

MINUTES
OF THE
ELEVENTH ANNUAL
CONFERENCE
OF THE
INTERNATIONAL HOLINESS
CHURCH



Southern
District of the
International
Holiness
Church

BURLINGTON, N. C

NOVEMBER 1-6, 1921

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Proceedings

The eleventh Annual Conference of the Southern District of the International Holiness Church convened at Burlington, N. C., on Nov. 1, 1921, with S. M. Stikeleather, District Superintendent, presiding. Brother C. C. Brown, Assistant General Superintendent read the 12 chapter of Romans and gave some good advice in regard to doing business for God.

Ministers and delegates were enrolled as follows:

MINISTERS IN ATTENDANCE

C. C. Brown, Kingswood, Ky.
O. L. Ruth, 712 Hamilton St., High Point, N. C.
J. F. Nance, 129 1-2 S. Main St., High Point, N. C.
H. T. Roddy, Albemarle, N. C.
J. F. Talbirt, R. No. 5, Winston-Salem, N. C.
J. F. Birkhead, Asheboro, N. C.
C. A. Ludwick, Gold Hill.
J. A. Chenault, 743 W. Lee St., Greensboro, N. C.
W. C. Cruse, Gold Hill, N. C.
J. T. Kenyon, Mebane, N. C.
P. R. Thompson, Albemarle, N. C.
V. B. Stanley, East Radford, Va.
Ira Parker, W. Durham, N. C.
J. W. Covington, 15 Salem Ave., West, Roanoke, Va.
J. C. Holcomb, 1004 Hanover Ave., Roanoke, Va.
R. A. Andrew, Copper Hill, Va.
M. F. Brendle, Bryson City, N. C.

Mrs. J. F. Short, 1629 Melrose Ave., N. W., Roanoke, Va.
J. E. Shaw, Ramseur, N. C.
B. B. Bulla, Asheboro, N. C.
P. H. Greeson, Randleman, N. C.
G. H. Butner, Burlington, N. C.
Mrs. G. H. Butner, Burlington, N. C.
Geo. F. Hinshaw, Ramseur, N. C.
Ina Day, Bryson City, N. C.
Cary A. Anthony, Bryson City, N. C.
S. M. Stikeleather, Kingswood, Ky.
Annie Sumner, Burlington, N. C.
W. G. Miller, Windgap, Pa.
W. E. Fitchett, Warner, Va.
J. N. Walker, Glenwood, N. C.
E. O. Freeman, Troy, N. C.
Walter Kirkman, Streets, Va.
R. G. Flexon, Cologne, Va.
H. W. Moore, Cologne, Va.
H. B. Barger, Greensboro, N. C.
W. R. Cox, Greensboro, N. C.
A. H. Beasley, Hillsboro, N. C.
M. A. Baldwin, 806 Highland Ave., Greensboro, N. C.
Mrs. W. P. Ware, Reidsville, N. C.
W. P. Ware, Reidsville, N. C.
W. J. Wilson, Hillsboro, N. C.
E. L. Kirk, W. Durham, N. C.
J. W. Allred, 609 McGhee St., Greensboro, N. C.
W. F. Jones, Copper Hill, Va.
A. R. Sink, Randleman, N. C.
S. S. Nelson, Greensboro, N. C.
C. A. Brown, Gibsonville, N. C.
Mrs. B. B. Bulla, Asheboro, N. C.

DELEGATES

Miss Mattie Albertson, High Point, N. C.
Mrs. J. B. Fulp, Winston-Salem, N. C.
Mr. J. B. Fulp, Winston-Salem, N. C.
Mrs. W. S. Gallimore, Greensboro, N. C.
Mr. C. W. Perry, Albemarle, N. C.
Miss Rachel Roddy, Albemarle, N. C.
R. B. Powers, Roanoke, Va.
Polly Cartner, Mocksville, N. C.
Mrs. A. C. Christopher, Mebane, N. C.
Mrs. E. B. Holt, Mebane, N. C.
Miss Esther Crawford, Randleman, N. C.
Miss Alice Coble, Randleman, N. C.

Miss Eva Cox, Ramseur, N. C.
F. R. Cooper, Siler City, N. C.
P. C. Kivett, Siler City, N. C.
G. W. Roberts, Roanoke, Va.
L. A. Smith, Hertford, N. C.
J. W. Williams, Ramseur, N. C.
J. C. Hall, Troy, N. C.
D. P. Beck, High Point, N. C.
John E. Bridges, R. No. 2, Ramseur, N. C.
Allie Burton, Hillsboro, N. C.
J. B. Farlow, Greensboro, N. C.
Vern Hinshaw, Snow Camp, N. C.
R. T. Wilson, Shacklefords, Va.
T. J. Jordan, Nanlakla, Va.
W. E. Fitchett, Streets, Va.
Mrs. W. D. Freeman, Denim Branch, Greensboro, N. C.
Mrs. M. L. Lovett, Greensboro, N. C.
J. R. Thomas, W. Durham, N. C.
A. T. Eagle, Salisbury, N. C.
H. C. Roseman, Salisbury, N. C.
J. B. Lambeth, Thomasville, N. C.
Idalur James, Durham, N. C.
Lula Griffith, Snow Camp, N. C.
John Perry, Siler City, N. C.
Mrs. L. M. Mustin, Kernersville, N. C.
Mrs. M. L. Kinney, Asheboro, N. C.
C. T. Burgess, Ramseur, N. C.

On Assembly Bar the following were named: J. T. Talbirt,
J. E. Shaw.

