years; furthermore, said lay-employee must be a full-time employee for a period of not less than twenty years at the World Capitol building and have received their wages or salary from the General Treasurer or the Church Benefit Association. Should said lay-employee become permanently disabled because of sickness or accident before at-

taining the eligible retirement age of sixty-five and completing twenty years of employment on the payroll of the General Treasurer or the Church Benefit Association, the Committee reserves the right to approve a disability allotment on its establishment of the lay-employee's total disability. Following retirement, said employee will continue to be eligible for the death benefit coverage of \$1,000, payable to the deceased lay-employee's beneficiary.

5. No benefits will be paid to said lay-employee for retirement prior to approval of his or her retirement application by the Ministerial Aid Committee. Said benefit will not begin before the first of the month following approval by said Committee.

6. 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 lay-employee's application for retirement by examining his church membership record, his World Capitol's employment record, and to increase, decrease or discontinue any retirement benefits. Said rights are also extended to include any and all decisions made by the said Committee on Proof of Death claims.

7. All funds or benefits as described in this report and 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, said Committee cannot guarantee in advance any certain amount of funds, nor is said Committee responsible or obligated for any payment beyond money available in said Ministerial Aid Fund. Furthermore, said Committee is not responsible for any promises, guarantees or obligations made by any person that is not a member of said Committee.

SECTION VI

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 VII

Group No. 8—Disability Benefits Requirements

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:

(1) Totally Permanently Disability means that the Ministerial Aid benefit does not apply to sickness or accident from which there is a natural

recovery; furthermore, a minister that has been classified by the Ministerial Aid Committee as Totally Permanently Disabled and accepts responsibility, either voluntarily or by assignment, to perform a service for profit or otherwise or any physical activity that would indicate that the Recipient is no longer totally and permanently disabled, and his ability to perform service as mentioned in this paragraph will be subject to review by the Ministerial Aid Committee, and should investigation find that said activity exists, then the Recipient's assistance will be discontinued.

(2) A minister must have a good record of faithfulness, must measure up to the Standard Requirements (See Section I) 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.

(3) The minister's income (not income derived from Ministerial or secular activity) combined with that of his or her spouse must not exceed \$200 per month to be entitled to Total Permanently Disability benefits.

(4) 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.

SECTION VIII

DISABILITY BENEFITS REQUIREMENTS FOR PART-TIME PASTORS

A minister who has served as a pastor of small churches, and has been successful in the work as a part-time pastor, devoting at least one-half of his time to pastoral work in the Church of God, and financial conditions require him to engage in other employment to supplement his pastoral income; should said minister become Totally Permanently Disabled, he will be eligible to apply for assistance from Ministerial Aid, provided he has measured up to the following requirements.

1. He has measured up to the Standard Requirements (See Section I) for all ministers.
2. His monthly pastoral income does not exceed an average of \$200.
3. Conducts at least twelve services monthly in the church over which he is pastor.
4. Has devoted at least twenty-years as a part-time pastor and have measured to above items No. One, Two and Three for the said number of required years.

NOTE: Said minister will be credited with two years part-time service, for each full-time year he may serve during the twenty-year period. For instance, a pastor with 18 years of qualified part-time service, will need one full-time year, in addition, to qualify for the twenty years required service time.

SECTION IX

Group No. 9—Retirement Benefits Requirements

For a minister, male or female, to be eligible for retirement benefits from the Ministerial Aid Fund, he or she must measure up to the Standard Requirements for all ministers, stated in Section One of this report, for a period of at least ten consecutive years prior to making application for retirement benefits. He or she must have served the Church of God as a full-time minister for at least twenty-five (25) years or more just prior to making application and must have reached his or her sixty-fifth birthday. The Minister in this group must report all his or her income from his or her services, whether it be from the ministry, secular work or any service whatsoever he or she may perform to the Ministerial Aid Committee annually. No other income from any other source except from his or her service need to be reported to the Committee by the retired minister. If he or she should receive more than \$1,500 annually from his or her services, ministry or secular, any income in excess of \$1,500 annually received by the retired minister, must be deducted from his or her allotment from the Ministerial Aid the following year.

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 X

Group No. 10—Widows Benefits Requirements

(Widows of Former Recipients of Ministerial Aid)

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.

SECTION XI

Group No. 11—Widows of Ministers

(Widows of Non-Recipients Ministers of Ministerial Aid)

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.

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 XII

During the past Assembly year, your Ministerial Aid Committee approved nineteen applications for disability benefits and three for retirement, also one for the retirement of a lay-worker.

Applications for three widows of former recipients of Ministerial Aid benefits were approved to receive fifty per cent of their deceased husbands' allotment. One application for widows of deceased full-time minister to receive assistance were approved. Three recipients of Ministerial Aid benefits were discontinued for different reasons and eight have died.

We now have nineteen ministers receiving retirement benefits; 125 are receiving disability benefits; forty-two widows of ministers are receiving assistance; two former lay-employees are receiving retirement benefits. This is a total of 188 persons receiving assistance from the Ministerial Aid Fund.

During the past Assembly year, thirty-eight of our ministers have passed away. The Ministerial Aid Committee approved thirty-three Proofs of Death, with a total of \$22,682.93 being paid to the beneficiaries from the Ministerial Aid Fund.

The Committee sent twenty-three Church flags to be presented by the officiating minister as a memorial tribute on behalf of the deceased minister to the surviving companion or relative.

Respectfully submitted,
MINISTERIAL AID COMMITTEE
V. R. SHERRILL, Chairman
M. A. TOMLINSON
E. H. GRIFFITH
A. T. WAGAR, Secretary

The report of the Church Benefit Association was read by A. T. Wagar, Manager. The report was accepted as read.

Church Benefit Association

We are very grateful to the Lord for the appreciable financial and membership gains that have been accomplished in the Association during the past Assembly year. We have a deficit because of death claims incurred during the early part of our association with the Life and Casualty Company; however, they have made arrangements to amortize this deficit over the next five years, which will permit them to give the Church a premium fund on the anniversary date October 15, 1967. If our mortality experience remains as it is, we can expect a refund of \$5,000 from Life and Casualty. This amount in addition to the \$2,500 from our operating expense, which we are giving to the Ministerial Aid Fund, make a total of \$7,500 from the operations of the Church Benefit Association.

We are introducing in this Assembly a new insurance program, the Church Family Protection Plan, which provides cash, paid-up insurance, plus premium waiver, all at a very low cost.

This year the Association furnished insurance coverage for forty-six youth camps, with a total of 4,841 campers and personnel. There has been \$314.82 paid out in claims for injuries received by our campers.

This Assembly year there were thirty-nine death claims approved with a total of \$41,000 being paid to our beneficiaries through the Association by the Life and Casualty Insurance Company of Tennessee. This makes a total of 199 death claims approved with a total of \$281,000 paid to our beneficiaries since the beginning of the Church Benefit Association in 1961. Our Association now has 2,591 membership accounts, an increase of 162 over last year with an approximate total of 6,500 persons insured with a total coverage of seven and one-half million dollars.

I attended six state conventions and four district conventions this year in behalf of the Association.

FINANCIAL REPORT

Premiums Account

Premiums brought forward	\$ 15,578.92
Premiums received	68,787.22
Disbursements	\$ 84,366.14
	63,692.79
	\$ 20,673.35

Funds in Savings or Investment Accounts

Cleveland Federal Savings and Loan Association	\$ 6,622.42
White Wing Publishing Savings Association	1,122.27
	\$ 7,744.69

Balance in Premiums Account	\$ 28,418.04
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Operating Expense

Balance brought forward	\$ 2,445.43
Operating expense received	15,033.08
Operating expense total	\$ 17,478.51
Disbursements	14,326.07

Balance in operating expense fund	\$ 3,152.44
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Respectfully submitted,
A. T. WAGAR
Manager

3:25 p.m.—A. T. Wagar was in charge of a memorial service in honor of those ministers who had passed away this year. He read the names of ministers by states and gave the length of the ministerial service at the time of death. As each state was called, the overseer came to the platform and stood in honor of the deceased minister from his state. G. C. Decker read a poem and Brother Wagar read a tribute to their memory. As the congregation stood in silence the flag was lowered to half-mast.

Alabama, Clarence H. Sartin, 31 years; James A. Thorn, 31 years.
Arkansas, Pearl Cates, 21 years; Clara T. Mount, 24 years.
Bahamas, Samuel L. Carey, 8 years.

Canada, Leslie L. Mercer, 13 years.

East Texas, Nettie L. Rivers, 33 years; Eudy C. Elder, 5 years.

Florida, Henry Curtis, 42 years; R. M. Gilbert, 40 years; J. H. Hires, 36 years; Eddie Hoskins, 21 years; Lee J. Sullivan, 32 years, J. D. Williams, 39 years.

Georgia, Liege McCoy, 9 years; Floyd S. Vinson, 10 years.

Haiti, Bruno Darius, 4 years; Mrs. Maxtinell Jeune, 25 years; Paul Thebaud, 25 years.

Illinois, Martin Musial, 30 years.

Jamaica, James O. Powell, 11 years.

Kentucky, Fred Bird, 25 years; Bessie Dwire, 36 years; Bill Johnson, 9 years; Guy Marlow, 6 years; Maxie Lee Price, 23 years; Eula Woodward, 27 years.

Mexico, Jose Regalado V., 13 years.

Michigan, Beulah M. Jacobs, 34 years.

Minnesota, Milford J. Johnson, 20 years.

Nevis, W. I., Mrs. Adeline M. Springer, 11 years.

New York, Mrs. Marrie E. Ferguson, 27 years; Boston Adderley, 28 years.

North Carolina, Mary Murray, 12 years; Fidelia Stewart, 26 years; James T. Thompson, 33 years; Rosie P. Waden, 24 years.

Saint Kitts, Arabella Ible, 11 years.

South Carolina, Connie Lee Payne, 31 years; Ira Reeves, 2 months; Roy Reeves, 31 years.

Virginia, Judson E. Overstreet, 39 years.

Tribute to Our Deceased Ministers

I DON'T REGRET A MILE

I don't regret a mile I've traveled for the Lord,
I don't regret the times I've trusted in His Word;
I've seen the years go by, many days without a song;
But I don't regret a mile I've traveled for the Lord.

I've dreamed many a dream that's never come true;
And I've seen them vanish with the dawn.
But I've realized enough of those dreams . . .
To make me keep dreaming on.

I've got up many times at the midnight hour, to pray a prayer,
To which it seemed no answer would ever come . . . though I waited
patiently and long.
But answers have come to enough of those prayers . . . to make me keep
praying on.
And I've trusted many a friend that's failed me . . .
And left me to weep alone . . .
Oh, but I've found enough friends to be true blue . . .
To make me keep trusting on.

I've sown many seed that fell by the wayside . . . for the birds to feed upon;
But I've held enough golden sheaves in my hand . . . to make me keep sowing on.

I've drained the cup of disappointment and pain;
And gone many a day without a song . . .
But I've sipped enough nectar from the roses of life . . .
To make me want to keep living on.

At last when I reach home . . . and stand on heaven's shore,
I'll see so many pilgrims who traveled on before;
To know we've overcome by trusting in His Word;
We'll not regret a mile we traveled for the Lord.

This is a day sacred to the memory of our beloved ministers who through toil and suffering, defeat and victory, and death in victory, have made our Church, the Church of God, great, and who are now resting from their labors in their silent tents of green.

John encourages us in his Book of the Last Things, that in that day for which we are striving for, that ". . . God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

A few lines from Lincoln's Gettysburg Address reminds the living of their responsibility. "It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain."

A memorial service has a sermon for the living. The dearest tribute we can ever pay our ministers who have passed away, is paid when we reproduce and perpetuate their spirit. The measure of life is not its span, but the use made of it.

If these could speak, we are sure they would say with David when he was dying and charged his son, "I go the way of all the earth: be thou strong therefore, and shew thyself a man; And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself." And so the blessings of the past encourages us to hope also for the future. We believe that he who molds the destiny of the Church is with us. God reigns, let the people rejoice.

3:45 p.m.—Song by Evelyn Gillum, "Serve Him With All of Your Heart."

3:50 p.m.—Delegates who had been members of the Church of God thirty years or more passed by the microphone and gave their names and the number of years they had been members. There were 242 who took part. Emmet Davis was in charge of the program.

4:12 p.m.—Report of Tomlinson Home for Children Board of Directors. The report was read and accepted in regular order.

Report of the Tomlinson Home for Children Board of Directors

To the 62nd annual Assembly of the Church of God, Greetings:

The Board of Directors of the Tomlinson Home for Children wish to express their thanks to our faithful people, state overseers, state Sunday School secretaries, district overseers, pastors, superintendents and co-workers and our many friends of the Church who have so faithfully and loyally stood by and cooperated with the orphanage program, and have worked and given so generously of their means to help support this worthy cause, your institution. Your work of love and compassion has blessed many unfortunate children in our care and has made it possible for them and those coming into our care to have a good home and their needs supplied, which would not have been possible without your wonderful support. Our people and friends have done a wonderful job in rallying to the needs of the children and the homes of the institution as well. We wish to highly commend everyone for their good orphanage work during this Assembly year. May the Lord richly reward everyone.

For lack of space and time we will not be able to give full account in detail of all who helped in the offerings individually or as a group. But your help has been greatly appreciated. Many of our people and friends count it a privilege to help in the Tomlinson Home for Children work who may not have so much other interest in the Church and many of them give freely of their means both in cash, groceries, clothing and many other gifts that are a blessing to the cause.

Many of our people and friends have been faithful to contribute all or a part of their trade stamps and coupons to help in the orphanage work which is an expression of their love and interest for the boys and girls in the institution and their desire to help. The children, the homes' staff and the Committee join in thanks and appreciation for the cooperation rendered by our Sunday School workers and friends in sharing their stamps and coupons with the Tomlinson Home for Children during the past year. We wish to recognize and acknowledge the fine job done by the coupon boosters and collectors and by those who contributed as well. The amount of \$20,187.64 has been realized from the coupon program in the nature of cash and valuable premiums, large and small, received during this year. Premiums such as deep freezers, electric stoves, refrigerators, station wagon, car port at office, carpet in living rooms of two of the homes, electric supplies for the homes, plus hundreds of other items too numerous to name in the nature of supplies for the children and the homes, much of which could not have been supplied without the help received from the coupon program. They have been a wonderful supplement toward helping in the support of the institution.

A number of states sponsored special projects for the orphanage this year, such as clothing and shoes for the children, groceries, linens, detergents, toilet supplies, dental supplies, Christmas gifts, and sponsoring the senior boys and girls at Youth Camp. Those states were: Florida, Maryland, Kentucky, Ohio, Iowa, Pennsylvania, Virginia, Tennessee, Mississippi, South Carolina, Wyoming, Georgia, North Carolina, Louisiana, and West Texas. Thanks to those states for their donations.

During this Assembly year the Tomlinson Home for Children has given full-time care to 61 children here in Cleveland and partial support to

60 boys and girls in South India. Sixteen new children, 11 boys and 5 girls, have been received into your institution here in Cleveland during this Assembly year and all have adjusted very nicely and they seem to be happy and doing fine. Seventeen boys and girls have been released to parents, guardians or custodians. Some of them were of age and went to live with relatives. Those released to parents were rehabilitated with their own families.

RESOLUTION

Whereas Brother C. R. Payne has given faithful service as one of the directors of the Tomlinson Home for Children during his term of office, therefore,

BE IT RESOLVED that we, the officers and directors of the Tomlinson Home for Children, express our sincere thanks and appreciation for his faithfulness and the assistance he has given in solving the problems that came before the board. We wish for him success wherever he may go in service for the Lord.

We are grateful to report that the standards of the institution as required by the State Welfare Department have been met very satisfactorily in most respects. The State Fire Marshall has approved our facilities as safe and free from fire hazards. For this we are very grateful.

The orphanage General Superintendent's office and coupon department was moved to the Tomlinson Memorial School after last assembly but has now moved to the Capitol Annex Building to its new administration office there. Please note the address remains the same as before.

The process work of the coupons in that department is a daily operation. The director, Eula Mae McDonald, and the Superintendent's Secretary, Jean Campbell, have worked hard to keep up with the mail and shipments and have done a wonderful job in that part of the program and are to be commended for their splendid work which is highly appreciated.

We also wish to commend the house parents for the good and faithful job they have done directing and supervising the homes, caring for and working with the children and ministering to their needs, and for the interest they have shown in the children's education and spiritual and temporal welfare. May God bless them for their faithfulness.

Most of the applications received this year have been approved and accepted. However, we were unable to accept some for various reasons—health, age, handicaps, etc. We have tried to use our available facilities and means to the greatest advantage for the benefit of the boys and girls in our care and to accommodate as many as practical in accord with the state welfare regulations.

We, your orphanage committee, covet the prayers of all our people who are interested in the success of the institution and its work.

Humbly submitted,
M. A. TOMLINSON, President
E. A. McDONALD, Vice President
FRED S. FISHER
J. R. KINSER
E. H. GRIFFITH

PERRY E. GILLUM
R. O. COVEY

4:25 p.m.—Report of Committee No. 5—Assembly Expense. The report was read and accepted by the Assembly.

Report of Assembly Expense Committee

To the 62nd 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,
E. H. GRIFFITH, Chairman
G. A. WILSON
H. M. BIGGERS
Z. R. YOUNG
SHERMAN H. MINTER
DON B. THOMAS
J. W. DEADRICK

4:31 p.m.—Report of Tabernacle Committee. The report was read by J. D. Wilkinson and accepted in regular order by the Assembly.

Report of Assembly Tabernacle Committee

To the 62nd Annual Assembly of the Church of God:

In compliance with Section II of the Questions and Subjects Committee report to the 61st Annual Assembly, we, your Tabernacle Committee, wish to submit the following report:

The possibility of erecting a new Assembly Tabernacle was first discussed in the 52nd Annual Assembly, nine years ago. From time to

time, interest has been shown in further developing property presently owned by the Church as well as the possible purchase of additional property which would be ample to meet the Church's need.

After the 61st General Assembly of 1966, the General Overseer appointed a Tabernacle Committee. Since that time, much has been considered. The committee has endeavored to view the conditions from the various phases connected with the total Church program. Many hours of prayer have gone into the preparation of this report we are submitting to you today. It has been our sincere desire to know the proper direction to pursue which would be in the best interest of the Church at large. The Assembly asked that an investigation be made and a factual report be prepared for the consideration of this, the 62nd Annual Assembly. The report was to include both the possibility of expanding present facilities as well as re-location. It is to this end the Tabernacle Committee has worked throughout the entire year.

We would like to first report facts and figures to renovating and enlarging the tabernacle here on Central Avenue. In order to enlarge our present facilities to provide ample seating space, it would be necessary to purchase adjacent properties.

1. Immediately following the past Assembly, members of the Tabernacle Committee began investigating the possibilities. A number of meetings were held between property owners in the immediate area. After exhausting every effort to come to an agreeable figure, it was the unanimous decision of the Tabernacle Committee that continued development on this location would not be feasible due to the following facts:

1. Property adjacent to the rear of our building, according to competent real estate appraisers, was appraised at a value of \$8,000. However property owners insisted on a selling price of \$30,000. This is only an example of conditions involved in purchasing one piece of property. There would be at least five other houses to be purchased for a full-development program.
2. Even though property were available at a reason price, making enlargement of the tabernacle possible, another problem involved in this area of the city is the vexing parking problem. This will steadily grow as the attendance increases.
3. The area in which the tabernacle is presently located is an area which is steadily deteriorating. It appears to the Tabernacle Committee that an investment of a large sum of money for development in this area would not be the best financial interest of the Church.
4. In the present area, local residents rent their properties for various business operations which certainly do not enhance the Assembly's daily activities. To enlarge our present facilities would give opportunity for enlargement of this kind of activity which seems to do more harm than good.

II. The possibility of the City of Cleveland or Bradley County constructing an auditorium which the Church could use to house its annual Assembly was investigated by the members of the Tabernacle Committee. Local government officials are interested in constructing an auditorium which would seat approximately 2,500 to 3,000 people. However, this would not be of any benefit to our purpose.

III. NEW DEVELOPMENT—Members of the Tabernacle Committee have investigated properties which might be suitable for a tabernacle development. The tremendous task of locating such properties has been under way for several months. There are several very important matters to be considered in re-locating and the committee would like to bring these to your attention.

1. Ample acreage for project development and parking.
2. Available water and sewage to property.
3. Accessibility in and out of property.
4. Property which would be close in for convenient City accommodations.

After investigating and considering several tracts of land in the Cleveland area, the committee located one possible site which we feel has the necessary qualifications needed for development of such a project. This property is a 41-acre tract located five minutes north of the city of Cleveland by way of Keith Street By-Pass. It has approximately 1800 frontage feet on a four-lane by-pass and approximately 790 frontage feet on U. S. Highway 11 providing excellent entrance and exit possibilities. Property site has sewage and water available. There is ample property for building development as well as parking.

The committee has looked into both the possibility of enlarging present facilities and also the construction of new facilities for the Annual General Assembly. We feel it is in the best interest of the Church to invest its finances in a new construction program. It is to this end that the General Properties Committee has placed legal option upon this 41-acre tract of land, subject to the approval of this 62nd Annual General Assembly of the Church of God.

The Committee would like to call each delegate's attention to the display located on the rear wall of the tabernacle. This shows possible development of the option property of the facilities that could possibly be placed on the property in the future.

Respectfully submitted,
M. A. TOMLINSON, Chairman
J. D. WILKINSON, Jr., Clerk
R. O. COVEY
P. E. GILLUM
E. H. GRIFFITH
L. V. JONES
J. R. KINSER

4:40 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. The standing ovation was given the General Overseer in accordance with Section 1.

4:54 p.m.—The General Overseer directed the ordination service. He read 1 Timothy 3:1-14. Those to be ordained took their places on the platform with the state overseers standing back of them. The wives of those to be ordained stood where they were. The state overseers prayed in concert and each bishop and deacon was ordained by the laying on of hands by the presbytery. A list of those ordained follows:

Bishops—Eldredge Willis, W. D. Massengale, Raymond Lloyd Black, Jerold E. Baxter, Richard E. Davis, Johnny H. Bragg, Talmadge Claxton Cook, John J. Hawkins, Bergan C. Ruff, Herbert C. Chapman, Jethro Bing, James F. Willis, J. Russell Sullivan, Johnny R. Tolbert, Leonard B. Hamm, J. Thurmon Jones, William L. Coile, Everett Lee Harris, Jr., Oral T. Wynn, Jesse S. Holden, Edward Earl Sutton, Raymond Wallace, Marion C. Frost, Cloyd B. Curtis, J. Wendell Lowe, Darel Lee Talbott.

Deacons—Bill Richardson, Buster Alexander, Clyde E. Davis, Floyd R. Ramsey, Walter M. Griffiths, Garnett Foster, James W. Fowler, Billy Joe Ewing, Lawrence C. Scroggins, Stanley E. Ables, Otis Box, William J. Benson, Isaac F. Parritt, Sidney Whitlock, Russell Lloyd Braland, Frank Alford Robinson.

5:15 p.m.—The General Overseer led the congregation in singing "Where He Leads Me I Will Follow."

5:18 p.m.—Message by James F. Willis, "Gathering the Sheep into the Fold." The speaker read Ephesians 1:10 and John 10:16 to establish the fact that in due time all sheep will be gathered into one fold. He said:

"I feel that we as members and ministers go out to gather in the sheep and we use the wrong material. I am afraid we try to gather in the sheep by using a method of our own. We might even use the whip, but we will not be able to gather sheep in this way. What we need to do is stand still and watch God work for us. It will be Jesus Christ who will gather together all of the sheep. He declared 'Them also I must bring.'

"A fold is a place for sheep to gather. It is a place of protection, and I wonder what would take place if a goat would enter in. But right away I think of the machine that is going to separate the stubble from the wheat, so we know that He will take out everything that defiles. We must have the approval of God on our lives for Him to use us in His great program. When God says He is going to do a thing, He will do it. If we want Him to use us, we must let our light shine. We must let people see how we are of one mind and one accord. We must let them see how we greet one another and how we love one another.

"I am reminded of the group of fishermen that had toiled all night. Jesus said to them, 'Launch out into the deep, and let down your nets for a draught.' Peter may have told Him that they had cast their nets this way and that way, but now he was willing to do what Jesus said. We need to be willing to go to places where we have tried and tried. We must be willing to do what God would have us do.

"Noah found grace in the sight of God. The reason for this, he did what He told him to do. He had the favor of God and was a just man and perfect in his generation. He walked with God and that is the reason he found favor with Him. He finished the ark and led the animals into it. It might have seemed impossible to Noah when God told him to do certain things, but he obeyed every command and God brought everything to pass just as He said He would. He has all the blessings that are needed now to gather the sheep into one fold. All we need to do is to obey His every command."

5:56 p.m.—Message by J. A. Jimenez, Field Secretary. A portion of the message is given below:

"Wherever I have been I have found a need for the fulfillment of the verse in Ephesians 3:9 which says 'And to make all men see what is the

fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.' The reason for this verse being on my heart is that there is a great need that people all over the world may be able to see and understand this great mystery that has been hidden, however, in these last days it has been revealed to the Church of God. The people of God live in darkness because they have not been able to see the Church of God of the last days.

"I have heard many messages during this Assembly and I have rejoiced in them. The message we heard just before the annual address of the General Overseer stirred my heart and caused me to think of this Scripture. There is a dire need of unity of the faith. This brother said that we could read the same thing but not necessarily speak the same thing. This is the truth. We must have the unity and the love of God manifested. Once I preached in a Pentecostal church and my message was on unity. When I finished the pastor said, 'We are well united in this unity.' This makes me know that with our words only we cannot make this message of the last days effective. We must have God with us in order to be able to unite all of the children of God. This is something we have not been able to do as we desire, but our hope will never end.

"I have preached in other Pentecostal churches where I have been invited, and in one there was more than a thousand present. There were lawyers, doctors and a number of aristocratic people. I preached concerning the prayer of our Lord and the fact that His prayer has not been answered yet according to the way He prayed. The Lord blessed in a special way in that service. This was new to them. One young lady asked a doctor about the message and he told her to be quiet and wait because he didn't understand it. He said that he wanted to learn about it. That made me know there are many sincere people in the world who haven't had the opportunity to hear the message. And some who have heard have not been able to comprehend. Many people who have heard the message once want to hear more.

"It may be that we are not capable of expressing this message of the last days as we should. There is something, I don't know just what, maybe it is not the proper time. I have introduced this message to many people of all classes and I would like to have it become more effective. I would like to see greater results. There must be something holding back that we do not see the will of God performed as we should. It may be that we need more of the love of God in our lives.

"In the Spanish Bible Romans 8:19 reads like this: 'The children continue to hope for and in their hope they wait for the manifestation of the children of God.' In English it reads, 'For the earnest expectation of the creature waiteth for the manifestation of the sons of God.' I have wondered about the meaning of this many times. I have gone to the dictionary but the real meaning is not clear. Sometimes I wonder if something will enter the hearts of the sons of God. I am not referring to members of the Church, I am thinking of those who live right and preach good, pray for the sick and they are healed. I have wondered if the Spirit of God will move upon them and they will be able to see this fellowship of the mystery that we have known about for so many years. Some have said that the things we preach are impossible, but with God nothing is impossible. If God can open the Red Sea and roll back the waters of Jordan, He can do what needs to be done on His program now. When Joshua didn't have enough time in

the day to win a battle and he commanded the sun to stand still and it obeyed his voice, only God can do that. He did those things for the Church in the Wilderness and He can do marvelous things for the Church of God today. I expect the ministry of the Church to do great and marvelous things in these last days because that may be what it will take to convince the world. Words may not be enough, but our actions can speak louder than our words. Many of us have spent our lives preaching this message of the last days Church of God—I have given twenty-three years—and today I feel the Church is all we have said, and it will not surprise us if in one of these general Assemblies something extraordinary will take place that will shake the world just as Jerusalem was stirred one day when the Holy Ghost descended. I look forward to the time when God will stir not only a city but the whole world.”

Blessings from above fell upon the people at the close of the message and many rejoiced in the Lord.

6:25 p.m.—The song service was led by Ronnie Hamm, Dianne Hamm, pianist and Londa Davis, organist. B. E. Brackett read John 9:1-11. Bonnie Barnes prayed, then the congregation joined with him in praying for the requests.

6:45 p.m.—Song by choir, directed by Ronnie Scotton, “At the Cross.” The Linda Bunce Trio sang “Trust in the Lord.” The Jubiletttes sang “Footprints of Jesus.”

7:05 p.m.—Testimony of healing by Veldee Cooper, Jr. Brother Cooper first thanked the Lord for being present in the Assembly to enjoy the blessings of the Lord. He then referred to Jeremiah 23:23, “Am I a God at hand, saith the Lord, and not a God afar off?” He told of the various bases where he had been located and how that God had been with him everywhere he went. He didn’t try to hide the fact that he was serving God, but let it be known every place he was stationed. He went to church every time he had the opportunity and he made mention of seeing souls saved, sanctified and baptized with the Holy Ghost. He told of having a hole in his heart and of the doctors operating. It was a serious operation but God blessed him so that he was able to be up the fourth day. He said they cut his breast bone and separated his ribs but he didn’t even get sore from this. Two weeks after surgery he attended a district convention and was there for every service. He said, “There is nothing too big for my God.”

7:15 p.m.—The congregation prayed in concert for the healing service.

7:18 p.m.—John Speirs, Scotland, preached the healing message. A portion of the message is given here:

“My Bible tells me in Psalm 107 that when the children of Israel were in distress the Lord came and delivered them out of their trouble, and the writer adds, ‘He sent his word and healed them.’ Then in the first chapter of Saint John we read, ‘In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was made flesh and dwelt among us.’ Jesus was the Word of God that was sent to heal His people. I am glad the Word of God is here tonight. I can feel the Spirit of God in this place. God is here to bless with whatever blessing that is needed. I want to ask every Christian to pray with me for those who come here tonight seeking a touch of the hand of God.

“In Mark 7:25-30 we find where Jesus was in a certain place and a

woman, whose daughter had an unclean spirit, came and fell at His feet. She begged Him to cast the devil out of her child but He said, 'It is not meet to take the children's bread, and to cast it unto the dogs.' She was not an Israelite and Jesus inferred that healing was for them. She answered Him, 'The dogs under the table eat of the children's crumbs.' We don't have to beg for our heavenly Father to give us a crumb. He is a loving Father and we are His children. He has a table spread, upon which is a full and complete diet. He will heal tonight even as He healed the woman's daughter.

"One time a centurion went to Jesus and asked that He heal his servant who had the palsy and was grievously tormented. Jesus said 'I will come and heal him.' The centurion answered, 'Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.' The Bible tells me that Jesus turned to those with Him and said, 'I have not found so great faith, no, not in Israel.' He told the centurion to go home and his servant would be healed. Jesus Christ is saying to everyone tonight 'I will come and heal you.' When He was here He went about doing good and healing all that were oppressed of the devil because God was with Him. He has not changed, He is the same forever.

"When Peter and John went to the temple at the hour of prayer they found a lame man at the Beautiful gate. He couldn't walk so he had been carried there. This lame man asked them for an alms. They told him they didn't have silver and gold, but they would give him what they did have. Then Peter said, 'In the name of Jesus Christ of Nazareth rise up and walk.' The Bible tells me that immediately his feet and ankle bones received strength and he began to dance and praise the Lord. He had never walked in his life but he found that he could walk. Some people travel thousands of miles in the hope of being healed, but healing comes by faith in the Son of God. Peter and John did not heal the man in their own power, but he was healed through faith in Jesus Christ.

"A woman was prayed for and anointed on Monday here in this tabernacle. She was using a crutch. When we anointed her, she raised her arms and praised the Lord and the crutch fell on the floor. She looked at it, then she shouted just like the man did at the gate of the temple. On Thursday in the basement of this building a man came for healing and he was using two crutches. He left without them. We can touch the Lord if we have the faith."

7:45 p.m.—At the close of the message, ministers formed lines on the main floor and three platforms while A. B. Woodruff led the congregation in singing "Reach Out and Touch the Lord." As the organ was played, 1,441 individuals passed through the lines and were prayed for and anointed with oil. During this part of the service 2,430 handkerchiefs were anointed.

8:45 p.m.—Galathia Bowerman delivered the evangelistic message. Her subject was "Peace." She read Isaiah 57:15-21 and urged the people to seek the Lord who alone can give peace to the troubled mind and heart. At the close of the message, a song was sung and many made their way to the altar. The record shows seven were saved, eight sanctified and thirty-two baptized with the Holy Ghost.

Saturday, September 9

6:00 a.m.—The sunrise meeting was in charge of John R. Jones and

W. M. Smith. After the song service, prayer was offered for the requests. There was special singing and testimonies, and a general good time in the Lord was had by those present. Brother Smith read Matthew 4:31 and talked briefly, then prayer was offered for those who were sick. After another song, the service was dismissed with prayer at 7:25 a.m.

9:00 a.m.—Roy Cantrell led the song service, Jean Coalter, pianist and Karen Scholl, organist. Frank Traficante read 2 Timothy 1:1-12. Sherman Adams offered prayer at the pulpit, followed by concert prayer by the congregation.

9:15 a.m.—“Breaking Bread from House to House,” message by Granville Estep. A portion of the message is given here:

“I believe the reason the early Church was breaking bread from house to house was because they felt the responsibility of giving the message to every creature. They had great responsibility in that day and we have a great responsibility today to get the message to every creature. In Mark 16:15 we read, ‘And he said unto them, go ye into all the world, and preach the gospel to every creature.’ I would like for us to think on this—every creature. That means not only the person across the water, it also means the person who is only a few hundred yards from where we have our services. Do you know there are people living within one block of some of our churches that have never had a Church of God preacher or member to knock on their doors. We are responsible for every creature, not only in our own community but everywhere.

“The Lord said unto Ezekiel, ‘Son of man, I have made thee a watchman into the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand.’ I told my church a few days ago that before this year was up that we must knock on every door and ring every doorbell within our reach. I am trying to get our hands clear from the blood of all men. Paul said, ‘Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.’ There is somebody waiting on us to bring the message. We have preached the ingathering for a long time. I feel many of us are waiting on the people to come when God is depending upon us to go get them.

“In the fourteenth chapter of Luke we find a man who made a great supper. He bade many to come and when the supper was ready he sent his servant to call them but they began to make excuses. One said he had bought a piece of land and he must go to see it. Another said he had married a wife and he couldn’t attend. Still another had bought five yoke of oxen and he had to go prove them. They had a lot of excuses. We can find excuses if we look for them. There are numbers of things around us to occupy our time. But if we will read further we will find the man saying that none of those who made excuses should taste of his supper. He told the servants to go out quickly into the streets and lanes of the city and bring in the blind, the maimed, the halt and the poor. I say, let’s run out quickly and visit a few homes. Let’s go from door to door and bring some people into the Church of God. They are our responsibility.

“Two years ago the state overseer said he didn’t have anybody for

the little church at Irvine. I told him I would go. When I got there I found a little church with fifteen in Sunday School. I believe there were nineteen members. We visited 678 homes in one month and our Sunday School went to 164 in attendance. We need to get stirred about this. I know they are coming to the Church. The Bible said they would, but it also asks the question, 'How shall they hear without a preacher.' They are starving for the things we are enjoying and waiting on you and me to wake up and go. We find time to do a lot of things that we like to do, but while we are doing these things we could be breaking bread from house to house, winning souls for the Lord Jesus Christ and bringing them to the house of God. Our time is precious. I feel like the Lord is coming sooner than we think and I want to be ready. Jesus said, 'Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.' If we will get out and visit every home within our reach, we could come back to the Assembly next year shouting more than we have this year.

"In Matthew 13:24, 25 we read, 'The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way.' Notice it says, 'while men slept.' I wonder if that isn't the reason we have so many backsliders in the Church today. Too many of us have been asleep. Some local churches haven't had a member added in three years, and others haven't had members added in a long, long time. Somebody is asleep, and while other people sleep, our Church of God people should be wide awake. Let me tell you that while we sleep the devil is busy sowing his seed and growing his tares. There is much to be done and we must be on the job all the time. When we have visited everybody in the town or city, go out into the highways and hedges.

"A few years ago I was pastoring a church and there was a Sunday School contest on. I told my wife to get ready early and we would go somewhere and try to find some who would come to Sunday School. We drove to what some call the slum district. I saw the road was filled with boys and girls playing marbles. I stopped and asked them if they would like to go to Sunday School. They said they would if their mothers would let them. While they went to find out we drove to the end of the street and turned around. When we came back those children were ready. They had washed their faces and their ears and necks were still dirty. We made five trips and took forty-seven boys and girls to Sunday School that morning. You may not want to work with people like that, but some of those boys and girls have made some of the best members we have in the Church today. We must live and act so we can meet people of all walks of life. The slum children are a part of the every creature and you will find among them some of the brightest diamonds. They are our responsibility. We want to bring the lowest class of people to the Church, also the highest. I have visited the banker, the people who live in the nicest homes along with the poorest. Everybody is our responsibility."

10:00 a.m.—The White Wing Publishing House program was conducted by Perry E. Gillum, Manager.

The theme of the program was "The Power of the Printed Page." Brother Gillum spoke briefly and read Mark 13:10. He stated that the Church is well on its way to publish the gospel in every language of the world. Brother Frank Howard, Accountant, offered prayer. Dorothy Creel

and Jo Nell Adams led the congregation in singing choruses.

10:20 a.m.—The manager introduced the V. I. P.'s—Very Important Publications. These were the White Wing Messenger, Youth Life, Gospel Tract, Happy Harvester, Bethel Book Club, and Sunday School Literature. He urged everyone to become personally acquainted with each of these.

10:30 a.m.—The Church Message in Every Man's Language, message by J. B. Wright, World Language Secretary. He said:

"There are two things in the subject. One is the Church message, and the other is every man's language. The Church message—the now revealed mystery which was hidden for ages and from every generation. And that mystery is 'that the Gentiles should be fellowheirs, and of the same body.' At one time there was a middle wall of partition between the races, but when Jesus came He took down the middle wall of partition and made salvation available to all people. The mystery—the Church message is the mystery. All men are to be made to see the fellowship of the mystery. We are trying to make all men see the Church message.

"Then the other part of the subject—every man's language. 'Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.' It is certainly Biblical today to say that there is a Church message and that Church message is that all nations should be fellowheirs and have access to the same salvation and the same body, and that that message must be made known to every creature

"The Church message in every man's language is our vision. That is the vision of the General Overseer. That is the vision of the Publishing House manager, and that is the vision of the Publishing House Committee, and that is my vision also. It was also the vision of the former General Overseer of the Church of God. Among the many things that he said concerning this subject, I will quote from the 1940 Assembly Minutes: 'The vision that is now before me is that the Church of God will eventually have to have all its literature printed in all languages.' That is every man's language. He further states, 'We must put the faith, the doctrine, the teachings, in all the languages.' That is the Church message in every man's language. He said, 'The Church must publish the message which is the Bible rightly divided.' That is the Church message that must go in every language—the Bible rightly divided. He further states, 'to every creature in every language under heaven.' The purpose for doing this is, 'Till we all come in the unity of the faith.' How can we teach a man the faith unless we teach him in his language? 'That ye all speak the same thing.' Whether he is speaking German, French, English or whatever, let him say the same doctrine and the same faith. When Paul said that to the Corinthians he said the same to everybody. Wherever the Church may be organized he said, 'I beseech you . . . that ye all speak the same thing.' That means that the same thing, the same doctrine must be put in the language of all these people in order for them to know what to speak. Paul further stated that all be 'perfectly joined together in the same mind and in the same judgment, that there be no divisions among you.'

"To show you the greatness of this text, how enormous it is, in spite of the fact that we have the doctrine in the English language, we still

have a certain amount of division among us. Some are minor and some are major, but they are there. That gives you an idea of what a task it will be to publish the message in every man's language and to teach and instruct until there be no divisions among us in anybody's language in the Church anywhere in the world. And that is perfection, but it must be done in spite of all the problems that go with it. It is a mighty work that we are doing and it is to be done by a great army. Psalm 68:11 says, 'The Lord gave the word.' To whom did the Lord give the Word? He gave it to the Church. And He said, 'great was the company of those that published it.' He gave the Word to the Church, but the great company of people who make up the Church went about to publish it.

"Revelation 7:9, 'After this, I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues.' They still had their individual tongues. Some people think we will get a universal language and go around the world with it. But here the things was finished up and John saw it. And they 'stood before the throne, and before the Lamb, clothed with white robes.' They had reached perfection. They had on their white robes made of linen, clean and white, without a spot or a wrinkle. There they were with those robes and with palms in their hands. They were waving palms of victory. John saw that.

"In this day we have what we call television. It shows you what might have happened in the past. It shows some things that are going on in the present, but it shows you very little, if anything, of the future. It might show you something and say that this might happen. We don't want it that way. We want to know. But God doesn't use the television so much. I made up a word and I call it relevision, meaning vision by revelation. That is my own definition, too. God used His relevision centuries before television was ever dreamed of. John said, 'I beheld.' He was looking at the relevision set. God is in the revealing business. He is a God of revelation. He is a God of inspiration. He is a God of power and strength. He knows the future as well as He knows the past. John had one of these sets and he was tuned in. God began to broadcast and John looked. And he saw before the throne of God a company that no man could number. He looked a little further and he saw they were dressed in white. He kept looking and he noticed they were from all nations. And it was a sound set, too. He said he heard them talking in the various languages of the world. How is your relevision working? God's is working all right. If ours is not good we might need to take it to the altar and get it repaired. Let's get it fixed up so it will work.

"That is the way God shows things. He showed Nahum our present-day highways and our fast automobiles. He watched until he saw some wrecks. Maybe he saw the same one that you saw coming to the Assembly. And Isaiah saw the Church coming up this side of the Dark Ages. As he looked he saw flying across his relevision screen some big airplanes. He didn't know what they were but he saw them. The association was there. The cars were to come in the day of His preparation, and the airplanes were to come in the time of the 'Arise, shine.' These prophets saw it all on God's relevision, and it was as good as if it had already happened. But we have to work at it. Let's be men and women for the vision with a backbone and a little grit. We can't quit because of the failures of others. The work must be done and we must rise up and go forward.

"The Church message in every man's language. We have a program on foot to enlarge the place of our tents, to build facilities to help us with this publishing of the Church message in every man's language. Are we going to get behind it with all of our strength, all of our prayers, and our money? Let us do this for the glory and honor of God. Let's stand behind Brother Tomlinson and Brother Gillum and all who are in charge of getting this done. When we decide to do something, let's work at that thing."

11:00 a.m.—Song by Sue Johnson, "He Cared That Much for Me." A trio sang, "I'll Never Be Lonely Again." The congregation sang "Oh, How I Love Jesus," directed by Melva Pohlner.

11:10 a.m.—"Your Key to Good Reading," Joe Parker, Sales and Promotion Director. He read 1 Timothy 4:13 and spoke concerning Bethel Book Club and Youth Life. He told of conditions in the world and the great need of producing good reading for the youth of today, along with any others who are interested in learning more about God. He encouraged all present who were not members of Bethel Book Club to become members, and also urged everyone to subscribe for and read the magazine—Youth Life.

11:25 a.m.—The WHITE WING MESSENGER Is Important Because . . . —R. O. Covey, Assistant Editor. He stated that the list of reasons the White Wing Messenger is important could be quite long, but he gave two reasons why it is important to every member of the Church: Because it is the official publication of the Church of God, and because the messages are meant for the members. Because it is the official publication, published by the Assembly recommendation and the General Overseer its editor and publisher, it is important to its readers because it is meant for them. He referred to the General Overseer's messages which appear regularly and stated that they are of importance to the Church, also the occasional messages of the former General Overseer. He said that it carried Church doctrine and it is one magazine that is just about Church of God from the beginning to the end.

11:40 a.m.—Sunday School Literature That Makes the Difference—Robert Pruitt, Sunday School Editor. He read 1 Thessalonians 5:23 and stated that the Word of God ministered to the whole man. It ministers to the spiritual, to the physical, to the soul, mind and body. He stated that the Sunday School literature was intended to minister to the whole man, whether he is a small child or an aged home-class person. He said that the Sunday School literature is an important publication and filled a place which no other can. He referred to the various subjects for 1968 and the additions that are being made to assist the teachers. It was his desire, also the desire of those who write the lessons, that the literature will serve the needs of the Church in this phase of the work.

12:00 m.—The closing prayer was prayed by Paul Renner, Press Superintendent.

During intermission Phil Barker directed special singing by various individuals and groups.

1:10 p.m.—Victory Leaders Program directed by Darel Talbott, General Secretary.

The Victory Leaders met downtown and formed a parade from the ramp of the courthouse. The Bahama Brass Band led the march with over-

seers, secretaries and all Victory Leaders following. The parade was very colorful with many of the Victory Leaders dressed in red vests and weskits with black and white. The record shows 1,360 Victory Leaders marched for God and His Church. The band continued to play as they marched inside the tabernacle. Many waved Church of God flags as they marched and rejoiced in the blessings of God.

1:25 p.m.—Choruses of inspiration were directed by Eddie Tanner and Eddie Mounce, Bettye Marlowe, pianist and Jenna Allen, organist. Prayer was offered by four former V. L. B. Secretaries—Willard Boyles, H. L. Moore, Elwood Matthews and Perry E. Gillum. The congregation joined with them in a concert prayer. Then the former secretaries lifted Brother Talbott's hands and prayed for him and for the program that followed.

1:40 p.m.—Gleaner Pan-O-Rama was directed by Patty Mullinax and Delephine Anderson. The Gleaners sang "His Truth Is Marching On." Louis Lamb repeated the Lord's Prayer. Dennie Wilson gave a reading entitled "America." Two small children sang "A Great Big Wonderful God." A four-year-old child repeated the twenty-nine teachings and the books of the Bible. Song by Grace Adkins, "Lord, I Need You Again Today." Mickey Reed and singers, "Oh, How I Love Jesus." Diane and Ray West sang "Wonderful Love." Robbie Tranthem sang "I'll Introduce You." Song by Dennis Wilson, "Jesus Signed My Pardon." Sherry Donahue sang "Everywhere He Went." At the last the group sang again "His Truth Is Marching On."

2:05 p.m.—Phil Barker, Minister of Music, was in charge of Victory Leaders talent. James Dorris and Bill Hugoboom sang "Jesus Is Wonderful." The Pelzer, South Carolina choir sang "The Wonderful God," directed by Faye Kelley. A trio—Linda Bunce, Nancy Lynne and Rosetta Nunnery sang "Our God's Still Running the World." The Ronnie Scotton choir sang "How Did You Feel When You Came Out of the Wilderness?"

While these songs were sung the ushers received an offering from the congregation and the overseers turned in the offerings brought to the Assembly.

Assembly Free Literature Offering

Alabama	\$ 688.83	Holland	1.00
Alaska	20.00	Hawaii	5.00
Arizona	82.62	Idaho	61.34
Arkansas	115.34	Illinois	465.72
Bahamas	262.29	Indiana	778.21
California	198.34	Iowa	119.48
Canada	62.24	Kansas	94.80
Connecticut	22.47	Kentucky	1,067.95
Costa Rica	15.00	Louisiana	222.15
Colorado	100.00	Maine and	
Delaware	56.00	New Hampshire	15.00
Dominican Republic	10.61	Maryland and D. C.	183.85
East Texas	278.97	Massachusetts	17.32
England	14.00	Mexico	5.45
Florida	657.89	Michigan	395.00
Georgia	834.00	Minnesota	59.70
Germany	1.00	Mississippi	638.07

Missouri	251.82	South Carolina	902.44
Montana	30.00	South Dakota	50.96
Nebraska	33.96	Tennessee	1,523.68
Nevada	22.00	Utah	64.76
New Jersey	45.00	Vermont	28.37
New Mexico	67.70	Virginia	1,057.24
New York	119.00	Virgin Islands	160.00
North Carolina	1,144.74	Washington	116.26
North Dakota	68.00	West Texas	123.75
Ohio	416.48	West Virginia	324.00
Oklahoma	468.98	Wisconsin	86.19
Oregon	133.44	Wyoming	74.32
Pennsylvania	180.08	General Offering	348.07
Panama	5.00		
Puerto Rico	5.00	Total	\$15,400.88

2:35 p.m.—The World Mission Corps' Mailbag was opened and letters were read from Australia, Thailand, Alaska and Hawaii. These letters told something of the interest and zeal the workers had who were in these fields.

2:45 p.m.—Roberta Matthews, assisted by the National Youth Campers, sang "Up, Up, With Jesus." Testimonies were given by some of the campers.

2:50 p.m.—Message by the General Secretary. He used for a subject, "Lift Up Christ." He read John 12:30-36 and said:

"We are living in a world today that is filled with unbelief, with atheists, with sadists, with rioting, with rebellion. And many people openly declare that God is dead, and to those who don't know the Lord, He is a dead God to them. But aren't you glad you know the Lord? Aren't you glad that He lives within your heart and your life? Since you know the Lord, you can lift Him up daily by the life you live. Many openly defy that Jesus was born of the Virgin Mary, that He gave His life on Calvary. Many want to do away with the blood of Jesus. They don't even like to mention this. But we know the blood has never lost its power. Just as sure as Christ was born and laid in a manger and that He gave His life on Calvary, He lives and dwells within our hearts.

"The Scripture says, 'If I be lifted up from the earth, will draw all men unto me.' Many people have tried to lift up Christ, but probably because God had given them special talent or special ability, instead of lifting up Christ they have lifted themselves up. But what we need is more young people who will lift up Christ first and exalt Him. To exalt means: to raise high, to elevate, to raise by praise and glorify. Any time that your talent or my talent, or our abilities, or our programs that we might plan, gets between us and the Lord, then it is no good. But we must realize that every ability, everything we are able to do comes from God. If Christ gave His blood for the redemption of our sins, for the healing of our bodies, and the purchase of the Church, don't you know that if we will lift Him up and give Him the praise, honor and glory, that He will draw all men and they will come into the Church. I say we need to lift up Christ.

"Do you know whose responsibility it is to lift up Christ? It is our responsibility. Christ is counting on you to lift up His name and get the Word of God before the young people of the world who do not know

the name of Jesus. Many times the reason we fail in lifting Him up is because we don't know His Word. And that comes from a failure of not studying the Word. If you went for a few days without eating you would get weak. The same is true if we do not study the Word. It is the devil's business to see that we become so involved with the cares of this life that we fail to study the Bible, therefore we can't witness effectively.

"How can we lift Him up? By the study of His divine Word, and by being a witness. There is great stress put upon witnessing these days and it is needed. The early Church did it, the apostles did it, but we have not done it like we should. There is a reason why some of us fail in witnessing. Some do not study the Bible, therefore they cannot be effective witnesses. Sometimes we are not real sharp in the knowledge of the Word and when people ask us what we believe in we refer to what the Church teaches. They are not wanting to know what the Church teaches, they want to know what the Bible says.

"The second reason is a failure to depend upon the Holy Ghost power. The Bible says, 'But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses.' If you will study the Word and depend on the power of the Holy Ghost, it will tell you to whom you should speak and what you should say. We have got to depend upon this same power that makes us shout and rejoice to help us to be effective witnesses.

"Youth Life Teams go from house to house and they conduct prayer meetings. They make visits to prisons, juvenile delinquent homes, and they conduct street meetings. You say you are asking us to go out on the street corner somewhere with an old squeeze box and a guitar. That is exactly what I'm asking you to do. We need to do this. You may never be called as a missionary. But there is more of this kind of work to do than is done on the mission fields. Missionary work can be done at your back door. It can be done in the halls of your schools, colleges, on your job or wherever you are."

3:10 p.m.—"What Is Leadership," message by Loretta Gee. A portion of her message is given here:

"Leadership is the ability to rally individuals to a common purpose. Let me tell you this one thing, there is never enough of this ability available. There are several qualities that a good leader must possess before he or she can rally the people to a certain goal. It is absolutely necessary that a leader have a knowledge of people and he must understand from experience the work in which he is leading. In other words, he must have a vision. It says in Proverbs 29:18, 'Where there is no vision, the people perish.' The important qualities a leader must possess are faith, confidence, energy, timing and logic. A good leader must believe in his people and in the goal toward which he is leading them and, young people, when your faith is in God you cannot go wrong. With God on your side who can be against you? Without love of God, a leader is just too unsure of himself. Another quality is confidence. If a leader doesn't believe in himself, you can be sure no one else is going to. Isn't this true? He must have energy—unlimited energy. A leader must be willing to do everything that his followers require of him, and more. He or she must be able to work harder; must be able to go that extra mile. In other words, a leader must be willing to give of himself. A leader must possess a combination of alertness, imagination and foresight. Now this is your timing. He must be able to reason logically, make decisions and then convey his thoughts to the people easily.

"Parents, there is no time like the present to instil in your children the qualities of good leadership that will be necessary for our future generation. Young people, your actions reflect the values you have learned at home and at Church, and it is your responsibility as Christians to be honest, God-fearing leaders. There is little respect for leadership today if there is an open rebellion against authority. Students are revolting against the faculty. Young men are defying their draft calls, and children are openly disobeying their parents.

"Young people, what kind of leadership are we presenting to the world today? Are we presenting leadership to the world as young demonstrating, rioting rebels, or are we glorifying our Lord and Saviour by living dedicated, consecrated lives before men and before the world? It is our responsibility to go out and win other souls for His purpose. It is time we stop seeing just how close to the world we can live, but let's see just how close we can get to God and how much we can do for Him. We are here on this earth to win others to heaven and to prepare them for the coming of the Lord. We are not going to accomplish anything if we sit back in our own little corner and say we just can't do a certain thing that we have been called upon to do. Let's step outside in our community, at home, at church, among friends and among strangers as leaders following the example of the living Christ.

"How many of our young people would like to bring a friend to the Assembly next year that you have personally won to the Lord? How many would like to see a soul won to the Lord by yourself? Let's make this our goal for next year. Each one of you go out into the world, seek God's favor and His blessings by winning another soul to Him."

3:20 p.m.—Songs by Victory Leaders, directed by Bettye Marlowe. The choir of Riverside church at Greenville, South Carolina, sang "He's Everything to Me." A trio from Pelzer, South Carolina, sang "I Do Believe." A youth group from Akron, Ohio, sang "Church Triumphant."

3:30 p.m.—Youth Life Teams in action, in charge of Bill Akers.

Brother Akers led the teams in singing "Lord Lay Some Soul Upon My Heart." The Alabama teams had this as their theme song this year. Brother Akers stated there were 37 teams in Alabama and they had been responsible for 345 being saved, 195 sanctified, 190 baptized with the Holy Ghost. They have visited 65,363 homes this year and distributed 87,311 tracts. They made 5,775 personal contacts and conducted four jail services, plus two prison services each month at Draper and Kilby. They conducted four street services, 243 nursing home services and 73 revivals. Brother Akers called on the leaders at East Ridge, Tennessee, Gate City, Alabama, and Alexander City, Alabama, to give a report of their work. These reports showed they had been busy—singing, praying, preaching, teaching extension Sunday School classes at nursing homes, visiting homes, giving out tracts, contacting the lost and doing what their hands found to do.

3:50 p.m.—Jimmy Whittaker directed the International Youth Campers in singing "To Be Used of God" and "I Can Tell the World."

4:00 p.m.—What About Dope Addiction?—Ted Cooper, U.S.A.F. The speaker read Luke 15:1-5 which tells of the shepherd leaving the ninety-nine sheep and going after the one which was lost. When he found it he put it on his shoulder and carried it home where he called his friends

and neighbors together to rejoice with him. Our great Shepherd added, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance." Brother Cooper told of going home from college with the thought of working during the summer to raise money for tuition the next year. He found the job all right but before he went to work he was called to go to New York to work with Teen Challenge. This interdenominational organization with headquarters in Brooklyn, New York, has two farms—one for boys and one for girls—also eighteen centers in major cities in the United States. The workers find troubled teens and take them to the center and keep them there two weeks. Then they are sent to the respective farms for six to eight months or more.

He told of his experiences with beatniks in Catacomb Chapel in Greenwich Village. He stated that as he talked with some of them the Holy Ghost sent conviction to their hearts and they yielded to the Lord and were saved. He told of a leader of a street gang who tried to break up a street meeting. The preacher told him that Jesus loved him, and that so touched him he was saved later on. He said, "If there ever was a time when we need to go out into the highways and hedges and compel boys and girls to come into the ark of safety, it is now." He told of his experiences with drug addicts. He mentioned that those who take drugs go from one to another until they are addicted to it. When they try to withdraw from it, the suffering is intense. He mentioned the first one he brought to the center. He told the boy that Jesus Christ would help him and they worked with him and kept praying while he screamed and tried to climb the walls. After three days that young man began pleading with him to read the Word of God to him. Of course he was glad to do that. He said that one center averaged about thirty drug addicts a month being cured. He stated they had to pray as much as four hours every day while they worked for Teen Challenge. He stated that he knew that prayer changes things and he encouraged those who were listening to him to be soul winners for Christ.

4:25 p.m.—Awards presented by the General Secretary.

A gift certificate in the amount of \$40.00 was presented to North Carolina in recognition of the largest state convention free literature offering—\$11,850.00.

A gift certificate in the amount of \$25.00 was presented to South Carolina for the second largest offering—\$11,775.71.

Gift certificates of \$35.00 and \$25.00 were presented to Tennessee and North Carolina for the largest and second largest Assembly free literature offerings.

Bahamas received a gift certificate in the amount of \$25.00 for the largest convention offering according to the number of churches—\$173.58 per church. Delaware received a gift certificate in the amount of \$20.00 for the second largest offering according to the number of churches—\$165.53 per church.

East Street, Nassau, Bahamas, received a gift certificate in the amount of 25.00 for the largest local church convention offering—\$3,000.00.

A gift certificate in the amount of \$15.00 was presented to West Virginia for the largest number of Bible chapters read per band—20,735.

A gift certificate in the amount of \$15.00 was presented to Jamaica for the largest Victory Leaders membership—9,525.

4:30 p.m.—The state secretaries dismissed the service with prayer.

4:32 p.m.—Tomlinson College Program in charge of J. D. Wilkinson, Jr., President.

A report of the college was read by H. L. Moore, Chairman of the Board of Directors. He called for the Assembly to stand and give the General Overseer an ovation. After this, the congregation prayed for the guidance of the college. Then the report was accepted in regular order by the Assembly.

Report of Tomlinson College Board of Directors

To the Sixty-second Annual Assembly of the Church of God, greetings.

We, your Board of Directors of Tomlinson College, wish to submit the following report:

SECTION I

As the General Overseer reiterated in his annual address to this assembly, "Tomlinson College is a Church of God institution. It is a Church of God school, authorized by the General Assembly and operating under the direction of a board of directors and president appointed by the General Overseer. It is not the exclusive property of the president, the staff, the board of directors, or any group or individual. It belongs to the Church of God." The General Overseer continued to state "that the Assembly accepted the recommendation that the school should be a liberal arts college with strong Bible emphasis and with the Word of God woven into the total program of instruction." This Board has given wholehearted support toward achieving the above goals through planning and procedures. The Board also appreciates the interest and faith shown in the college by our General Overseer, Bishop Milton A. Tomlinson. He has certainly demonstrated by his actions, since the beginning of the college, that he desires to see this institution truly serve the Church in a successful manner. In order to show your appreciation and approval of his effort to have a Church of God institution of higher learning for your sons and daughters, and for the generation to follow, if our Lord tarries, we recommend that this assembly give our dedicated Overseer a rising ovation. Although numerous problems are inevitable during the first years of operation of any college, we do feel that Tomlinson College's first year was a tremendous success. Tomlinson College became a provisional institutional member of the American Association of Junior Colleges. Its contacts made with various agencies, associations, and colleges assure the acceptance of credits earned at Tomlinson College on an individual basis at most institutions requiring only that the student, when transferred, maintain an academic record comparable to his Tomlinson College performance. Tomlinson College is listed in the 1967 Junior College Directory and The Tennessee Higher Education Directory, is a participating institution of the American College Testing Program, and has been accepted as a correspondent with the Southern Association of Colleges and Schools. Expectation of greater strides this

year has already been evidenced by an enrollment which is more than double that of last year.

SECTION II

We wish to again express our appreciation to the saints of Tennessee for the use of the state campground for the 1966-67 school term. However, the Board of Directors, after much prayer and study, felt it advantageous to the college's long-range total program to accept the offer of the property in Cleveland, Tennessee. For this we are grateful to the General Properties Committee and Tomlinson Home for Children Board of Directors. It became evident during the first year's operation in Madison that there would be a conflict of pursuit with the college's and the state's programs operating on the same premises. Some advantages of the Cleveland location are as follows:

1. The services of headquarters personnel for speaking engagements
2. Utilization of academically qualified headquarters personnel for part-time instruction
3. The improved position toward obtaining regional accreditation by the school owning its own property
4. The mutual benefits of the publishing, visual, and radio departments

SECTION III

Through patience and determination of our members and friends, other programs of the Church have become a great blessing over the years. Shall we expect less from the college program? The school is in its infancy and needs your full support, financially, spiritually, and promotionally. So let's be patient and be a booster for this arm of the Church. It is time now for us to rise to the challenge and develop the campus. Buildings, furnishings, and libraries are expensive, but is there anything too hard for God and His Church? This is a gigantic endeavor, and we need the help of Almighty God. Therefore, if the General Overseer, Board of Directors, and the faculty of Tomlinson College have your support, will you rise and call upon God in a mighty prayer for guidance.

Respectfully submitted,
 H. L. MOORE, Chairman
 DeWITT PRITCHARD, Secretary-
 Treasurer
 RALPH BRYANT
 C. T. DAVIDSON
 CURTIS M. KNOWLES
 DAMOUS E. MCGEE
 JOHN NEWKIRT

Brother Wilkinson told of the gifts that had been received by the college. He mentioned cash gifts, scholarships and one from Guatemala. The overseer, Brother Augusto Ruano Lorini brought a Bible Encyclopedia, a set of six books printed in Spanish, with him to the Assembly. He presented these to Brother Wilkinson for the college.

He introduced the staff: Phillip Barker, music; Daniel Preston, Bible and dean; Grace Brady, English and Psychology. Part-time teachers are:

Harold Hammond, J. B. Wright and Robert Pruitt. Evelyn Gillum is secretary and librarian. Fern Smith and Patricia Boone are cafeteria managers. He stated that others would be added, and at this time Mary Minter is also on the staff of teachers.

The student body was introduced by the president, and they sang two numbers directed by Phillip Barker. Four of the students from other countries were presented to the Assembly. These were: Brother and Sister Joseph, India, and Sheila and Janet Brennen from the Bahama Islands.

A few of the students testified, then Brother Daniel Preston spoke on the subject, "Scholarship with Spirit." He stated that while others emphasize scholarship only, the Tomlinson College emphasizes scholarship with spirit. He showed that the Word of God is important; Christ is the master teacher, and the Holy Ghost is to lead and direct.

5:40 p.m.—The annual praise service was in charge of C. R. Payne. The congregation repeated with Brother Payne "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Psalm 107:8. Sections of the congregation stood and praised the Lord, then those who had received special blessings in answer to prayer during the Assembly testified. Mikey Jones led the congregation in singing "I'm So Glad Jesus Lifted Me," "This World Is Not My Home," and "When We All Get to Heaven." This was a good testimony service and many were refreshed by the presence of the Holy Ghost.

6:00 p.m.—The Travelers Quartet sang "Wonderful, Wonderful Is Jesus" and "The Lights of Home." An offering was received by the ushers for the expense of the Assembly while they sang.

6:12 p.m.—The 1967 Assembly Choir was directed by Phil Barker. They sang two numbers, then Stanley Wright sang "Oh, Say But I'm Glad" and "His Eye Is on the Sparrow." The choir sang again, accompanied by a brass ensemble. Stanley Wright directed the choir in a number, featuring a trumpet trio. Time permitted this program of singing and music to be repeated. The singing was very beautiful and enjoyed by those present.

7:00 p.m.—World Mission Program directed by Charles G. Hawkins, Secretary.

7:05 p.m.—Prayer by Sylvia Hardin, Mission evangelist. The congregation joined with her in the prayer.

7:10 p.m.—The overseers who were present from abroad were introduced. These were: Alvin S. Moss, Bahamas; Raymond Pruitt, Canada; Walter Bates, Costa Rica and Panama; Augusto Ruano Lorini, Guatemala; George Connor, Netherland Antilles; Clifford Mngadi, South Africa; S. A. Cabales, Philippine Islands; Adolph Flemmer, Germany; Antonio Ledezma Soto, Argentina, Uruguay and Peru; Delmar Spurling, England and Sierra Leone; M. K. Kounnas, Cyprus; Hector Ortiz, Puerto Rico; Moses Stephens, Virgin Islands; J. H. Ladoo, Dominican Republic.

7:20 p.m.—Brother Clifford Mngadi gave a report of the work in South Africa. A portion of what he said is given here:

"Last year in May, I visited the states. I was representing a group of ministers in South Africa. We had some problems, and it was a great joy to come and speak with the General Overseer and Brother Hawkins.

I invited Brother Hawkins, the General Mission Secretary, to come over and organize the Church of God in South Africa, and it was our great joy and privilege to welcome him. He organized the Church and on that day he accepted into the Church by covenant 300 members and forty ministers. Shortly after that, he came back to America; then Brother Price, the Home Mission Evangelist, arrived; and the second Sunday he accepted into the Church of God 600 members.

"The ministers who were accepted and set forth by Brother Hawkins went back to their various fields of labor and spread the Church of God message; and they accepted members into the Church by covenant. Including the time from February up to now, we have accepted into the Church 4,829 members. So you can see that God is moving in South Africa.

"I want to say that I appreciated Brother Hawkins and Brother Price when they visited South Africa. And I want to tell you that I am very grateful to the General Overseer for having sent these two men of God to come and unite us with the Church.

"Now this transition period, and this time, has not been a happy one for us in South Africa, and especially for myself. During the time Brother Hawkins was over there, a man was sent with some books, claiming the history of the Church. Of course, it was biased. He started opposing our uniting with the Church of God. He made many accusations of the present General Overseer and the former General Overseer. I think there are people in South Africa who know more about the history of the Church than perhaps some of the people here in the United States, because of that.

"The enemies of the Church fought very bitterly against our uniting with the Church. Violence and assault were employed against our ministers, and on four different occasions were brought to the court of law; and I am glad to say that God has been on our side all of the time. Falsehoods have been spread against the former General Overseer and the present General Overseer, with object of bringing this disrepute to the Church of God. Both Brother Hawkins and Brother Price have been slandered by the enemy, and I myself have been the target of attack. But God, the all-wise God, has turned all of these falsehoods against the enemy.

"There has been an exodus of members joining the Church. I myself have been surprised, seeing people coming into the Church. I have been receiving letters from home, and these letters inform me that so many people want to join the Church of God at home right now. And I really praise God for that.

"I have been able to translate into the Zulu language, the BTC lessons and the Body of Christ Course, and plans are afoot that the BTC will come to South Africa in January 1968 to help put the Church on a good standing, and ground the members in the doctrine of the Church of God."

Brother Kounnas spoke for a few moments, also Brother Connor stated that he had been a member since 1949 and that he was happy to be a member. Also he was happy because the Church of God still remained the Church of God when the way was dark and rough. Alvin S. Moss gave a powerful testimony, and Delmar Spurling gave his testimony and told something of the advancement of the work in England.

7:45 p.m.—Presentation of awards by the Secretary:

Awards were presented for the first, second and third largest October and March World Mission offerings. These were divided into three groups in states, churches and countries.

The overseer of Tennessee received a silver candelabra for the largest state offering—\$10,799.44. Rosettes were presented to the overseers of Oklahoma and Kentucky for the second and third largest offerings—\$3,477.23 and \$2,899.46 respectively.

The pastor of Wildwood Avenue Church (Cleveland, Tennessee) received a candelabra for the largest local church offering—\$2,341.64. Rosettes were presented to the pastors of Kansas City, Kansas, and Lebanon, Tennessee, with the second and third largest offerings—\$1,675.00 and \$1,343.18 respectively.

The overseer of England received two candlesticks for the largest offering outside the United States—\$642.93. Rosettes were given to the overseers of Canada and Dominican Republic with the second and third largest offerings—\$506.34 and \$308.11 respectively.

7:58 p.m.—A special program to encourage kindling the flame of missions so that the Church of God could be established in every nation of the world was presented. Forty young ladies marched to the lower platform while the Bahama Brass Band played "Onward Christian Soldiers." They were dressed in blue robes and carried flags from every country where we have work established. A girl dressed in white stood above them on the main platform holding a Church of God flag. "Old Ship of Zion" was played by the Virgin Islands Steel Drum Band, and by the Bahama Brass Band. The Wildwood Choir sang "Old Ship of Zion," then all joined to sing and play the chorus of the song. After this, the congregation joined with them in singing the song. A wonderful spirit prevailed. Some marched and demonstrated under the Spirit of God. The Holy Ghost continued to bless. Men and women danced, spoke in tongues and praised the Lord. God was in the midst to bless His own. The entire congregation was moved upon as the Holy Ghost worked mightily. There were a number of messages in tongues and interpretations at the close of this outpouring of the Holy Ghost.

8:32 p.m.—Message by the World Mission Secretary. He read Mark 4:35-41, then said:

"When the ship in which Jesus was riding cast off from the shore, it embarked on a journey which would eventually land them safely on the other side of the Sea of Galilee. The disciples did not know what lay ahead for them; however, before long a great storm of wind arose and the waves beat into the ship until it was filled with water. The disciples were alarmed and seemed to have forgotten what Jesus said when they embarked on the journey. 'Let us pass over unto the other side.' There should have been nothing to fear on the disciples' part, because it had been decided by the Lord Himself, before the ship left the shore, that they would make it to the other side. But fear arose in the hearts of the disciples and they went to Jesus and cried, 'Carest thou not that we perish?' After Jesus arose and commanded the winds to be calm, He rebuked the disciples for their lack of faith. Naturally speaking, there was every reason to have doubt and fear, for the little ship was being tossed about and the winds and the waves were beating against it until it was filled with water. The reason for Christ's rebuke of the disciples

was the fact that they doubted His word that they would reach the other side.

"The Church is compared to that ship as the storms of life toss it about, and the waves of sin roll across it; but Jesus is on board, and it is destined to reach the other side. The 36th verse tells us that there were other little ships with the one on which Jesus was aboard. We do not know what happened to these ships, but we do know that Jesus made it to the other side.

"It is easy to become discouraged when we see the condition of things about us, and the ship itself is being tossed and buffeted about until it seems that it will be utterly destroyed. Oftentimes people have looked across and have seen another ship sailing, and feel they might be safer aboard the other ship; but it is much better to remain safely on board because we are going to reach the other side. A ship is made to keep the water out, and as long as the water remains on the outside it will stay afloat; but when water gets in the ship and it is filled, under normal circumstances it should sink. But the one on which Jesus was riding was filled with water and yet remained afloat. It's not always comfortable on board, and it's possible to become very upset.

"In the physical sense there is a malady called sea-sickness that is experienced by persons subjected to the pitching and rolling motions of a vessel at sea. It generally shows itself, soon after the vessel has begun to roll, by giddiness, nausea, and sinking at the stomach, which soon culminates in vomiting. With the sickness there is great physical prostration, pallor, cold sweats, and feeble pulse, accompanied with mental depression and wretchedness. The condition depends upon the disturbance of the balancing system contained in the semi-circular canal of the ear. As yet no means has been found which can altogether prevent sea-sickness. A person's sickness can become so severe that a ship's doctor may have to be consulted. However, even the ship's doctor is sometimes subject to sea-sickness.

"There is nothing wrong with the ship when a person becomes ill; the pitching and tossing is just the normal reaction of the ship in the unstable waters of the sea. The sickness is caused by the disorientation of the individual on board the ship, and this comes from the little semi-circular canal that is located behind the ear. This little receptacle is filled with fluid inside the inner ear and small sensory hairs float in the fluid which send signals to the brain and helps one to maintain balance and equilibrium. As the ship pitches and tosses, these little sensory hairs begin floating about and in the process the individual becomes disoriented and confused. This results in what is sometimes called motion-sickness.

"Now there is absolutely nothing physically or organically wrong with one who experiences this terrible feeling, but it is difficult to convince someone of this who is experiencing all these feelings of giddiness, nausea, sinking at the stomach, vomiting, cold sweats, feeble pulse, mental depression, and wretchedness. But technically speaking, there is nothing wrong. When a person is experiencing this illness he can think of only one thing, and that is to get off this pitching, tossing and rolling ship. Everywhere you go on board, whether it be in the bow, on the port or starboard sides, or deck or below deck, you still have the same pitching and tossing. You have one of two alternatives—get used to the pitching and tossing, or jump overboard. But when one jumps overboard, terrible sea monsters are waiting to destroy him.

"In the Navy the sailors talk about getting their 'sea legs.' This means that the pitching and tossing no longer matters, and, as they walk around the vessel, there is even pleasure derived from the buffeting of the ship. As the Old Ship of Zion plies through the waters of life, destined on a steady course from those golden shores, we must keep faith in what our Lord has said—that He will take us safely to the other side. The ship is going to make it safely. We as individuals may become discouraged and jump overboard; but the safety is in remaining on board, not jumping into the perilous sea."

At the close of the message Brother Hawkins invited those who needed to be saved, sanctified or baptized with the Holy Ghost to come to the altar. A large number came forward and the record shows thirteen saved, fourteen sanctified and thirty baptized with the Holy Ghost.

Sunday, September 10

6:30 a.m.—The sunrise prayer meeting was in charge of Roy Day and N. J. Scotton. Brother Day directed the song service, then all prayed in concert. After another song, requests were made and all kneeled before the Lord in earnest prayer. Several came forward to be anointed and a number testified to being healed. Brother Scotton delivered a short message using Luke 8:43 for a text. The service closed at 7:30 a.m. with prayer by all present.

9:00 a.m.—Women's Missionary Band Program directed by Elva Howard, General Secretary. The theme of the program was ANSWERING THE CALL.

9:08 a.m.—M. A. Tomlinson read Isaiah 6:1-12. Lillie Dugger prayed, then the congregation joined together in a concert prayer.

9:15 a.m.—Organ and piano music by A. J. and Jean Coalter as the states and countries marched across the platform to receive awards. States and mission fields were divided into four groups according to the number of members. Those presented with awards for having the largest convention offerings were:

Group No. 1—Kentucky—\$28,800.00; Bahamas—\$26,656.00

Group No. 2—Ohio—\$14,415.85; England—\$7,860.17

Group No. 3—Illinois—\$12,814.29; Leeward Islands—\$2,040.40

Group No. 4—Wyoming—\$3,375.00; Costa Rica—\$104.64

Projectors were presented to Kentucky, Bahamas, Illinois, Leeward Islands, Wyoming and Costa Rica. Trophies were presented to Ohio and England.

A set of stainless steel tableware was presented to the state and mission field in each group having the second largest convention offering. They were:

Group No. 1—Tennessee—\$26,000.00; Jamaica—\$3,360.00

Group No. 2—Michigan—\$9,780.44; Mexico—\$1,702.39

Group No. 3—Missouri—\$8,393.70; Canada—\$1,266.89

Group No. 4—Oregon—\$2,562.74; Netherlands Antilles—\$206.56

The states and countries in these groups which received honorable mention were also called to the platform. These were: Georgia, \$24,122.94; Indiana, \$9,192.34; Dominican Republic, \$1,498.18; West Virginia, \$8,345.30; Puerto Rico, \$1,118.02; Wisconsin, \$2,320.88; Philippine Islands, \$50.35.

A set of stainless steel tableware was presented to East Street, Nassau, Bahamas, for the largest local church convention offering—\$8,500.00. Wildwood Avenue, Cleveland, Tennessee, received a rosette for the second largest convention offering—\$3,825.91. Larkwood, Louisville, Kentucky, received honorable mention—\$3,604.24.

A rosette was presented to the secretary of Kentucky for having the largest number of hundred dollar workers—196.

A rosette was presented to England for having gained the largest number of new bands—5. Also, England was presented with a rosette for having gained the largest number of new members—255.

9:50 a.m.—The West Greenville, South Carolina, choir sang "Reach Out and Touch Me," "Dear Jesus," "Let Go and Let God."

10:00 a.m.—The congregation prayed in concert, led by the General Overseer.

10:05 a.m.—Dorothy Creel led the congregation in singing "I Took Just One Step Toward Jesus," "Thank You, Lord for Saving My Soul," and "Wonderful Peace."

10:15 a.m.—Those with special offerings for missions sat on the lower platform. A telephone rang in the background calling for offerings and many responded.

10:20 a.m.—Message by Mabel Dison on the subject, "The Compassion of Missions." In the beginning of her message she repeated the words of Jesus, "Freely ye have received, freely give." She stressed the words, "Freely give," then she told of the parable of the man who fell among thieves and said:

"The Samaritan had compassion on this man and because of this he poured in the oil and wine and bound him up. He put him on his own beast, took him to the inn, and paid for his keep with his own money. He used his own time; he inconvenienced himself; he used his own money and soiled his own clothes. He went farther than this; he said he would return and see about him. I believe that God has called somebody to go to every unevangelized field. I believe that every church that does not have a pastor, God has called somebody. It is not the fault of God that over half of the world has never heard the name of Jesus Christ. While the forces of evil are robbing men, beating them and doing them personal injustice, Jesus Christ has called us to go and pour in the oil and wine, to bind up the wounds and lift them up and lead them to Jesus Christ. And if we do this, we will use our own time, our own money, our own talent, and inconvenience ourselves to carry the message of Jesus Christ.

"The compassion of missions will cause us to minister to people no matter what color they are, no matter what they have or don't have, no matter in what part of the world they live. If we get the love of God in our lives we will go, we will give, we will pray. We will be like the

young man who said, 'If I had a thousand lives to live, I would give them all to Christ.'

The telephone continued to ring and many listening to the call of God came forward with offerings for various states and places.

10:50 a.m.—Song by Mildred Bennett, "I Wonder Have I Done My Best for Jesus." While the song was sung, the usherettes received an offering for missions from the congregation.

10:58 a.m.—"The Call to Missions on the Homefront," message by Marie Wright. She said:

"Home consists of families—parents and children. They were instituted by God and He intended for families to fear God. God instituted this plan and we will never fulfill our mission on the homefront until we accept it. The husband is the head of the house. God made it this way. Joshua said with boldness, 'But as for me and my house, we will serve the Lord.' He was a God-fearing man and there was understanding in his home. Unless we have love and unity in our homes, how will we ever spread these to a lost and dying world? We can't give something to others unless we have it ourselves. The devil is trying to tear down every home, and that includes Church of God homes. He is not leaving us alone, but we must show that God is real in our homes.

"God said of Abraham, 'For I know him, that he will command his children and his household after him and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.' We need homes in the Church of God that will command their children to do justice and judgment, to love God and obey Him more than they do other things. Many in our own families are dying without God. If we are going to save them, we must do something now. Oh, for God-fearing families that will answer the call on the homefront. We must be determined to have homes that will glorify God in order that this message might spread rapidly."

11:15 a.m.—Sing around with Teens, directed by Phil Barker. A spotlight sought out group after group of young singers in various places in the tabernacle. They sang "I Got Happy," "Let's Pray," "He Touched Me," "The Way That He Loved."

11:30 a.m.—Message by the General Secretary, "Answering the Call to Service." She referred to God's call of Moses to deliver the children of Israel from the bondage of Egypt. She went over the excuses that Moses made and stressed the thought "Who am I?" She said:

"For as long as I have been a member of the Church of God we have been saying that we are going to take the world. It is one thing for the Church of God message to go into all the world but it is another thing for somebody to take the message. But anyone who has ever experienced the saving power of the Lord Jesus Christ is an ambassador for Christ. I don't know why I was saved, but somebody came to me with the Church of God message and I am bound to give it to somebody else. God chose us and we must bring forth fruit. We are the chosen. Who would want to sit around and do nothing when they are the chosen? Jesus said, 'As thou hast sent me into the world, even so have I also sent them into the world.' Just like the Father sent Him, He sends us today. That means everyone of us that are here today are

sent by Jesus Christ. You are called of God to do what you can for Him."

She referred to the story of the triumphant entry of Jesus into Jerusalem, and the words of the disciples to the owner of the colt when they were loosing him to take him to Jesus—"The Lord hath need of him." She stressed the fact that God needed every individual present and He can use everyone who will yield themselves to Him for His service. She said, "There is a paradox that in the Christian life we must lose to gain, we must give to obtain, we must be humble to be exalted, we must be least to be greatest, and we must die to live." She called for young people to come to the platform who wanted to live their lives for God and His Church. A number came forward because they felt the call of God on their lives and they felt the Lord had need of them in other fields.

12:15 p.m.—Song by Elwood and Roberta Matthews, "Born to Serve the Lord." Harrison E. Price prayed earnestly for those who had come to the platform offering themselves to the service of the Lord. Elwood and Roberta sang "Wasted Years."

The overseers announced the offerings that were brought to the Assembly. These with the general offering received by the usherettes are given here:

Assembly Mission Offering

Alabama	1,355.98	New Hampshire	26.00
Alaska	20.00	Maryland and D. C.	1,001.00
Arizona	212.52	Massachusetts	35.00
Arkansas	195.00	Mexico	30.45
Argentina	5.00	Michigan	954.41
Bahamas	750.00	Minnesota	90.00
California	1,205.17	Mississippi	1,000.00
Canada	57.32	Missouri	359.08
Colorado	153.25	Montana	65.00
Connecticut and		Nebraska	50.40
Rhode Island	100.00	Netherland Antilles	6.00
Costa Rica		Nevada	40.00
and Panama	50.00	New Jersey	120.00
Cyprus	20.00	New Mexico	131.78
Delaware	160.20	New York	580.00
Dominican Republic	49.75	North Carolina	2,217.96
East Texas	533.30	North Dakota	136.86
England	25.00	Ohio	1,286.88
Florida	1,664.82	Oklahoma	597.66
Georgia	1,754.33	Oregon	205.13
Germany	50.00	Pennsylvania	307.42
Hawaii	18.95	Peru	10.00
Idaho	172.72	Philippine Islands	300.00
Illinois	673.55	Puerto Rico	12.58
Indiana	1,177.94	South Carolina	1,503.69
Iowa	337.07	South Dakota	183.93
Kansas	284.52	Tennessee	3,344.08
Kentucky	2,075.38	Uruguay	5.00
Louisiana	360.16	Utah	79.03
Maine and		Vermont	37.50

Virginia	1,826.94	Wisconsin	151.00
Virgin Islands	191.00	Wyoming	219.69
Washington	276.73	General Offering	1,335.33
West Texas	237.50		
West Virginia	519.85	Total	\$32,936.81

Awards were made to the states and countries having the largest, second and third largest offering as follows:

Tennessee	\$ 3,344.08
North Carolina	2,217.96
Kentucky	2,075.38
Bahama Islands	750.00
Philippine Islands	300.00
Virgin Islands	191.00

12:30 p.m.—Closing prayer by Sylvia Hardin.

1:00 p.m.—Sunday School Program directed by Billy Murray, General Secretary.

1:05 p.m.—The song service was directed by Eddie Tanner with Bettye Marlowe at the piano and Faye Hayes at the organ. Prayer was offered by Edna Rye and Allen Davis, then all stood in a moment of silence in memory of a former Sunday School Secretary, Guy Marlow.

1:20 p.m.—“Teaching Every Man in All Wisdom,” message by Alvin Brantley. A portion of the message is given here:

“Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.” Colossians 1:28. While Jesus was here on earth, quite often He was referred to as a teacher, and He was a teacher of the Word of God. He came for the purpose of teaching a doctrine which He declared was not His doctrine, but rather it was His Father’s doctrine. He realized He was not to remain here indefinitely, so he was concerned about the things that He taught still being taught after He had gone back to heaven. He organized His Church and taught the twelve disciples the things that He wanted them to teach to this world. He purchased the Church with His own blood. He ascended back to the Father, but before He did this He gave the Church the great commission which is, ‘Go ye therefore, and teach all nations . . . Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway.’ This was a big responsibility that the Lord Jesus Christ placed upon His Church, but He promised that He would not leave them, He would not forsake them, with the understanding that they were to teach the same thing that He taught.

“The program of the Church of God is a teaching program. The word teach has often been defined as causing to learn. There is more to teaching than telling somebody something. Teaching requires patience. It requires repetition. There are things that I know today that I did not know after I had heard them preached the first time. But as these teachings were repeated to me over a period of time they soaked in. I learned things by repetition that perhaps I could not have learned any other way. We know many things are being taught today. Different people have different reasons and different purposes for teachings the things they do. We have a purpose and our purpose is teaching to perfect. We

are to continue to instruct until we have caused our pupils to understand the things that we are endeavoring to teach. It is a fact that there can be no perfection without obedience. It is also true that there can be no obedience without knowledge. Furthermore, there can be no knowledge, or very little knowledge, without teaching.

"We can see how important the Church program of teaching is as it pertains to the perfection of the Church of God. We are aiming for the heart. We want the truth to reach the hearts of our listeners. You may have heard the story of the person who was called upon to read the twenty-third Psalm to a group of people. This man was well educated. He knew how to put the expression in. He knew how to pause at the commas and stop at the periods, and how to pronounce the words properly. After he had read this, someone mentioned to him that it was very beautiful reading. Then someone suggested that a second person read the same Scripture. He did not have the schooling the first person had. He did not know how to pause at the commas and stop at the periods as the first reader knew. But as he read, his hearers were moved to tears. Someone asked what was the difference in these two readings. Why were the hearers affected differently? Someone replied that the first man reached the ears of the hearers but the second man reached their hearts. We are aiming for the heart today as we continue this work of teaching every man in all wisdom.

"As we think of teaching, we know it is necessary that the proper doctrine, the true doctrine, be taught. The proper teaching of the Bible will edify the Church of God. Also, when we think of teaching every man in all wisdom, we think of those outside the Church of God that need to be taught. There are those who need to be taught regeneration, repentance, and so on. Then there are the other sheep outside the Church of God that need to be taught about the one Church that was established by Jesus Christ and purchased with His blood. After we have explained the doctrine to a person, we may feel he understands. We think he now has the light on this. He has been caused to learn. But not necessarily. Remember that teaching requires repetition. It will require some repeating in order to teach every man in all wisdom.

"We think of those inside the Church that need to be taught. Some of them have heard Church of God doctrine preached, but it hasn't sunk in yet. One person said it is amazing how you can send a message around the world in a fraction of a second, but it may take years to force one simple idea through a quarter of an inch of skull. But we are trying to do more than reach the brain with the truth. We are trying to reach the heart. When a man's heart is right, keep repeating, keep working with that person, keep praying for that person. When they finally understand the doctrine they will put it into practice.

"We think about members in different places who do not have the Holy Ghost. They need teaching. A sanctified person when he understands, when he has been taught of the baptism of the Holy Ghost, he will desire the blessing. We have many members in the Church that need teaching.

"When we think of teaching the things of God, we realize the teachers need the help of God, and He will help us. He will not do it all for us. We don't depend on God to comb our hair for us or wash our faces. Some things we do for ourselves. We put forth the effort to work for God, to teach the Word of God, and depend on God to help us. This

is God's business. We feel that there are persons who are definitely called as teachers of the Word, but on the other hand, it is all right for those who may not have the specific calling to teach the Word. One slogan we could add to the others we use would be 'Every member a teacher.'

"The good teacher teaches not only by precept but by example. We can teach holy living by living holy. Many things we can teach by practicing them. Paul is an example of the good teacher. He was called to preach but he also spent time teaching. He declared that he had taught publicly and from house to house. Wherever we find men and women, there we must teach them the divinely inspired Word of God. I believe those that we teach in all wisdom will help us to teach. When we cause somebody to understand the doctrine of the Church, he will help us in this job of teaching every man in all wisdom. And as you teach the Word of God, you are helping to fulfill the latter part of the ninth verse of the eleventh chapter of Isaiah: 'For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'"

1:40 p.m.—Chorus led by Jean Coalter, "Every Sunday School Should Grow."

1:45 p.m.—The Secretary presented each pastor whose Sunday School had appeared on the list of the "Top Ten" in the White Wing Messenger during the year with a boutonniere.

1:50 p.m.—Presentation of awards by the General Secretary

The church at Coweta, Oklahoma, was presented with a projector for having the largest Sunday School attendance in the United States—225 per Sunday. Wildwood Avenue, Cleveland, Tennessee, was second with 222.

The church at East Street, Nassau, N. P., Bahamas, received a projector for having the largest Sunday School attendance in the world—487 per Sunday.

Tennessee received a gift certificate in the amount of \$40.00 for the largest state convention orphanage offering—\$11,310.00.

Minnesota received a projector for having the largest state convention orphanage offering according to the number of churches—\$214.65 per church.

Wildwood Avenue, Cleveland, Tennessee, received a gift certificate for having the largest local church state convention offering—\$2,095.48.

M. M. Burt raised the largest individual orphanage offering—\$1,808.50. He was presented with a gift certificate in the amount of \$25.00.

North Carolina received a gift certificate for conducting the largest number of Daily Vacation Bible Schools—33.

South Carolina received a projector for having contributed the largest pounding for the orphanage, valued at \$5,599.25.

Virginia received a gift certificate for having the largest Assembly orphanage offering—\$1,184.00.

Taylor, Michigan, received a gift certificate for winning the largest number of new pupils in the March to Sunday School Campaign—280.

Michigan received a plaque for winning the largest number of new pupils in the campaign—625.

2:00 p.m.—The Piedmont, South Carolina, Chorus sang “Sing Unto the Lord,” and “Abiding Peace From His Throne.”

2:08 p.m.—Selected Bible Readings by Arthur Moss and Louis Crenshaw. They read a number of Scriptures alternately.

2:11 p.m.—Message by the General Secretary.

He used for a subject “Teachers for the Work of the Ministry.” In the beginning of his message he read Ephesians 4:11-13. A portion of the message follows:

“I would like to emphasize a part of what Paul was saying, ‘And he gave some . . . pastors and teachers; For the perfecting of the saints, for the work of the ministry.’ I have wondered for some time now if we have magnified the office of teacher in the Church of God as we should. To me this is a great office. It is a high calling, a noble calling which offers great potential to help us accomplish the work that has been given us to do in getting ready for the return of the Lord. I remember a slogan of Brother A. J. Tomlinson—being ready when the Lord returns means having the work all done. I am concerned about getting ready for the return of the Lord. There is so much work before us that it staggers us as we look at it, and yet we are confident that God has not assigned to us an impossible task. We will reach this world with the last days message. We will one day be presented to Jesus not having spot or wrinkle or any such thing. It thrills me when I think of it, and yet with all the preaching we have done along this line it seems that our progress may be a little slow, but we do not understand about all that. We may be further along than we have thought we were.

“The possibility that we have before us is the ministry of teaching, and specifically the ministry of teaching which the Sunday School can do. This is not a work for a few. We often refer to the pastor, the evangelist and the overseer as the ministry that is given for the perfecting of the saints and we have eliminated all of the Sunday School teachers. I think this is a mistake. I think God still lays His hands on people for a specific calling of teaching. Yet you know as well as I that when we see God dealing with a young person, somebody feels he is called to preach when actually he may be called to teach. All that young person knows is that he wants to work for God, and we urge him out in the ministry of preaching, and as a result he meets with discouragement. His ministry is a failure and he wonders why if God has called him. The truth is, he missed his calling. His calling wasn’t the ministry of preaching. I wish all of us could see what a challenge it can be for a young person or older person, it doesn’t matter, to be called of God in the ministry of teaching. I hope we can magnify the office of the teacher in the Church of God. I want the teachers to feel the importance of their work. I want you to feel that God has set you in the Church where it pleases Him, and that God has you here for the work of the ministry to help get the work done that God has given the Church of God to do.

“In the last commission there are two segments in my mind. One is, ‘Go ye therefore, and teach all nations, baptizing them’—those whom you teach. Teach them, win them to the Lord and baptize them. ‘Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world’ is the second part. Teaching is involved in both of these—winning and developing.

Teachers, I wonder if we are teaching with an aim. It should be your aim to help the students in your class to find the Lord. I feel so often that we have become so number conscious that many of our schools have been turned into nose count institutions rather than teaching institutions. We are in this for more than counting noses, we are in this business to teach the Word of God which will save the souls of men and keep them saved. I am concerned that we have a teaching program when our teachers will accept their teaching capacity as a ministry of God and they are in this position to win souls for the Lord. We are teaching the Word of God for results. We want results. We want souls to find the Lord as a result of the ministry of teaching. I don't think there is anything in the Church of God that offers us the potential for reaching souls that the Sunday School offers us right now. I say this with all respect to every other program that we have, but here we have people coming to us every week and they are unsaved. We classify them so they can be reached at a certain age level. We reach them here in a certain age grouping, we are teaching the class to effect a conversion, we want to see results in this teaching business. I don't mean by this that you are to turn every session into an altar service. I know you can't do that. It would defeat our purpose. But if we will teach with this aim in mind, there will come a time when God's spirit will come down in our classes and we can see folks find the Lord, and it is quite in order to help a person find the Lord in your Sunday School class.

"I think that especially is this so in our younger ages. God help us to understand more about reaching people at an age that they can be reached—an early age. You know as well as I that statistics tell us that a majority of conversions occur during childhood, that the peak age of conversion is from ten to twelve years. After a child passes this age, it is going to be more difficult for you to reach him for the Lord. While this is a fact, we have so often concentrated our efforts on an adult level. We want to reach adults, we want to reach someone that will give us strength, that will build up our finances and so on, but we have missed something here, and I'm afraid we have lost a few generations because we have concentrated our efforts at a wrong age level instead of reaching children who can be reached. Even though our evangelistic services are conducted on an adult level, yet when the invitation is given here will come a few children. They want to seek the Lord, they want to know God. We didn't make them that way, God created souls this way. It was He who made a soul to be most responsive at this age and when we fail to cooperate with God, we are going to be found working against the way that God has ordained this business. I believe this so strongly that I want you to.

"Our whole approach to evangelism has been geared for mass evangelism, and I am not condemning that. I believe we need more and more revivals. I know that we do, but our whole approach can't be geared to this. Every auxiliary is a part of the Church of God and God set these helps in the Church to help us get the work done. We need to respect them—the helps that God has set in the Church. Some folks have even come up with the idea that we have about outgrown our auxiliary programs and maybe God will give us something new. Beloved, we haven't gotten into them yet—that is the truth of the matter. We have just begun to scratch the surface. God set these in the Church—these helps are God-given helps. We need to find the way that God can use us in the operation that this machine can get in full steam to move ahead with the task at hand.

"A Sunday School teacher is shut up in a private classroom with students that don't know the Lord Sunday after Sunday. This is an excellent opportunity for you to lead them to find the Lord. If we get down to business with this and find out what can be done, we can reach souls. Let's teach for souls. God help us, can't we wake up to this? Can't we catch a vision of evangelism in our Sunday Schools? Some folks feel the reason we stay small is because our doctrine is so strict. I don't believe that. The fact is that God gave us this doctrine for these souls that He made. They are His souls; it is His Word; they were created for each other. God designed it this way. It is made for souls and they are hungry for what God has provided for them. They want what God has provided, and we are not small because of our doctrine. We are small because of our vision. I think when we catch a vision of this we will work harder because numbers represent only one thing for us—they represent souls that we must reach with this message. It is another opportunity to reach a soul, so naturally we want more numbers for the sake of winning souls for the Master and to help get the work done that God has given us to do.

"I'm so glad I am a part of the Church of God. I appreciate my vision that God gave me. And yet at the same time Jesus told us to look around. He said, 'The children of this world are in their generation wiser than the children of light.' You know you can learn some things by looking around. I have noticed when the children of this world begin to build a congregation, they put up an educational complex and they fill it full of Sunday School rooms. They challenge teachers to go out and enlist scholars to come in and fill their classes. Pretty soon they have the place filled. They have used their Sunday School to reach people. This is a workable plan for us today. People are not antagonistic toward Sunday School. We can build a church, but we first need to reach the people.

"There is another part I want to talk about. The Lord told us to teach them to observe everything He taught. We have looked at the perfection program and said it is for the work of the ministry, and we have meant pastors, evangelists and overseers. Let me remind you that teachers are a part of the ministry. We need teachers who are established in the doctrine of the Church of God. Teachers who can establish other people in the doctrine of the Church of God. Not only establish them in this that we have already reached, but in challenging folks to go on to perfection. 'Till we all come in the unity of the faith, and of the knowledge of the Son of God.' This is a privilege that we have to labor in order to get the Church ready for the rapture. And you, Sunday School teachers, you are set in these places by God to help get the work done. It is a job that the pastor cannot do by himself. The overseer can't do this alone. We need the total program of the Church in operation. We need teachers who will take their work seriously. We need those who will turn out students who will become teachers; those who will be so full of the truth, so established in the Word of God that they will be able to commit this to somebody else for the perpetuation of this gospel that it might continue right on until the Church gets ready to leave the world. We like to think about that time, but there is some work to be done before that time. Getting ready for the Lord's return means having the work all done. Does that mean to reach the world with the gospel? Does that mean having the Church perfected? It still means that to me. I hope it still means that to you. Are you willing to pay the price to become a teacher?

"We sometimes hear the disciples referred to as ignorant and unlearned men and we have gloried in that. But they were not actually that way. Have you considered that they were tutored privately by the world's greatest teacher for about three and a half years before He committed this program to them. They had to study and then the Holy Ghost came upon them and they literally turned the world upside down with this message of the Church of God. Teachers, it is needful that you study and that you take your work seriously."

2:45 p.m.—Song by Mary Nell Adkins, "Night and Day."

2:54 p.m.—Roy Cantrell and Eugene Weakley spoke about "Our Experience with Children's Churches." Each of these had operated a church for children in their local churches and they were pleased with the results. These services were conducted very much like the regular services but on a level with the children. Through these services many of the children have been saved, sanctified and baptized with the Holy Ghost. The children worshipped the Lord in their way and they were receiving teaching which they understood. They recommended other local churches try having children's churches for the benefit of the children so they would more thoroughly understand the Church with all its practices.

3:17 p.m.—The Riverside Choir, South Carolina, sang "Surely Goodness and Mercy" and "Springs of Living Water." While they sang, children from the Tomlinson Home for Children acted as ushers to receive an offering. The states also contributed the offerings which they brought to the Assembly. These offerings are given here:

Assembly Orphanage Offering

Alabama	\$ 543.54	New Hampshire	15.00
Alaska	10.00	Maryland and D. C.	219.30
Arizona	67.02	Massachusetts	25.00
Arkansas	112.92	Mexico	2.00
Bahamas	173.15	Michigan	367.50
California	137.05	Minnesota	86.03
Canada	26.88	Mississippi	518.51
Colorado	100.00	Missouri	243.49
Connecticut and		Montana	49.00
Rhode Island	17.00	Nebraska	36.00
Costa Rica	15.00	Nevada	30.00
Delaware	141.82	New Jersey	25.15
Dominican Republic	16.97	New Mexico	48.70
East Texas	197.05	New York	104.00
Florida	470.22	North Carolina	825.61
Georgia	654.17	North Dakota	102.69
Germany	20.84	Ohio	477.46
Hawaii	10.00	Oklahoma	428.84
Idaho	91.23	Oregon	125.37
Illinois	272.58	Panama	5.00
Indiana	496.49	Pennsylvania	161.87
Iowa	267.83	Puerto Rico	5.00
Kansas	172.72	South Carolina	767.31
Kentucky	1,073.09	South Dakota	38.07
Louisiana	192.33	Tennessee	1,025.65
Maine and		Utah	67.70

Vermont	23.00	West Virginia	266.85
Virginia	1,184.00	Wisconsin	52.35
Virgin Islands	110.00	Wyoming	104.44
Washington	130.00	General Offering	402.38
West Texas	113.75		
		Total	\$13,464.92

3:30 p.m.—Program by children from the Tomlinson Home directed by E. A. McDonald, Superintendent.

Brother McDonald introduced the house parents, then John Sampley sang "Get Up and Try Again." The Davis Home quartet sang "Welcome Home My Child." A play was presented by the children, directed by Muriel Paden. The play was entitled "A Certain Man, the Thieves and the Good Samaritan." At the close of this all the children sang "Heaven Came Down."

4:12 p.m.—The service was closed with prayer by Ethel Moore.

4:18 p.m.—The Larkwood, Louisville, Kentucky, choir sang several numbers, then Phil Barker directed a number of songs.

5:00 p.m.—California Program in charge of C. T. Davidson, overseer. He spoke briefly, then introduced Ellsworth Van Deventer. He spoke a few words and he and his son sang "Unworthy." Brother Davidson called on the state secretaries, state evangelist, youth camp director, and others to speak. Each of them told of the good blessings of the Lord and of the progress of the work during the year. During the program the California Trio sang "I Will Follow Thee." All pastors were introduced, also the overseer of the Spanish people in California. Each one who spoke manifested the zeal and courage to reach every person in the state with the Church of God message.

5:50 p.m.—A praise service was conducted by Edna Rye with Texie Jestes singing at intervals. Sister Rye praised the Lord for all the blessings she had received the past year and thanked Him for being alive to work for Him. Then the congregation sang "We Shall See the King" led by Texie. The entire congregation stood and praised the Lord. While the chorus of "Sweep Over My Soul" was sung, those who had been healed during the Assembly gathered around the microphone. They praised the Lord together for His mighty healing power. "Amazing Grace" was sung and the entire congregation with every musical instrument praised the Lord together. At the close the people joined hands together and thanked the Lord for what He was going to do the coming year.

6:15 p.m.—The Broadcast Record Club Program was in charge of Thomas Duncan. He announced that the department had installed equipment for making stereo records. He introduced several who had recorded for the club and each of these sang a number. Darel Talbott, Charlotte Collins, Roberta Matthews and a trio—Darel Talbott, Phil Barker and Jim Whittaker, were presented with Majestic Award certificates for receiving a large number of votes from club members. Harper Hunter, king of the Broadcast Record Club for 1967, was presented with a crown and \$100.00.

7:15 p.m.—Flag song led by Clive Jared. A group stood with him on the platform, each holding a Church of God flag. The congregation joined them in singing.

7:20 p.m.—“The Church of God Flag,” message by A. T. Dewberry.

The speaker in referring to the subject said: “Our subject shows that there is a Church—not a number of churches, but the Church. Not only does it say ‘The Church,’ but it says ‘The Church of God.’ Our subject says there is a Church and it belongs to God. The last word shows the Church of God has a flag. A flag is a symbol, and what we are concerned with is what it represents. The piece of cloth is actually not worth a great deal as such, but what it represents is worth a great deal. It is of great value. The red is symbolic of the blood of the Son of God. There are those who would like to leave the blood out and use something else for their salvation, but without the shed blood of Christ there is no salvation. So we, the Church of God that has the flag, depend upon the blood of Jesus Christ for our salvation. The white is for purity. John saw the wife that had made herself ready and she was arrayed ‘in fine linen, clean and white, for the fine linen is the righteousness of the saints.’ This white represents the cleanliness that we must have. The blue is symbolic of the truth and the purple represents royalty or kingship. Christ our Lord is King of kings and we are glad to hoist the banner high. The star represents the bright and morning star, Jesus Christ Himself. The Scepter is symbolic of authority and the crown represents Jesus being crowned King of kings and Lord of lords.

“David must have seen our day when he said, ‘Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.’ God’s Church was given a banner. God is a giving God. When we are unwilling to give, we are not much like God. He gave Christ, and Christ gave Himself. God gave to the Church an ensign. He gave it to a particular people—a people that feared God. And it is to be displayed because of the truth for which the Church stands.”

The speaker read Exodus 12:22, 23 and said, “The proper display upon this occasion was the difference between life and death. It meant life itself to properly display the symbol of the blood of Jesus Christ. I don’t know that the proper display of the Church of God flag is as serious as that, but I take it just about as serious. We need to display the Church flag properly.”

7:35 p.m.—A flag drill was directed by W. E. Shultz. This was presented by ten young people carrying flags. During the drill, various ones told what the colors and emblems represent.

7:45 p.m.—Program in charge of Elwood Matthews, Public Relations Director.

Brother Matthews first paid tribute to our servicemen by calling on them to stand and the congregation giving them a hand. He mentioned that something had happened that had never taken place before. Mike Hester came to the Assembly under orders. He came early as he was on his way from Rhode Island to Florida. He thought the Assembly was in session. Brother Matthews gave him a letter to his commanding officer asking that he be sent back so he could attend the Assembly. The young man received orders to attend the Assembly and then return to his post to resume his regular duties.

Brother Matthews referred to his trip to Vietnam to visit the service men there. When he and his wife went, they met Chaplain Lieutenant Colonel C. T. Boyd of the U. S. Army. At that time this chaplain was serving as staff chaplain of all the hospitals in Vietnam and he offered

the Matthews his assistance in visiting the hospitals and was very cooperative. He is a member of the Church of God with headquarters at Anderson, Indiana, and came to the Assembly at the invitation of Brother Matthews. He was introduced to the congregation which stood too welcome him. He spoke of his appreciation of the welcome and of the blessing it was for him to be present in the Assembly. A portion of his message is given here:

"There are some things that I ought to tell you about the work of the chaplain and the mission to which he is dedicated. I have been with the military as an army chaplain for twenty-two years. This ministry has taken me into almost all of the free countries of the world. I have traveled across the oceans by ship, and for the last ten or twelve years by airplane more than a half dozen times. Our world today is so much in need of Christ. There is not one single country in the world strong enough to stand against the powers of communism without the aid and comfort and military support of the United States. This is a disturbing reality of the position that our country has as a leader of nations of the free world. What an awesome responsibility it is!

"Chaplains and members of the military recognize and accept this responsibility, pledging with their lives to stand in the gap at the time when the flood waters of hate within and without our country would inundate our Christian way of life. Now it is with a sense of urgency and dedication that approximately two million men like these who are here serve in the armed forces of our nation. As a nation and as a people we could sit back and not have any defence program, thus releasing billions of dollars for needed education, for health, for agriculture and economic development of our own land. But if we did, what would happen to these countries that resist this power of the enemy? Nation after nation would yield to communist powers and pressures until the area of the free world would become so insignificant that the remaining free nations would lose confidence and there would be no free world at all.

"I know that this is a dangerous position to keep the world from being dominated by communism, and to prevent world destruction by nuclear war. It takes many men to accomplish the task. And these men of necessity must be widely scattered. A recent newspaper article reported that we have military representatives in more than ninety countries of the free world, and of the not so free world.

"Who are these men and women in uniform? What is a present-day serviceman really like? I can tell you for I work with them every day. With wide variations here is a cross section of the American young adulthood. The modern serviceman has been described as a selected civilian in uniform, away from home under military discipline. The soldier in Vietnam is often between eighteen and twenty-four years. He also may be a high school football hero, the serious science student or the teenage dropout. He may be a person who enlisted because he has patriotic intentions, but more often he is a draftee serving out his hitch. Whatever he is, he has need as he struggles to maintain his individualism in a sea of conformity. His physical needs for food, shelter and clothing are supplied by the nation in exchange for his services. But he also has spiritual needs, which all men share—the need to achieve, the need to worship and know Christ as their Saviour.

"In order to assist our country and these servicemen in these spiritual needs, there are approximately four thousand chaplains serving around

the world—on ships, in the air, on land. These are clergymen on leave from their churches currently serving in our armed forces. Of these four thousand chaplains on active duty there are approximately twenty-five that represent the Churches of God. I hope that you will pray and I hope that you will urge in this Assembly that God will speak to the hearts of our brethren so that more will be sent to preach the gospel to those who need that are serving in our armed forces.

"The military chaplain is often thought of as specialized minister for it is a ministry to a special group of people doing a specialized work under unusual circumstances. It is true that a chaplain often works in dangerous surroundings, that his family is subject to move at any time, that separation from his family is frequent and at times lengthy, and sometimes he and his family must live under adverse circumstances or in parts of the world they do not choose to live. There is usually not enough money to purchase many of the things which he needs. However, the military chaplaincy is but among many expressions of the church concerned about people where they are, doing what they are called upon to do, bearing what they must bear, offering to them the love of Jesus Christ.

"At this point let me speak of the chaplain's ministry. It is a spiritual ministry. The sole purpose of our being in military service is wrapped up in one single concept—we are clergymen of our separate denominations seeking to serve Jesus Christ by serving our fellowman in uniform. We are consecrated, ordained and set apart by Jesus Christ for this purpose. It is the purpose of the military that this spiritual ministry shall be of the highest caliber. Every service of worship, whether it be in the open field, on ship, at some improvised chapel, or in a beautiful post chapel, must be of deep spiritual significance and a portrayal of the living faith of Jesus Christ. He realizes that if he is to accomplish this mission he must constantly revitalize his own spirit by regular companionship with Jesus Christ. He must deepen his own spiritual life through prayer, meditation, study and dedication. Over twenty-two years have past and I am just as satisfied now as I was when I first went in and I am more knowledgeable in the fact that I am doing God's work."

8:10 p.m.—Roberta Matthews told of her visit to Vietnam. She first thanked the General Overseer and the Church for sending her. She stated that she counted being called to go the greatest honor of her life. She told of being in service with the servicemen morning, afternoon and at night, and how God met with them. It was a joy to her to hear them speak in tongues and testify. She mentioned going sight-seeing with some of the boys and of the many questions they asked about the Church and what was going on back home.

Brother Matthews added a few words. He made mention of praying for a group and at the end of the altar a boy shook under the power of God and spoke in tongues as he prayed. He was killed about three weeks from that day. The congregation stood in silence in honor of this young man and all who have been killed in the war there. He then asked Sister Matthews to sing "Oh Lord, I Want You to Touch Me." She sang this song in every service they conducted around the world.

A2C David Sanchez gave his testimony. He is stationed in California and had been won to the Lord through the efforts of others in the service. He thanked the Lord for His goodness to him and requested

prayer that he would be faithful and ever do the Lord's will. Corporal Dale Massey, of Council Bluffs, Iowa, testified. He told how God had saved his life twice while he was in Vietnam. The second time he was wounded he was told he probably wouldn't live, and if he did he would lose his leg, but he didn't. He thanked the people for praying and asked them to continue to pray for all the boys in service.

A trio sang, "Battle Hymn of Republic." The congregation joined with them on the chorus.

8:45 p.m.—Message by Elwood Matthews. He used for a subject, "To Be Recognized without Compromise."

"I believe that the Church of God can be recognized throughout the world without compromising our doctrine. Your church was placed within the community that it is in for a specific purpose, and that purpose is not just to take up land, or take up space, or a place for you to gather, but it is placed there to minister to the spiritual need of that community. In order for a church to minister to the needs of a community, it must be recognized. The Church in your community, if it performs any type of ministry will have to be recognized and respected. The word recognize has several meanings but the one I would like to use tonight is: to admit as being one entitled to be heard. For us to be recognized is for someone to admit that we should be entitled to be heard.

"The Bible says: 'There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled is but one: she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and concubines, and they praised her.' Songs of Solomon 6:8, 9. The Book says they saw her and blessed her. They recognized who she was and they recognized her as being of a particular status. They praised her, or in other words, they had something good to say about her. I know that everyone of us desire to be recognized. Everybody desires recognition and this can be a dangerous thing. The desire to be recognized can cause brothers to become enemies. Friends will betray one another, and so on. And if we aren't careful that will even get in the Church. But we can be recognized without that type of thing and we can also be recognized without compromising. We are hearing a lot about strikes now and somebody is going to compromise. Somebody is going to give in. But the Church of God does not have to give in on its doctrine in order for it to be recognized. A lot of times when we think about being recognized and use different methods to become recognized, somebody will feel we are compromising on the doctrine. There is a vast difference in doctrine and methods.

"We live in an age of conformity or compromise. The dress and the styles change and we change right along with them. Sure we do. But I'm not talking about worldliness, God forbid that we should go into that, but I'm talking about little puny things. We are interested in letting the world know who we are because of what we are, and because we do not compromise. I was talking with a preacher a year or two ago and he asked me about my job, about the Church and about this department of public relations. I was telling him about it and he told me that he had made a study of the churches. He had watched them all and when they reached the place they wanted to be recognized they let down on the doctrine. He said he had also watched the Church of God and when we had gone about the business of being recognized he could not tell any difference in our standard. He recognized us simply

because we would not compromise.

"There are a number of lessons that we could learn from various areas, but one would be that of Israel. We used many types and shadows of this nation. It wasn't long ago that they gained world-wide recognition. They had been known as a small nation that didn't amount to much. The Arab nations decided they would go together and do away with them completely. But they ran into something different. These people always admitted they were Jews. They could die because they were Jews, but they would not deny their heritage. A short time ago they whipped the Arabs in six days. Why were they able to do such a great thing? We will notice three or four things.

"The first is the way they are willing for their children to be trained. The girls are drafted when they are eighteen just like the boys. And when they are called into the service the family gets together and has a party. They do this because the boy or girl is physically fit to go into the army to defend Israel. We can take a lesson from that. When a girl or a boy feels called to go and present the Holy Nation to the world, we should be proud instead of feeling we can't let them go. If God calls one to preach, you can get along without him and he can get along without you.

"Next, the Jews were on the offensive with their battle. They were not on the defensive. For years we have stood in our corner and didn't want to get close to others. We need to be on the offensive with this Bible as our Sword, our guide, and go tell the world about the Church of God doctrine and Jesus Christ as its head.

"The nation of Israel could mobilize an army of one-tenth of the population of that nation in forty-eight hours. We have around a hundred thousand members. What do you suppose would happen if in forty-eight hours one-tenth or ten thousand of our people forgot everything except the commission of Jesus Christ—'Go ye into all the world, and preach the gospel to every creature.' We would set this world on fire for the glory of God. And when Israel mobilized their people, everyone knew his job. They knew what they were supposed to do and they did it. And it brought them the victory. We can take a small lesson from that.

"The officers of the Israeli army were on first-name-speaking basis. Their feeling was mutual and there was no animosity between them. There was no fighting and bickering and they gained recognition throughout the world. I will add here that we will never receive recognition anywhere unless our bishops in the Church of God quit fighting among themselves. The Church is to operate as at unit.

"There are other ways that we can receive recognition—honest business dealings with the public, bear witness outside the Church, properly conducting services, signs and buildings, news media, and things of this nature. I appreciate so much the news media of this area. Folks around here know that we are having an Assembly. Whatever we do, not one time should we deviate from the doctrine of Christ. And the better way is to be filled with the Spirit of God. Everyone of us full of the Holy Ghost power of God. There is a difference in having been filled with the Holy Ghost ten years ago and being full tonight. You can fill up a vessel with something but it will evaporate. And when things are not full it is easy for something to get in it. When a man has been filled with the Holy Ghost and is not full now, it has seeped out. Then

it is easy for something like envy to get in, or strife, or pride, or jealousy. Sometimes gossip will get in, along with criticism, and even back-biting. But if we get under the spout where the glory comes out, it will run all that has seeped in completely out. There will be no room for anything else."

Brother Matthews invited all to the altar who needed to seek God. A number came forward and according to the record eight were saved, six sanctified and seventeen were baptized with the Holy Ghost.

Monday, September 11

6:30 a.m.—The sunrise prayer service was conducted by Curtis Shelton. This service consisted of concert prayers, songs by the congregation and special songs, a short talk and a number of testimonies. Those present sang the praises of God and rejoiced in His great love. The service closed with prayer by all at 7:30 a.m.

Note: These early morning prayer services were wonderfully blessed of the Lord. They were well attended—the record showing from approximately 75 to 400 in attendance. Many were drawn closer to the Lord and surely all were blessed, built up and encouraged to go forward with the Lord.

8:15 a.m.—Organ music by Allan Van Deventer.

8:30 a.m.—Program by Hawaiian delegates, in charge of the overseer, C. C. Lanter. This consisted of songs, prayers, short talks by the overseer and Foster Bell.

8:45 a.m.—The song service was led by C. F. Reynolds with Foster Bell at the piano and Allan Van Deventer at the organ. C. D. Lord read 2 Corinthians 6:1-10. Charles Hanna offered prayer, the congregation joining with him in praying for those for whom requests were made.

9:00 a.m.—Report of Field Secretary, E. H. Griffith. This was accepted in regular order by the Assembly.

Report of Field Secretary September 1, 1966 to August 31, 1967

To the 62nd annual Assembly of the Church of God, Greetings:

Sermons preached	47
Homes visited	28
Ministers conventions attended	2
State conventions	4

Attended several church dedications and special ministers meetings; assisted in one term of B. T. C. in Cleveland, Tennessee, during the month of April. Served on Board of Directors for Tomlinson Home for Children, General Properties and Ministerial Aid Committees. I also served on the Tabernacle Committee and Personnel Manager of Bible Place or Capitol Building.

Respectfully submitted,
E. H. GRIFFITH
Field Secretary

9:05 a.m.—Message by the Field Secretary, E. H. Griffith. Brother Griffith displayed a suit the ushers had given him. He had served as chief usher for thirty years. Then he called for C. R. Payne, former Field Secretary, to pray for the message. He read 1 Chronicles 29:1-5, then said:

"David desired to build the Lord a house—not a spiritual house, but a temporal house. We think of the house of God as the Church which is made up of people. Then there is the building that was not people that David was speaking of, and we note that he had a part in this. He made all the necessary preparations to build this house but he was not permitted or allowed to build it. He said at the last, 'And who then is willing to consecrate his service this day unto the Lord?' He was talking about the service that was to be rendered to build the house of God. Now the Lord has blessed us with a place to have our Assemblies, but I think the time has come for us to build the Lord a house. There is some question about the money. David didn't question about the money. He said he was going to put what he had into it. He was setting the example and he wanted all to be willing to follow it. He didn't ask about the money or the material, but he asked who is willing to do this service for the house of the Lord. I know this is a big project, but how big is God? Who holds the money, who holds the material, who holds all of this in His hand today? It all belongs to God. I don't mean to get excited about this, but we should be settled down and make a wise decision. I definitely feel the time is at hand for us to build God a house. Are you willing to build God a house.

"In Psalm 27:4-6 we read: 'One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.' It is one thing to have a desire to be in the house of the Lord and it is another thing to inquire in his temple which is the house or the place where the Church comes together to worship and praise God. David brought in both. He desired to belong to the Church; he also desired a temple in which to seek after God. This tabernacle is to be a place of protection. It is important for the work of God."

The speaker read Haggai 1:2, 5, 7 and said: "God forbid that I should say He is speaking of this present time, but I am using this for an example. All examples in the Bible are important. They are written for our learning. The time had come for them to erect a house for God to dwell in. What about us? Has the time come for us to erect a house for God to dwell in? Now we have been talking about envy, strife and jealousy and I am just full of jealousy this morning, but not the kind of jealousy that they were talking about. I am talking about the jealousy that Paul was talking about. He was jealous for God and for His Church. It was a godly jealousy. I am jealous for the house of God. Do you believe that it is God's plan for us to build Him a place to dwell? Not only a house that consists of people but a temporal building that we should build for the Lord. The house of God is included in God's plan. It is a large project but God is able for anything that is according to His will."

Brother Griffith read Psalm 84:1-5. "The sparrow hath found a house and the swallow a nest. There is where the young are born, so there is a purpose in the swallow finding a nest and the sparrow a house. And he mentions the altars of the Lord. Where are people born spiritually? They are born at the altar of God. So there is a purpose in the house of God. Not only a place to assemble and to pray and to honor God, not only a place of protection, but it is here where the young are born. It is the place where new life is produced just like new life was a part of the sparrow's house and the swallow's nest.

"Let's be open-minded about this. Let's have a general outlook. Let's look into the future and be optimistic. I want to be realistic. Let's look up and travel for the Lord."

9:40 a.m.—A Tomlinson College Trumpet Trio played "Living for Jesus" and "If Your Heart Keeps Right." Londa Davis and Jerri Jones sang "The Stranger of Galilee."

9:48 a.m.—Report of Field Secretaries, E. L. Jones and J. A. Jimenez, and Home Mission Worker, Barney Trogon. The reports were accepted in regular order by the Assembly.

Report of Field Secretary September 1, 1966 to August 31, 1967

To the 62nd annual Assembly of the Church of God, Greetings:

Sermons preached	262
Revivals conducted	5
Saved	70
Sanctified	25
Received Holy Ghost	23
Added to Church	5
Baptized in water	19
Homes visited	111
Prayer meetings in homes	6
Ministers conventions attended	2
District conventions	3
State conventions	6
States visited	18

Also visited Antigua, Barbados, Trinidad, Curacao, and Jamaica. Conducted workshops stressing the business responsibilities of the Church in five states. Served on the Bible Training Camp staff in Cleveland, Tennessee, and Fresno, California. I was evangelist for the Spanish Youth Camp in California.

Respectfully submitted,
EDWARD L. JONES
Field Secretary

Report of Field Secretary September 1, 1966 to August 31, 1967

To the 62nd annual Assembly of the Church of God, Greetings:

Sermons	256
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Revivals conducted	7
Homes visited	67
Prayer meetings conducted	67
Sanctified	32
Converted	57
Baptized with Holy Ghost	15
Added to Church	20
Baptized in water	29
Ministers conventions attended	3
District conventions attended	6
State conventions attended	7

I preached by remote control over the radio in Mazatenango, Guatemala one hour and fifteen minutes every night. Taught in Bible Training Camp in Guatemala, Peru, South Mexico, California, and Puerto Rico.

I wish to thank all overseers, ministers and members of the Church of God for helping me to carry out these activities in all their countries and states.

Respectfully submitted,

J. A. JIMENEZ

Field Secretary

Report of Home Mission Worker September 1, 1966 to August 31, 1967

To the 62nd annual Assembly, Greetings:

Sermons preached	210
Revivals conducted	17
Revivals assisted in	3
Homes visited	167
Prayer meetings conducted	22
Churches visited	30
Saved	125
Sanctified	84
Received Holy Ghost	32
Added to Church	24
Baptized in water	6
Churches organized	2
States worked in	12
Countries worked in	1
State conventions attended	1
District conventions attended	1
Ministers conventions attended	2

Conducted one night teaching sessions in eight churches. Was evangelist in two youth camps.

Humbly submitted,

B. L. TROGDON

Home Mission Worker

10:01 a.m.—Report of Public Relations Director, Elwood Matthews. The report was accepted as read.

Report of Public Relations Director September 1, 1966 to August 31, 1967

Sermons preached	132
Souls saved	46
Sanctified	29
Received Holy Ghost	46
Homes visited	97
State conventions attended	5

Prepared Public Relations Pointers for the White Wing Messenger. Prepared news releases for newspaper, radio, and television for promotion of state conventions, the Voice of Salvation, and the Church in general. Conducted one revival at one church not affiliated with the Church. Attended the national assembly of another organization.

Much of my work this year has been in setting up a division in the Church for servicemen:

A mailing list of approximately 800 is in operation.

A monthly newsletter is sent to each man for whom the department has an address.

My wife Roberta and I made an around-the-world tour in behalf of the servicemen.

Attended the national Sunday School Association Convention.

Attended the American Bible Society Advisory Council.

Respectfully submitted,
ELWOOD MATTHEWS
Public Relations Director

10:03 a.m.—Report of Radio Department Manager, Thomas Duncan; Radio Minister, H. L. Moore; Minister of Music, Phillip Barker. The reports were accepted by the Assembly in regular order.

Report of Radio Department September 1, 1966 to August 31, 1967

To the 62nd annual General Assembly of the Church of God, Greetings:

The guiding hand of the Lord has been manifested in the Radio work of the Church this year for which we are very thankful.

The Radio Department has produced for broadcast:

Approximately 9,000 Voice of Salvation programs

1,656 Gospel Concert Hall programs

69 Songs of the Sanctuary programs

It was necessary for Gospel Concert Hall and Songs of the Sanctuary to be temporarily discontinued last February. Both programs are to be resumed in the near future.

I have attended state conventions in Costa Rica, Nebraska, Tennessee and Virginia. I attended one district convention, one revival seminar and the convention of the Audio Engineering Society in New York City.

Toured West Virginia with State Overseer and State Radio Director, contacting radio stations and participating in radio rallies.

As a result of this tour, Voice of Salvation was scheduled on 3 radio stations.

Toured Central America, making contacts for the Voice of Salvation in Mexico, Guatemala, Costa Rica and Panama. Made arrangements to begin a Voice of Salvation broadcast in the Spanish language and cleared broadcast time for this program on 9 stations in Central America.

Assisted in the relocating of the Radio Department last February and installed the equipment required by the recording studio. Conducted a Broadcast Record Club membership drive which produced approximately 400 new members.

Have assisted State Overseers, State Radio Directors and pastors in the promotion of the Voice of Salvation.

Broadcast Distributors, a sales agency of the Radio Department, has been operated to a financial advantage in providing funds for the support of the Voice of Salvation. I wish to acknowledge the capable assistance of the Radio Department secretaries: Linda Anderson, Arlene Seratt, Cheryl Malone, Jean Coalter and Maxine Duncan in the work of this department throughout the past year.

Income	\$70,218.12
Paid out	69,902.42
Balance in treasury	\$ 315.70

In addition to the above, the Radio Department also received by special appropriation of \$26,544.00 which was used to replace equipment in this department last February.

Respectfully submitted,
THOMAS DUNCAN, Mgr.
Radio Department

Report of Radio Minister September 1, 1966 to August 31, 1967

Sermons	141
Saved	29
Sanctified	22
Holy Ghost	15
Homes visited	100
State and national conventions attended	6

Prepared weekly sermons for the Voice of Salvation except those delivered by the General Overseer. The sermons by the Voice of Salvation radio minister were duplicated and preached a total of approximately 9,000 times over radio stations. All Voice of Salvation mail was given our personal attention. We thank the Lord because so many of the letters received made inquiries concerning doctrine and/or the Church. In addition to the hundreds of letters received and sent, printed material and sermon copies were supplied to listeners. We regret that over 600

copies of **The Promise of His Coming** were lost in the fire as well as hundreds of copies of printed or mimeographed sermons. We lost also several thousand copies of the Body of Christ correspondence course. Through the Voice of Salvation, we have sent out 811 units of the Body of Christ course, and 58 persons have received certificates upon completion of the course. A good number of testimonies have been received from listeners who have been saved or healed through the radio ministry.

Several short revivals in connection with the Voice of Salvation have been conducted by the radio minister. In one revival, the Church had a number of new people to attend as a result of the Voice of Salvation program.

As headquarters pilot, I have spent more than 300 hours in the air. For every hour flown, there are preflight and postflight activities of approximately one hour. The Travel Air purchased by the Church has paid for itself and its operation through savings of airline fares. Today it represents an asset in dollars of more than \$25,000 besides the versatility of its use.

A new sermon booklet titled **A Sound from Heaven** has been prepared by this office for distribution of Voice of Salvation listeners.

In the publishing house fire, my personal library of approximately 1,000 volumes was destroyed. Three months later our family home was destroyed by a tornado. The hand of God was with us in a special way, and although we all were at home when the disaster struck, none were injured. We appreciate very much the kindness shown us during this time of trouble.

The detail and mechanics of the office were expertly handled by Judy Chandler, secretary to the radio minister.

Respectfully submitted,
HARRY LEE MOORE
Radio Minister

Report of Minister of Music September 1, 1966 to August 31, 1967

To the 62nd annual Assembly of the Church of God, Greetings:

Singspirations attended	1
State Conventions attended	6
Youth Conventions attended	2
Winter Retreats attended	1

I taught music at Tomlinson College this year and assisted in the organization of the curriculum of the music department. Directed the music in two campus revivals and two weekend revivals. I designed a music handbook and music materials for general church use and Bible Training Camp. Assisted Jean Coalter in the music in Cleveland Bible Training Camp.

Served on the staff of Youth Life magazine and contributed articles to the White Wing Messenger. Served as music director for the Voice of Salvation radio program and commuted weekly from Nashville.

I sincerely appreciate the fine cooperation I have received from each overseer and state music director this year.

Respectively submitted,
PHILLIP BARKER
 Minister of Music

10:12 a.m.—Report of World Mission Committee.

The report was accepted as read. The same committee was retained for another year. They are M. A. Tomlinson, Charles G. Hawkins, J. B. Wright, William H. Brooks and H. L. Moore.

World Mission Committee Report

To the sixty-second annual Assembly of the Church of God, greetings.

The interest in the Church's mission program is mushrooming in an outstanding manner. The large increase in the mission offerings is indicative of your vision of the Church and its world-wide message.

New work has been established this year in Brazil, South Africa, and Botswana. The Church's message was assisted in reaching these countries by your contributions to the October and March World Mission drives. The total amount of these offerings was \$56,515.43, an increase of \$6,776.27 over 1965-66. We feel that a greater increase could be seen in these drives if every church would participate even though their contribution might be small.

Although the Church has had interests in Israel for some time, the recent war changed the boundaries in the Middle East significantly, resulting in the churches that we once had in Jordan now being located in Israel. The World Mission Secretary has had contact with these churches, and they report that services are being conducted in a normal manner.

The World Harvest funds continue to grow through your contributions. This year:

Amount brought forward	\$1,840.70
Amount received	7,991.85
Total World Harvest	9,832.55
Paid out this year	7,312.36
Balance	\$2,520.10

Most of World Harvest funds are the result of individuals contributing directly and sympathetically to a particular field, missionary, or worker. One hundred per cent of these funds goes directly for the purpose for which they were given.

Your World Mission Committee authorized the disbursement during the assembly year of mission funds for the following:

Australia and New Zealand	\$ 7,346.47
Bahamas	13,224.05
Bermuda	1,511.00

Botswana	280.00
Brazil	1,777.00
Canada	8,598.46
Costa Rica	3,445.31
Cyprus	2,867.54
Cuba	3,000.00
Dominican Republic	5,760.97
Egypt	7,682.93
El Salvador	1,489.21
England	5,303.30
Greece	3,892.98
Guyana	1,301.10
Guatemala	5,207.58
Germany	5,728.86
Holland	3,301.00
Haiti	11,815.52
Honduras	1,079.22
India	6,120.77
Jamaica	11,128.08
Jordan	1,800.00
Leeward/Windward Islands	12,164.86
Mexico	6,956.12
Nicaragua	1,818.21
Netherlands Antilles	3,657.42
Panama	3,438.02
Peru	6,026.41
Philippines	2,736.82
Puerto Rico	11,647.41
Sierra Leone	3,091.22
South Africa	3,445.85
Turkey	1,621.25
Turks Island	1,713.83
Trinidad and Tobago	5,514.79
Virgin Islands	3,948.55
Assembly expense	3,161.22
B. T. C. transportation	1,128.66
Loans	15,034.25
Temporary retirement/furlough	4,116.87
Purchase of Mission House	3,547.28
Miscellaneous	1,761.32
10% of Assembly offerings returned to State Treasurers	2,558.66
Transfer of funds to International Accounts	153,059.62
Total	\$355,059.62

Respectfully submitted,
M. A. TOMLINSON, Chairman
CHARLES G. HAWKINS
Wm. H. BROOKS
JAMES B. WRIGHT
H. L. MOORE, Secretary

10:21 a.m.—Report of World Mission Secretary, Charles G. Hawkins;
Asia and Egypt Representative, Ada McGehee; Harrison E. Price and Sylvia
Hardin, Mission Evangelists.

The reports were accepted by the Assembly as read. Ada McGehee was not able to be present on account of illness and his report was read by Brother Hawkins. Prayer was offered for Brother McGehee and an expression of appreciation for his work will be sent to him. Sister Hardin thanked the people for their kindness and cooperation during her years of service in the Church and she was given a standing ovation by the audience.

Report of World Mission Secretary September 1, 1966 to August 31, 1967

To the 62nd Annual Assembly of the Church of God, Greetings:

Number sermons preached	210
Number converted	52
Number sanctified	40
Number baptized with the Holy Ghost	25
Number added to the Church	453
Number churches organized	1

My work this year has carried me into 34 different countries. I have attended 10 Minister's Conventions and 12 National Conventions, and conducted seminars and rallies in 11 states. Churches have been organized in 3 new countries this year—South Africa, Botswana, and Brazil. Brother Harrison E. Price assisted me in organizing the work in South Africa. I visited and have worked closely with the Overseers of these countries in establishing the work. I also attended the World Pentecostal conference in Rio de Janeiro, Brazil, as official representative for the Church. I greatly appreciate the assistance given me by the Mission Evangelists, Harrison E. Price and Sylvia Hardin.

I have written a monthly letter to each Overseer outside the United States and have kept up regular correspondence. I have written messages for each Mission Cry, prepared material to boost the March and October World Mission Drives, prepared lesson material for and taught in Bible Training Camp.

Besides my regular Committee work I have served as Chairman of the Youth Mission Board.

Sister Nellie Walker has worked untiringly as my Private Secretary and Office Manager. I appreciate her valuable assistance.

Countries	Members	Churches	S.S.	W.M.B.	V.L.B.	A.B.M.	Ministers
Australia	48	2	2	1	1	1	5
Bermuda	30	1	1	1	1	1	1
Bahamas	5,360	48	50	46	46	114	103
Canada	240	13	13	9	9	10	25
Costa Rica	49	5	5	3	3	5	4
Cuba	74	5	3	2	2	2	4
Cyprus	21	1	1	1	1	0	2
Dominican Republic ..	1,787	33	33	33	33	33	12
Egypt	639	10	11	10	10	20	7
El Salvador	591	15	28	15	14	5	5
England	1,581	49	57	47	46	47	84
Germany	9	1	0	1	0	1	2
Greece	160	3	2	2	2	0	3

Guatemala	1,787	37	37	29	22	21	10
Guyana	71	3	5	2	2	1	3
Haiti	25,414	309	352	346	352	307	221
Holland	21	1	1	1	1	0	2
Honduras	250	6	6	5	5	0	4
India	4,259	53	25	40	27	4	55
Jamaica	9,000	196	196	200	0	145	203
Israel	30	2	2	2	1	2	1
Leeward Islands	448	18	23	16	18	18	18
Mexico (North)	1,169	47	36	40	35	18	23
Mexico (South)	346	18	16	15	11	16	17
Netherlands Antilles	80	3	6	3	3	3	1
Nicaragua	50	2	2	1	1	1	1
Panama	69	5	5	5	4	5	3
Philippine Islands	85	5	7	3	3	3	2
Puerto Rico	382	12	12	10	10	10	13
Sierra Leone	490	6	6	1	5	0	1
South Africa	5,429	70	59	3	0	0	40
South America	358	26	30	26	24	15	26
Trinidad/Tobago	222	8	10	8	8	8	11
Turkey	13	1	0	1	0	0	1
Turks Island	235	6	7	6	5	6	13
Virgin Islands	248	6	17	6	5	6	12
Windward Islands	151	7	11	7	7	7	8
Brazil	96	2	3	1	1	0	1
Totals	61,292	1,033	1,080	948	718	835	947

Respectfully submitted,
CHARLES G. HAWKINS
 World Mission Secretary

Report of Asia and Egypt Representative September 1, 1966 to August 31, 1967

To the 62nd annual Assembly, Greetings:

It was my pleasure once more to visit Egypt and Jordan. I arrived in Egypt on March 7. It had been so arranged that I had only a short stay in Cairo. Leaving Cairo I went to Minia. We were in service in Minia with a nice congregation. We also visited the various villages and had pleasant experiences at each of them, returning to Minia each night.

From Minia we went to Assiout. I was greatly enthused about the Sunday School there, and I suppose it was because the first Owensboro church had contributed to the financing of the beautiful building they now have to worship in. The attendance of the school is far above many of our schools in America. This is marvelous considering the few years the Church has been established in Assiout.

From Assiout we went to the location of the convention. The mayor of the village visited the convention, and one night a doctor came with them and was interested that we visit the hospital. This we did at his invitation. Sunday, the 19th, the convention came to a close. Again my visit in Cairo was very short, but at the request of Brother Hawkins I

went to see a piece of ground that would be an excellent spot on which to build a headquarters building for Egypt.

On the 21st I went by plane to Jerusalem. I am much concerned about the work in those parts of the world. And to have had the privilege and opportunity to visit and attend services with our Brother Ishak Simon, Missionary, inside the old city, I shall always be thankful. The services were during the day, attended largely by the sisters. I was in another service at his home near Bethlehem.

I left Jerusalem on the 25th and flew to Cyprus for only a brief stop en route home.

In closing I wish to thank the mission office of the Church of God for contributing to the expense of my trip to these places.

Respectfully submitted,
ADA McGEHEE
Asia and Egypt Representative

Report of Mission Evangelist September 1, 1966 to August 31, 1967

To the 62nd annual Assembly of the Church of God, Greetings:

Sermons	242
Saved	108
Sanctified	23
Received Holy Ghost	29
Baptized in water	41
Added to Church	650
Homes visited	222
Prayer meetings conducted	2
Tracts distributed	168
Churches organized	9
Conventions attended	6

I spent most of my time outside the United States this year. Some time was spent in Africa helping to get the work organized—conducting business meetings, doing office work, etc. Set forth 51 ministers and took in many members, also visited several government offices for the purpose of getting recognition for our work.

My work was not so much evangelistic. I spent many weeks in teaching and preaching the doctrine of the Church and helping get our work on the mission field better established in the FAITH. I performed several marriages and dedicated many babies to the Lord in different countries.

I was privileged to arrange for the Chamber of Commerce reception for our Virgin Islands Steel Band in Nashville, as well as arranging for several television appearances and a special concert at the Centennial Park there. Our Church receiving thousands of dollars worth of advertising for the Assembly through this medium.

I have worked very closely with Brother Charles Hawkins this year and it has been a very busy year, and a happy one for me.

I am thankful to all who have prayed for me or assisted me in any way. I appreciate the good reception that was given me by every overseer of every country that I visited. Our work is moving forward all over the world and we have many wonderful people that we can be proud of.

Respectfully submitted,
HARRISON E. PRICE
Mission Evangelist

Report of Mission Evangelist September 1, 1966 to August 31, 1967

Talks	193
Revivals conducted	20
Saved	136
Sanctified	110
Received Holy Ghost	35
Total Experiences	281
Visitations made	244
States visited	9
Countries and islands visited	11
Ministers Conventions attended	2
District conventions attended	1
National conventions attended	7

Many of the revivals I conducted this year were from church to church and on weekends. The response and cooperation given in each were excellent. I was received with a warm welcome and the kindest of hospitality everywhere I went, especially by the overseers, pastors, their families and congregations; for which I am grateful. I am also grateful for the many invitations to conduct revivals, mission workshops and other services which I was unable to accept.

I have enjoyed my work again this year immensely.

Respectfully submitted,
SYLVIA HARDIN
Mission Evangelist

10:42 a.m.—Sister Willard Boyles reported a total of 237 experiences had been counted in the Assembly altar services—56 saved, 59 sanctified and 122 baptized with the Holy Ghost.

10:45 a.m.—Harold Parker presented awards to the Assembly subscription workers. Three Youth Life teams from the church at Wildwood competed for awards. They sold 550 subscriptions. Team No. 4 received the first award of \$50.00. Team No. 1 received \$20.00.

10:48 a.m.—Report of Committee No. 1, Questions and Subjects.

This committee presented several sections of its report for consideration on Friday afternoon in the Assembly. Those sections were accepted at that time, and the remainder of the report was accepted as read. Then the entire report was accepted by acclamation. The report is given here:

Questions and Subjects Committee Report

To the 62nd annual Assembly, Greetings:

We, your Questions and Subjects Committee, after much prayer and careful consideration given to all matters brought before us, wish to submit the following report:

SECTION 1

We have just closed another successful year in the work of the Church of God. We feel that the success and advancements that have been made are due in a large measure to the faithful and untiring efforts of our General Overseer. This committee gives thanks to God for the wonderful address delivered to this 62nd General Assembly by our General Overseer. We feel that it would be in order for this Assembly to give him a standing ovation at this time.

SECTION 2

After careful and prayerful consideration of all findings of the Tabernacle Committee in regards to the possibility of relocating our General Headquarters buildings, we recommend that the General Properties Committee be advised to purchase the 41-acre tract of land on Keith Street by-pass, to be used for the relocating of our General Headquarters buildings.

SECTION 3

Your Questions and Subjects Committee unanimously agreed that it would be wise for this Assembly to consider the following recommendation. We wish to commend our General Overseer for the much and valuable information and suggestions given in his annual address. In respect to the long-range plans of relocation of our World Headquarters, we recommend that this Assembly place its approval on the building program as has been proposed by the Tabernacle Committee and that those responsible for the building program give its first consideration to the construction of a Publishing House. We suggest that a committee composed of the General Properties Committee and two or more others appointed by the General Overseer be in charge of the building program on the new 41-acre tract and proceed with construction as funds can be made available. This committee would be called the World Headquarters Construction Committee.

SECTION 4

Because of certain advantages of having Tomlinson College in Cleveland, plans are being made to move the college to this area. Since the building formerly used for Tomlinson Memorial School was available on the orphanage property, the college facilities have been set up there. Therefore, we recommend that the Tomlinson Home for Children deed to Tomlinson College a portion of the land, the exact amount to be decided on by the officials of the orphanage and college for the development of the college there, and also that the Tomlinson Home for Children be relieved of any indebtedness now existing on said property.

SECTION 5

Because of the increased cost of publication and mailing we recommend that the White Wing Messenger be published bi-weekly with 25 copies per year and that the yearly subscription price remain the same. We further recommend that the state papers, news letters and bulletins be used for news items and announcements of state and local interest

thereby conserving the White Wing Messenger space for materials which would benefit the Church world-wide.

SECTION 6

Since our publication, the Happy Harvester, is considered a published message we suggest that the printing and publishing of it continue to be financed by the Free Literature Department. We recommend that the method of distribution of the Happy Harvester be left in the hands of the Publishing Committee.

SECTION 7

In regards to the portion of the General Overseer's address entitled "Customs And Traditions," we recommend that the presbytery be consulted by members who hold jobs which require certain apparel or uniforms which seem to be contrary to the advice to members given in the Assembly Minutes. The presbytery after considering the circumstances may advise them as to what to do.

SECTION 8

We heartily endorse the section of the General Overseer's address entitled "Church-Wide Revival," and recommend that we make this effort for a church-wide revival and that the General Overseer personally direct this campaign through the state overseers.

SECTION 9

We recommend that each state and local church be careful not to set up any financial system that would violate any Assembly ruling with regard to the receiving and disbursing of any and all offerings controlled by the Assembly.

SECTION 10

There have been inquiries as to whether we are interested in becoming a member of the World Council of Churches. It is the feeling of this Committee that due to the unique commission of the Church that we see no benefit in belonging to such an organization.

SECTION 11

The Questions and Subjects Committee recognizes the enormity of the task which was assigned to the Tabernacle Committee that was appointed last year. They thoroughly carried out their duties and completed each phase of the work which they were asked to do and it is quite clear that they went even beyond the call of duty to have everything ready for the consideration of the Assembly. We suggest that this committee here now be dissolved. Let us show our appreciation by standing and saying in unison, "God bless the members who served on the Tabernacle Committee and for a job well done."

SECTION 12

In response to the appeals of several of our ministers which caused the General Overseer to suggest that we offer some assistance toward helping to solve some difficulties or problems that apparently exist among them which are reducing the amount of good results which our ministers are capable of producing, we make the following appeal:

Nothing is of more importance to the Church than its ministry. In addition to evangelizing the world, the ministry is given for the perfecting of the saints and to lead us all to the perfect unity of the faith. In a very sacred atmosphere of the presence and power of the Lord, resulting from much prayer and humbling of ourselves before Him, the

committee received a very tender and appreciative feeling toward the ministry as a whole and a greater love and respect for each one as an individual. We are convinced that the majority is sincerely concerned about the growth and the welfare of the Church and are dedicated toward that end. We believe that for the most part each minister is ready and willing to make his own contribution toward peace, perfect unity of the spirit and of the faith. It is believed that through the anointing of the Holy Ghost that each one could enlarge his capacity to win souls and serve the Church. We are sure that each one wishes to give a full measure of devotion to his duties. It appears to the members of this committee that our ministers are seeking the secret or key which would fully release their potentialities.

Nothing could be more effective toward winning souls and making the Church known to the world than for the ministry to have and manifest love and respect one to another by continuously striving for the unity of the spirit and for the faith that was once delivered unto the saints. Surely each one desires to do his part by obeying the admonition of the great apostle Paul who said in Ephesians 4:1-7, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ."

To adopt the practice of prayerfully studying the guide lines set forth here by the apostle and a frequent review of Assembly rulings would, if followed, make each minister much more fruitful and rapidly conduct him toward his full capacity. Also, the committee wishes to give additional details which may well serve to guide us.

All ministers are advised to abide in his calling and in addition, those who are under appointment can promote unity by abiding within the limits of his authority and by not pressing too hard on the outer boundary. Let our quest be always for souls and not for personal or material gain. The kingdom of God is the first thing to be sought by us; material necessities are to be added by God. Always be a carrier of good news and not of scandal and bad news.

All desire for their ministry to be in demand. To increase this demand, a minister could exercise extreme care to always stick to the doctrine of the Church; refrain from any interference in internal affairs of states and local churches and stay in his place by always abiding in his own calling. He should never do anything which would require any state overseer to have to correct him. The best way to avoid differences is not to create any. Differences do not just happen; someone causes or makes them to happen. This committee is thoroughly convinced and unanimously agree that if one properly governs himself, his ministry will be in demand and good results will follow. Let us not attempt to force our acceptance. Neither let us act in a manner that would force our rejection. Do not make it the conscientious duty of any overseer to disapprove of your ministry in order for him to carry out his clearly-defined duty of preserving the unity of the Spirit and of the faith in his territory. Few overseers would reject one's ministry for personal reasons.

Let us remind ourselves that all sin and evil practices have no place in a minister's life. But should a minister fall or practice something reproachful which resulted in the revocation of his ministry and the loss of his influence and afterwards makes adjustments but finds it necessary to begin anew in some other state, why not that minister fully inform the state overseer about himself and of his desire to make a fresh start. Under no circumstances should he try to move about under cover. Those who do move with unadjusted charges hanging over them shift the responsibility of giving the information to his state overseer which he himself could have revealed with better results. Surely each overseer would want his actions in such matters guided by the golden rule. Luke 6:31, "And as ye would that men should do to you, do ye also to them likewise."

Question:

Is it permissible for a minister to pay tithes on his income from manual labor to a mission he is operating instead of into the local church where his membership is?

Answer:

We quote from the report of the Questions and Subjects Committee made to the 44th annual Assembly and printed on page 125. "We recommend that all members pay tithes on their income into the treasury of the local church where their membership is, and that all ministers send tithes of their income in the ministry, including both tithes and offerings, to the General Treasurer with their reports on the last day of each month, and pay tithes on income from manual labor or business into the treasury of the local church where their membership is."

Question:

Should a member transfer from his local church where he lives to a distant church?

This question was asked and answered in the 51st Annual Assembly Minutes and printed on page 111.

Answer:

"It has been the advice of the Assembly for years that members have their membership in the local church nearest them. See Section 9, page 111 of Minutes of 45th annual Assembly. There might be occasional exceptions to this rule, if in the estimation of the state overseer the circumstances seem to make it advisable for one to be transferred."

Respectfully submitted,
SIDNEY A. COOLEY, Chairman
JAMES B. WRIGHT
HOWARD J. HUNT
HERMAN E. DEAN
M. T. LINKOUS
VALENTINE E. HALL
ALVIN BRANTLEY

11:15 a.m.—Report of Committee No. 3, Adjustment. The report was accepted in regular order by the Assembly.

Adjustment Committee Report

To the 62nd annual Assembly of the Church of God, Greetings:

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

WHEREAS Brother C. H. Sartin served faithfully with the Adjustment Committee in their deliberations for several years, and

WHEREAS Brother Sartin 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 have met in regular order, and are happy to report that all matters which have come to our attention has been satisfactorily taken care of. 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 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
ARCHIE MELVIN
SEBASTIAN McGEE
ORVILLE W. TRUMP
R. L. WILLIAMS

11:19 a.m.—Report of General Properties Committee. The report was read by R. O. Covey and accepted by the Assembly.

General Properties Committee Report

To the 62nd annual Assembly of the Church of God, Greetings:

Your committee has met a number of times during the past year on various matters of business pertaining to Church property, both at headquarters and on the field.

Considerable deliberation concerning the Publishing House property has been necessary as a result of the loss suffered by the fire in February. We have supervised the demolition of the old building, and the remodeling of the former press area into what is now called the Capitol Annex.

The remodeling project in the World Capitol Building, which has been in the process for almost two years, was continued and completed this year. Also some necessary work has been done in the Tabernacle.

On the strength of the findings of the Tabernacle Committee, we purchased an option on a sizeable parcel of land located between the Keith Street By-pass and North Lee Highway for this Assembly's consideration as the location for the development of a new headquarters property, including a tabernacle, office building, publishing house, and possibly other structures as the Assembly advises in future years.

A number of miscellaneous matters has been successfully handled by the committee through the year, and all business has been transacted with the greatest harmony. We humbly thank God for His direction.

Respectfully submitted,
 M. A. TOMLINSON, Chairman
 R. O. COVEY, Chief Clerk
 J. R. KINSER, Committeeman
 PERRY E. GILLUM, Committeeman
 E. H. GRIFFITH, Committeeman

11:24 a.m.—Song by the McMahan Singers, "I Cannot Find the Way Alone."

11:26 a.m.—Report of A. B. M. and S. O. P. A. Secretary, Harper Hunter; Sunday School Secretary, Billy Murray; Victory Leaders Secretary, Darel Talbott; W. M. B. Secretary, Elva Howard; World Language Secretary, J. B. Wright; President of Tomlinson College, J. D. Wilkinson.

These reports were accepted as read.

A. B. M. and S. O. P. A. Secretary's Report September 13, 1966 to August 31, 1967

To the 62nd annual Assembly of the Church of God, Greetings:

Sermons and B. T. C. lessons	199
Converted	80
Sanctified	44
Baptized with the Holy Ghost	49
Baptized in water	14
Ministers Conventions attended	2
State Conventions attended	3
District Conventions attended	2
Evangelism Seminars or other	7
Revivals conducted	4
Prayer meetings conducted	22

Speaker and/or taught in three retreats: Alabama Couples Retreat, North Carolina and Arizona-Nevada Winter Retreats. Taught A. B. M. in two terms of B. T. C.: Cleveland, Tennessee and Fresno, California. Conducted CAMP MEETING service prior to the Mississippi state convention. Visited revivals in different states, including a new field in Arizona. Visited a number of local churches and attended one session of the PRAYER AND EVANGELISM CONFERENCE in Marietta, Georgia. Was inspired of the Lord for the writing of a number of articles for the White Wing Messenger. Have prepared a HANDBOOK FOR REVIVAL which is now available in Spanish. Was inspired of the Lord for a plan to assist in revival. This is known as the HEART PLAN and

is used in connection with the COMMITMENT TO REVIVAL. The plan has been used already in some places and will be a part of the upcoming SECRETARIES SYMPOSIUM beginning in the month of October. Those making this COMMITMENT TO REVIVAL are eligible to wear a pin of special design, a part of which is a white embossed heart and they are saying, "MY HEART BLEEDS WITH GOD'S HEART FOR A LOST GENERATION. THEREFORE, I'M SAYING 'LORD, SEND A REVIVAL AND LET IT BEGIN IN ME!'" Prepared four lessons for B. T. C. Have distributed hundreds of copies of the article, "A BURDEN FOR THE LOST."

The work this year has actually been on a dual capacity basis inasmuch as we have had the responsibility of the regular work of the Department plus the promoting of REVIVAL on a Churchwide basis. Have been in charge of the plan for assistance to FULL-TIME EVANGELISTS. Those working with the plan make their monthly report to me, and during the year, I began writing monthly letters to them. Have written the States Secretaries monthly. The Department has continued the responsibility of taking care of the EMERGENCY HONOR ROLL in the White Wing; has compiled items for the new heading in the White Wing of FAGOTS FROM FIRES OF EVANGELISM; also the listing of NEW HOME PRAYER MEETINGS.

It has been my privilege to work in this capacity this year, and I personally thank every one of you for your assistance in the work. GOD BLESS YOU! GOD BLESS YOU!

A. B. M. bands in states	3,561
A. B. M. bands in other countries	2,965
Total	6,526
Churches operating the A. B. M. and S. O. P. A. in the states	1,341
Churches in other countries operating the A. B. M. and S. O. P. A.	835
Total number of churches operating the A. B. M. and S. O. P. A.	2,175
Number of churches on the Emergency Honor Roll	1,178

FULL-TIME EVANGELISTS REPORTS

Revivals conducted	252
Number saved	1,260
Number sanctified	631
Number baptized with the Holy Ghost	462
Number baptized in water	185
Number added to the Church	130
Number of homes visited	21,653
Number of prayer meetings conducted	334
Number of tracts distributed	5,307
Number of days spent in visitation and ground work in new fields	1,652

WORK OF WITNESS TEAMS DURING THE ASSEMBLY

Number converted	27
Number sanctified	2

Number baptized with the Holy Ghost 1

Respectfully submitted,

HARPER HUNTER

A. B. M. and S. O. P. A. Secretary

Report of General Sunday School Secretary September 12, 1966 to August 31, 1967

Sermons	299
Converted	11
Sanctified	13
Baptized with Holy Ghost	4
Homes visited	160
Minister's conventions attended	4
District conventions attended	2
State conventions attended	5
Sunday School clinics conducted	12
Cooperated in 2 Train-N-Share sessions	
Cooperated in 10 Train-O-Ramas	

Taught in 3 Bible Training Camps (Antigua, Cleveland, Fresno).

I represented the Church at the National Sunday School Convention in Boston, Mass., and at the Secretaries Commission Meeting in Wheaton, Illinois. I have written monthly letters to the state and national Sunday School Secretaries, and have taken care of all correspondence that has come to the Sunday School office.

I sincerely appreciate the cooperation and encouragement I have received this year, both on the field and from my fellow workers here in the general office.

INFORMATION ON SUNDAY SCHOOL WORK—1967

Number of Sunday Schools	2,537
Number of Sunday School pupils	171,669
Number of new Sunday Schools organized	128
Number of experiences in Sunday School work	4,050
New members gained in March campaign	5,087

Respectfully submitted,

BILLY MURRAY

General Sunday School Secretary

Report of General Victory Leaders Secretary September 12, 1966 to August 31, 1967

To the 62nd annual Assembly of the Church of God, Greetings:

Sermons	231
Saved	56
Sanctified	31
Baptized with the Holy Ghost	52

Added to the Church	3
Homes visited	114
Ministers conventions attended	4
State conventions attended	3
Taught in Train-O-Ramas	10
Revivals conducted	4
Youth conventions attended	4
National Sunday School convention attended	1
Winter Retreats attended	2

I write the state secretaries and camp directors each month, and answered the daily office correspondence. Prepared and supplied the state secretaries with monthly program material. Served on the staff of Youth Life magazine, contributing promotional and program material. Served as secretary to Youth Mission Board, answering correspondence pertaining to this. Arranged for and directed the fourth International Youth Camp, and prepared two lessons for state camp lesson booklets. Taught in Bible Training Camp in Cleveland, Tennessee, and Birmingham, England, and assisted in one Train-N-Share with Sister Elva Howard.

I sincerely appreciate the fine cooperation and support I have received this year from each overseer, state secretary, camp director, pastor and local leaders.

INFORMATION ON V. L. B. WORK—1967

Number of bands	2,226
Number of members	41,428
Bible chapters read	2,852,990
Youth Life Teams	298
Number of camps conducted	73
Number of campers	6,452
Number saved in camps	1,492
Number sanctified in camps	1,170
Number receiving Holy Ghost	1,011
Total number of experiences in youth camps	3,673
Number baptized in water	959
Total state convention offerings	\$149,770.21
Increase in state convention offerings	12,108.81

Respectfully submitted,
DAREL LEE TALBOTT
General V. L. B. Secretary

W. M. B. General Secretary's Report September 1, 1966 to August 31, 1967

Sermons preached	227
Homes visited	192
Converted	12
Sanctified	11
Baptized with the Holy Ghost	13
States visited	20
Mission fields visited	3
Minister's conventions attended	3
Train-N-Share conducted	3

With Sunday School Secretary	1
With V. L. B. Secretary	2
Mission institutes conducted	8
Mission rallies in the interest of the W. M. B.	5
District conventions attended	4
State conventions attended	3
Train-O-Ramas	9

I attended the National Convention of the American Bible Society.

Assisted in Youth Emphasis week in two states.

Sponsored the International Prayer Chain through posters, letters, and prayer reminders. This Prayer Chain is now one year old and has a total membership of 510.

Tried to be of assistance to the Church by writing for Youth Life, the White Wing, and others.

Prepared some B. T. C. lessons and taught in the Cleveland and California schools.

I have endeavored to keep up the regular correspondence which came to my office, wrote to the state overseers and state secretaries and sent a quarterly newsletter to the leaders in the form of Missiongram.

During the Assembly the department endeavored to boost the mission work through seminars and a Mission Exchange.

The cooperation given to the mission department this year is appreciated.

Number of bands	2,637
Number of bands gained this year	405
Number of W. M. B. members	47,579
Number of members gained this year	2,794

Yours for missions,
ELVA HOWARD
General W. M. B. Secretary

Report of World Language Secretary September 1, 1966 to August 31, 1967

Greetings to the 62nd annual Assembly:

Days in the office	175
Conventions attended:	
Ministers	4
District	4
State and National	4
Visited:	
Churches	16
Homes	18
Sermons	44
Tomlinson College—classes	58
Tracts distributed	lbs. 2

**WORK DONE BY THE WORLD LANGUAGE DEPARTMENT
UNITED STATES OF AMERICA**

**TRANSLATIONS COMPLETED FROM ENGLISH TO SPANISH AND
VICE VERSA:**

- 12 Issues White Wing Messengers
- 2 Adult Quarterlies
- 697 Letters
- 130 Stencils
- 1 Treasurer's Report Book
- 1 A. B. M. and S. O. P. A. Report Book
- 1 A. B. M. Handbook for Revivals
- 1 A. B. M. Commitment To Revival
- 1 Policy of Ministerial Aid Committee
- 1 Articles of Association
- 8 Tracts
- 1 Application for Church Family Group Insurance
- 6 Sermons
- 3 Legal documents
- Body of Christ examination sheets and answers
- Ministers examination and endorsement sheets
- Numerous small jobs

**TRANSLATED AND PRINTED SIXTEEN TRACTS OUTSIDE THE
UNITED STATES OF AMERICA:**

HAITI

- From English to French:
- Plan of Salvation Simplified
- You Are Cordially Invited
- The Communion
- The Sabbath
- The Two Calls
- Tithing

BRAZIL

- From Spanish to Portuguese:
- Plan of Salvation Simplified
- 29 Important Bible Truths
- Flag Pledge Cards

Respectfully,
JAMES B. WRIGHT
World Language Secretary

**Report of President of Tomlinson College
September 1, 1966 to August 31, 1967**

To the 62nd annual Assembly of the Church of God, Greetings:

It is my pleasure to report the following:

I spoke, representing Tomlinson College and the Church, 62 times during the past year.

I had the privilege to represent the College in the Ohio and Georgia State Conventions and to be the speaker at the Kansas V. L. B. Youth Banquet. I also visited 14 local churches and spoke concerning the college, and spoke at 2 district conventions.

Representing Tomlinson College, I attended the following conferences: Southern Association of Colleges and Schools, Tennessee College Association, American Association of Junior Colleges, College Facilities Conference of the Producer's Council, Southeastern Higher Education Conference, College Administrator's Meeting on Development. I also visited with many state, federal and local representatives of the various agencies concerning education.

I served as clerk of the Tabernacle Committee and participated in meeting with the designers, attorneys and representatives of the owners, and prepared the preliminary plot plan and floor plans of the proposed buildings from which the plans for display were prepared.

I would like to express my appreciation to the General Overseer, the various involved committees, the many state overseers and the members in their states, the staff and faculty, and the 39 students earning credits at Tomlinson College for their respective parts in making the first year of operation a success.

Respectfully submitted,
J. D. WILKINSON, JR.
President of Tomlinson College

11:55 a.m.—Report of C. P. M. A. Secretary, John A. Stubbs; Fields of the Wood Manager, J. W. McDill; Visual Department Director, Jack C. Decker.

The reports were accepted in regular order.

Report of General C. P. M. A. Secretary September 1, 1966 to August 31, 1967

To the 62nd annual Assembly of the Church of God, Greetings:

Sermons	242
Homes visited	205
Number converted	1
Ministers' conventions attended	3
District conventions attended	3
State conventions attended	5
Revivals conducted	2

Spoke at Tomlinson College three times. Preached in 16 local churches. Taught in Cleveland and Fresno Bible Training Camps. Conducted district C. P. M. A. rallies in 15 states.

Have written and rewritten some of the C. P. M. A. material, such as B. T. C. lessons, script to go with the marking program, etc. Corresponded with state secretaries and kept them informed about progress of the work.

Have pursued the Marking program both by correspondence and a

visit to Turkey and Israel. Visited our churches in Jordan and had the privilege to preach in Jerusalem and near Bethlehem.

The office work has been very heavy this year and I wish to express appreciation to my wife, Anita, Carole Ann, Betty Fisher, and the extra help we have had to have this year.

We have printed new post cards of prominent markers and rewritten the text and had it translated and printed in Spanish and French as well as English.

Helped with one joint district auxiliary seminar with Billy Murray in Hobart, Indiana.

Continued some work toward slide sets and narrated tape.

Have made Honor Pins in Spanish this year.

Directed the Easter program and the Pre-Easter all-night service in Fields of the Wood.

Worked with the committee in maintenance and repairs in Fields of the Wood.

Have compiled pictures and written text for the booklet, "The Written Vision" for state secretaries to use for promotional use in C. P. M. A. work.

Have upgraded my pilot's license by attending an A.O.P.A. flying school.

Worked with the General Overseer and the committee in regards to retired ministers and we have arranged for and introduced in this Assembly the new Permanent Honor Card for retired ministers so they will not have to fill out the requirement sheets each year.

In conclusion, I can report that it has been a busy but rewarding year and I thank everyone for their splendid cooperation in the C. P. M. A. work.

Respectfully submitted,
JOHN A. STUBBS
General C. P. M. A. Secretary

Report of Fields of the Wood Manager September 1, 1966 to August 31, 1967

To the 62nd annual Assembly, Greetings:

Sermons	52
Homes visited	92
State conventions attended	2
Minister's conventions attended	1

I thank each of you for your faithful service in helping to make Fields of the Wood the success it has been this year. We appreciate our good workers who have labored at Fields of the Wood along with those of you on the field. It could not have been done without your faithful service. Only God can repay you.

I would like to give special honor to my wife who has been by my side in this great work. Fields of the Wood has been a blessing to many thousands this year and I attribute much of its success to the work of the caretaker, Brother W. W. Estes, also his faithful wife and those who served in the lounge and souvenir shop. Our crowds are increasing every year.

The work in Fields of the Wood this year includes:

Maintaining and keeping Fields of the Wood beautiful. Repainting New Testament, Cross and every marker.

Helping in the removal of machinery from the publishing house. Salvaging damaged merchandise from publishing house.

Removal of timber from land to be used for an airstrip. Did excavation on the airstrip as much as time would permit.

Purchased and put under fence the land at Culberson, North Carolina, deeded to God Almighty and A. J. Tomlinson.

Purchased and paid for one cub tractor to be used in Fields of the Wood.

Purchased and installed a new pump in well that furnishes water for Fields of the Wood.

Built reservoir for spring and brought water 2,200 feet to the shop. This has proven a great blessing in many ways.

Humbly submitted,

J. W. McDILL

Fields of the Wood Manager

Report of Visual Department Director September 1, 1966 to August 31, 1967

To the 62nd annual Assembly of the Church of God, Greetings:

I am very thankful to have been privileged by the Lord and our General Overseer to serve the Church of God in the capacity of Director of the Visual Department for the past 13 years and 10 months. I wish to give special acknowledgment to my very co-operative staff of workers who has made it possible for us to do the work we have done this year. I am very proud of them—Mazine Bell, my assistant and private secretary; Edwina Dasher, Bookkeeper/Receptionist; Frank Pohlner, Shipping Clerk/General Maintenance; Diana Strickland, Darkroom Technician and Olen Fiveash who worked part time as Sound Engineer until the fire in February.

This past year we made pictures and prepared articles for the White Wing Messenger to boost this department twice a month. We also furnished innumerable pictures for the General Officials for passports and advertisements. I made several trips to Tomlinson College and made pictures for their year book and historical file. We produced Visual Tour slide sets of the White Wing Publishing House, Radio Department and Visual Department. Besides making hundreds of pictures for the Bible Training Camp Superintendent and students during the month of April, I also taught lessons on projected visual aides.

We shipped 549 films this year and appreciate very much your participation in showing the Church films to your local congregations. North Carolina was the leading state in film showings and Bahamas showed the most films outside the United States.

This year we saw the crack of dawn on a venture that we have prayed for for several years. That was getting the Voice of Salvation on television. We were privileged to make a trial film on the program which was called a pilot print. The film is being used to study the action of the cast, arrangement of sets and to acquaint all concerned with the involvement of a production of this type. I took the film to a television station for criticism and they praised it very highly from the standpoint of production and programming. As soon as we have a series of 13 films ready, they will be glad to put them on television free of charge. The film has been placed in our library of free-loan films.

A much needed film has been produced this year of International Youth Camp. You will find it listed in our catalog. We took excerpts from the General Overseer's Address last year and produced a film which will be of interest to many, especially those who never get to attend the Assembly. We also produced for our historical file the section of the General Overseer's Address concerning the location of an Assembly tabernacle. A film on the Church flag has been produced and is listed in our catalog as "All Nation's Flag." This is very informative and could be used in programs showing the displaying of the Church flag.

The work done in this department on these productions includes set lighting, shooting, recording, script writing, script editing, printing workprints, editing and synchronizing pictures and sound, matching original to workprint, notching A & B rolls for light changes and effects, printing answer prints and inspecting prints for color and light correction before making release prints and many, many other details.

We have shot the complete footage for a new film on Fields of the Wood which is very much in demand. Since some of our old films have been discontinued, we have prepared a new film list of all available 16mm films in our free-loan library.

Our synchronous 16mm editing machine had to have a major overhaul this year and this prevented us from doing any editing for about 3 months. Our machine is now capable of handling 2 reels of film at one time synchronized with sound and is the very latest type of editing machine being used in the United States.

We, too, suffered a great loss in the Publishing House fire. Almost all our sound equipment was destroyed. We have replaced a portion of it with some very fine portable equipment. We are real proud of a 16mm professional camera which is the first new one ever purchased by this department. The big lights hanging in the tabernacle are some of those added to our lighting equipment for movies. We were permitted to purchase some new electronic lights for our still photography. Some of the lights used during the Easter Program in Fields of the Wood were provided and installed by the Visual Department.

We assumed the responsibility of providing sound in the Visual Department Building and the General Office Building and also closed circuit television for both. Our closed circuit camera was burned in the fire; so we have purchased a new one and also a video tape recorder

which we feel may become an important tool for us and also Tomlinson College.

I attended State Conventions in Wyoming, Oregon and Montana and the International Youth Camp in Oklahoma. In my tour of the western states, I attended the Society of Motion Picture Television Engineers Convention and Minister's Conventions in California, Oregon, Montana, Washington and Wyoming. I preached 76 sermons, visited 189 homes, 11 states and Puerto Rico. Number saved this year 4, sanctified 5, received the Holy Ghost 7.

Respectfully submitted,
JACK C. DECKER
Director

12:10 p.m.—Reports of B. T. C. Superintendent, William H. Brooks; A. J. Coalter, Principal.

The reports were accepted as read.

Report of Bible Training Camp and General Superintendent September 1, 1966 to August 31, 1967

To the 62nd annual General Assembly, Greetings:

REGULAR SCHOOLS:

Number of camps conducted	16
Total number of students enrolled	1,310
Places where camps were conducted and number enrolled in each:	
Michigan Extension School (1st Term only)	54
Guatemala	97
Dominican Republic	65
Antigua (1st and 2nd Terms only)	81
Haiti	116
Peru	38
India	81
Tennessee, Cleveland	298
Mexico	43
Bahamas	40
England, London (1st and 2nd Terms only)	63
California, Fresno (English)	51
England, Birmingham	80
California, Fresno (Spanish)	48
Jamaica	120
Puerto Rico	35

CORRESPONDENCE COURSES:

Elementary number enrolled	170
Body of Christ number enrolled	1,737
Total	1,907

OFFICE WORK:

Bible Training Camp staff also answered the many letters written

to our office; graded all papers sent in by correspondence students; answered all questions pertaining to correspondence courses sent in by students; worked on lesson material and attended to all other duties required of this department. Complete new filing system was set up in the office.

PERSONAL:

Attended the 1966 Annual General Assembly	1
General Headquarters staff meetings attended	4
State conventions attended	3
Minister's meetings attended	4
District conventions attended	4
District Bible Training Camp rallies conducted	9
Local churches visited and preached in	59
Bible Training Camps taught and assisted in	9
Week-end and weekly meetings conducted	6
Sermons preached and classes taught	483
Number converted	22
Number sanctified	17
Number baptized with the Holy Ghost	9
Homes visited	269
Babies dedicated	3
States worked in U. S. A.	11
Countries visited in the interest of the work	9

Served on the Editorial Committee for Doctrine.

Served on the World Mission Committee.

Also supervised the activities of Bible Training Camp at home and abroad and discharged my duties in the office and elsewhere when called upon.

Humbly submitted,
WILLIAM H. BROOKS
Bible Training Camp Superintendent

Report of Bible Training Camp Principal September 1, 1966 to August 31, 1967

To the 62nd annual Assembly:

Sermons preached and B. T. C. lessons taught	440
Revivals conducted	1
Week-end meetings conducted	3
Number converted	15
Number sanctified	13
Number baptized with Holy Ghost	24
Number baptized in water	11
Homes visited	126
Ministers Conventions attended	3
Local churches visited	25
District Conventions attended	2
State Conventions attended	4
States worked in	13
National Conventions attended	1
Countries visited in the interest of the Church	9

Bible Training Camps conducted or assisted in _____	5
Additional Bible Training Camps visited _____	5

Prepared material for new B. T. C. lessons and assisted the General Superintendent in the numerous facets of this department.

Assisted in one Evangelistic Seminar.

Served on Youth Mission Board.

Respectfully submitted,

A. J. COALTER
General Principal

12:18 p.m.—Those having requests spoke them aloud and the congregation stood and prayed in concert.

12:20 p.m.—Report of Committee No. 6, Church Boosters. The report was read and accepted by acclamation.

Church Boosters Committee Report

To the 62nd annual Assembly, Greetings:

We, your Church Boosters Committee, after prayer and some deliberation, desire to submit the following report:

Some of the auxiliaries need boosting. The first we will mention is the Sunday School. We do not have the attendance in our Sunday Schools that we should have. We also need better organized Sunday Schools. The Home Class and Cradle Roll departments serve to increase the membership of our churches. We can reach new people through these. A live Sunday School means a live Church. It is a builder when properly organized, so let's not be afraid to make visits in behalf of our Sunday Schools. We are working for God and His Church, which is the greatest institution on earth.

Our Victory Leaders are doing such a fine work for the Church. We need the efforts of our young people and know we can depend upon them. They are also a great asset to our publishing interests. The work of our youth is indispensable and more so now than before because of the loss of our publishing house. The printed matter must reach the world and our Victory Leaders will get the job done.

"Getting the whole message to the whole world" is the desire of the Women's Missionary Band. There has never been a time when the world needs the message more than today. It is rotten to the core. The sins of Sodom and Gomorrah are rampant in the world today. The people need Jesus Christ in their lives. The gospel is good news. Let's get the message to the world. Let's do it now.

If any auxiliary in the Church is more important than another, the Assembly Band Movement would be that auxiliary. If we would do our duty as band leaders, we would keep the souls. It is too easy to get upset by a wrong that is done and forget the soul of the one who did wrong. We must not lose the souls under our care. The world itself cannot be compared to the value of a human soul. Jesus kept all that

the Father gave Him and we can do the same. He will help us. We cannot fail if we do things God's way. The S. O. P. A. has been wonderful in keeping our state overseers on the field. Let's do our best in this important work.

The Youth Camps have been the scene of many souls being saved, sanctified and filled with the Holy Ghost this year. They are one of the great assets to the Church in reaching young people. Many who have not been reached otherwise have found Christ in our Youth Camps. The greatest vacation we can give our youth is sending them to Youth Camp.

For years we have appreciated the work of the White Wing Publishing House and the good work it has done. It was a dark moment for the entire Church of God when word was received that the building was destroyed by fire. But through the dark clouds of gloom God was with the Church. In a very short time the presses were rolling again in the temporary location on South Lee Highway. The Radio Department began operation in the Merchants Bank building. Other offices were located in temporary quarters and the Church of prophecy continued to function and God's blessing remained upon it. A plea was made for the churches to respond to the need of the publishing house and as always the generosity of God's people was shown. And now plans have been brought before us and the Assembly has agreed to purchase a 41-acre tract of land on Keith Street by-pass. This committee stands wholeheartedly behind this decision and wishes to encourage our people to respond in every way that is needed.

Respectfully submitted,
J. P. SULLIVAN
R. C. SCOTTON
ROY H. PHIPPS
REED M. NORTH
W. G. HARDIN
JOSEPH MARTIN
R. W. STOCKDALE

12:30 p.m.—Report of Committee No. 4, Ways and Means. The report was read by Brother Coalter and accepted by the Assembly in regular order.

Ways and Means Committee Report

To the 62nd annual General Assembly, Greetings:

We, your Ways and Means Committee, are most grateful to God for His providence in the government of the Church of God, for our General Overseer and for his outstanding address to this Assembly. After much careful and prayerful deliberation, we beg to leave the following report:

SECTION 1

We recommend that since the Assembly has left the decision to the Executive Committee (composed of the General Overseer, General Treasurer and Manager of the White Wing Publishing House) to determine the incidental expenses incurred by the general workers, and inasmuch

as there is a set amount by the government for an executive worker to receive, we recommend that this matter be left to the Executive Committee to act as circumstances may necessitate.

We recommend that the assistance to full-time evangelists continue to be left to the discretion of the Executive Committee.

SECTION 2

1. Whereas the high cost of living continues to spiral upward, this committee is aware of the financial handicap of our faithful ministers who serve the Church. Therefore to help alleviate this situation, we recommend that the Editor and Publisher of the White Wing Messenger be paid \$150.00 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 \$125.00 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 Committee composed of the General Overseer, General Treasurer and Manager of the White Wing Publishing House.

We recommend that a sum of \$150.00 received each month by the general and headquarters workers and the state overseers appointed by the General Overseer be designated for rent and utilities. Should the rent and utilities be under the above amount, the remaining amount would be included as income. Where this ruling is feasible, this is also applicable to the pastors of the local churches.

2. We recommend that the state overseers receive an allotment of \$125.00 per week, if funds are available. For his office expenses the overseer may receive the sum of \$200.00 per month from the surplus tithes in his state, if funds are available. Funds in excess after the overseer has received his allotment from the tithes received from the local churches, shall be sent to the state treasurer for the purpose of the state work, especially to help pastors of weaker churches.

We recommend the continuance of the S. O. P. A. as was proposed last Assembly. The S. O. P. A. was originally set in the church for the purpose of keeping the overseer on the field and for providing travel expense that he might be able to properly look after his work. We encourage everyone to stand by your state overseer with your S. O. P. A. offerings. If there is not sufficient S. O. P. A. funds to cover his expense as overseer, it is recommended that the surplus tithes, if there be any, be used to supplement the expense of the overseer.

3. We recommend that the pastor receive an amount not to exceed \$125.00 per week from the tithes of the local church after headquarters and the state overseer have received their portions, if funds are available. This does not include offerings and poundings received by the pastor.

4. With reference to the matter of the support of pastors of small churches, this committee is very much in sympathy with these workers. Therefore, we recommend that the State Overseers and the State Finance and Appropriations Committee work out a plan for their substantial assistance.

We further recommend that the surplus tithes accruing in any local church be left in the local church treasury until August 31, at which time it should be properly divided and disbursed as follows:

Twenty percent to be left in the local church treasury for the purpose of purchasing, building, improving, maintaining (or renting) church parsonage. The remaining amount be divided equally:

Fifty percent to be spent to the General Treasurer to assist overseers of weaker states;

Fifty percent to be sent to the state treasurer to assist pastors of weaker churches.

5. We 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.

6. We, your Ways and Means Committee, recommend that the allotments of overseers outside the United States continue to be set by the World Mission Secretary and the World Mission Committee according to the economic and monetary systems of the different countries involved and that these amounts be printed in the Minutes as a supplement to the Ways and Means Committee Report. We also recommend that the financial system of the church be compiled according to the economic conditions of the various countries listing all fees and amounts of dues, etc., involving the different auxiliaries and the various departments of the church and be sent to the overseers and pastors of the churches in the territories involved. It is felt by this committee that the churches outside the United States must be as well informed concerning the financial systems of the church as those in the United States since we are only one Church.

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 allotments, we then recommend that the remaining portion be supplied by the Mission Department, if funds are available. 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.

7. 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 since these funds are urgently needed, each local church collect these dollars in full as soon as possible and send them as collected with the local church clerk's monthly report to the General Treasurer.

In order for everyone to have opportunity to help purchase the newly proposed General Headquarters property, we recommend that this property be paid from the Emergency Fund. Because of the dire need of funds to proceed with this project we recommend that each member give

an additional dollar per year for the purpose of boosting the General Property Fund. This could be known as General Property Dollars. Also we invite volunteers to submit gifts and offerings. Of course any such contributions would be tax free upon receipt from local church clerk, also your canceled check will serve as receipt.

Due to the great necessity at hand, we recommend that the fifth Sunday in December be a special day for boosting and collecting General Property Dollars. We could refer to this day as General Property Sunday.

We recommend that the General Properties Committee be given opportunity to study, introduce and promote feasible plans that would implement the advancement of our projected building program. We further recommend that this committee receive and consider any and all plans that may be presented by individuals pertaining to the financing and development of our new headquarters complex.

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 \$100.00 be contributed from the General Funds for each \$100.00 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 \$500.00. 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 a work started in a new field, a loan up to the amount of \$100.00 may be obtained from the general funds on a down payment for a lot on which to build a church.

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 be carried out in all churches one hundred percent.

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 tithe fund.

d. We recommend that ten percent 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.

e. We recommend that the tithes of non-members that are paid into the local treasury should be executed through the regular channel the same as tithes of members.

f. 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."

g. We recommend that twenty percent 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.

h. We recommend that each overseer see to it that all state convention offerings raised in his state be executed only as authorized by the Assembly.

SECTION 3

We recommend that in case of any additional general workers being appointed by the General Overseer, their allotments be determined by the Executive Committee.

SECTION 4

We recommend that if there should be a deficit incurred in printing and mailing the White Wing Messenger, such deficit be paid from the General Fund.

Respectfully submitted,
 ALVIN S. MOSS, Chairman
 A. J. COALTER
 JESS F. PRUITT
 C. J. CUNNINGHAM
 DEWEY M. HUGHES
 A. B. WOODRUFF
 EDSEL HARTMAN

Supplement to the Ways and Means Committee Report

ALLOTMENTS FOR OVERSEERS OUTSIDE THE UNITED STATES

Australia and New Zealand	\$270.00	Australian
Bahamas	\$425.00	Bahamas
Bermuda	£45.0.0	Sterling
Brazil	\$150.00	U. S.
Canada	\$485.00	Canadian
Costa Rica and Panama	C1667.00	Colon
Cyprus	£75.000	Cyprus
Dominican Republic	\$325.00	Pesos
Egypt	£75.000	Egyptian
El Salvador	C190.00	Colon
England	£150.0.0	Sterling
Greece	Drs 5,500.00	Drachma
Guatemala	Q175.00	Quetzal
Guyana	\$130.00	BWI
Haiti	\$175.00	U. S.
Holland	\$150.00	U. S.
Honduras	£150.00	Lempiras
India	Rs 1500.00	Rupee
Jamaica	£115.0.0	Sterling
Leeward/Windward Islands	\$580.00	BWI
Mexico	\$2500.00	Pesos
Netherlands Antilles	Fls 330.00	Florin
Nicaragua	C\$525.00	Cordoba
Peru	\$265.00	U. S.
Philippine Islands	\$175.00	U. S.
South Africa	R215.00	
Trinidad	\$175.00	BWI
Turkey	\$175.00	U. S.
U. S. Territories	\$325.00	U. S.

12:50 p.m.—Report of Committee No. 2, Watchmen. The report was read and accepted by acclamation.

Watchmen Committee Report

To the 62nd annual Assembly of the Church of God, Greetings:

We, your Watchmen Committee have watched throughout this Assembly, and have encountered many problems. With the wonderful cooperation of our overseers and pastors, everything has been handled in a satisfactory manner. The Police Department has given valuable service in matters that we were not in position to handle.

We sincerely thank the entire Assembly for their understanding and cooperation.

Respectfully submitted,
 OMER C. LAWSON, Chairman
 S. B. MOSS
 JOHN KROON
 J. W. NOBLES
 CLETTIES HARRIS
 WAYNE THORN
 LEONARD B. HAMM

12:55 p.m.—The General Overseer expressed his appreciation to those who had given of their time and effort in the performance of their assigned duties to make the Assembly successful.

1:00 p.m.—Ministers Consecration Service. The Cowan Sisters and Wayne Hall sang "Heaven Will Be Worth It All." The congregation stood and joined with them on the chorus. The female ministers prayed in concert, followed by prayer by all male ministers. At the close, each shook the hand of a fellow minister, wishing each other well during the coming year.

1:10 p.m.—The General Overseer called L. S. Rhodes and V. R. Sherrill to the platform. Brother Rhodes had served the Church under appointment for 25 years, and Brother Sherrill had served 38 years under appointment. These brethren were retiring along with Sister Sylvia Hardin who had served the Church under appointment for 26 years. The General Overseer expressed his appreciation for their faithfulness during the years and made mention that all three of them would be conducting revivals and doing other work for God and His Church, and he told the people to feel free to call upon them. They were not retiring from the ministry but from the responsibility under appointment. The congregation gave them a standing ovation.

1:15 p.m.—The General Overseer read the appointment of general workers, overseers and others.

Appointment of General Workers, Overseers, and Others

Field Secretary—E. H. Griffith
 Field Secretary—E. L. Jones
 Field Secretary—J. A. Jimenez
 A. B. M. and S. O. P. A. Secretary—
 Harper Hunter

Sunday School Secretary—Billy
 Murray
 Victory Leaders Secretary—Darel
 Lee Talbott

- Womens Missionary Band Secretary
 —Elva Howard
 World Mission Secretary—Charles
 G. Hawkins
 World Language Secretary—J. B.
 Wright
 C. P. M. A. Secretary—John A.
 Stubbs
 General Treasurer—J. R. Kinser
 Public Relations Director and
 Servicemen's Representative—
 Elwood Matthews
 Assistant Publisher and Business
 Manager—Perry E. Gillum
 Assistant Editor—R. O. Covey
 Sunday School Literature Editor
 and Radio Announcer—Robert J.
 Pruitt
 Bible Training Camp Superintend-
 ent—W. H. Brooks
 Bible Training Camp Principal—
 A. J. Coalter
 Superintendent of Tomlinson Home
 for Children—Gerald H. Minter
 Radio Department Manager—
 Thomas Duncan
 Radio Minister—Harry Lee Moore
 Minister of Music—Phillip Barker
 Ministerial Aid Chairman—E. A.
 McDonald
 Church Benefit Manager—A. T.
 Wagar
 President of Tomlinson College—
 J. D. Wilkinson, Jr.
 Fields of the Wood Manager—
 C. S. Pennington
 Home Mission Worker—Barney
 Trogon
 Mission Evangelist—H. E. Price
 Alabama—A. J. Creel
 Alaska—A. C. Jones
 Arizona—R. Wayne Allen
 Arkansas—J. C. Decker
 California—C. T. Davidson
 California (Spanish)—Felix R.
 Garcia
 Colorado—Lawrence Heckert
 Connecticut and Rhode Island—
 R. H. Bradley
 Delaware and New Jersey—Roy D.
 Mixon
 East Texas—Willie Vines
 Florida—M. T. Linkous
 Georgia—R. H. Phipps
 Hawaii—H. Foster Bell
 Idaho—Paul H. Thompson
 Illinois—Homer Rye
 Indiana—H. M. Biggers
 Iowa—C. C. Lanter
 Kansas—D. H. Queener
 Kentucky—Joseph Martin
 Louisiana—Omer C. Lawson
 Maine and New Hampshire—
 J. C. Cagle
 Maryland and District of Columbia
 E. L. Higdon
 Massachusetts and Vermont—
 W. R. Nunnery
 Michigan—Roy Day
 Minnesota—E. Eugene Johnson
 Mississippi—Buford M. Johnson
 Missouri—Allen Davis
 Montana—J. Russell Sullivan
 Nebraska—C. E. Manning
 Nevada—D. F. Rowland
 New Mexico—Theodore J. Lowe
 New York—Samuel Pratt
 North Carolina—M. S. Curry
 North Dakota—Orville W. Trump
 Ohio—Boyd W. Thornton
 Oklahoma—Howard J. Hunt
 Oregon—S. A. Cooley
 Pennsylvania—G. C. Sloan
 South Carolina—G. A. Wilson
 South Dakota—Jess F. Pruitt
 Tennessee—L. V. Jones
 Utah—W. G. Hardin
 Virginia—James Staggs
 Washington—Robert W. Patterson
 West Texas—W. A. Howard
 West Virginia—M. L. Hartley
 Wisconsin—C. J. Cunningham
 Wyoming—L. R. Lane
 Australia and New Zealand—
 Joseph T. Weathers, Jr.
 Argentina, Uruguay, Peru—
 Antonio Ledezma Soto
 Bahamas and Turks Islands—
 Alvin S. Moss
 Bermuda—George W. Burgess
 Brazil—Carlos Colon
 Canada—Raymond M. Pruitt
 Costa Rica and Panama—Walter C.
 Bates
 Cuba—Roberto Lam Enrique
 Cyprus—M. K. Kounnas
 Dominican Republic—J. H. Ladoo
 Egypt—Ghaly Ibrahim
 El Salvador—Rigoberto Rojas
 England and Sierra Leone—
 Delmar L. Spurling
 Greece—Paul P. Costas

Guatemala—Augusto Ruano Lorini
 Guyana—Robert S. F. Jack
 Haiti—J. Vital Herne
 Holland—Willem Cretier, Jr.
 Honduras—Ernesto Matheu S.
 India—Kadmiel Vijayarathnam
 Israel—Ishak Siman, Missionary
 Jamaica—R. C. Smith
 Leeward Islands (Anguilla, Antigua,
 Barbuda, Dominica, Montserrat,
 Nevis, St. Kitts)—H. L. Hawkins
 Mexico—Salomon Hernandez C.
 Netherlands Antilles—George
 Connor

Nicaragua—Pedro Ramirez Perez
 Philippine Islands—S. A. Cabaes
 Puerto Rico—Hector Ortiz
 South Africa and Botswana—
 Clifford H. Mngadi
 Trinidad and Tobago—W. D.
 Greenaway
 Turkey—Christos C. Shiakallis
 Virgin Islands—Moses Stephens
 Windward Islands—(Barbados,
 Grenada, St. Vincent)—H. L.
 Hawkins
 Central America Representative—
 Antonio Ledezma Soto

Each one came to the platform as his name was called. Those appointed pledged their loyalty to the Church and its doctrine as directed by the General Overseer. They prayed earnestly, then the General Overseer spoke briefly and prayed for them.

1:31 p.m.—The Minutes of the Assembly were officially adopted, and the local churches were instructed to consider, endorse and ratify the business acts of the Assembly in the first regular conference after the Assembly. This closed the business part of the 62nd Assembly of the Church of God.

1:32 p.m.—The closing prayers were offered by Clifford Mngadi and O. F. Shroyer.

1:35 p.m.—Phil Barker led the congregation in singing "God Be With You Till We Meet Again" while each overseer went to his respective card and met with those from his state.

M. A. TOMLINSON, General Overseer ---
 ZELLA CREEL, Secretary
 R. O. COVEY, Chief Clerk
 GERALD H. MINTER, Clerk
 BARNEY TROGDON, Clerk
 BILL AKERS, Clerk
 A. H. HASELDEN, Clerk
 BENJAMIN LAWRENCE, Clerk
 JUANITA WEAKLEY, Clerk
 WILLYSTENE CALFEE, Clerk
 VIVIAN LAWSON, 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 37311.

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 church 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 37311.

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.

Caribbean Territories—(Anguilla, Antigua, Barbuda, Barbados, Dominica, Grenada, Guyana, Montserrat, Nevis, St. Kitts, St. Vincent, Tobago, Trinidad)—P. O. Box 367, St. John's, Antigua, W. I.

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, Willemstead, N. A.

The treasurer of the local church is to send ten per cent of the tithes received each month to the overseer of his state, country or territory. The balance of the tithes, after General Headquarters and the State or National Overseer 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 \$125 per week from the tithes if funds are available.

The surplus tithes accruing in any local church should be left in the local church treasury until August 31, at which time it should be properly divided and disbursed as follows:

Twenty percent to be left in the local church treasury for the purpose of purchasing, building, improving, maintaining (or renting) church parsonage. The remaining amount to be divided equally:

Fifty percent to be sent to the General Treasurer to assist overseers of weaker states.

Fifty percent to be sent to the state treasurer to assist pastors of weaker churches.

Overseers in the United States are to receive no more than \$125 per week, plus an amount not to exceed \$200 per month for office expenses, 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, especially to help pastors of weaker churches.

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 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 Tomlinson Home for Children. 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. The S. O. P. A. was set in the church for the purpose of "keeping the overseer on the field" and for providing travel expense that he might be able to properly look after his work. If there is not sufficient S. O. P. A. funds to cover his expense as overseer, the surplus tithes, if there are any in the state treasury may be used to supplement the S. O. P. A. funds to cover the expense of the overseer. DO NOT send any of the S. O. P. A. money 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 Women's 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 of the balance 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 convention.

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 1967-68:

EXECUTIVE COMMITTEE—M. A. Tomlinson, J. R. Kinser, Perry E. Gillum.

TOMLINSON HOME FOR CHILDREN BOARD OF DIRECTORS—M. A. Tomlinson, Gerald H. Minter, J. R. Kinser, R. O. Covey, Perry E. Gillum, E. H. Griffith, Fred S. Fisher.

GENERAL PROPERTIES COMMITTEE—M. A. Tomlinson, J. R. Kinser, Perry E. Gillum, R. O. Covey, E. H. Griffith.

WORLD MISSION COMMITTEE—M. A. Tomlinson, Charles G. Hawkins, J. B. Wright, William H. Brooks, H. L. Moore.

C. P. M. A. COMMITTEE—M. A. Tomlinson, John A. Stubbs, E. H. Griffith, Elwood Matthews, C. S. Pennington.

CHURCH PUBLISHING COMMITTEE—M. A. Tomlinson, Perry E. Gillum, R. O. Covey, Robert J. Pruitt, J. R. Kinser.

EDITORIAL COMMITTEE—M. A. Tomlinson, J. B. Wright, R. O. Covey, Robert J. Pruitt, William H. Brooks.

MINISTERIAL AID COMMITTEE—E. A. McDonald, M. A. Tomlinson, E. H. Griffith, A. T. Wagar.

COMMITTEE ON EDUCATION (Tomlinson College)—H. L. Moore, Curtis M. Knowles, C. T. Davidson, John Newkirt, DeWitt Pritchard, Damous E. McGee, Chester Williams.

YOUTH MISSION BOARD—Charles G. Hawkins, Darel Lee Talbott, A. J. Coalter, Elva Howard, Phillip Barker.

MUSIC DEPARTMENT COMMITTEE—Phillip Barker, Perry E. Gillum, Thomas Duncan, Darel Lee Talbott.

WORLD HEADQUARTERS CONSTRUCTION COMMITTEE—M. A. Tomlinson, J. R. Kinser, Perry E. Gillum, R. O. Covey, E. H. Griffith, J. W. McDill, J. D. Wilkinson, L. V. Jones, H. L. Moore.

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, Perry E. Gillum, R. O. Covey and E. H. Griffith. M. A. Tomlinson is chairman and R. O. Covey 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 member fails it cripples or dwarfs the body until the matter pending may fail.

Local Church Officers and Leaders

1. Pastor. It is the duty of the overseer appointed by the General Overseer to see that every church under his jurisdiction is supplied with a pastor as much as lies in his power. Pastors are to be appointed at the state convention, and vacancies will be filled as they occur. The duties of the pastor expire at midnight the last Sunday in July at the church he is leaving and automatically begin at the same time at the church to which he is moving, if appointed to another church.

2. Clerk. The clerk is to be selected in the last regular conference before the Assembly to serve for one year. Either a man or woman may serve as clerk and the same person may continue to serve year after year. Care should be taken to choose a person qualified for the posi-

tion, as the clerk is responsible to keep an accurate 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, and keep a record of deaths, giving date of same.

3. Treasurer. The treasurer should be selected in the same manner as the clerk. It is advised that one person serve as both clerk and treasurer when it is convenient and satisfactory to the local church. The treasurer will receive and disburse all funds of the local church, including tithes, auxiliary funds and special funds. An accurate record of all receipts and disbursements will be kept by the treasurer.

4. Auxiliary leaders. Leaders for the five auxiliaries, namely, Sunday School, Women's Missionary Band, Victory Leaders Band, Church of Prophecy Marker Association, and the Assembly Band Movement are to be appointed by the pastor as soon as possible after the Assembly.

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 appoint a leader for each band. The leader should keep in touch with each member of the band, and if any should move away, communication should be kept up by correspondence. This is for the mutual spiritual, temporal and social benefit of the members. The pastor should keep in close touch with the band leaders in all the work.

5. Local trustees. Trustees to hold title to local church property are selected by the local church in a regular or called business meeting and are authorized to bargain, buy, sell, convey or encumber the local property only when authorized to do so by the local church in a regular or called business meeting and with the written consent of the General Trustees.

6. Other officers and leaders. The Assembly has authorized the pastor to appoint a Church Literature Representative as soon as possible after the Assembly. In some local churches it has been the practice for the pastor to also appoint a Bible Training Camp Booster. The song leader, pianist, organist and ushers are selected by the local church in conference in the same manner as the clerk and treasurer. If it seems good to the local church, the pastor may be authorized to appoint the song leader, pianist, organist and ushers.

Business Meetings

Each local church should hold a regular business conference once each quarter. It has been the practice for many years to observe the first Monday night in January, April, July and October for the regular quarterly meetings. If there is a demand for it, a meeting may be called at any time by the pastor or state overseer. A short business meeting may be held at the beginning or close of a meeting for worship.

The pastor should act as moderator of all business meetings. If there is no pastor, the state overseer has authority to act or appoint a licensed male minister to preside. Where one pastor has the care of several churches he may arrange the business meetings to suit his convenience.

Every member, both male and female, should take an interest in and

make it a point to attend every business session if possible. Women are to take no open part in discussing or deciding questions, but should always be there and silently pray that God will give wisdom and direct the men and show forth God's glory in being the glory of the men.

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

In case a matter cannot be settled satisfactorily by the local church, they should call for the assistance of the state overseer. If they are still not able to reach a satisfactory conclusion, it should be referred to the General Overseer.

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

Arrangement and Order of Business

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

Moderator, clerk, treasurer should occupy seats on the platform. Deacons and other ministers, nearby on either side or close in front of the platform.

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

Clerk read minutes of last regular meeting and called meetings if there have been any held.

Correction of minutes if any.

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

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

Superintendent of the Victory Leaders give report of the work and progress of the band including finances, receipts and disbursements.

Pastor give report of the A. B. M. and S. O. P. A. work done, amount of money raised each month, number of strays found and brought back (Luke 15:4-6), and give account of every member of his flock (Hebrews 13:17).

Report of C. P. M. A. leader—number of members and receipts.

Report of Church Literature Representative.

Reception of transferred members.

Members to transfer, if any.

Unfinished business left over from last meeting.

New business.

Miscellaneous business.

Adjournment by prayer.

Advice to Members

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

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

Show special courtesy to strangers who may attend one of your services.

As a rule take part in the singing.

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

Be ready for testimony when such is in order.

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

Always pray silently for the preacher while he delivers the message. Always live a consecrated life at home and abroad so no one can justly think or speak of you as a hypocrite.

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

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

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

Don't yield to discouragement or despondency.

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

Spend as much time as you can in secret prayer. Give yourself all you can to intercessory prayer. Daily prayers and study of God's Word are necessary and very important for the spiritual welfare of each child of God; therefore, everyone is urged to faithfully maintain as far as is possible family worship at home at least once a day.

Your dress should be with moderation, neat and clean, but not for show. Moderation includes paying moderate prices for clothing, wearing dresses of high-enough necklines, low-enough hemlines, sleeves of reasonable length. The wearing of extremely sheer fabrics is unbecoming to a saint and the wearing of shorts in public should never be practiced. You should never wear gold for ornament or decoration. Finger rings, bracelets, earrings, necklaces, locketts and large showy pins—these are also

unbecoming to a saint of God. Rouge, lipstick, nail polish and extremely costly perfumes are used to satisfy the pride of life and therefore they should have no place in the lives of those who love God. Please read and study the following Scriptures often: 1 Peter 3:3, 4; 1 Timothy 2:9, 10 and 1 John 2:15-17.

You should not permit yourself to be trapped by worldly attractions. The Bible says, "Neither give place to the devil." Dabbling with worldly amusements like professional ball games, horse races, stock car races, wrestling arenas, skating rinks, motion picture houses or drive-in theaters, bowling alleys and going swimming where men and women both use the same bathing area would give the devil a foothold or place in your life.

Always tithe your income and put it in the church treasury. Make freewill offerings beside your tithes.

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

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

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

Children are an heritage from the Lord. Those who have children are responsible to teach them at an early age to reverence the house of God. This should be done by setting a good example before them and by instructing them with such a good spirit that they will have a strong desire to serve the Lord. MINISTERS are to meet all of the requirements in being examples to the members by keeping their children under reasonable control at all times and by restraining them from running about over the house of God especially while the services are in progress.

The White Wing Messenger is a very important part of the Church of God. It should be read regularly each week by every member and your interest in advertising the Church should be so great that when you have finished reading your copy, you would pass it along to someone else. Every member who possibly can should subscribe and each minister is asked to be a "paid-up" subscriber and an earnest worker for our church paper—the White Wing Messenger.

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

Never form too close an intimacy with the opposite sex even if they are brothers and sisters in the Lord. Give no place to the adversary. Abstain from the very appearance of evil.

These kindly instructions and advices are given by those who are watching for your soul as they that must give an account (Hebrews 13:17), and it is hoped they will be received with the same meek, gentle spirit in which they are given.

Duties of Overseers Appointed by the General Overseer

Each overseer is to have the oversight of his state, country or territory, and together with the General Overseer, will form the presbytery in his respective area. In addition to his general responsibility for the work under his jurisdiction, he will be responsible for specific duties as follows:

To conduct or order a general evangelistic campaign during the year. If there are only a few churches in the state or area assigned to him, he will serve primarily as an evangelist, evangelizing in new fields and endeavoring to establish new churches. If his area has a large number of churches and ministers, he will be responsible to organize and direct the evangelistic efforts of his workers in new fields.

To see that every church is supplied with a pastor as much as lies within his power.

To divide his state or territory into districts and place over each district an overseer as previously practiced. This is not an ironclad rule, but it is considered best when there are sufficient churches to make it practical. He should order or conduct district meetings at intervals during the year for the mutual benefit of all. Special instructions concerning the work can be given in these district meetings.

To hold one general convention each year in the area most convenient for members from all the churches to attend.

To secure the name and address of every bishop, deacon and evangelist under his jurisdiction and keep a record of these so he can report to the General Overseer if necessary. He will also issue lay ministers certificates and keep the necessary records concerning them.

Keep an accurate record of the location of every church in his area and know at all times the number of members in his territory, keeping a record of the increase so this information can be reported each year. 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, Poplar Street

Alton—Route 11, Box 227, Birmingham

Anniston—5030 Arrow Street

Atmore—107 Second Avenue

Bay Minette—301 Powell Avenue

Bayou LaBatre—Codens Street

Bessemer—721 15th Street

Brooksville

Brownsboro

Browns Chapel—Route 4, Gordo

Browntown—Dutton

Cahaba Heights—3669 Cross Haven Drive, Birmingham

Calera—Highway 31

Carbon Hill—Birch Street

Cedrom—Route 2, Carbon Hill

Chickasaw—210 Fourth Avenue
 Coffeetown—Route 1
 Collinsville—Route 1, Portersville
 Columbiana—Route 1
 Cordova—Stevens Street
 Cottondale—P. O. Box 192
 Cunningham Bridge—Route 2,
 Ft. Payne
 Decatur—1123 Seventh Avenue,
 Southeast
 Dothan—501 North Greenwood
 Street
 Dry Valley—Route 2, Montevilla
 Eastern Valley—Starks Gap Road,
 Bessemer
 Ensley—711 22nd Street
 Eloine—Highway 82
 Fayette—Route 5
 Florence—1215 Reeder Street
 Ft. Payne—Highway 51, South
 Gadsden—1902 Broadway Street
 Gate City—737 70th Street South,
 Birmingham
 Goodwater—Highway 280, South
 Gordo—Highway 82, South
 Green Pond
 Guntersville—Second Street,
 Eastlake
 Hackleburg
 Hamilton—Highway 43, North
 Happy Hill—Route 2, Hamilton
 Harris Chapel—Route 2, Mt. Hope
 Hartselle
 Hazel Green—Pauline Drive
 Hopewell—Route 7, Bessemer
 Huntsville—115 McCormick Drive
 Jasper—19th Street West
 Jonesboro—500 Hyde Avenue,
 Bessemer
 Leeds—Lawrence and Perdue
 Streets
 Leonard's Chapel—Route 2,
 Carbon Hill
 Long's Chapel—Route 1, Luverne
 Loxley—3 Pine Street
 Mentone—Route 1
 Montgomery—1452 Carter Hill
 Road
 Pelham—Highway 31
 Pell City—Sixth Avenue and 32nd
 Street
 Phenix City—510 Eighth Avenue
 Piedmont—402 Hughes Street
 Red Bay—Airport Road
 Roywood Acres—Route 4,
 Birmingham
 Russellville—804 Tyler Avenue

Short Creek—Star Route Mulga
 Selma—3000 Water Avenue
 Snowtown—Route 2, Dora
 Sterrett—Route 1
 Sylacauga—315 Fairground
 Avenue
 Talladega—Anniston Highway
 Tarrant City—Hillcrest Avenue,
 Tarrant Heights
 Thomasville—Highway 43
 Tuscaloosa—11th Avenue and 31st
 Street
 Wega—Route 2, Dora
 West Anniston—3420 Whitman
 Avenue
 West Blocton
 West Huntsville—2301 Triana
 Boulevard
 Whistler—621 Boaz Avenue

ALASKA

Anchorage—403 Hoyt Street

ARIZONA

Paradise Valley—2500 Block,
 East Bell Road
 Phoenix—2232 West Minnezona
 Street
 Tucson—501 West Columbia Street
 Yuma—2192 Maple Avenue
 Spanish Churches
 Phoenix—1800 Block, East Mohave
 Street
 Somerton—State Street at Cano
 Street
 Tolleson—92nd Avenue and West
 Adams Street

ARKANSAS

Augusta—Ninth 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
 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
 Morrilton—Childress Street
 North Little Rock—4109 North
 Frances Street
 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—Corner of Hays and
 Victoria
 Trumann—Christy Street
 Walnut Ridge—Rural
 West Helena—210 North Ninth
 Street

CALIFORNIA

Bakersfield—424 Sterling Road
 Blythe—364 South Main Street
 Campbell—250 Virginia Street
 Chico—Lassen Street
 Cloverdale—122 South Washington
 Clovis—Second and Woodworth
 Compton—1601 Alondra
 Crescent City—900 North Butte
 Street
 Cucamonga—8137 East Ninth
 Street
 Delano—2215 Quincy
 El Sobrante—4333 Appian Way
 Farmersville—417 Magnolia
 Fresno—Belmont Avenue
 Hoppa—Highway 96 North from
 Willow Creek
 Kerman—California and Fourth
 Streets
 Lamont—1116 San Geronia
 Lancaster—Oil Field Road
 Los Angeles—Alameda
 Mendota—Highway 33
 Modesto—906 Imperial
 Monterey—67 Park Street
 Oceano—17th and Oceano Avenue
 Olivehurst—McGowen Road and
 Fleming Way
 Orange Cove—888 South Ninth
 Street
 Placerville—6243 Green Valley
 Road
 Paramount—14743 Garfield Avenue
 Pasadena—1221 Fair Oaks

Petaluma—2100 Petaluma
 Boulevard
 Pittsburg—Alves Lane and Canal
 Road, West
 Riverbank—2943 Patterson Road
 Rocklin—108 Oak Street
 Sacramento (South)—Woodbine
 at 57th Street
 Sacramento (North)—Winters and
 Rene Streets
 Salinas—563 Roosevelt Street
 Samoa—787 Victor Boulevard
 San Diego—3747 Acacia Street
 San Francisco—1258 Golden Gate
 Avenue
 San Leandro
 Santa Ana—503 Saint Gretrude
 Street
 Santa Susana Hills, 6700
 Los Angeles Avenue
 Spring Valley—1225 Presioca
 Stockton—1342 Filbert Street,
 North
 Visalia—Jacob and Sweet Streets
 Willits—1510 South Main Street
Spanish Churches
 Cupertino—10285 Orange Avenue
 El Monte—12348 Denholm Drive
 Fresno—1830 South Fruit Avenue
 Hollister—Corner of North and
 Sally Streets
 Imperial—332 South N Street
 Lindsay—565 Sweetbrier Street
 Los Angeles—3406 North Soto
 Street
 Madera—804 Cross Street
 Riverside—7436 Diamond Street
 San Diego—448 South 47th Street
 Santa Barbara—517 Laguna Street
 Saticoy—1445 East Sixth Street

CANADA Alberta

Dixonville
 Peace River
 Valleyview

British Columbia

Nanimo—640 Shoreline Drive
 Vancouver—6604 Victoria Drive
 Vernon—3419 31st Avenue

Manitoba

Ethelbert
 Swan River—Fourth Avenue, North

Ontario

Collingwood—Ste Marie and
George Streets
New Toronto—134 Sixth Street
Toronto—229 Broadway Avenue
Saskatchewan
Nipawin—Seventh Avenue and
Second Street
Swift Current—Herbert

CONNECTICUT

New Haven—Eld Street
South Norwalk—463 Flax Hill
Road

COLORADO

Aurora—14781 East 21st Avenue
Clifton—3216 Highways 6 and 24
Colorado Springs—623 East Hill
Road
Denver—5890 Newport Street
Florence—513 East Main Street
Fort Collins—726 Laurel
Greeley—Tenth Street and Fifth
Avenue
Salida (Mission)—Dodge and Vine
Streets
Trinidad—1118 Robinson Avenue

DELAWARE

New Castle—Duross Heights, Kings
Avenue
Wilmington—600 East 11th Street
Wilmington—1412 French Street
Wilmington (Mission)—Madison
and Eighth Streets

FLORIDA

Apopka—912 Little Avenue
Auburndale—414 Dixie Highway
Belle Glade—600 Avenue A,
Southwest
Bokeelia—State Highway 767
Bonifay—Kansas Avenue
Bradenton—627 18th Street, East
Bristol—State Highway 12
Brooker—Highway 18
Callahan—Dixie Avenue
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
Daytona Beach—726 North Segraves
Avenue
DeLand—1600 East Vooris Street
DeLeon Springs—Central Street and
Highway 17
Ensley—1200 West Detroit
Boulevard, 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
High Point—8413 North 18th Street,
Tampa
Hollywood—2200 North 22nd
Avenue
Homestead—521 Sixth Avenue,
Southwest
Immokalee—Main Street
Immokalee
Jacksonville—301 Druid Street
Jacksonville—1501 Ellis Street
Jacksonville (Larsen Acres)—2572
Paul Avenue
Jacksonville (Oakwood Villa)—344
Lamson Road
Jacksonville (Spring Glen)—1441
Hickman Road
Jacksonville (Wesconnett)—5938
118th Street
Jacksonville (Mandarin)—11016
Pine Acres Road
Key West—1901 Fogarty Avenue
Key West—813 Elizabeth Street
Lakeland—107 East Loop Boulevard
Leesburg—2330 Olivet Avenue
Longwood—Northeast Palmetto
Street
Mascotte—Highway 50
Melbourne—Laveta and Florida
Avenue
Miami—1677 Northwest Fifth
Court
Miami—479 Northwest 11th Terrace
Miami—16801 Northwest 19th
Avenue
Miami (Centerville)—2746
Northwest 51st Street

Miami (Liberty City)—7510
 Northwest 17th Place
 Miami (Ridgeway)—5937 22nd
 Avenue, Northwest
 Miccosukee—Sunny Hill 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
 Sanford—2509 Elm Avenue
 Sanford—South Persimmon Street
 South Miami—6610 59th Place,
 Southwest
 Tallahassee—1223 Alabama Street
 Tallahassee—408 Polk Drive
 Tampa—401 West Bouganvillia
 Tavares—112 South Lake Avenue
 Titusville—1216 Norwood Avenue
 Valrico—Washington 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
 Ashburn—Madison Street, West
 Atlanta—1681 McLendon Avenue,
 Southeast
 Atlanta—Magnolia Avenue
 Atlanta—974 Oak Street
 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—Highway 41
 Catlett—Route 1, LaFayette
 Cedartown—Montgomery Heights
 Chatsworth—Highway 411
 Clarksdale—Highway 6, Powder
 Springs
 Claxton—East James Street
 Columbus—Whitesville Road
 Columbus (Sunshine Acres)—
 Lynnridge Avenue
 Columbus 512 32nd Street
 Columbus—10th Street
 Columbus—817 17th Street
 Columbus—4742 12th Avenue
 Columbus—Cusseta Road
 Cordele—Corner of Seventh Street
 and Second Avenue
 Crystal Springs—Route 1,
 Highway 20
 Dahlonega—585 East Martin Street
 Dalton—926 East Morris Street
 Dalton—Blueridge Street
 Damascus—Plainville Road,

Plainville
 Dawsonville—Highway 19, North
 Douglas—Corner Bryan and
 McKonald Streets
 Douglasville—710 Cooper Street
 Eastman—Church Street
 East Point—1329 Cambridge
 Avenue
 Elberton—Parker Street
 Ellerslie—Highway 85, South
 Eulonia—East Road
 Fales—Route 2, Highway 68, South,
 Douglas
 Fargo—Steven's Camp, Foster Road
 Fitzgerald—807 East Central
 Avenue
 Flowery Grove—Highway 101,
 Route 4, Dallas
 Gainesville—915 West Myrtle
 Street
 Graham—Main Street
 Hazlehurst—14 Dixie Homes
 Hazlehurst—412 Queens Street
 Helena—Highway 18
 Hickory Flat—Highway 140,
 Route 2, Canton
 Homeland—400 Ohio Avenue
 Hoschton—Next to Postoffice
 Irvin Grove—Route 1, Cadwell
 Jacksonville—U. S. Highway
 Jesup—Highway 301
 Jonesboro—259 Highway 54
 LaFayette—Chattanooga Street
 LaGrange—203 Clark Street
 Lindale—3019 Maple Street
 Lyons—Mullis Hill Street
 Mableton—Highway 78
 Macon—710 East Main Street
 Macon—400 Log Cabin Drive
 Macon—1007 Fort Hill Street
 Macon—770 Quinlan Drive
 Manchester—Highway 85
 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—932 McPearson Avenue
 Nicholls—Main Street
 Oak Hill—Route 2, Temple
 Pearson—Old Douglas Highway
 Peek's Chapel—Route 1, Braselton
 Pinetuckey—Highways 319-441,
 Route 1, Rentz
 Pottersville—East Side
 Poulan—Pepper Street
 Putney—Corner of Highway 19
 and Second Avenue
 Quitman—1307 East Supreme
 Street
 Raybon—Highway 301, North
 Reidsville—One block off
 Highway 30
 Rocky Face—East of Highway 41
 Rossville—108 Cherry Street
 Savannah—4528 Ogeechee Road
 Savannah—Caron Road, School Hill
 Sloan Hill—Route 1, Hortense
 Sparta—Route 3
 Springfield—Maple Street
 Stockbridge—Highway 138,
 East, Route 2
 Summerville—Fanor Street
 Suwannee Chapel—Route 3,
 Waycross
 Tifton—315 Alder Street
 Toccoa—Jackson Street
 Trenton—Edgewood Avenue
 Trion—Corner Conway Drive and
 old 27 Highway
 Valdosta—129 West End Street
 Valdosta—114 Jackson Drive
 Vidalia—211 Smith Street
 Vidalia—560 Montgomery Street
 Villa Rica—Dallas and Stockmar
 Roads
 Waleska—Highway 149, Route 3,
 Canton
 Warner Robbins—322½ Curtis
 Street
 Washington Chapel—Double Pool
 Road
 Waycross—Darlington Street
 at Amory
 Welcome Hill—Route 5, Ellijay
 White—West of Highway 441,
 North
 Wilsonville—Highways 64-158,
 Route 2, Nicholls
 Winder—Main and Wright Streets

HAWAII

Kaneohe—45-416 Kam. Highway
 Pearl City

IDAHO

Boise—1620 North 28th
 Boise—12 South Owyhee Street

Caldwell—1105 North Fifth
 Nampa—1012 11th Avenue, North
 Extension
 Pocatello—155 Valinty Lane

ILLINOIS

Abingdon—Martin Street and
 Highway 41
 Antioch—254 Ida Avenue
 Aurora—1104 Lebanon Street
 Chicago—Seminary and Diversity
 Streets
 Chicago—538 North Lavergne
 Chicago—215 East 37th Street
 Chicago—(Polish)—2350 South
 Sacramento
 Corinth—Route 1, Pittsburg
 Decatur—2006 North Union
 East Alton—1716 Harrison Avenue
 East St. Louis—1304 St. Clair
 Granite City
 Harrisburg—101 East Homer
 Jerseyville—Corner Clay and
 Mulberry Streets
 Johnston City—12th and Pine
 Streets
 Joliet—410 Miami Street
 Lawrenceville—1500 Collins
 Madison—1732 South Rhodes
 Moline—Route 2, Box 427, East
 Oak Forest—Highways 50 and 6
 Oak Lawn—8420 South Naragansett
 Pekin—309 Elm Street, North
 Peoria—137 Spring Street, East
 Rockford—2614 South Fifth Street
 St. Charles—710 Walnut Avenue
 Waukegan—3315 Florida Street
 Wilmington—1200 Sunset Drive
 Zion—1801 Hermon

INDIANA

Bloomington—1829 Highland
 Avenue
 Brownsburg—237 North Jefferson
 Street
 Connersville—310 Summitt
 Edinburg—606 South Main
 Evansville—218 South Fares
 Avenue
 Fort Wayne—429 East Leith Street
 Gary—30th and Calhoun Streets
 Gas City—100 North "B" Street
 Gatchel—Route 1, Highway 37,
 Tell City
 Goshen—612 East Plymouth Avenue
 Hammond—6820 Missouri Street

Hammond (South)—1137 16th
 Street
 Hobart—3790 Alabama Street
 Indianapolis—4301 East Hoyt
 Avenue
 Indianapolis (North)—2853 East
 25th Street
 Jamestown—Elm Street
 Knightstown—35 North Franklin
 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 Avenue
 Portland—805 Creagor Street
 Salem—800 North Hayes Street
 Terre Haute—118 Hancock Street
 Vincennes—1603 West Wheeler
 Street

IOWA

Atlantic—600 Pine Street
 Boone—1022 16th Street
 Cedar Rapids—716 Eighth Avenue,
 Southwest
 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—Corner of Central and
 Grand Avenues
 Turck—Highway 7, north of
 Columbus

Wichita—1127 South Dodge Avenue

KENTUCKY

Acorn—Highway 92, Somerset
 Big Springs—Main Street
 Bonnieville—Highway 31W
 Bowling Green—502 Church Street
 Burdine—Highway 119
 Carters Tabernacle—Adolphus
 Cary—Pineville, Star Route 3
 Cedar Gap—Highway 80, Somerset
 Cedar Grove
 Central City—Harrison Avenue
 Covington—2219 Howell Street
 Delphia—Highway 463
 East Cumberland—Main Street
 Elizabethtown—Woodland Drive
 Evarts—Kester Avenue
 Fern Creek—Bardstown Road,
 Highways 150-31E
 Fordsville—Main Street
 Fountain Run—Route 5,
 Russell Springs
 Glen Lily—Route 1, Munfordville
 Grayson—Rupert Lane
 Guston—Hill Grove, Highway 60
 Hartford—Old Fordsville Road
 Henderson—1401 Clay Street
 Hi Hat
 Highland Park—435 Huron Street,
 Louisville
 Hopkinsville—Highway 41, North
 Irvine—High Street
 Island—Highway 431
 Knobbs—Route 1, Rumsey
 Lebanon Junction—1215 South
 Poplar
 Leitchfield—Highway 62
 Lexington—319 Thompson Road
 Ligon—Route 979, Hi Hat
 London—14th and Mill Streets
 Louisville—4564 Knopps Avenue
 Louisville—21st and Main Streets
 Louisville—2265 Crums Lane
 Madisonville—37 North Park
 Avenue
 McHenry—Highway 62
 McRoberts—McRoberts Camp
 Middlesboro—Bales Street
 Middlesboro—Bean's Fork
 Morganfield—259 North Padgett
 Street
 Noah's Chapel—Off Highway 185,
 Ready
 Oak Grove—Garlin
 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,
 Shepherdsville
 Sand Springs—Highway 31W—
 Elizabethtown
 Sewellton—Highway 35, Jamestown
 Somerset—Speedway Drive
 Stanton—Campground
 Stephensburg
 Sturgis—127 Monroe Street
 Tateville
 Taylorsville—Highway 62
 Versailles—Laval Heights,
 Highway 60-62
 Waynesburg—Highway 27
 Wentz
 Wheatcroft—Highway 41
 Wheelwright—Main Street
 Willisburg—Highway 431

LOUISIANA

Alexandria—1515 Park Avenue
 Bastrop—418 Division Avenue
 Baton Rouge—1689 74th 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
 Houma—800 Truman Street
 Kentwood—Orange Grove Street
 Livingston—Navado Street
 Marrero—Mansfield Street
 Morgan City—1311 Second Street
 Newellton—Route 1
 New Orleans—1345 Annuciation
 Street
 New Orleans
 Ponchatoula—100 South First
 Street
 Rodessa
 Vivian—Pecan and Louisiana
 West Monroe—Joe Bill Street

MAINE

Portland—7 Deering Avenue

MARYLAND

Baltimore—2300 Boston Avenue
 Baltimore—1517 Eastern Avenue
 Baltimore—(Brooklyn)—Fifth and
 Arson

Baltimore—301 Gilmore Street
 Berlin—Old Route 50
 Chance
 Churchville—Glenville Road
 Creagerstown—Creagerstown Road
 Eagle Rock—Route 1
 Easton—Main Street
 Ellicott City—76 Frederick Road
 Federalsburg—100 Auston Avenue
 Finchville—Route 1
 Gaithersburg—222 Cedar Avenue
 Harbough Valley—Harbough Valley
 Road, Sabillasville
 Lock Lynn
 Locust Valley
 Riverdale(East)—5424 Powhatan
 Road
 Salisbury—Patterson Avenue
 Salisbury—312 College Avenue
 Whaleysville—Route 1

DISTRICT OF COLUMBIA

Washington—1301 Florida Avenue,
 Northwest
 Washington—501 Eighth Street

MASSACHUSETTS

Boston
 Dorchester—94-C Quincy Street

MICHIGAN

Adrian—1245 Division Street
 Algonac—531 Mill Street
 Battle Creek—2938 Dickman Road
 Battle Creek—431 Hamblin Street
 Benton Harbor—2636 Gregory
 Street
 Dearborn—9935 Tuxedo Street
 Detroit—13213 Canfield Street
 Detroit—17701 John R Street
 Detroit—19519—Evergreen Street
 Detroit—4851 Chene Street
 Dowagiac—309 Dewey Street
 Flint—947 Leland Street
 Garden City—28363 Pardo Street
 Grand Rapids—109 Gold Avenue,
 Southwest
 Holland—19th and Hazel
 Howell—211 North National Street
 Jackson—4532 Brooklyn Road,
 Route 50-E
 Kalamazoo—713 Chicago Street
 Lansing—Corner of Randolph and
 Turner
 Monroe—832 Harbor Avenue
 Niles—1222 Phoenix Street

Pontiac—1212 North Perry
 River Rouge—41 Orchard Street
 Rockwood—Chapman Elementary
 School
 Romulus—7201 Kempa Street
 Royal Oak—600 North Campbell
 Sodus—3552 South Pipestone Road
 South Haven—512 Williams Street
 South Lyons—12760 West Ten Mile
 Road
 Taylor—23233 Wick Road
 Wyandotte—22365 Sibley Road
 Ypsilanti—130 South Harris Street

MINNESOTA

Anoka—1033 Jefferson Street
 Minneapolis—724 Newton Avenue
 North
 Zimmerman—East Main Street

MISSISSIPPI

Aberdeen—Route 1
 Adams Arbor—Highway 35, South,
 Route 3, Charleston
 Amory—Highway 278, East
 Bethany—Highway 32, Route 2,
 Okolona
 Bruce
 Cary—Highway 61, South
 Cedar Creek—Route 1, Lucedale
 Chapel Hill—Route 1, Golden
 Cleveland—Chrisman Street
 Columbus—407 19th Street, South
 D'Lo—Highway 49
 Eupora—Highway 9, North
 Fairview—Highway 8 East, Houston
 Fulton—Highway 78, East
 Futheyville—Route 1, Grenada
 Greenville—Highway 1, North
 Greenwood—203 Third Avenue
 North
 Gulfport—2324 14th Avenue
 Hamilton—Route 1
 Hattiesburg—502 Williams Street
 Hebron—Delta City Route
 Jackson—2116 Bailey Avenue
 Jordan Hill—Dennis
 Kea's Chapel—Off Highway 19-W,
 Philadelphia
 Kosciusko—915 West Jefferson
 Street
 Maben—Highway 15
 Magee—First Street
 Mary Springs—Route 4, Gloster
 McComb—Highway 51, South
 Meridian—4705 Fifth Street
 Morgantown

Moss Point—1621 Grierson Street
 Mt. Carmel—Highway 25, Route 1,
 Red Bay
 Natchez—305 North Rankin Street
 New Bethel—Highway 82,
 Northeast
 Okolona—207 Carter Street
 Paducah Wells—Route 1, Charleston
 Pearl—Kings Drive
 Pearlie Gates—Golden Route
 Philadelphia—Highway 15
 Phillips—Highway 8, Grenada
 Picayune—1903 East Canal
 Piney Grove—Tremont Route
 Plainview—Liberty
 Pontotoc (Montgomery Chapel)—
 Route 4
 Smith's Chapel—Highway 491,
 Route 2, Collinsville
 Spanish Fort—Star Route,
 Holly Bluff
 Tallula—Highway 1
 Taylor—Vardaman
 Tippo—South Charleston
 Turkey Foot Fork—Route 1,
 Holcomb
 Union Grove—Route 1, Mooreville
 Verona—Palmetto Road,
 Highway 45
 Vicksburg—2015 Grove Street
 Walnut Grove—Oakland
 West Point—Lone Oak Drive
 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—1622 Summit Street
 Kirksville—508 South Main
 Lamar—1308 South Grant
 Liberal—Main Street
 Montier—Old Highway 60
 Mountain Grove—425 Long Street
 Mountain View—One block East of
 Ball Park
 Raytown—9507 East 59th Street
 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—1442 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—65 Mercer Street
 Northfield—117 Fabian Avenue
 Penns Grove (Mission)—Oak
 Street
 Seabrook (Mission)—Community
 Chapel, Seabrook Farm

Trenton—Rennis Street and
Parkerson Avenue, White City
Vineland—Southeast Boulevard and
Sherman Avenue

NEW MEXICO

Alamogordo—1100 Jefferson
Avenue
Albuquerque—2828 Blandford,
Southwest
Carlsbad—Dark Canyon Road
Clovis—1120 South Lea Street
Deming—721 South 12th Street
Las Cruces—808 South Mimbres
Street
Las Cruces (Spanish)
Lovington—405 West Van Buren
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

Bronx—1239 Intervale Avenue
Brooklyn—1243 Bushwick Avenue
Brooklyn—197 St. James Place
Brooklyn (Spanish)—59 Middleton
Street
Jamaica—107-03 New York
Boulevard
Newburgh—153 Lander Street
New Rochelle—218 Union Avenue
Roosevelt—226 Babylon Turnpike,
Long Island

NORTH CAROLINA

Aberdeen—Raeford Road
Asheboro—Cross Street
Asheville—102 South French Road
Asheville (West)—571 Deaverview
Drive
Autryville (Mount Carmel)—
Route 2
Bayboro (Maribel)—Route 1
Belmont—901 Edgemont Avenue
Bessemer City—402 South 10th
Street
Biltmore—60 Third Street
Black Mountain—123 East Street
Bogue—Highway 24
Bryson City—Bryson Branch Road
Burlington—1827 East Webb Street
Burlington—805 Power Street
Burnsville—Meadow Road
Candor
Canton—100 Terrace Drive

Canton—270 Dutch Cove Road
Carthage—Clay Road
Castalia—Route 1
Chapel Hill—Merritt Mill Road
Charlotte—815 South Hoskins Road
Charlotte—2905 South Tryon Street
Clayton—322 Stalling Street
Clinton (Cannadys Mill)—
Highway 24
Concord—216 South Georgia
Avenue
Cruso—Highway 276
Draper—407 High
Dunn—Railroad Street
Dunn (Taylors Chapel)—Route 5
Durham—405 Briggs Avenue
Durham—Grant Street
Durham (Braggstown)—3216
Dearborn Drive
Durham—1303 Ramsuer Street
Durham—884 Estes Street
Elizabeth City—606 Shepherd Street
Erwin (Beaver Dam)—Route 1,
Box 389
Erwin—Fourth Street
Erwin (Zion Temple)—Route 1
Fayetteville—Sopona Road
Fayetteville (Mount Zion)—
Highway 401, South
Four Oaks
Franklin—Davidson Street
Franklinton—Fairlane Avenue
Garland—R. F. D. 2
Gastonia—1306 East Ozark
Avenue
Glen Alpine—Highway 70
Goldsboro—West A Street
Goldsboro—303 Oxley Street
Goldston—Route 1
Granite Falls (Saw Mills)—Route 2
Greensboro—1927 Opal Drive
Greensboro—Corner East and
Perkins Streets
Greensboro—Corner Causey and
Pineland Streets
Greenville—1304 Broad Street
Hamlet (Ghio)—Route 2
Hamlet—Highway 177, South
Hickory—843 Highland Avenue
High Point—209 West Ward Avenue
High Point—609 Amos Street
Hillsboro—Orange Heights
Holly Springs
Indian Trail—State Highway 1008
Jackson Springs (Candor)—Route 1
Kannapolis—145 Westover Avenue
Kannapolis—Little Texas Road

Kernersville (Kerwin)—
 Highway 66
 Kinston—806 Whitfield Drive
 Kinston—217 East North Street
 Laurel Hill—Marston Street
 Laurinburg—Lee's Mill Road
 Leaksville—121 First Street
 Lexington—Corner Oak Avenue
 and Leonford Street
 Liberty—Route 3
 Lincolnton (Laboratory)—Route 4
 Lincolnton—1122 East McBee Street
 Louisburg (Bunns Chapel)—
 Route 1
 Maysville
 Mocksville—Highway 601
 Monroe—103 Holly Street
 Morehead City—1912 Bridges Street
 Mount Airy—Highway 103
 Mount Olive (Waynes Chapel)—
 Route 4
 Murphy (Fields of the Wood)—
 Route 4
 New Bern—835 Green Street
 Norman—Winslow Street
 Norman—Route 2
 Pilot Mountain—Grassy Knob Road
 Pisgah Forest—R.F.D.
 Pittsboro—Cornwallis Heights
 Princeton (Mill Creek)—Route 1
 Princeton—Route 1
 Raeford—Route 3
 Raeford—Jones Street
 Raleigh—1130 North Blount Street
 Raleigh—706 Bragg Street
 Ramseur—Wright Street
 Ramseur—Route 2
 Red Springs—South Main Street
 Reidsville—Walker Street
 Robbins—Route 1
 Robbins—Route 2
 Robbins—Spies
 Rockingham—33 Flowers Street
 Rockingham—Grove Street
 Rocky Mount—900 Wilkins Street
 Rocky Mount—Redgate Avenue
 Rolesville—Highway 401, North
 Salisbury—Lake Fork Road
 Sanford—Charlotte Avenue
 Sanford—Route 1007
 Sanford—Buckner Street
 Selma (Crumplers Cross Road)—
 Lizzie Mill Road
 Selma—302 East Elizabeth Avenue
 Selma—600 South Pollock Street
 Shannon—Highway 71
 Siler City—Lincoln Height Street

Smithfield—Blount Street
 Spring Hope—Route 1
 Stedman (Bethany)—Clement Road
 Stedman—Highway 210
 Swannanoa—Old Highway 70
 Tarboro—Route 1
 Thomasville—715 Blair Street
 Thomasville—809 Young Drive
 Union Grove (Mount Calvary)—
 Route 4
 Wadesboro—1 Sullivan Street
 Washington—506 Telfair Street
 Waynesville—206 Smathers Street
 White Oak—Route 1, Box 80
 Wilmington—511 South 16th Street
 Wilmington—813 South Eighth
 Street
 Wilson—705 Briggs Street
 Winston-Salem—3700 Southdale
 Avenue

NORTH DAKOTA

Bismarck—Corner of Ninth and
 B Avenues
 Fargo—1417 21st Street, South
 Golden Valley—Main Street
 Hazen—Highway 7, East
 Marmarth
 Minot—102½ Sixth, Northeast
 New Town
 Turtle Lake—East Side Street

OHIO

Akron—13th and Lakewood
 Boulevard
 Albany—Mill Street
 Barlow—U. S. Route 50, East
 Bucyrus—North Sandusky Street
 Cambridge—Eighth and Madison
 Canton—2000 Navarre Road,
 Southwest
 Carey—212 West Brown
 Carrothers—State Highway 4
 Cheshire—State Highway 7
 Cincinnati—295 Avalon Street
 Cleveland—9623 Manor Avenue
 Cleveland—2302 Broadview Road
 Cleveland—9318 Wade Park
 Columbus—827 East Maynard
 Columbus—160 East Williams Road
 Crestline—300 East Bucyrus Street
 Dayton—1304 Saint Adelbert Street
 Elyria—244 Ninth Street
 Hamilton—425 Walnut Street
 Ironton—515 Kemp Street
 Lorain—1771 East 29th Street

Mansfield—1080 West Longview Avenue
 Mechanicsburg—132 Park Avenue
 Medina—Highway 42, West Navarre
 New Boston—Corner Ohio and Grace Streets
 Painesville—285 Stonehaven Drive
 Portsmouth—1237 Front Street
 Sandusky—Bardshar Road, Route 99
 Sawyerwood—1052 Crestline Drive, Route 224, East, Akron
 Toledo—5141 Whiteford Road, Sylvania
 Tiffin—52 South Sandusky Street
 Wellston—20 West B Street
 Willard—Route 2, East
 Youngstown—17 East Earle 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
 Edmond—14 North Madison
 El Reno—822 West Wade
 Enid—2616 East Cyprus Street
 Guthrie—17th and Washington
 Holdenville—West Main and Cherry Streets
 Leach—Highway 33
 Liberty Mounds—Route 2, Beggs
 Muskogee—1 block East of South York at city limits
 Ochelata
 Oklahoma City—700 Southeast 40th Street
 Oologah—West Main Street
 Pawhuska—900 Kihekah Street
 Porter
 Quinton
 Sand Springs—81st and North Road, Tulsa
 Sapulpa—1400 South Water Street
 Spiro—Choctaw Avenue and Chestnut Street

Springdale—2001 Atlanta Street, Tulsa
 Sulphur—824 West Oklahoma Street
 Tulsa (West)—2448 South Phoenix Street
 Weer—121st Street and County Line Road, Broken Arrow
 Worstell—Route 2, Ada

OREGON

Crescent—Main Street
 Eugene—1440 North Park Avenue
 Glide—North Umpqua Road
 Grande Ronde—Off Highway 22
 Hermiston—Highway 32
 Klamath Falls—3320 Marlyn Street
 Portland—4704 Southeast 65th
 Prineville—432 Lynn Boulevard
 Salem—1580 20th Street, Southeast
 Stayton—493 Olympia Street
 Sutherlin—East Central Street

PENNSYLVANIA

Adams Station—Route 2, Valencia
 Butler—2225 North Church Street
 Bristol—1318 State Road, Croydon
 Chester—Eighth and Tihlman 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—Route 2
 Harrisburg—1419 Regina Street
 Huey
 Karns City
 Kittanning—Sunny Side
 Leesburg—Route 6, Mercer
 Library—3700 Wood Street
 Mercer—South Shenango Street
 Nectarine
 New Eagle—Keenan Hill
 New Kensington—1383 Fourth Avenue
 Philadelphia—2618 Ridge Avenue
 Philadelphia—2555 North Fifth Street
 Philadelphia 108 West Diamond Street
 Philadelphia—1220 Poplar Street
 Philadelphia—3539 Kensington Avenue
 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
 West Hickory

RHODE ISLAND

Newport—26 Hobbs Street
 Providence—290 Plain Street

SOUTH CAROLINA

Anderson—203 Belmont Avenue
 Anderson (West)—916 Jackson Street
 Batesburg—Route 1, Twin City Airport
 Belton—Brazil Street
 Boonetown—Route 1, Kershaw
 Buffalo—127 South Street
 Calhoun Falls—Darlington Street
 Camden—Highway 35, East
 Camp Branch—Route 2, Lake City
 Camp Oak—Route 1, Salem
 Cashville—Highway 146
 Cayce—2110 Memorial Drive
 Central—Martin Street
 Charleston—1326 Rutledge Street
 Cherokee Falls—Route 1, Blackburg
 Chester
 Clinton—1100 North Sloan Street
 Columbia—1207 Virginia Street
 Columbia—1103 Calleton Street
 Conestee—Second Street
 Dacusville—Route 5, Easley
 Darlington—117 Smith Avenue Ext.
 Dillon—902 Hudson Street
 Easley—South Fifth and West Fourth Avenue
 Edgefield—By-pass 25
 Elgin—Route 2
 Florence—426 South Church Street
 Fountain Inn—Jones Mill Road
 Grays
 Gloverville
 Glendale—Route 2, Spartanburg
 Glen Grove—Route 4, Anderson
 Great Falls—Route 1, Golf Course Road
 Great Falls—Highway 97
 Green Hill—Route 3, Hartsville
 Greenville (West)—34 Lindall Avenue
 Greenville—Oakland Drive
 Greenwood—Route 1, Blythe Road
 Greer—511 Arlington Road
 Hampton
 Hartsville, 721 Highway 15, North
 Hicks Chapel—Route 1, Coward
 Highland—Route 2, Landrum
 Hodges—Highway 25, South
 Holly Hill—Highway 310, North
 Honea Path—1312 Chiquola Avenue
 Hood Town—Bonneau
 Inman—32 First Street
 Joanna—Pickney Place
 Jacksonboro
 Johns Island—Maybank Highway, Charleston
 Jones Chapel—Route 1, Belton
 Lancaster—12 Elm Street
 Landrum—South Church Street
 Lexington—Route 4
 Liberty—Route 1
 Liberty Drive—Anderson
 Lobeco—Highway 21, South
 Lockhart—Route 1, Sharon
 Manning—Church Street
 Marietta—Chestnut Ridge Road
 McBee—Oak and Ninth Streets
 Midland Park—Warm Street, Charleston Heights
 Moncks Corner—Highway 17-A, West
 Moselle—Route 1, Islandton
 Mt. Pisgah
 Mt. View—Route 2, Campobello
 Newberry—Boughnight Street
 Ninety Six—Highway 246, South
 Nixville—Route 1, Estill
 North Station—4032 Meeting Street, Charleston Heights
 Olanta
 Orangeburg—Short Avenue
 Owens Chapel—Highway 183
 Pacolet—Highway 176, South
 Pelzer—7 Main Street
 Pelham—Church Street
 Pendleton—Route 1
 Pickens
 Piedmont—Pine Bluff Street
 Pine Grove—Route 1, Effingham
 Pleasant Grove—Route 1, Scranton
 Rice's Creek—Ariel Mill Road, Liberty
 Ridgeland—Highway 336, West
 Riverside—12 Odom Circle, Greenville
 Rock Hill—701 Cauthen Street
 Rock Hill—Carroll Street
 Ruffin—Route 1
 Seneca—Overbrooke Drive
 Six Mile
 Starr—Route 1

Summerville—407 North Magnolia Street
 Sumter—395 Timmons Street
 Sumter—Berwick Street
 Tarboro—Route 2, Ridgeland
 Terrells—Route 1, Lake City
 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
 Ware Shoals—Sholes Junction Road
 Wattsville—Irby Avenue
 Westminster—Highway 76, West
 Winnsboro—Route 3
 Winnsboro—Crawford Street
 York—Wainwright Avenue

SOUTH DAKOTA

Eagle Butte
 Isabel
 Mobridge—12th Street North and Second Avenue West
 Pierre—2500 East Humbolt
 Rapid City—2500 North Seventh Street
 Sioux Falls—401 West Rose Street
 Sturgis—957 Sherman Street

TENNESSEE

Anthony Hill—Route 1, Goodsprings
 Baggetts Chapel—Route 1, Cunningham
 Bethel Springs—U. S. Highway 45
 Big Sandy—Highway 69
 Birchwood—Route 1, Dolly Pond Road
 Bostic Chapel—Route 3, Westmoreland
 Bristol—204 McCray
 Burns—Route 1
 Campaign—Friendship Road
 Carthage—Second Avenue
 Chattanooga (Alton Park)—5320 Dorris Street
 Chattanooga (East)—2900 Dodson Avenue
 Chattanooga (Ridgedale)—13th and Watkins Streets
 Chattanooga—1701 Wilson Street
 Chattanooga (Woodland Heights)—

1015 White Hall Road Ext.
 Chattanooga (Lookout Valley)—O'Grady Drive
 Clarksville—931 Cumberland Drive
 Claylick—Route 1, White Bluff
 Cleveland (Eastview)—995 Benton Pike
 Cleveland (North)—Tomlinson College
 Cleveland (Spring Place)—Washington Avenue
 Cleveland—150 Wildwood Avenue
 Cleveland—Wilson Avenue
 Cleveland (South Gate)—200 Grove Avenue
 Collinwood
 Columbia—Route 4, Williamsport Road
 Cookeville—South Willow
 Crab Orchard
 Crossville—Stanley Street
 Cumberland Furnace
 Curtis Hill—Route 1, Bethel Springs
 Daisy—Hixson Street
 Dayton—New Road
 Dickson—Spring Street at Hunt
 Dorton—Old Rockwood Road
 Dyersburg—1607 Hornbrook
 East Ridge—1118 Green Lake Road
 Elizabethton—1113 Park Street
 Erin
 Etowah
 Fairview—Keith Valley Road, Cleveland
 Faxon
 Fayetteville
 Gallatin—South Water Street
 Green Brier—Webster Street
 Grimsley—Route 1, Clarkrange
 Harriman—815 Clifty Street
 Hickman—Route 1, Gordonsville
 Hills Chapel—Route 4, Big Sandy
 Hilltown—Route 1, Sante Fe
 Huntingdon—208 High Street
 Johnson City—304 Meredith
 Jones Chapel—Route 9, Greenville
 Kimball—Route 1, Jasper
 Knoxville (Lonsdale)—1112 Connecticut
 Knoxville (Vestal)—833 Avenue A
 Lawrence Chapel—Route 1, Crossville
 Lebanon—West Spring Street
 Lenoir City—909 Bell Avenue
 Lenox
 Liverwort—Route 1, Clarksville
 Livingston—Fifth and College

Lobeville
 Lunns Chapel—Route 1, Chapel Hill
 Lusk—Route 1, Dunlap
 Madison—Old Hickory Boulevard
 at Graycroft
 Madisonville—Craighead Road
 Manchester—Mill Street
 Martin—155 Meek Street
 Mayland—Highway 70
 McMinnville—North Warren
 Memphis—758 Goodwyn
 Michie—Highway 57
 Monterey—Railroad Avenue
 Monteagle—Central Avenue
 Morristown—214 East Sixth Street
 Mt. Crest—Route 4, Pikeville
 Murfreesboro—207 South Bilbro
 Nashville (Bordeaux)—Kings Lane
 Nashville (East)—901 Strouse
 Nashville (North)—1906 11th
 Avenue, North
 Nashville (Sullivans Ridge)—Old
 Charlotte Pike
 Nashville (West)—1105 51st
 Avenue, North
 Nashville (Woodbine)—2418
 Foster Avenue
 Old Hickory—3000 Elliott Drive
 Oliver Springs—Sixth Street
 Paris—315 Dale Street
 Petros
 Pikeville—Cemetery Street
 Pine Grove—Route 2, Crossville
 Pine Haven—Rock Creek Route,
 Jamestown
 Pleasant Shade
 Portland—117 Richland
 Randalls Chapel—Route 2,
 Crossville
 Ridgely—Church Street
 Rickman
 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
 Highway
 Slayden
 South Fulton—120 Forestdale
 Sparta—Walker Street
 Spencer—Highway 30
 Staffords Chapel—Route 1,
 Maynardville

Stewart—Highway 147
 Sunbright—Highway 27
 Ten Mile—Decatur
 Tennessee Ridge—Route 1
 Tracy City—Altamont Street
 Trenton—Armory Street
 Tullahoma—Highway 41-A, North
 Turtletown—Route 1
 White Bluff—Route 2
 Whitehaven—5498 Millbranch Road
 White Oak Flat—Route 1.
 Charlotte
 Winchester—1410 First Avenue,
 Wrigley
 Wynn—Route 1, Duff
 Zion Hill—Route 3, McEwen

TEXAS (East)

Alvin—216 North Fifth Street
 Angleton—303 North Parrish Street
 Argo—Route 1, Cookville
 Bacliff—2442 Hobbs
 Bay City—Tenth and Pine
 Cleveland—1309 Blair Street
 Clute—112 Shanks
 Cookville—One block off
 Highway 67
 Corpus Christi—3014 Gallihar Road
 Dallas (East)—5443 Forney Road
 Dallas (Oakcliff)—2636 Pierce
 Dallas (Pleasant Grove)—1121
 McGregor
 Eagle Lake—414 Davis
 Fort Worth—3400 Hampshire
 Boulevard
 Hagansport—Highway 37
 Harleton—Route 5
 Houston (Cloverleaf)—14015
 Muscatine Street
 Houston (East Sunnyside)—4610
 Sunflower Street
 Houston—7318 East Freeway off
 Interstate 10
 Kingsville—1225 East Lott Street
 LaMarque—416 Bell Drive
 Liberty—South Farm Road 563
 Liberty City—State Highway 132,
 North of Kilgore
 Maud—372 Houston Drive
 Mt. Pleasant—121 White Street
 Mt. Pleasant (Harris Chapel)—
 Route 4
 New Ulm—Route 1
 Orange—709 Bilbo
 Palacios—315 Lucas
 Palacios (West)—809 Ninth Street

Pasadena—912 Beverly
 Pittsburg—424 Mt. Pleasant
 Port Lavaca—1804 Hallamon Drive
 Port Neches—1618 Eugene Street
 San Antonio—718 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 D
 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—2559 South 7200 West
 Moab—First North and First East
 Ogden—32nd and Childs Avenue
 Salt Lake City—425 North Sixth
 West

VERMONT

Marshfield—Highway, Route 2
 Middlesex—Three Mile Bridge Road
 Planfield—Maple Hill, Northeast

VIRGINIA

Alexandria—Telegraph Road
 Altavista—Ninth Street
 Bassett
 Bastian
 Blacksburg—Lee Street
 Bluefield—143 North College
 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—Route 1, Honaker
 County Line—near Patrick Springs
 Covington—1262 Durant Road
 Craigsville—Central Avenue
 Cripple Creek
 Danville—89 Baltimore Avenue
 Darwin
 Delton—Route 1, Draper
 Dowells Chapel—Route 2, Saltville
 Farmsville—Highway 460
 Ferrum—Highway 40, West
 Fieldale
 Fincastle
 Flatwoods—near Fincastle
 Fredericksburg—Ferry Farms Road
 Fredericksburg—2400 McKinney
 Street
 Fries—Stephens Creek Community
 Front Royal—Kerfoot Avenue
 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
 Leesville—Route 43
 Lexington—Miller Street
 Lynchburg—2600 Garfield Avenue
 Marion—near Seven Mile Ford
 Markham—near Gretna
 Martinsville—Liberty and Fork
 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—614 27th Street
 Nokesville
 Norfolk

North Tazewell
 Norview—Alexander and Picadilly
 Oak Hill—near Leesville
 Pamplin—Highway 460
 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—Harwood Avenue
 Richmond—6306 16th Street
 Richmond—Fulton Section
 Richmond—2801 East Clay Street
 Richmond (North)—2502 Byron
 Street
 Roanoke—1616 Wise Avenue,
 Southeast
 Roanoke—Roanoke Avenue,
 Southwest
 Salem—Apperson Drive
 Skippers
 Smithfield—Route 10
 Steep Rock—near Jonesville
 Suffolk—Finny Avenue
 Suffolk—1203 Norfolk Road
 Sugar Grove
 Waynesboro—1532 Second Street
 Winfall—Route 2, Gladys
 Wytheville

WASHINGTON

Aberdeen—118 West Curtis
 Bremerton—3204 North Perry
 Avenue
 Darrington—Cascade at Commercial
 Everett—304 23rd
 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 23rd, Northwest
 Sedro Woolley—503 Fidalgo
 Spokane—804 Spofford
 Tacoma—11102 South Yakima
 Vancouver—3214 "N" Street
 White Salmon—Route 2
 Yakima—904 Walker Street

WEST VIRGINIA

Blue Creek
 Bluefield—Redmans Hall
 Bozoo—Route 12

Chapmanville—Downtown
 Charleston—4916 Venable Avenue,
 Southeast
 Clarksburg—Wilsonville Addition
 Clear Creek
 Corrine
 Davis—Ida Mae Mines Road,
 Worthington
 Deepwater—Main Highway
 Dry Creek
 Elkins—Route 2
 Ethel—Route 119
 Dingess—Above Postoffice
 Fairmont—418 Hall Street
 Farmington—North Main Street
 Giles
 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
 Notomine—Route 2
 North Matewan
 Page—Near Railroad Depot
 Patterson Creek
 Pea Ridge—Route 1, South
 Point Pleasant—2221 North Main
 Pond Gap—Laurel Fork
 Ravencliff
 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 571 North Pine Street
 Kenosha—6412 22nd Avenue
 Milwaukee—239 Hadley Street
 Milwaukee—408 South 68th Street
 Racine—516 Rosland Avenue
 Wisconsin Rapids—Corner of
 Church Avenue and 64th 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 Evarts
 Sheridan—352 West Whitney
 Thermopolis—318 North Eighth
 Street

List of Ministers

BISHOPS

Abrams, Kenneth A.	Bradley, Thomas W.
Abreu, Theodore	Bradley, Trosia E.
Adams, Reuben A.	Bragg, Johnny H.
Adkins, James G.	Braland, Orvie A.
Adorno, Juan Pastrana	Brantley, Lucian Alvin
Aites, J. F.	Brewer, Joseph
Akers, William	Brisson, James E.
Allaway, Frank G.	Brisson, Marvin C.
Allen, James E.	Brock, M. Earl
Allen, Marvin R., Sr.	Brooks, William H.
Allen, R. Wayne	Brooks, William R.
Ammons, Edwin L.	Brown, Basil C.
Anderson, Albert S.	Brown, Joseph M.
Anderson, Harvin H.	Brown, Lebert A.
Anderson, Stafford B.	Brown, Marvin
Aschbacher, Joe H., Sr.	Bryant, Jack
Asher, Dan	Bryant, Ralph E.
Ashford, B. Roosevelt	Bryson, Wilbert S.
Atkins, George E.	Buckner, Carl R.
Axley, Richard L.	Buckner, Claude W.
Ayers, Robey W.	Bunce, Lawrence O.
Baggett, Daniel O.	Burdette, Marvin A., Jr.
Barnes, Bonnie	Burt, Martin M.
Barnes, M. Russell	Burton, Dock C.
Barnett, Murphy E.	Butts, Huey Lee
Bates, Walter C.	Cabales, Santos A.
Battles, Sherman S.	Cagle, Jesse C.
Baxter, Everett L.	Caine, Sigismund A.
Baxter, Jerald E.	Caldwell, D. Talmadge
Beasley, Pearlle A.	Caldwell, E. Glaidwell
Beasley, Robert D.	Caldwell, Mack
Beck, Grover C.	Callahan, Aaron A.
Beckwith, J. B.	Cameron, John N.
Bennett, G. Julian	Campbell, James T.
Bennett, Ira S.	Cantrell, Ralph G.
Best, Rupert	Cardwell, J. E.
Bias, Ernest J.	Carroll, Frank G.
Biggers, Henry M.	Carter, Jack O.
Bing, Jethro	Caudill, Hubert
Bivens, L. Milton	Chapman, Herbert Clyde
Black, Eugene P.	Chapman, J. W.
Black, Raymond Lloyd	Chastain, Mathie
Bland, Charles S.	Chatham, Jesse F.
Blumenthal, Hugo H., Jr.	Clayton, Clyde T.
Bolton, O. B.	Cleaver, A. Doewer
Bonds, Vernie W.	Clemens, Theodore L.
Bonham, Amzia W.	Coalter, Ambrose J.
Bonham, Floyd H.	Cobb, E. Vernell
Bowser, Hulbert B.	Coile, William L.
Brackett, Bobby E.	Coker, Bryce H.
Brackett, C. Samuel	Colley, James F.
Bradley, Robert H.	Collins, Clarence W.

Collins, Harold O.
Colon, Carlos de Leon
Conner, Henry Lewis
Connor, George
Connor, Henry L.
Cook, David C.
Cook, Talmage Claxton
Cook, Thomas A.
Cooke, Cyril S.
Cooke, Luther L.
Cooley, Donald S.
Cooley, Kenneth F.
Cooley, Sidney A.
Cooper, James R.
Cooper, Mitchell
Correa, Salomon Hernandez
Costas, Paul P.
Cotnam, Truman P.
Couch, Aaron
Cousins, Nathan L.
Covey, Rudolph O.
Cox, Hudon R.
Cox, Leviticus H.
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.
Crow, Samuel F.
Crowder, James H.
Cunningham, Cecil J.
Curry, Maurice S.
Curtis, Cloyd B.
Curtis, Emmanuel
Cusic, Daniel Thomas, Jr.
Cypret, Cecil A.
Dalton, George
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.
Davis, Richard E.
Daxon, Thomas A.
Day, Roy F.
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.
Denman, Charles F.
Dennard, W. Cobb
Dennis, Henry H.
Dewberry, Archie T.
Dixon, Jack V.
Dorsett, Curtis R.
Doss, James C.
Douglas, Isaac
Douglas, R. Gene
Duggan, Noley A.
Dykes, William A.
Earp, John M.
Emerson, Oscar W.
Endecott, Clayton E.
Endecott, James L.
England, Herbert
Eskew, Jimmy
Estep, Granville
Estes, George N.
Estes, William W.
Eubanks, Cyril S.
Evans, Henry
Ferguson, Alfred E.
Ferguson, Herbert A.
Finlayson, Rufus B., Jr.
Fisher, Fred S.
Fiveash, Olen C.
Fleming, Carroll P.
Flemmer, Adolph
Forbes, Eustace T.
Foster, G. Dewey
Fowler, E. T.
Fox, William Jerald
Frances, Owen W.
Francis, Cassel A.
Francis, Marvin L.
Freeman, Ashby O.
Freeman, Lonnie
Fritts, Lawrence A.
Frost, Marion C.
Fuller, Floyd F.
Funderburk, B. O.
Funk, Carl D.
Garcia, Victor E.
Gardner, Harvey A.
Gardner, Howard T.

Gass, Arthur C.
Gates, Willard D.
Gaylor, Ora L.
Gibson, Oscar
Gilbert, Elmer
Gillum, Perry E.
Giordoni, Emilio
Goins, Thomas W.
Golden, Alvin
Gonia, A. Winston
Gonzalez, William
Goodman, Ernest D.
Gordon, Robert
Goss, Cleveland T.
Graham, Percival N.
Graham, Theophilus L.
Grant, Bernard B.
Grant, William A.
Gray, Delbert
Gray, Edward A.
Green, Richard 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.
Gwebu, Petrus J.
Hagood, Freddie W.
Hall, James T.
Hall, Robert J.
Hall, Valentine E.
Hamm, Leonard B.
Hampton, Ira H.
Haney, Adril D.
Hanna, Charles E.
Harbor, James
Hardin, William G.
Harper, Lalas, Jr.
Harris, Arthur C.
Harris, Cletties
Harris, Everett Lee, Jr.
Harris, Jack M.
Harris, Reginald A.
Hart, Benny
Hart, Tom D.
Hartley, Melvin L.
Hartman, Edsel
Hartsfield, Herman Neil
Harvey, Walter L.
Hawkins, Charles G.
Hawkins, H. Lavell
Hawkins, John J.
Heckert, Lawrence D.
Henderson, Jessie R.
Henderson, Willard C.
Henry, James A.
Herne, J. Vital
Higdon, Everett L.
Hix, Grady H.
Hogan, Oluf Robb
Holcombe, William C.
Holden, Jesse S.
Holland, W. T.
Hollaway, Theodore R.
Holstein, Corbett D.
Horton, William H., Jr.
Howard, William A.
Howe, Burmah E.
Hughes, Dewey M.
Hulett, Eschol
Humes, Herman
Hunt, Howard J.
Hunter, E. Roy
Hunter, Harper
Hutchinson, Jonathan G.
Hyatt, Clifton E.
Ibrahim, Ghaly
Ion, Paul J.
Irwin, Murvil L.
Jack, Robert S. F.
James, Bennie F.
James, Ivory J.
Jared, Clive E.
Jared, Howard E.
Jared, T. J., Jr.
Jeffrey, Nathaniel R.
Jimenez, Jose Amando
Johnson, Buford M.
Johnson, E. Eugene
Johnson, James A.
Johnson, James V.
Johnson, Michael
Johnson, Virgil O.
Johnson, Wiley A.
Johnson, William R.
Jolly, William E., Sr.
Jones, Arthur C.
Jones, Edward L.
Jones, L. V.
Jones, Mikey C.
Jones, J. Thurmon
Jones, Ray C.
Jones, T. Edwin
Jose, Gilbert M.
Joseph, Beniah E.
Jubisson, Thermonfils
Judd, John M.
Ketchum, B. B.
Kinder, Charles M.
Kirkland, J. D.
Kirtan, Michael G.

Knight, Johnie W.
Knights, Stanley E.
Knowles, Charlie A.
Knowles, Joseph W.
Kounnas, M. K.
Ladoo, Joseph H.
Lamb, Henry J.
Land, David F., Jr.
Lane, J. W.
Lane, L. Russell
Lanter, Charles C.
LaRue, Clarence R.
Lawrence, Benjamin J., Jr.
Lawrence, John H.
Lawrence, Leroy A.
Lawrence, O. N.
Lawson, Omer C.
Lawson, Raymond D.
Lawson, Samuel H.
Lawson, Vernon M.
Ledford, Millard Lee
Lee, William M.
Lennon, Peter E.
Linkous, Malcolm T.
Linville, Albert J.
Linville, Kendrick
Logan, Arthur E.
Lolley, Dewie T.
Long, James A., Sr.
Lord, Cleason D.
Louk, Vern E.
Love, Clyde A.
Lowe, J. Wendell
Lowe, T. J.
Lowe, Theodore J.
Lusch, William G.
Lyle, Joseph E.
Mackey, Charles I.
Maddox, Thomas Roy
Magaha, Joseph A.
Manley, Marvin C.
Manning, Chesley E.
Manus, James E.
Martin, Joseph
Martin, William E.
Massingale, William D.
Mathis, Bill
Mathis, Buck
Matthews, D. Elwood
Mayhall, Grady
McCalla, Samuel A.
McDaniel, James I.
McDermott, Salbert C.
McDill, James W.
McDonald, E. A.
McGee, Damos E.
McGee, Sebastian

McGehee, Ada
McGlothlin, Johnnie
McGreger, Aaron I.
McKeown, A. C.
McKoy, L. N.
McLeod, Kenneth B.
McMillan, Milan F.
Meador, Joe Alton
Melvin, Archie
Miller, Charles G.
Miller, Elias A.
Miller, Joseph J.
Miller, Willie F.
Minter, Bobby N.
Minter, Bryon E.
Minter, Gerald H.
Minter, Sherman H.
Mitchell, Arthur L.
Mixon, James W.
Montgomery, Alma E.
Montgomery, Avery G.
Montgomery, F. Eugene
Montgomery, James F.
Montijo, Gabriel, Jr.
Moore, George W.
Moore, Harry Lee
Morris, Luther R.
Morris, Orville L. T.
Morrison, Aston R.
Moss, Alvin S.
Moss, Samuel B.
Moxley, H. M.
Moxley, L. A.
Mngadi, Clifford H.
Mudd, Cicero
Murray, Billy D.
Musselwhite, Wilton E.
Myles, Charles M.
Nabors, Harvey E.
Nelson, Nathan C.
Newdiger, Oscar, Jr.
Newsom, Johnie D., Jr.
Newsom, W. A.
Nobles, James W.
Noe, Asa Earl
Nunnery, William R.
Odom, Joseph E.
Oliver, George D.
Oost, Reubin C.
Orr, Troy E.
Ortiz, Frank
Ortiz, Hector
Ottley, James A.
Owen, Ralph W.
Pace, Charlie A.
Palmer, James C.
Palmore, Charles P., Jr.

Parker, George
Parker, Thomas C.
Parton, L. Lamar
Patterson, Robert W., Jr.
Payne, C. R.
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, Norris A.
Pratt, Samuel A.
Pressley, Peter
Preston, Daniel D.
Pritchard, Liston D.
Pruitt, Elmer C.
Pruitt, Jess F.
Pruitt, Raymond M.
Puckett, Richard Lee
Pulliam, E. R.
Quails, James I., Sr.
Queener, Dorlan H.
Radford, Robert L.
Rains, M. Claud
Rawls, William J.
Reese, Bradley A.
Reeves, James W., Sr.
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
Rochester, Rupert S.
Rodman, Shannon T.
Roney, Warren E.
Rountree, William A.
Rowland, Delmar F.
Roy, Dewey
Ruano P., Ramon
Ruff, Bergan C.
Runnels, W. Edgar
Rye, Homer
Samuels, Lloyd W.
Saucier, Arthur Joseph
Saunders, Alaric W. U.
Savage, Stewart S.
Saxon, Tallie S.
Schwandt, Roy E.
Scott, David
Scotton, Ralph
Shean, Charles E.
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.
Snodgrass, Kenneth R.
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
Stogner, Joseph L.
Stone, Leslie E.
Stover, Woodrow
Strickland, Robert L., Jr.
Stubbs, John A.
Suggs, Roy Ancle
Suggs, William P.
Sullivan, Evan G.
Sullivan, J. Russell
Sullivan, John L.
Summerall, Clifton L.
Sutton, E. Earl
Swain, Frank R.
Sweat, Milton O.
Sweatt, Charles, Jr.
Sweeney, William O.

Talbott, Charles R.
 Talbott, Darel Lee
 Talbott, Richard P.
 Taylor, Jennings S.
 Taylor, Nathaniel
 Taylor, Norman C.
 Taylor, Windell L.
 Thomas, Don Burton
 Thomas, Howard W.
 Thomas, James A.
 Thomas, J. Roy
 Thompson, Arthur
 Thompson, Paul H.
 Thompson, Ronald G.
 Thorn, Wayne
 Thornton, Boyd W.
 Tolbert, Johnny R.
 Tomlinson, M. A.
 Trammell, James C.
 Tranthem, R. Eugene
 Trogdon, Barney, Jr.
 Trump, Orville W.
 Vernon, Horace E.
 Vicars, Hubert J.
 Vijayaratham, Kadmiyalu
 Vines, Willie
 Wagar, Ashel T.
 Waggett, Aaron R.
 Wakefield, J. Leon
 Wallace, Raymond David
 Wallen, Kemp W.
 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, James M.
 Wilkinson, Samuel L.
 Williams, Cecil U.
 Williams, Don
 Williams, James C.
 Williams, Johnnie
 Williams, Joseph A.
 Williams, Lemuel J.
 Williams, Robert L.
 Williamson, W. Raymond
 Willis, Eldredge
 Willis, Henry Lee
 Willis, James F.
 Willoughby, Walter
 Wilson, Elson G.
 Wilson, George Albert
 Wilson, M. E.
 Windham, Riley H.
 Winters, Louie 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.
 Wynn, Oral T.
 Wynn, Ray C.
 Wynns, Isaiah J.
 Yohn, George Edward
 Young, Zilvon R.
 Zozo, Stanford G.

DEACONS

Ables, Stanley E.
 Acelus, Julien
 Akins, James E.
 Albin, Charlie V.
 Alderson, W. Arlie
 Alexander, Buster L., Jr.
 Alexander, Levi A.
 Allen, Daniel
 Allen, Doyle Ray
 Allen, Marvin R., Jr.
 Ammons, Harold F.
 Anderson, Eric B.
 Anderson, Robert S.

Anderson, Rufus A.
 Arnold, Frederick O.
 Ashworth, Charles E.
 Aucoin, Russell J.
 Austin, Charlie C.
 Averett, Charles E.
 Ayers, Claude K.
 Ayers, William F.
 Baccas, James
 Bain, Alfred R.
 Bain, Hartley L.
 Baird, Ray E.
 Baker, Fred O.

Baker, Hubert H.	Butler, Alfred
Baldwin, Frank E.	Butler, Henry A.
Baldwin, William A.	Butler, Jeremiah
Baptiste, Vilme Jn	Byrd, Clarence J.
Barnes, Eric	Cabler, John Will
Barnes, Worth	Calfee, Willard
Barnette, J. Oland	Cameron, William
Barnwell, Mitchell	Carden, Leonard W.
Barrett, Orlander	Cargill, Henry T.
Barrett, Richard M.	Carr, Donald P.
Bartram, Raymond C.	Carr, Forrest E.
Bates, Rethus Roy	Carter, Clatie F.
Baxter, John L.	Case, Roy Elvis
Beach, John W.	Cassell, Madison W.
Bennett, Cleveland A.	Caudill, Bryan
Bennett, Harold Reginald	Chaddock, Daniel D.
Benson, George W.	Charles, John M.
Benson, William J.	Charles, Letoir Jean
Berry, Cyril A.	Chase, Everett J.
Berry, John Ramon	Chastain, George D.
Bethel, Daniel	Clanton, James V.
Biggs, Caleb S.	Clements, S. Grady
Black, Curtis	Clements, William H.
Blake, Phillip	Cobb, C. E.
Blumenthal, Marvin E.	Cobb, James R.
Bodie, Granville	Coble, Archibald
Borowiak, Louis A.	Codrington, Wilfred H.
Bowling, Fred E.	Coker, James W.
Box, Otis	Colbert, John B.
Boxe, Cyril	Cole, Asher M.
Bradshaw, Herman Ray	Colvin, Ray
Bradshaw, Lloyd J.	Conrad, Harry
Braland, Russell Lloyd	Cooper, John H.
Breland, Lewis L.	Cordell, Eugene
Brinkley, Lun	Corn, Wesley H.
Brisson, Preston L.	Couch, Rufus C.
Brock, Raymond G.	Covey, Rome Ben
Brooks, William C.	Cox, Amos A.
Brown, Dexton	Cox, Leon H.
Brown, George Henry	Crawford, John
Brown, Gilbert S.	Crawford, Lee
Brown, Harvey E.	Criswell, Charles E.
Brown, Leon Andy	Cross, Everett A.
Brown, Luther C.	Croy, Grady
Brown, Luther E.	Culmer, M. R.
Brown, McKinley J.	Cunningham, Joe Edgar
Brown, Whit	Cunningham, William A.
Brown, Wilbert S.	Daley, Allan H.
Bryan, E. Heyward	David, Clyde E.
Bryant, Alexander	Davis, George R.
Bryant, George, Jr.	Davis, John T., Jr.
Buchanan, Augustus A.	Davis, Omer F.
Buford, Fred W., Jr.	Davis, Rufus O.
Bumgardner, Clarence A.	Davis, Thomas L.
Bunk, Roland A.	Dawkins, Hezekiah
Burns, Chester O.	Daxon, William Albert
Burton, James F.	Day, Richard Leon

Deadrick, Lawrence D.
Delancy, Felix O.
DeLay, Ralph C.
Dennis, Cassell A.
DeVore, Robert C.
Dial, Ben F.
Dinkel, Aubrey Lee
Diogene, Cineus
Dixon, Ralphus A.
Dobson, Morris K.
Dodson, Henry H., Sr.
Donahue, John Preston
Douglas, Earl
Douglas, Leonard
Dozier, James S.
Drawdy, Horace L.
Duncan, Clarence E.
Duncan, John Thomas
Dupre, LeRoyal J.
Dutkewich, Paul A.
Duty, Robert
Easter, Paul E.
Edgecombe, George C.
Eddie, Calvin A.
Edwards, Hugh R.
Elias, George Joseph
Elliott, Franklin B.
Elston, Conner J.
Emens, Lionel R.
Englebert, George W.
Evans, Frank R.
Evans, Hurlie A.
Ewing, Billy Joe
Falk, Erwin A.
Farr, Haston
Fearon, Cyril A.
Fendley, William C.
Ferguson, Laban Harley
Fisher, Wilfred W.
Fitts, Fred
Fitts, H. Paul
Fleming, Ernest L.
Fleming, Frederic P.
Fontaine, Phoenix
Foster, Garnett
Fowler, James W.
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, Claud A.
Gaylor, Walter L.
Gibbons, Sterlin E.
Gibson, Austin R.
Gillette, George R.
Gillum, Delbert E.
Gilmer, James R.
Goff, David P.
Goode, Eddy A.
Graham, Gustavus V.
Graham, Lesmon R.
Gray, T. E. Kerr
Green, Bondie H.
Green, Chester Lee
Green, Earl Cleveland
Green, Vernice
Gribbens, Eugene
Griffitts, Walter M.
Grimes, Donald
Groom, Gerald B.
Haddock, James H.
Hall, Emerson G.
Hall, Wilson B.
Hamilton, Charlie H.
Hamilton, Howard
Hamilton, Lester
Hammons, Fairrel Dean
Hanks, Mervin Marion
Hannah, William E.
Hanson, Israel E.
Harmon, Homer
Harris, Taft M.
Hatton, Melvin
Hawk, Henry M., Jr.
Hayes, Gordon E.
Hayes, Jimmie D.
Head, James E.
Hedrick, Ollie H.
Helms, Chesley B.
Henry, Uriah
Henry, Willday G.
Hepburn, John A.
Hill, Joe H.
Hodges, William E.
Holland, Victor A.
Horton, Donevon K.
Howard, Frank E.
Howard, Jimmie
Hughes, Huntley H.
Humes, Nathaniel
Hunt, Eddie Ray
Hutchinson, Louis A.
Jackson, George C.
Jackson, James I.
Jackson, Kenneth
Jackson, Loyd, Jr.
Jackson, Morris C.
Jackson, Woodrow W.
James, George W.

Janes, Fred A.
Johns, Henry Ellis
Johnson, Alphonse
Johnson, Fred M.
Johnson, Jimmie B.
Johnson, Kedrick L.
Johnson, Thomas C.
Johnston, Fred T.
Joseph, Deverapalli
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, Kenneth S.
Knowles, William
Knowles, Wyburn N.
Kublick, William
Lacks, Benny L.
Lafleur, Cyrius
Lamb, Earl E.
Lane, Franklin
Lanter, Robert, Jr.
Lassiter, Robert L.
Lavender, Walter E.
Lawless, Irvin E.
Laws, Cogan A.
Ledford, Robert H.
Lesley, Charles E.
Letu, Earl H.
Levy, Nehemiah
Lewis, Eldon J.
Lewis, Joe W.
Lewis, John S.
Lindsay, Sydney E.
Lindsey, I. J.
Littleton, Paul J.
Loftin, Carl
Love, Henry Ed, Jr.
Lovelace, Herbert H.
Lundy, Charles
Lyle, Earl M.
Lyle, W. Troy
Lyles, S. D.
Lynn, Lloyd H.
Mackens, Norman C.
Malone, Roy
Mandrell, Gordon Hollis
Mantilla, Augustin A.
Marsh, Vernal V.
Martin, Hiram T.

Massengill, Frank
McAlpin, Otis A.
McArthur, Harry G.
McBean, Herbert A.
McConnell, Finis L.
McCorkle, James A.
McCrary, Thomas E.
McElrath, John H.
McGovern, Henry E.
McGriff, Clinton E.
McKen, Samuel A.
McKenzie, James A.
McKenzie, Luke E.
McLain, Floyd Lee
McLean, Robert S.
McLean, Stanley S.
McLeod, Allie B.
McMahan, Claude R.
Meek, Daniel L.
Messer, Roy
Miller, Orley G.
Miller, Robert C.
Miller, Winston R.
Minns, Herbert L.
Mitchell, Virgil M.
Moore, Ernest
Morgan, Linford T.
Morris, Daniel A.
Morris, Egbert
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, Alexander
Nelson, Meridan H.
Newsom, Frank Perry
Newsome, Andy L.
Newsom, Glenn E.
Newton, William L.
Nichols, Roy E.
Nolen, Elvin H.
Norris, Justin
Ntshangase, Alson M.
Nutter, Richard Van
Ogle, M. Cecil
O'Neal, R. Carlton
Ostby, Henry W.
Owen, Billy Gene
Owens, Bunk
Owens, Edgar

Palmer, Gilbert O. G.
Parker, Bill
Parker, Earl D.
Parker, Raymond R.
Parker, Tom W.
Parkerson, Johnnie C.
Parks, William B.
Parritt, Isaac F.
Paschall, Ollie
Pate, J. B.
Peachey, Walter W.
Pearce, Albert Nathaniel
Pearce, James Stephen
Peavy, Elvie A.
Pereyra, Manuel Valle
Petty, Joel
Pharr, Samuel D.
Phillips, Chester R.
Phillips, Henry K.
Ponder, Raymond E.
Ponder, Raymond E., Jr.
Pope, Gene P.
Pope, Kenneth B.
Possinger, Blaine L.
Powell, Calvin H.
Powell, W. Lowry
Power, C. Hugh
Pratt, Ernest W.
Pratt, Jeremiah
Pratt, Preston Edward, Sr.
Preston, Samuel B.
Puckett, Norman
Puckett, Oliver Windal
Purchase, Henry C.
Rahming, Cecil
Rainwater, Allen C.
Ramsay, Edward J.
Ramsey, Floyd Richard
Ray, G. Scott
Ray, W. Hansel
Reddish, Joe C.
Reid, Egbert H.
Reid, Ferdinand R.
Revolus, Fortune
Richards, Jim R.
Richardson, Billy Ray
Rickard, Ora Lee
Riley, Balrin
Roberts, Stephen
Robinson, David
Robinson, Frank Alford
Robinson, Leonard M.
Rodney, Ira L.
Rodney, Vincent M.
Rodriges, Jesus Lopes
Roll, Leonard C., Jr.
Rose, Clyde G.

Ross, John N.
Rouse, Holton E.
Rowell, Barney W.
Royal, George
Russell, Calvin D.
Russell, Earl Ray
Russell, Leslie
Saltzman, Loren Z.
Sanders, Lee
Sanford, David H.
Satchell, Webster J.
Saunders, Roland G.
Scheurer, Gideon
Scheurer, Ruben
Scoggins, Billy E.
Scott, Robert A.
Scotton, Norman J.
Screws, Troy Frank
Scroggins, Lawrence Cleanon
Sculthorp, Curtis Donald
Sedwick, George R.
Semexant, Charite
Senoge, Reuben Kesebone
Seratt, Jesse D.
Shandu, Isaac P.
Sharrar, Robert C.
Shaw, James H.
Shedd, Emmett
Shenk, Kenneth L.
Shirey, John W.
Sigler, Thomas G.
Slay, Sheldon M.
Small, Aubrey Victor
Smith, Archie H.
Smith, Charles W.
Smith, Isaac
Smith, John C.
Smith, Joseph Allen
Smith, Ralph
Smith, Ridley A.
Smith, Thomas H.
Snowden, Jack D.
Spooner, Arthur
Squires, Gladstone G.
Stahlman, Ralph L.
Stanley, Horace B.
St. Clair, Carmen E.
Story, Frank E.
Sykes, Lee A.
Taylor, Arthur E.
Taylor, Edward F.
Taylor, John L.
Tenney, John H.
Theriot, Junius J.
Thigpen, Preston E.
Thomas, Cecil G.
Thomas, David

Thomas, Ralph E.
 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.
 Trusty, Leslie A.
 Tubbs, Everitt A.
 Turin, Celestin
 Turner, Henry J.
 Ulysse, Florian
 Upperman, William
 Vaughan, Semar, Jr.
 Waden, Fletcher
 Wagner, Artimus L.
 Walker, Stephen G.
 Wallace, Millard T.
 Walters, Donald E.
 Walters, Joseph A.
 Wamsley, Wilbur J.
 Wall, Virgil P., Sr.
 Wariner, Sam L.
 Washburn, Cecil L.
 Waugh, Emanuel
 Weakley, M. E.
 Weaver, Charles E.
 Weaver, Roy T.
 Weill, Thomas D.
 West, Thomas W.
 Whitaker, John R.
 Whitaker, Lester H.
 White, Lucius Sylvester
 White, Rufus L.

Whitlock, Sidney H.
 Whittick, Sydney O.
 Whittington, Lantis R.
 Whyly, Wilbert
 Wier, Robert F.
 Wilcox, Clarence
 Wiley, Charlie E.
 Wilkins, Mortimer I.
 Wilkinson, John David, Jr.
 Williams, Clarence E.
 Williams, Emerson
 Williams, Frank E.
 Williams, Henry
 Williams, Hollis R.
 Williams, Hylton M.
 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, Arthur Samuel
 Wright, Cecil
 Wright, Hushel Lee
 Wright, Wib
 Wyant, James S.
 Wyant, Ray M.
 Yielding, Edward P.
 Young, Joe
 Zurfluh, Karl

MALE EVANGELISTS

Abad C., Geraldo
 Abernathy, Ernest D.
 Adams, Charles E.
 Adams, Drue S.
 Adams, Sherman
 Adderley, Henry
 Adkins, Glen E.
 Adkins, K. Johnny
 Adkinson, Alcus R.
 Agee, George E.
 Agreda, Basilio Martinez
 Aguilar, Felipe Dominguez
 Aiken, Johnie E.
 Aites, E. Carl
 Akers, Floyd Franklin
 Akers, William J.

Akins, R. Z., Jr.
 Alcaide, Adriain
 Allen, Arthur
 Allen, Jessie Roger
 Allen, Lyndon S.
 Allen, Samuel N.
 Allison, William H.
 Almond, Alfred D.
 Alvarez, Domingo A. Campo
 Alvarez, Luis Lazaro
 Ammons, Roger
 Anandam, Neethipudi
 Anders, Clarence F.
 Anders, James C.
 Anders, Newton
 Anderson, Carl Y.

Anderson, Denver
 Anderson, Frank Edward
 Anderson, Kenneth O.
 Anderson, Maurice H.
 Anderson, Victor R.
 Angel, Atilio Ramos
 Angervil, Saint Eugene
 Annon, Erdley L.
 Antoine, Questiome
 Aravena, Manuel Luis
 Ard, Herman D.
 Arellano, Longino Morales
 Arilus, Alexis
 Arnao, Juan Salinas
 Arnold, R. B.
 Arnold, William
 Arreola, Francisco A.
 Asirvadam, Godi
 Asirvadam, S.
 Athis, Davidson
 Aucoin, Russell F.
 Axley, William L.
 Ayala, Heliodoro Gonzalez
 Ayers, Oscar R.
 B., Moises Giron
 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.
 Baker, Delmar
 Baker, Eugene
 Baker, Gerald
 Baker, Jewell F.
 Baker, Jimmy D.
 Baldozier, Clark H.
 Baldwin, Arch J.
 Banton, Ben T.
 Baptiste, Louineus
 Baptiste, Michel Jean
 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, Virgil E.
 Barnett, Bennie J.
 Barnett, Theophilus
 Barnette, Grady W.

Barnhart, Thomas W.
 Barrar, John O., Jr.
 Barrios, Jose Augusto Gonzalez
 Barritt, William E.
 Bartee, George D.
 Bartee, James M.
 Barton, William G.
 Bathe, Oscar A.
 Bazalais, Ludovic
 Bazzrea, Cleve A.
 Bear, Richard W.
 Becker, Jack L.
 Beckles, George
 Beckwith, Theodore R.
 Beecham, George W.
 Beecham, James S.
 Beecham, Kenneth R.
 Beesley, Fred Henry
 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, George M.
 Beneby, Israel
 Beneby, Nathaniel
 Bennett, James
 Bennett, U. G.
 Bennie, John
 Benoit, Jerome Clement
 Benson, Billy
 Bentley, John D.
 Berardi, Alfred T.
 Bertin, Joseph Benjamin
 Beshears, M. Monroe
 Bhooshanam, Aradala
 Bien-Aime, Jean Oge
 Bines, Franklin
 Bird, James F.
 Bird, Walter Lee
 Bishop, Sherlin
 Bishop, Terrell P.
 Bivens, Jimmy R.
 Biyela, Ephraim
 Black, Owen
 Black, Vennis M.
 Blackmon, John D.
 Blair, Walter Ronald
 Blake, Stanley George
 Blakley, Foster F.
 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
Booth, Sherman Edward
Boothe, Claude S.
Boozer, Dellmar
Borgelin, Elisme
Bosler, David T.
Bostick, Marvis V.
Bounds, James W.
Bourne, Frank M.
Bowen, Donald D.
Bowman, James C.
Bowman, Thomas W.
Bowmer, Jerry M.
Bowser, George B.
Bowser, Robert H.
Boyette, John C.
Brackett, John
Braddam, Robert Lee
Bradford, Lee Roy
Bradford, Paul
Braham, Cyril H.
Braham, Levi
Branch, Paul W.
Branscum, Thurman E.
Brashear, John F.
Brashear, Richard L.
Bravo, Cipriano
Breedy, John C.
Brekeen, John C.
Brenizer, Harry R.
Brevil, Xavier
Brewer, Elmer Lee
Brewster, Floyd H.
Brickey, Wiley J.
Brindle, Lloyd J.
Briner, Robert Allen
Brinkley, James Lee
Brinson, Dan J.
Brittingham, Clifford R.
Broach, Oscar R.
Brooks, Atlee N.
Brooks, Carl D.
Brooks, Kenneth W.
Brooks, Richard L.
Brooks, Royce Dee
Brower, Jerry Leon
Brown, Albert M.
Brown, Charles S.
Brown, Gaines W.
Brown, Hilton N.
Brown, James Cleo
Brown, James R.
Brown, L. W.
Brown, Leon
Brown, Joseph O.
Brown, Robert W.
Brown, Robert Wayne
Brown, Will H.
Brown, Willesey
Brown, Willie
Browning, Charles E.
Browning, Charlie M.
Browning, Douglas
Bryant, Buster
Bryant, J. D.
Bryant, Jerry E.
Bubb, Wilby Roy
Buckles, Paul C.
Buckner, George W., Jr.
Buckner, Harless L.
Buckner, James M.
Bumgarner, David S.
Burgess, George W.
Burin, Kesnel
Burke, Astley A.
Burke, Austin A.
Burns, David E.
Burns, H. Pierce
Burrese, William E.
Burrows, Bobby Gene
Busby, Alberto F.
Busby, Loyd M.
Bush, Willie D.
Butler, Alfred D.
Butler, Carl C.
Butler, John A.
Butler, Livingston
Butler, Marion S.
Butterfield, Thomas N.
Butts, Harold J.
Byfield, Roy E.
Byrd, Donald Wayne
Byrd, Vivian E.
Cabales, James
Caballeros, Francisco Garcia
Cagle, Wentford R.
Calcano, Feldinando
Caldwell, Paul A.
Caldwell, Sammy
Caldwell, Sam W.
Caley, Wilbur S.
Calfee, B. B.
Callahan, Arlen W.
Callis, Henry O.
Camacho, Federico
Cambridge, Oswald T.

Cambronne, Pierre
Cameron, Wilbur
Cameron, Willie L.
Camilus, Anaise
Camp, Floyd M.
Campbell, George H.
Campbell, Howard B.
Campbell, Noel
Campbell, William B.
Cannon, Herbert L.
Cannon, N. Fritz
Cantrell, Roy Harold
Caraway, Wilbur G.
Carbajal, Leonidez Garcia
Carcamo, Rafael Ernesto
Carden, Robert Floyd
Cardet, Hiram Concepcion
Cardet, Vicente Concepcion
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, Roy W.
Carty, Albert E.
Carty, Amos W.
Caruthers, Marion T.
Casasola, Lauro
Casseus, Phanilus
Castaneda, Victor
Castillo, Oscar Najera
Casto, Jake
Castruita, Antonio C.
Cazil, Elvelus Jh
Cele, Allison
Ceresoli, John M.
Chance, James A.
Chance, Monroe
Chancey, James D.
Chandler, Louis C.
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, Clarence W.
Clark, Clifford O.
Clark, Clyde H.
Clark, E. Luther
Clark, Lyman Edward
Clarke, Eustace S.
Clawson, Clare L.
Claycomb, Melvin
Clayton, Sherman J.
Clayton, Sherman J., Jr.
Cleaver, Autie E.
Clegg, John Wayne
Clemens, Charles
Clement, Bartlett H.
Clements, Sammie N.
Clements, William S.
Cline, James Daniel
Cline, James Madison
Cockrum, John H.
Coffee, Ernest J.
Cogburn, James F.
Coker, Emmett L.
Cole, Robert H.
Coleman, Basil C.
Colinet, Letellier
Colley, Aaron T.
Collie, Alfred L.
Collie, Ezekiel
Collie, Luther
Collie, Phalmon L.
Collins, Andrew
Collins, Charles E.
Collins, Elmer N., Jr.
Colman, Jose Maria
Colon, Carlos
Colter, John D.
Colvard, Donald E.
Comer, W. J. Bryan, Sr.
Compton, Drew J.
Connell, James W.
Conner, Perry E.
Conner, Ronald Ledney
Constantin, Delva
Cook, Jerry Calvin
Cooley, Donald Ray
Cooley, Richard Leon
Cooper, Carl C.
Cocper, Charles E.
Cooper, Erie P.
Cooper, Samuel Lee
Corbitt, John Franklin
Cordon, Leocadio
Cornwall, Enoch S.

Cornwell, John C.	Cuzmenco, Vladimir
Correa, Arturo Hernandez	Dames, Cleveland W.
Correa, Domingo Hernandez	Das, Gali Maria
Couch, Steve	Daughtery, Jules E.
Cowen, Leo	Daugherty, W. Delvin
Cox, Clarence	David, Carl H.
Cox, Dudley	David, Carmelo
Cox, James A.	Davis, Albert E.
Cox, James R.	Davis, Alva L.
Cox, Joel	Davis, Clarence R.
Cox, Julius	Davis, David H.
Cox, Kenneth O.	Davis, Elza O.
Cox, Marvin E., Sr.	Davis, H. Lee
Cox, Ray	Davis, Herman L.
Cox, Theodore	Davis, James E.
Cox, W. Carey	Davis, Marvin
Crabbe, Howard	Davis, Preston Wade
Crabtree, Vernon, Jr.	Davis, Raymond E. L.
Craig, Bruce	Davis, Samuel I.
Cranfield, David P.	Daxon, David
Craver, Edgar L.	Day, Hobert
Cravey, Kaiser	Deal, Billy Joe
Crawford, James L.	Decker, Lester T.
Creasy, Donald W.	Dees, Kenneth Dale
Creasy, Raymond Lee	DeLeon, Robert, Sr.
Creasy, Robert C.	Deleveaux, Reuben J.
Creek, Mark A.	Dely, Augustin
Crenshaw, C. Louis	Demorizi, Hermogene
Creque, Nathaniel G.	Demosthene, Raoul
Cress, William F.	Denard, Almon G.
Cretier, Willem, Jr.	Dennis, William E.
Cribb, Charlie M.	Denny, Hilton O.
Criddle, Clayton E.	Denson, Charley N.
Criswell, Burris E.	Deristil, Laurentil
Crosby, Jimmy W.	Derkach, Edward
Cross, Dale V.	Desir, Cadous
Crowder, Hasful Clyde	DeSouza, Isaah H.
Crowder, John S.	Devadanam, Kanikelli
Crowder, Joseph A.	Devadas, Bavana
Crowe, Alfred E.	Devadas, Tadipudi
Crowe, William C.	Deyton, John F., Jr.
Croyle, Edward L.	Dezormean, Aspenard
Croyle, George C.	Dickens, Van M.
Cruickshank, Melvin	Dickerson, Dempsey
Crumley, Fred H.	Dillon, Clyde T.
Crump, Howard B.	Dingus, Clarence E.
Culbertson, Warn R.	Dingus, Hady
Cummings, Luther	Dirlam, Roscoe V.
Cunningham, Leonard E.	Dishman, James O.
Curry, Eddie	Dixon, Caulie W.
Curry, James S.	Dobbs, Artis Dean
Curry, Leroy	Dodson, Austin Leonard
Curry, Mervin	Donahue, Aubrey W.
Curtis, Earl L.	Donahue, Malcolm
Curtis, Homer N.	Donahue, V. Samuel
Curtis, Jerry Wayne	Dooling, Loy E.
Curtis, Wilburn J.	Dorcely, Augustin

Doroshuk, John
Dorvil, Charles
Dorvilier, Saidel
Dotson, Lamar
Dotson, William D.
Douglas, Charles M.
Douglas, Lionel A.
Douglas, Samuel F.
Douglas, Thomas J.
Douyon, Gabriel
Dover, Charles R.
Drake, Howard E.
Drapeau, Metelan
Drapeau, Tranquillus
Drew, Alfrado C.
Drew, George B.
Droze, Lewis N.
Drury, Homer C.
Duckworth, Clifton G.
Duclair, Pascal
Dudding, James A.
Dudding, O. A.
Duggins, Calvin L.
Dunbar, Gilbert W.
Duncan, Thomas M.
Duncan, Wade Lee
Dunford, Fred R.
Dunn, Billy G.
DuPris, Edward R.
Durham, Odus
Durr, Charles W.
Duvall, Raymond E.
Earp, James C.
Eastburn, Charles G.
Eddings, Edward D.
Edgil, Thomas Jessie
Edwards, Alvin A.
Edwards, E. A.
Edwards, Freddie M.
Edwards, Homer Buford
Edwards, Homer F.
Eley, Lewis S.
Elias, Silverio Mojica
Eliason, Allan M.
Elliott, Elmer W.
Elliott, Julius E.
Ellis, James O.
Ellis, Stephen
Elmore, Loyd E.
Elmore, Ray E.
Eloff, David
Elrod, Guyton M.
Elston, Robert W.
Emmanuel, Thota
Endecott, Donald L.
Engle, James M.
Englebert, James A.

Enrique, Roberto Lam
Entzminger, E. G.
Epps, Alva D.
Escamilla, Senonio Coronado
Eskew, Lexie B.
Espinete, Efrain F.
Espinoza, Philip
Esquivel, Teodoro Antonio
Esteban, Luis Aleman
Estira, Pierre
Estrada G., Eliazar
Estrada, Erdulfo
Estrada, Vincente Ramirez
Etienne, Claude
Eustache, Ttilien
Evans, Horace
Evans, William J.
Everett, James A. L.
Ewing, Sam
Exil, Donaiis
Faircloth, James M.
Farless, J. D.
Farmer, J. Glenn
Feltman, Raymond E.
Feltman, Thomas M., Jr.
Felts, Erbie H.
Fenderson, Walter
Ferguson, Cephas
Ferguson, Daniel
Ferguson, Herbert E.
Ferguson, James Randolph
Ferguson, James Russell
Ferguson, Laban J.
Ferguson, Orie J.
Ferguson, Pembroke E.
Ferguson, Philip D.
Ferguson, Thomas
Fidele, Nelcius
Fields, Charles Lee
Fields, Clinton, Jr.
Figuerola, Teodoro Solia
Fils, Chery Dennean
Finch, Robert Lee
Finlayson, Rufus
Finley, Rallie J.
Fisher, James Patrick
Fisher, Ramon Luna
Fitts, Hubert Lee
Fitzgerald, James D.
Fleming, John W., Sr.
Fleurantin, Paulin
Fleurimond, Paul
Flick, Harry R.
Flippo, Edward Earl
Flippo, George C.
Flores, Abraham
Flores, Jorge Mendoza

Flores, Moises Vazquez
Flowers, Allord S.
Flowers, Grady G.
Flowers, Thomas E.
Fogarty, Grover C.
Foley, William R.
Folkes, Irvin Vincent
Forbes, Charles R.
Forbes, Clyde W.
Ford, Billy R.
Ford, Charles H.
Ford, William T.
Forsythe, Woodrow
Foster, Cecil A. L.
Foster, Clarence F.
Foster, Hillard E.
Foster, James E.
Foster, Olon A.
Foster, Robert J.
Foster, Robert Lee
Fouts, Blair M.
Fox, Edward E.
Fox, James E., Sr.
Foxy, Jimmy E.
Fragoza, Ramon Rendon
Francis, Canute Augustus
Francis, Norman
Francis, Silburn
Franco, Juan Antonio Ramos
Frazier, Robert C.
Frazier, Samuel Steve, Jr.
Freeman, Hubert E.
Fuchu, Federico
Fuentes, Eugenio Morena
Fulcher, Frank Edwin J.
Fuller, Calvin L.
Fuller, Fred C.
Fulmer, Everett L.
Fulton, Roger
Furber, Caroles C.
Gaddis, J. C.
Gaddis, Millard E.
Gaddis, William L.
Gaddy, Willie
Gainey, Russell D.
Gaites, Norwood A.
Gaither, Grover C.
Galaviz, Antonio
Gallman, Homer Paul
Gama, Victor Liberato
Gamaliel, Barrey
Gandia, Mario
Garcia, Felix R.
Garcia, Manuel
Garcia, Raul Arroyo
Gardiner, Joshua V.
Gardner, William T.
Gardner, James L.
Garren, William F.
Garvey, Furney Lee
Gary, Charles M.
Gastelum, Santos Fontes
Gauthier, Vildoir
Gavu, Joel
Gay, Pierce N.
Gaylor, Hank V.
Geneus, Rezius
Georges, Reginald C.
Ghalriel, Sameer Shaker
Giad, Tiaz Tounan
Gibbs, Joseph E.
Gibson, W. K.
Gibson, Wilbur A.
Gillenwater, Lawrence C.
Gillenwater, Wayne
Gilmer, J. Lamar
Gilmore, Clarence L.
Giraud, Ozias
Giron, Manuel Q.
Glass, Eddie J.
Glover, John D.
Goates, Bobby Gene
Goin, Cecil L.
Goins, Gerald D.
Goins, James
Goins, Lloyd P.
Goins, Richard D.
Goins, William L.
Golden, William F.
Gonzalez, Feliciano Ixpata
Gonzalez, Jose Flores
Gonzalez, Luis B.
Gonzalez, Senen
Goodman, Louis R.
Goodnight, Sam J.
Goodwin, Bennie F.
Gordon, Joe
Gordon, Winston
Goss, Douglas A.
Gossett, Thomas G.
Graham, Abraham
Graham, Benjamin A.
Graham, James Hardy
Graham, James W.
Graham, Oliver W.
Graham, Preston Raymond
Grant, Leslie D.
Grant, Willie R.
Graves, Oather B.
Gray, Earl B.
Gray, James H.
Gray, Johnnie
Gray, Willie
Green, Ben M.

Green, Charles S.
Green, Curtis
Green, David Lee
Green, Everett
Green, Everett E.
Green, Gerald W.
Green, J. B.
Green, James H.
Green, James W.
Green, Stephen A.
Green, Walter O.
Greenaway, William D.
Greene, Arthur
Grey, Gerald C.
Grier, Earl T.
Griffin, Bluford B.
Griffin, Curtis T.
Griffiths, Ezekiel H.
Grimsley, Carlisle
Grissom, David Z.
Guerissaint, Okes
Guerreo, Toby J.
Guerrier, Louis J.
Guillen L., Salvador
Guillermo, Crisanto
Guire, Willard F.
Gumenke, Zebron M.
Gunay, Misak
Gunn, James G.
Gunn, Rayford
Gunter, Simeon W.
Gustove, Joseph
Guy, Morris L.
Guzman, Refugio
Gwebani, July M.
Gwin, Joseph R.
Haas, Johnnie B.
Hackler, Wendell L.
Hadebe, Phillip
Haire, Henry M.
Haire, Lester H.
Hale, Milton B.
Hale, Thomas F., Jr.
Hall, A. John
Hall, Asa St. John
Hall, Donald R.
Hall, Emanuel O.
Hall, Granville A.
Hall, Hoyte Wayne
Hall, Jacob A.
Hall, James P.
Hall, Lee Earl
Hall, Leland E.
Hall, Lester R.
Hall, Martin T.
Hall, Ralph
Hall, Reuben H.

Hall, William A.
Hamby, Curtis D.
Hamilton, Alvin T.
Hamilton, James M.
Hamilton, Vernon F.
Hamm, Leonard Ronald
Hammock, J. Thomas
Hammond, Oliver L.
Hampton, Arvid Lee
Handfield, Jeffrey
Handfield, Shadville E.
Haney, Clifford A.
Hanks, Edward J.
Hanna, Arnold R.
Hanna, Bishara Karrha
Hanners, Talmadge
Hardin, Thomas O.
Hardy, Earl H.
Hardy, Earnest
Harewood, Kendrick D.
Harkey, Ellison C.
Harper, Arnold F.
Harper, John
Harris, Eugene
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, Loyd J.
Haselden, Alonza H.
Haughey, James W.
Hawkins, John S.
Hawkins, Richard M.
Haynes, Albert
Heacox, Robert P.
Headen, David
Hebert, Henry J.
Heckert, William D.
Heltcel, R. B.
Hembree, Walter D.
Henderson, Fred
Hendrix, Harry D.
Hennigan, Danny N.
Henry, George K.
Henry, Younis W.
Henson, Henry L.
Henson, William E.
Hepburn, Joseph
Hepburn, Steve A.
Herald, Charles T.
Heredia, Carlos
Herman, Charles T.

Hernandez M., Erasto
Hernandez, Pasqual
Herrera, Lorenzo Navarro
Herring, Charles G.
Hersey, Gerald H.
Hester, Thurman L.
Hibbert, Bernard S.
Hicks, Albert Lindsey
Higgs, Franklyn V.
Hiles, Dudley H.
Hill, Claudell A.
Hill, Harms H.
Hill, L. A.
Hill, Wesley H.
Hlophe, Ernest
Hockenberry, Clarence L., Sr.
Hodge, James D.
Hodge, Joseph
Hodges, Eugene
Holbert, W. C.
Holden, Elisha A.
Holland, Cecil R.
Holland, John F.
Holland, Mack
Hollis, Willard A.
Hollis, William H.
Homan, Clifford A.
Homer, Thomas A.
Hooker, Eugene R.
Hooper, Billy L.
Hopper, J. Harold
Hornbuckle, A. E.
Horne, Albert B.
Horne, Clarence L.
Horner, Grady V.
Horton, Thomas G.
Hose, Warren Neal, Sr.
House, Hershel Wayne
Howell, Roland E.
Howton, Lewis C.
Hudgins, Curtis B.
Huff, Harold F.
Hughes, Alton J.
Hughes, David H.
Hughes, Frank
Hughes, Herbert A.
Hughes, Howard E.
Hughes, Joseph J.
Hughes, Moses R.
Hughes, Tommy Leroy
Humes, Samuel J.
Hunt, Julius R.
Hunter, Brian J.
Hunter, Harold D.
Hunter, Ormand E.
Hunter, Wade H.
Huntington, Robert D.

Hust, James W.
Hutch, Raymond, Jr.
Hutchens, Willie
Hutchinson, George V.
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.
Isbell, Corbie C.
Isma, Erystal
Israel, S.
Ivins, Daniel
Ivins, Harvey J.
Jackson, Bobby D.
Jackson, Carson M.
Jackson, Ellis V.
Jacobs, Edgar W.
Jacques, Andre
James, Ralph
James, Ruppo Valentino
Jammes, Thomas E.
Jarrett, Rashbert G.
Jean, Alcine
Jean, Pompilus
Jean, Yeanrilus Louis
Jeanty, Oreus
Jefferson, Monroe
Jenkins, Harvey E.
Jenkins, Jack O.
Jernigan, Allen M.
Jernigan, Jesse W.
Jestes, Ezra E.
Jeudi, Arouleine
Jeune, Ramean
Jimenez, Elias
Jimenez, Josue Cano
Jobe, Allen R.
Johns, Edmon W.
Johns, Larry D.
Johnson, Bobby, Jr.
Johnson, Clevey H.
Johnson, Dolly L.
Johnson, Fred M.
Johnson, Henry L.
Johnson, Hinton C.
Johnson, Hubert N.
Johnson, Jacobo
Johnson, James
Johnson, James R.
Johnson, Josclyn

Johnson, Laureston B.
Johnson, Luther O.
Johnson, Michael Lee
Johnson, Nelson W.
Johnson, Paul E.
Johnson, Uhijah
Jones, Alvin M., Jr.
Jones, Alvin M., Sr.
Jones, Billy Ray
Jones, Calvin S.
Jones Clarence E.
Jones, Collis
Jones, David E.
Jones, George L.
Jones, Grover C.
Jones, Harold L., Sr.
Jones, John Roy
Jones, Lewis J.
Jones, L. V., Jr.
Jones, M. Corbie
Jones, Marceline N.
Jones, Oscar
Jones, Perry R.
Jones, Richard L.
Jones, William C.
Jones, William F.
Jordan, John
Jordan, Leslie S.
Josa, Cledor
Joseph, Cenatus
Joseph, Chery
Joseph, Dormisil
Joseph, Prudent
Josleyn, Ernest E.
Josleyn, William H.
Jovial, Jacob A.
Judd, Emmett O.
Judd, Henry M.
Juillet, Primelien
Julien, Elandien
Karas, Girgis
Katrissosis, Demetrios P.
Kay, John Lemuel
Keele, Garry L.
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.
Khumalo, Aaron
Khumalo, N. Samuel
Kidd, Willie S., Jr.

Killingsworth, J. K.
Kimsey, Don
Kinard, Harold J.
Kinard, John H.
King, Cephas E.
King, Charles
King, Lacy T.
King, Leslie
Kirby, Marshall D.
Kitchens, Roger Dale
Klapp, Guy F.
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
Labosky, Philip William
Lafleur, Ephraim
Lafosse, Hermann
Laguerre, Civilus
Lahen, Antoine
Lamartine, Gerard
Lamb, Carroll D.
Lamb, William L.
Lambert, Arthur H.
Lambert, Clyde Stanley
Lambert, Don W.
Lambert, Glen C.
Lambert, Willie B.
Lamy, Mercilus
Lance, Ralph W.
Lane, Elmer G.
Lane, Wallace C.
Lang, Joe S.
Lang, John Henry
Laporte, Armand
Lara, Juan Francisco Garcia
Larmond, Dudley N.
Larson, Mervin N.
Larson, Verlin E.
Lashley, George
Lashley, Junior O.
LaSure, Clifford A.
Lavigne, Robert B.
Lawley, Grady C.
Lawrence, Herbert Royce
Lawrence, Paul
Laws, Billy G.
Lawson, James L.
Lawson, Philip A.
Lawson, R. Dell, Jr.

Laxton, Arnold
Ledbetter, John L.
Ledford, Robert D.
Lee, Albert E.
Lee, Buster O.
Lee, Donald
Lee, Fred A.
Lee, Wade C.
Leges, Mirabeau
LeGrand, Ralph
Lemacks, Walter E.
Levy, Charles A.
Lewellyn, William
Lewis, Franklin R.
Lewis, Michael S.
Lewis, Robert Lee
Lewis, Shadrach, Sr.
Lewis, Vanuel E.
Leyva, Fortunato Munoz
Lindner, Clifford C.
Linkous, Gary T.
Little, Robert Wayne
Littreal, William S.
Lofton, Millard T.
Logan, James C.
Long, Paul M.
Longin, Septimus A.
Longstreth, David C.
Lopez, Camilo
Lopez, Charles G.
Lopez, Emilio Tamchez
Lopez, Esteban Luque
Lopez, James K.
Lopez, Miguel Meseta
Lopez, Pedro Ruben Vazquez
Lopez, Rejinaldo Frias
Lopez, Tereso de Jesus Aragon
Lorini, Augusto Ruano
Lorini, Rene Ruano
Louis, Cedanor Pierre
Louis, Holdman Pierre
Louis, Jules Jean
Louis, Maxi D.
Louis, Oldman Pierre
Louis, Saintilhomme
Lowe, Arthur
Lowe, Orman E.
Lowman, J. Dudley
Lowman, W. Elroy
Loyed, Jim Oscar
Lubin, Augustin
Lucas, Gilet C.
Lucero, Victor Diaz
Lucien, Luckner
Lucien, Paul
Lucien, Pierre
Lucien, Tderock

Luna, Ignacio R.
Lusch, Stephen A.
Lux X., Tomas
Lycans, P. Chalmer
Lyles, John C.
Lynn, Raymond A.
M., Oswald Alfonso
Madewell, Denver T.
Madiba, Japhta B.
Madison, Bobby G.
Mahaffey, James L.
Mahaffy, Fredrick P.
Maieane, George
Majors, Robert Hermon
Makar, Andrew A.
Makhubela, July
Maksymchuk, Victor
Malcolm, John C.
Malec, Stanley
Mancil, Leon
Mandrusiak, Nick
Manes, Cecil W.
Mangrum, Roosevelt
Manley, Robert E.
Mannon, Oscar L.
Mannon, Tilford
Maples, James R.
Maranatharao, K.
Marcellus, Fanor
Marlow, Donald Ray
Marlowe, Herbert L.
Marticorena, Benjamin Centeno
Martin, Gladdus
Martin, Herbert D.
Martin, Herbert L.
Martin, Johnie
Martin, Krameon T.
Martin, Leonard J.
Martinez, Marcelino
Martinez, Marcos
Masemula, Elias
Mashibini, Joel
Mason, Billy Ray
Masoud, Youself
Massena, Eliazar
Massengale, Earl L.
Massey, George H.
Massey, Larry Joe
Massingale, Franklin R.
Massingale, Martin Luther
Masuku, Josephh
Matheu, Ernesto S.
Mathis, John W.
Matthews, Gerald S.
Mathurin, Tvoisc
Matiwane, R. S. Ntlokwana
Matthews, Maxwell E.

Matthews, Rudolph J., Jr.
Mattis, Stanley B.
Mawela, Elliot
Maxwell, Bernard
May, Clarence Edwin, Jr.
Maynard, Claude R.
Mayorga, Maximiliano Lobos
Mays, Clyde A.
Mbonambi, Joel
McBride, William B.
McCalla, Theophilus
McCarley, William R.
McClaughlin, Jess D.
McClure, Kermit
McComb, Claude H.
McCoy, Albert
McCoy, Robert C.
McCree, Donald
McDaniel, Clarence
McDaniel, Joseph R.
McDaniel, Richard T.
McDaniel, William A.
McDonald, John W.
McDowell, Robert W.
McFall, Charles
McFarland, Lawrence L.
McGill, Neal K.
McGuffin, Herman, Jr.
McIntosh, David A.
McIver, Floyd
McKey, Clifton E.
McKiddy, Leon E.
McLish, Frederick A.
McMillan, Odias
McNabb, Jeff D.
McNeil, Cecial A.
McTaggart, Thomas E.
Meade, Kingsley C. L.
Meade, William R.
Medina, Juan Estrada
Medina, Julian Estrada
Mejia, Cornelio Monzon
Melvin, Leonard W. A., Jr.
Memani, Lawrence
Menard, Emmanuel
Mendez, Antonio
Mendez, Aucencio Reyes
Mendez, Espectacion Mendez y
Merck, David Eugene
Meredith, Louis
Messenger, Stanley G.
Messer, James H.
Mezidor, Sineus
Mezquita, Rogelio Antonio
Mhlongo, Aaron
Mhlongo, Amos N.
Michand, Antoinier

Michel, St. Aubert
Miles, Kenneth A.
Miller, Wendell H.
Miller, William M.
Millet, Donald
Mills, James W.
Minter, Doyle F.
Miskelley, James O.
Missick, Emmanuel
Missick, Milton C.
Mitchell, Eugene
Mixon, Roy D.
Mkhabela, Esrom
Mkwanzazi, Elias M.
Mkwanzazi, Jacob
Moeng, Jan
Moeng, Saul
Mohlala, Wilmont G.
Molaeng, Abel M.
Monace, Jules
Monplaisir, Denois
Montague, David A.
Montero, Benigno Echibarria
Monterrosa, Guillermo S.
Montijo, Jacob
Mooney, Albert R.
Mooney, Lawrence E., Sr.
Moore, Alvin
Moore, Donald E.
Moore, Earl C.
Moore, Herbert Doyle
Moore, Herman B.
Moore, James C.
Moore, John T., Jr.
Moore, Ralph D.
Moore, William L.
Morales, Telesforo
Moreland, Charles B.
Morgan, James L.
Morgan, W. Earl
Morrell, James C.
Morris, Dallas D.
Morris, Frederick C.
Morris, Howard Gaylen
Morris, James V.
Morris, James W.
Morris, Robert T.
Morris, U. Alexander
Morris, Vernon R.
Morris, Willie M.
Morrison, John W.
Morrison, King D.
Morvan, Elitesse
Morvan, Jolice
Moser, James William
Moss, Arthur C.
Moss, Audie Gene

Moss, Clayton A.
Moss, James R.
Moss, James W.
Mounce, J. Eddie
Mounts, Donald L.
Mqozi, Gunyazile
Mtshali, Enock
Mulkey, Truman W.
Mulkey, Willis A.
Mullins, George
Murphy, Donald L.
Murphy, Harold
Murphy, John B.
Murphy, Kenneth P.
Murray, Arthur C.
Murray, Clyde H.
Murray, Elbert L.
Murray, Thomas LeRoy
Murray, William J.
Muscadin, Julien
Muse, Joe Riley
Mustafa, Fafa
Myers, H. Tobey
Myers, Jack M.
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
Ndhlovu, Jonas
Neal, Albert M.
Neal, Bert
Neal, James W.
Neal, Leonard M.
Neal, Richard Allen
Nehemia, Satyala
Nelson, Destin
Nembhard, Joscelyn A.
Nestor, Fenelon
Neumans, Clarence H.
New, Paul S.
Newberry, Aaron A.
Newbold, Zach J.
Newdiger, Oscar
Newton, Tommy
Newkirt, John C.
Nichols, Earl F.
Nichols, James O., Jr.
Nicolas, Nelzil
Nicholson, Terry James
Niles, John F.
Nixon, Ernest C.
Nobles, Jimmie L.
Noe, Pearl B.
Noe, R. Eugene
Nolen, James W.
Nope, Kenneth Lee
Norman, Thomas M.
North, Reed M.
Norton, Thomas D.
Ntshangase, Absolom P.
Nzuza, Ambros A. B.
O'Dell, David W.
Odom, Ronald E.
Offe, Donald E.
Oliver, Donald Zane
Oliver, James
Olmsted, Guy O.
Oppert, Lawrence R.
Orona, Elias R.
Orr, Donald W.
Ortega M., Javier
Ortiz, Joel Hernandez
Orvilus, Anastal
Osbourne, John W.
Owen, J. Leon
Owens, Odell L. (Johnny)
Owings, William Marion
Pace, Billy Joe
Pacheco, Natalio Kiau
Padilla, Edward
Page, Alton M.
Panter, Arthur T., Jr.
Papite, Antoine
Paradesi, Remulla
Parke, Headley
Parker, Allard
Parker, Elbert L.
Parker, Elmer D.
Parker, Elton B.
Parker, Harold W.
Parker, J. M.
Parker, Lafoy E.
Parmar, Rasiklal Sanalal
Parr, Alston E.
Parris, Daniel F.
Parris, Floyd A.
Parton, William V.
Passmore, Wilmon R.
Pate, Donald Louis
Pate, Gary J.
Patrick, John Bain
Patterson, A. Jack
Patterson, Billy
Patterson, Bobby Ray
Patterson, Daryl W.
Patterson, Oliver
Patton, James
Paul, Sadhu
Payne, Willard L.

Paynter, Willie T.
Peacock, Frank G.
Peacock, Willie, Jr.
Peak, Leroy
Pearce, James S.
Peavy, Leumoin A.
Peck, LeRoy O.
Peek, Henry K.
Peek, Wayne
Pena, Lidio T. R.
Pendergrass, Joseph C.
Peninger, A. Frank
Penn, Joseph B.
Pennington, Loyd I.
Pense, Vernon
Pentecost, Charles T.
Pentecost, James D.
Perdomo, Pablo Pavon
Perez, Carlos Ramirez
Perez, Pedro Ramirez
Perez, Ramon
Perez, Stephen J.
Perkins, Andrew
Perry, Charles M.
Peters, Desmond L.
Peters, William E.
Peterson, Charles R.
Petty, A. Joe
Petty, Elmer Houston
Pettyjohn, Woodrow W.
Peyton, Sam H.
Phalisme, Jules Julien
Phibbs, Hurley H.
Phillip, Joseph E.
Philippe, Mauralu
Philippe, Philockes
Phillips, J. Frank
Phillips, George W.
Phungula, Joseph K.
Picard, Armand
Pierce, Troy W.
Pierre, Anastil
Pierre, Lenand Louis
Pierre, Lexius
Pierre, Michel
Pierre, Michel
Pinnock, Levi A.
Pino, Jose Hernandez
Pittman, Horace
Pittman, J. K.
Pittman, Leonard J.
Pittman, Tony O.
Pitts, John B.
Pitts, Ralph W.
Plank, Preston E.
Pless, Perry J.
Plumley, Bernie, Jr.
Plummer, Everett L.
Poinson, Antonio
Polete, Herman E.
Pollard, L. Lewis
Polycarpe, Oirgot
Ponce, Edilberto Zagal
Poole, Aubrey L.
Poorman, Thomas F.
Pope, Arthur C.
Pope, Willie Dee
Porter, Leslie E.
Porter, Loren M.
Porter, Monte V.
Porter, William R.
Poston, Harvey B.
Poulakis, George
Powell, B. H.
Powell, Jesse Lee
Powell, John C.
Powell, John Wesley
Powell, Joseph N.
Powell, Leland Leo
Powell, Thadis M.
Powers, Raymond L.
Prakasam, Kolati
Prasadara, M. D.
Pratt, Emanuel
Pratt, Harold D.
Pratt, Lloyd George
Presnell, Clifford
Prewitt, Billy R.
Price, Harrison E.
Price, Harry W.
Priester, Michael C., Jr.
Primus, Roland Clyde
Prince, Clarence A.
Prince, Joseph C.
Prosch, Ronnie E.
Pruitt, Jack R.
Pruitt, Robert J.
Pugh, Leonard
Pulido, Martiniano Cuebas
Pursell, Henry
Purvis, Samuel S.
Puryear, Cecil H.
Pyburn, Leslie E.
Pyles, Leonard
Queener, Glendale
Queener, Willard M.
Quick, William Alonzo
Quintera, Raul Arrollo
Quisenberry, Charles M.
R., Gustavo Rosales
Rabsatt, William E.
Raburn, Nelson W. D.
Ragan, Howell W.
Rahming, George

Ramey, W. Harry
 Ramirez, Jose Fernandez
 Ramirez, Leopoldo Eugenio
 Ramirez, Pedro J.
 Ramirez A., Lino
 Ramsey, Francis M.
 Randall, Hollis O.
 Raney, Sam E.
 Rao, Adidala Sundara
 Rao, Mogalapu Ananda
 Rao, Murla Gnana Sundara
 Rao, T. R. Mohana
 Rao, Vera Sundara
 Rayburn, Andrew W.
 Reece, Leonard
 Reed, Elvis
 Reed, Harold D.
 Reid, Clyde W.
 Reid, David J.
 Reid, Marshall T.
 Reitler, Wayne
 Rejouis, Wilson
 Renner, George C.
 Renew, John L.
 Reyes, Jose Antonio
 Reyes, Jose Trejo
 Reynolds, C. F.
 Reynolds, James H.
 Reynolds, Marshall L.
 Reynolds, Robert J.
 Reynolds, William R.
 Rhoads, O. Burk
 Rice, Paul, Jr.
 Richard, Carius
 Richard, Theogane
 Richard, Cecil
 Richards, Leeland A.
 Richardson, Basil W.
 Richardson, Sherman C.
 Richerson, Joe
 Richmond, Ernest Carl
 Ricks, James R.
 Rider, Albert H.
 Riddlespurge, Wesley
 Riggs, Billy M.
 Riggs, Charles E.
 Risch, David F.
 Risner, C. W.
 Roach, Obadiah
 Roache, Joseph S.
 Roberts, Estes M.
 Roberts, Morris W.
 Roberts, Richard M.
 Roberts, Virgil L.
 Robertson, Stanford
 Robertson, Willis E.
 Robinson, Alfred

Robinson, Cleaver U.
 Robinson, Guy T.
 Robinson, Jack
 Robinson, Monroe
 Robinson, Morris
 Robinson, Otto
 Robinson, Otto, Jr.
 Robinson, William B.
 Roddy, B. Douglas
 Rodriguez, Bernardino Gutierrez
 Rodriguez, Joe A.
 Rodriguez, Pedro Moreno
 Roe, Tannie T.
 Rogers, Charles L.
 Rogers, David W.
 Rogers, Donald Lee
 Rogers, Rufus R.
 Rojas, Rigoberto de Jesus
 Rolinyati, John David
 Rolle, Harry W.
 Rolle, Hartman L.
 Rolle, James
 Rolle, Joseph W.
 Rolle, Samuel J.
 Romero, Alejandro Lopez
 Romilus, Oxygene
 Roosevelt, Shantray Jacob
 Rosier, Exancer
 Ross, Edgar E.
 Ross, Jeremiah O.
 Rowsey, Leslie A.
 Russell, Charles W.
 Russell, David S.
 Russell, Early Keith
 Russell, Walter B.
 Rutherford, Arvol A.
 Rutherford, Edward L.
 Rye, Jird Luther
 Rymer, Samuel Reuben
 Sabo, Georg
 Sadler, George W.
 Sadler, Harold D.
 Safian, Nasef
 Saintus, Joseph Sylphra
 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.
 Samble, Antes
 Sample, T. Franklin
 Samuel, Bathina
 Samuel, Kudelli

Samuel, S.
Samuel, V. P.
Samuels, Joseph L.
Samuels, Middleton H.
Sanders, Sanford S.
Sanders, Simpson
Sandoval, Roberto Ernesto
Sands, John M.
Sanner, G. A.
Santiago, Luis
Sargunam, Vietor M.
Satterfield, Curry
Satyanandam, Chindadi
Saylor, Edward Lee
Schneider, Leon
Schneider, Henry
Scofield, David N.
Scott, Ben J.
Scott, Cecil
Scott, Lawrence D.
Scotton, H. Frank
Scotton, Lee Roy
Scotton, Marvin T.
Scotton, Willie T.
Scroggins, William E.
Seale, Charles D.
Sedwick, Dale F.
Sedwick, Frank J.
Sedwick, Wilbert J.
Segura, Matilde Hernandez
Seme, Joseph
Seratt, Otis A.
Servellon, Jose Ambrocio
Setuki, Sidwell
Shaffer, Daryl L.
Shaw, Ronnie E.
Sheely, Floyd E.
Shelton, Curtis F.
Shelton, George R.
Shelton, Lee F.
Shepard, Jose
Shepard, Willie M.
Shiakallis, Christos C.
Shiell, Cornelius
Shinn, Alva H.
Shipley, Claud A.
Sholar, Gene A.
Shook, Robert E.
Shroyer, Pleonard G.
Shultz, Walter E.
Sibisi, Solomon Z.
Sidebottom, Warner F.
Sides, Vernil H.
Siler, Billy J.
Siley, Fitz Albert
Silver, David Ray
Silvers, John K.

Simmons, Errol J.
Simmons, Jesse David
Simmons, Ottis Ray
Simpson, C. S.
Simpson, John Paul
Sincerise, Sincima
Singh, Balram
Singleton, Joe
Sithole, John
Skaggs, Vernon L.
Skipper, Horace M.
Slayton, Colum Odell
Sloan, J. Y.
Sloan, Lowell M.
Slone, Ray
Sluder, Charlie
Smith, Allard Lynn
Smith, Cedric
Smith, Clarence G.
Smith, D. Eugene
Smith, Floyd, Jr.
Smith, Frank W.
Smith, General Howard
Smith, Gilbert L.
Smith, H. E., Jr.
Smith, Henry C.
Smith, Howard L.
Smith, James F.
Smith, Jerry P.
Smith, Jesse C.
Smith, Lawrence G.
Smith, Lorvise A.
Smith, Mark D.
Smith, Marvin M.
Smith, Phillip David
Smith, Robert D.
Smith, Robert E.
Smith, Robert F.
Smith, Sam Allen
Smith, Sandy
Smith, Vernon
Smith, W. Marion
Smith, Walter S.
Smitherman, Robert L.
Snell, Walter Lee
Snow, Bobby R.
Snyder, Clarence S.
Solomon, Nalli P.
Solomon, V.
Sorel, Anylus
Saria, Santiago Soria
Soriano, Rizales
Soto, Antonio Ledezma
Sparks, Roger Dale
Speed, Steve D.
Speed, Thomas S.
Speirs, John Paterson

Spell, Lowron M.
 Spence, James E.
 Spence, Joseph J.
 Spooner, Gregory
 Spurlock, J. Leslie
 Stacy, M. Lawson
 Stafford, Samuel H.
 Staggs, Kennith
 Stanford, Malcom F.
 Stanley, Charles W.
 Stanley, Mosko R.
 Stanton, Earl C.
 Stephens, Edward D.
 Stephens, Levi
 Stephens, Tommy Eugene
 Stephens, W. Walter
 Sterling, David
 Stevens, Adolpha
 Stevens, John L.
 Stevenson, Orvil Dean
 Stewart, Carl H.
 Stewart, Jack C.
 Stewart, James E.
 Stewart, William A.
 Stone, Dallas R.
 Stone, Elby Ray
 Stone, James E.
 Stone, Julian L.
 Stoneburner, Clarence W., Jr.
 Stonell, John Willie
 Strachan, Joel I.
 Strawn, James T.
 Strecheniuk, Sergie U.
 Street, William B.
 Strickland, Bruce
 Strickland, James W.
 Strickland, Loyd W.
 Strilec, John E.
 Studdard, Leland
 Stump, Robert L.
 Sturgeon, James D., Sr.
 Sudarsanam, Padavala
 Sugandharatnam, Mekala
 Sullivan, J. P.
 Summey, Charles Edward
 Swann, Joseph M.
 Sweat, James W.
 Sweat, John Walter
 Switzer, Wilbur F.
 Sykes, James T.
 Sykes, Virgil J.
 Tabata, Robert
 Tabor, Nolan P.
 Tackett, Floyd V.
 Tackett, Virgil E.
 Talbert, Charlie P.
 Tanner, Edward
 Tanner, Ewing E.
 Tarin, Pablo G.
 Tasker, Vernard
 Taylor, David J.
 Taylor, Floyd C.
 Taylor, J. W.
 Taylor, Joseph A.
 Taylor, Mager M.
 Taylor, Martin J.
 Taylor, Melvin C.
 Taylor, Segismund A.
 Teems, George W.
 Tellez, Guillermo Nunez
 Templeton, George A.
 Terrell, Donald
 Thaker, Julius M.
 Thedor, Kurry
 Theobrun, Extravius
 Thomas, Egbert A.
 Thomas, George W.
 Thomas, Ollie C.
 Thomas, Willie D., Jr.
 Thompson, Arthur F.
 Thompson, Brice H.
 Thompson, Joseph D.
 Thompson, Luther M.
 Thorn, Cecil C.
 Thornhill, Arthur M.
 Tice, Thomas F.
 Tijera, Ulises
 Tiliat, Clervius
 Tiliat, Tiliat
 Tillman, Raymond V.
 Timothee, Faustine
 Tinajero, Antonio Sanchez
 Tittsworth, C. Allen
 Tobin, Clarence R.
 Todman, Ocarlo
 Todman, Theophilus
 Tollison, David J.
 Toussaint, Isaiah E.
 Toussaint, Leon
 Townsend, Kenneth R.
 Townsend, Lonnie
 Traficanto, Frank J.
 Trammell, William H.
 Tribble, Arule
 Trogon, Robert L.
 Trotter, Charles P.
 Tubbs, Ira W. D.
 Tuesta, Milecio
 Turner, Clifford Gene
 Turner, Garland L.
 Turner, Larry D.
 Turner, Linford A.
 Turner, Willie L.

Uris, Melchor Agundez
Urseth, Loren H.
V., Maximiliano Castaneda
Valentin, Thercilon
Valenzuela R., Isabel
Valera, Juan Basora
Valmond, Raphael
Vandeever, Wesley
Van Hoose, Ronald D.
Vanover, Morton Y.
Van Putten, Leonard E.
Vargas P., Felipe
Varnadore, Homer G.
Vassel, Cecil A.
Vaughn, Gerry G.
Vaughn, Wayne M.
Vause, John Edgar
Velasquez, Benito Ramirez
Velazquez, Anacleto
Vil, Faustin
Vilhauer, Morris R.
Vinson, R. Hardy
Wadlington, David B.
Wagar, Philip A.
Wagner, Leonard E.
Wakeman, George H.
Wakeman, John M.
Walker, Charles T.
Walker, Edward Jim
Walker, Elmer G.
Walker, Frederick U.
Wall, Thomas E.
Wallace, Carl A.
Wallace, James
Wallace, S. Raeford
Waller, Melvin
Walraven, Wallace
Walters, Henry L.
Walters, Larry W.
Ward, Lee Pope
Ward, Lynton
Washburn, Fred E.
Washington, William C.
Waters, Melvin Lee
Watson, James C.
Watts, Albert C.
Watts, Grayer H.
Watts, Lewis D.
Waugh, Robert L.
Weatherford, Jadean
Weathers, Joseph T.
Webb, Francis J.
Webb, Samuel E.
Webb, Wiseman W.
Webbe, James N.
Webster, Davis Keith
Weetley, Laws

Welch, Charles E.
Welch, D. L.
Weldon, Andrew J.
Wells, Lamar A.
Wells, Ralph V.
Wentz, James H.
Wesley, John
Wesley, Jovis E.
West, Billy Gene
West, Earl C.
West, Furman F.
West, John Henry
Westberg, David E.
Westberry, Lois Daniel
White, Henry L.
White, Hubert
White, Joe Thomas
White, Olen
White, William E.
Whitney, Wallace C.
Whittaker, James D.
Whitten, Frank Ray
Whittington, Jessie R.
Wickline, C. Russell
Widener, Loy W.
Wiggins, Everette H.
Wilda, John Jerry
Wiley, Jackie D.
Wilkerson, Delbert M.
Wilkins, Kenneth C.
Williams, Albert
Williams, Alexander, Jr.
Williams, Alphaeus
Williams, Alton T.
Williams, Arnold F.
Williams, Billy J.
Williams, Chester A.
Williams, Cleveland T.
Williams, Ephraim H.
Williams, Ethor T.
Williams, Everett C.
Williams, Franklyn R.
Williams, Fred D.
Williams, Isaiah
Williams, John R.
Williams, Raymond E.
Williams, Rennie L.
Williams, Sydney W.
Williams, T. Homer
Williams, Tharapatla
Williams, Timothy
Williams, Wilford O.
Williamson, Toxie L.
Williford, Bruce B.
Williford, Clarence B.
Willingham, Wallace E.
Willis, Clifford

Willis, J. Lee
 Willis, William C.
 Wilson, Arthur L.
 Wilson, C. C.
 Wilson, Charles E.
 Wilson, Ervin T.
 Wilson, Harry Lee
 Wilson, Joseph R.
 Wilson, Leonard P.
 Wilson, Wendell C.
 Wimpy, Dewey C.
 Winchester, Charles C., Jr.
 Winkles, Albert L.
 Wisdom, Alfred
 Wiseman, Gary D.
 Witt, Warren S.
 Witter, Easton M.
 Wolfe, George Donald, Sr.
 Wolfong, Lester J.
 Womack, Clayton E.

Wood, John W.
 Woods, Robert Lee
 Wossilek, Joseph
 Wright, Stanley A.
 Wyant, Nelson E.
 Wynkoop, John E., Jr.
 Yarborough, Ingram M.
 Yoder, Eli
 York, Isaac H.
 York, Nathan
 Young, Charles H.
 Young, David E.
 Young, Joseph E.
 Youssef, Dawoud
 Zabaleta, Alberto Ortiz
 Zamor, Laheus
 Zidor, Josa
 Zondo, Clement
 Zornes, Richard L.

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 Adams, Mrs. Margaret Ann
 Adams, Mrs. Opal D.
 Adderly, Mrs. Edith D.
 Adkins, Mrs. Katie Lee
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 Akin, Mrs. Irene O.
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 Allen, Miss Frances
 Allen, Mrs. Janettie M.
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 Allen, Mrs. Odessa Mae
 Allen, Mrs. Silla
 Allen, Miss Virginia Marie
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 Anderson, Mrs. Gladys
 Anderson, Mrs. Gwendolyn
 Anderson, Miss Julia M.
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 Barnett, Mrs. Lorena
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 Barrett, Mrs. Pearlene A.
 Bartley, Mrs. Dona
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 Bates, Mrs. Patricia L.
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 Baxter, Mrs. Velma M.
 Bazelais, Mrs. Ludovic
 Beach, Mrs. Veronica
 Beard, Mrs. Amanda Irene
 Beasley, Mrs. Judith M.
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 Beers, Mrs. Goldie G.

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Carty, Miss Madeline A.
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Case, Mrs. Nora Grace
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Chatham, Mrs. Dean
Chellayamma, Mrs. Mundru
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Clark, Mrs. Sylvia
Clark, Mrs. Veda M.
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Clemons, Miss Audrey
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Codrington, Miss Jane
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Coleman, Mrs. Melita
Colinet, Mrs. Letellier
Collie, Mrs. Drusilla L.
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Connor, Mrs. Elvira M.

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Cooley, Mrs. Louise
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Corlew, Mrs. Mattie
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Corniffe, Miss Lureen M.
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Cox, Mrs. F. Avonelle
Cox, Mrs. Mary
Cox, Mrs. Photena
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Craver, Mrs. Era Bee
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Crooks, Mrs. Inah
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Culmer, Mrs. Rosanna
Cupit, Mrs. Mable
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Curry, Mrs. Lois
Curry, Mrs. Mollie B.
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Curtis, Mrs. Dorris Rolle
Curtis, Mrs. Letha
Curtis, Mrs. Verlee
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Darnell, Mrs. Louise A.
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Davis, Mrs. C. Evelyn
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Davis, Mrs. Ludie
Davis, Mrs. Maisy
Davis, Mrs. Nannie
Davis, Mrs. Rachel E.
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Davis, Mrs. Sarah
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Dean, Mrs. Ivis G.
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Dickinson, Mrs. Dessie F.
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Dishman, Mrs. Leva
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Dodson, Mrs. Mary G.
Donaldson, Mrs. Beatrice N.
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Douglas, Mrs. L. Christine
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Ellis, Mrs. Ova L.
Ellis, Mrs. Rosetta L.
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English, Mrs. Ruby
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Estira, Mrs. Oremise
Evans, Mrs. L. Inez
Evans, Mrs. Marie
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Farris, Miss Mabel W.
Ferguson, Mrs. Addie A.
Ferguson, Mrs. Lillie E.
Ferro, Mrs. Maria O. de
Fields, Mrs. Pearl
Finch, Mrs. H. Romaine
Finch, Mrs. N. Evelyn
Fitts, Mrs. Dessie F.
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Fleming, Miss Clythia V.

Flick, Mrs. Catherine M.
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Flippo, Mrs. Willie Lee
Florence, Mrs. Tarapatla
Flores, Mrs. Leocadia Lubices
Foltz, Mrs. Lena E.
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Forbes, Mrs. Semmie D.
Forbes, Mrs. Whitleen M.
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Foster, Mrs. Ella Mae
Fouts, Miss Lettie L.
Fox, Mrs. Medora M.
Fox, Mrs. Nettie M.
Fox, Mrs. Treva Lee
Foxy, Mrs. Virginia
Francis, Mrs. Bernice
Francis, Mrs. Enid L.
Francis, Mrs. Julia D.
Francis, Mrs. Marrian A.
Francis, Mrs. Pearlyn M.
Franklin, Mrs. Erma L.
Freeland, Mrs. M. Laverne
Freeman, Mrs. V. Marie
Fritts, Mrs. Edna Mae
Fulcher, Mrs. Lillian A.
Furber, Mrs. Chloe M.
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Gardner, Mrs. Lillian E.
Gardner, Mrs. Lucy
Gardner, Mrs. Rosa Mae
Gardner, Miss Beverly
Garrett, Mrs. Adelaide
Gary, Mrs. K. Elizabeth
Gay, Mrs. Gladys M.
Gaylor, Mrs. Mildred L.
Gentry, Mrs. Pearl M.
Gerome, Mrs. Richard
Gibson, Mrs. Althea E.
Gibson, Mrs. Clara W.
Gibson, Mrs. Emily P.
Gibson, Mrs. Mary L.
Gibson, Mrs. Pearl
Gibson, Mrs. Rosa P.
Gilbert, Mrs. Ethel E.
Gillum, Mrs. M. Christine
Gilmer, Mrs. Dessie G.
Gilmore, Mrs. Eva L.
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Gladwell, Mrs. Marie M.
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Godfrey, Mrs. Daphne
Godfrey, Mrs. Matilda

Goin, Mrs. Mary M.
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Gomez, Mrs. Raquel Lopez de
Gonzalez, Mrs. Maria F. de
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Goodwin, Mrs. Neta Pearl
Gosnell, Mrs. Bertie Pauline
Gossett, Mrs. May
Graham, Mrs. Flora
Graham, Mrs. Lydia M.
Graham, Mrs. Repha Leata
Grant, Miss Bernice A.
Grant, Miss Gladys A.
Grant, Mrs. Sarah
Grant, Miss Vashti E.
Grant, Miss Zerepha A.
Grantham, Mrs. Stella
Grassi, Miss Ruby M.
Gray, Mrs. Christene B.
Green, Mrs. Julia E.
Green, Mrs. Marie
Green, Mrs. Rosa M.
Gregg, Mrs. Julia J.
Grier, Mrs. Edith R.
Grigsby, Mrs. Helen A.
Groom, Mrs. Grace E.
Grubbs, Mrs. Lillian D.
Guire, Mrs. Hazel G.
Guire, Mrs. Lois
Gunter, Mrs. Delois L.
Gusman, Mrs. Maria R.
Hadden, Mrs. Lillie J.
Hagood, Mrs. M. Kathleen
Haley, Mrs. Irene M.
Hall, Mrs. Babe
Hall, Mrs. Dolly L.
Hall, Mrs. Madlin E.
Hall, Mrs. Olive F.
Hall, Mrs. Sadie Mae
Halpain, Mrs. Shirley L.
Hamby, Mrs. Arnetter
Hamilton, Mrs. Joyrene
Hamilton, Mrs. Mary E.
Hamilton, Miss Thomazina
Hamm, Mrs. Mary Lois
Hampton, Mrs. Estella Cheek
Hampton, Mrs. Mary Lou
Hancock, Mrs. Nellie Rae
Handfield, Mrs. Ethel R.
Handfield, Mrs. Evelyn
Handfield, Mrs. Josephine
Haney, Mrs. Ionee L.
Hanna, Mrs. Gertrude E.
Hannah, Mrs. Bessie E.
Hardin, Mrs. Dora Maye
Hardin, Mrs. Sylvia
Hardy, Mrs. Betty Ruth

Hardy, Mrs. Eleanor E.
Harmon, Mrs. Alice P.
Harmon, Mrs. Sara K.
Harper, Mrs. Marjorie G.
Harriett, Mrs. Bertha
Harris, Mrs. Etta Belle
Harris, Mrs. Callie Jean
Harris, Mrs. Susie L.
Harvey, Mrs. Bessie Rae
Haselden, Mrs. Eunice
Haughton, Miss Emeline
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Hawkins, Mrs. Shirley E.
Hazel, Miss Marjorie L.
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Headden, Miss Carolyn
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Hebb, Mrs. Mona
Heieie, Mrs. Eunice G.
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Helms, Mrs. Verla M.
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Henderson, Mrs. Willie
Henry, Mrs. Gladys
Henry, Mrs. Maud
Hensley, Mrs. Vivian
Henson, Mrs. Patricia A.
Herne, Miss Amelie Vital
Herne, Miss Ninon Vital
Herne, Mrs. Surina
Herring, Mrs. Elizabeth
Herring, Mrs. Vera W.
Hester, Mrs. Sarah Ellen
Hibbitts, Mrs. Cora
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Higgins, Mrs. Ketureh
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Hill, Mrs. Patricia
Hill, Mrs. Princie Ella
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Hodge, Mrs. Nettie Mae
Hodge, Mrs. Rosetta E.
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Horton, Mrs. Evadna H.
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Hudson, Mrs. Susie
Hughes, Mrs. Annie Maria
Hughes, Mrs. Clyde M.
Hughes, Mrs. Elizabeth
Hughes, Mrs. Lorene
Hughes, Mrs. Ruby
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Hunter, Mrs. Letitia
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Jackson, Mrs. Sula
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Johnson, Mrs. Pauline
Johnson, Mrs. Ramona Faye
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Karunamma, Mrs. Padavala
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McClure, Mrs. Verna Joyce
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McLean, Mrs. Avis
McLean, Mrs. Julia
McLean, Mrs. Rosetta May
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Montgomery, Mrs. Wanda
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Moore, Mrs. Ethel
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Moore, Mrs. Helen Jolene
Moore, Mrs. Idellie
Moore, Mrs. M. Maxine
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Morris, Mrs. Elizabeth
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Moss, Mrs. Cecilia
Moss, Mrs. Fannie R.
Moss, Mrs. Kathleen L.
Moss, Mrs. Lenetta B.
Motes, Mrs. Avis
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Moxley, Mrs. Alice V.
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Mullins, Mrs. Ila L.
Mullins, Mrs. Sophia
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Murray, Mrs. Isis
Nageswaramma, Mrs. Munduri
Navgire, Mrs. Suceilabai D.
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Neal, Mrs. Sybil S.
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Newdiger, Mrs. Mary Z.
Newsome, Mrs. Opal
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Nichols, Mrs. LaVera
Nichols, Mrs. Merline G.
Nicholson, Mrs. Josephine
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Norris, Mrs. Sarah K.
Nunez, Mrs. Maria de Jesus de
Nunnery, Mrs. Flora
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Odom, Mrs. Phenia T.
Odom, Mrs. Rena K.
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O'Neal, Mrs. Mildred
Orosco, Mrs. Natalia
Overstreet, Mrs. Laura
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Padgett, Mrs. Pearlina
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Palmer, Miss Mary C.
Palmer, Mrs. Maxine
Palmore, Mrs. Jersey Bell
Paquinett, Miss Josie B.
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Parker, Mrs. Opal
Parton, Mrs. Bettye June
Paschall, Mrs. Susie
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Patterson, Mrs. Nettie
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Payne, Mrs. Velma L.
Pearce, Mrs. Zipporah
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Pebworth, Miss Lois Jean
Peeler, Mrs. Ozell
Pentecost, Miss Anna Pearl
Pentecost, Mrs. Helen L.
Perez, Mrs. Belen C.
Perez, Mrs. Paz de
Perry, Mrs. Ruby P.
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Phillips, Mrs. Effie M.
Phillips, Mrs. Myrtle I.
Picard, Mrs. Armand
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Pickersgill, Miss Sylvia A.
Pierresaint, Mrs. Olibrum
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Pittman, Mrs. Geraldine
Pittman, Mrs. Macy
Policarpio, Mrs. Abundia
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Pollard, Mrs. Vera A.
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Price, Mrs. Martha
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Questelles, Mrs. Agatha N.
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Roberts, Mrs. Mysterious D.
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Robertson, Mrs. Thelma Louise
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Robinson, Miss Hazel C.
Robinson, Miss Mabel
Robles, Mrs. Petra C.
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Rodriguez, Mrs. Sara Valle
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Rolle, Miss Maud
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Romero, Miss Enedina Lascurain
Roodamma, Mrs. Bavana
Roosevelt, Mrs. Pushpa S.
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Rosales, Mrs. Francisca M. V. de
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Rountree, Mrs. Ione
Ruano, Mrs. Micaela Lorini

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Rubio, Mrs. Clara Luz
Rude, Mrs. Sharon K.
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Sahai, Mrs. Ivy H.
Saint Cyr, Mrs. Bovil
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Samples, Mrs. Maggie
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