On Religious Worship: G. H. Butner, J. W. Covington, C. A.
Ludwick.

On Resolutions: O. L. Ruth, R. G. Flexon, C. C. Brown.

Auditing: H. B. Barger, R. A. Andrew, V. B. Stanley.

Statistics: Cary A. Anthony, B. B. Bulla, P. H. Greeson.

Publication if Minutes: G. H. Butner, J. A. Chenault, Henry
T. Roddy.

Standing Committee on Credentials: W. R. Cox, R. G. Flexon,
W. C. Cruse.

Motion carried that the rules in regard to the election of officers
be upheld.

Motion carried that the morning session begin at 9:00 a. m.
and close at 11:00 a. m. Afternoon session begin at 1:30 p. m.
and close at 4:00 p. m.

Evangelistic services be held at 11:00 a. m. and 7:30 p. m.

The meeting adjourned.

WEDNESDAY, 9:00 A. M.

Devotional exercises were conducted by Bro. H. T. Roddy.

Bro. C. C. Brown was invited by the District Superintendent to help conduct the business of the conference.

Roll was called. Minutes of preceeding meeting read and approved.

Report of the committee on assembly bar was offered and accepted.

Motion carried that the following ministers who are working with our church this year, but who are not members of our Conference be allowed a voice in the deliberations of the Conference: J. A. Chenault, W. G. Miller, H. W. Moore, Geo. F. Hinshaw.

Reports were read from the following churches: Asheboro, Albemarle, Bryson City, Bethlehem, Beulah, Va., Bagley Swamp, East Radford, Emmanuel, Gold Hill, Greensboro, Harmony, High Point, Mt. Carmel, Mt. Olive, Mt. Tabor, Mt. Zion (Moore Co.,) Proximity, Randleman, Mebane, Roanoke, Pleasant Grove, Ramseur, Reidsville, Winston, St. Paul, Troy, Sinai, Pleasant Union, Brandywine, Walton, Streets, (Va.,) Salisbury, Mt. Zion, (Davidson Co.,) W. Durham.

The meeting adjourned for the service for worship.

WEDNESDAY, 11:00 A. M.

Brother C. C. Brown brought to the ministers a very helpful and inspiring message from the text "There was a man sent from God Whose name was John."

WEDNESDAY, 1:30 P. M.

The meeting convened with reading of the Word by Rev. J. F. Nance, prayer was offered by Rev. J. F. Talbirt.

Report of Churches was resumed: Billars Crest, Burlington, Cash, Va., Hillsboro, Pleasant Union, Staley, John Wesley's Stand and Wilmot.

The following Sunday School reports were read and accepted: Albemarle, Asheboro, Bryson City, Bethlehem, Beulah, Va., Biller's Crest, Bagley's Swamp, Emanuel, East Radford, Greensboro, Gold Hill, High Point, Hillsboro, Mebane, Mt. Carmel, Mt. Tabor, Mt. Zion (Davidson County), Mt. Zion, (Moore County), Pleasant Grove, Salisbury, Pleasant Union, Proximity, Randleman, Roanoke, Ramseur, Reidsville, Winston-Salem, Streets, Va., St. Paul, Troy, Walton, West Durham, Wilmot, John Wesley's Stand, Union Gospel Mission (East Durham), Kernersville.

The following ministers presented reports of their work during the year: R. A. Andrew, W. F. Jones, C. A. Lain, Cary

A. Anthony, Mrs. W. P. Ware, W. P. Ware, W. A. Way, B. H. Vestal, P. R. Thompson, J. F. Talbirt, J. E. Shaw, O. L. Ruth, Mrs. O. D. Park, J. F. Nance, C. A. Ludwick, W. C. Kirkman, Mrs. W. C. Kirkman, E. L. Hess, Paul H. Greeson, R. G. Flexon, Ina Day, W. C. Cruse, Mrs. W. C. Cruse, J. W. Covington, A. H. Beasley, G. H. Butner, W. H. Biller, B. B. Bulla, M. A. Baldwin, M. F. Brendle, Mrs. G. H. Butner, W. R. Cox, Mrs. W. R. Cox, H. B. Barger.

The meeting adjourned.

THURSDAY, 9:00 A. M.

The meeting was opened by singing "I Will Follow Where He Leadeth." Devotional exercises were conducted by Rev. W. R. Cox.

The hearing of reports were resumed. Mt Olivet and Liberty churches reported. The following ministers reported: W. S. Alred, S. M. Stikeleather, E. L. Kirk, H. T. Roddy, Mrs. Annie Greeson, E. D. Freeman, J. W. Alred, Geo. F. Hinshaw, S. S. Nelson, J. N. Walker, J. E. Holcomb, A. R. Sink, W. J. Wilson, V. B. Stanley, Mrs. J. F. Short, Rufus A. Wagoner, J. V. Roberts, W. E. Fitchett, Ira Parker, J. Herbert Norton, Mrs. J. Herbert Norton, J. A. Chenault, J. T. Kenyon. Deaconesses' reports read: Misses Lottie Gibson, Ida Hampton, Mesdames L. W. Maulden, Ruby Hays, H. T. Roddy.

Before the election of officers was taken up there was considerable discussion in regard to the duties and requirements of the District Superintendent.

Motion carried that the District Superintendent be allowed to live outside the District if he so desires, and that he be allowed to visit the churches twice a year instead of four times and that he stay longer on each visit.

Motion carried that we pay two thousand dollars a year to the District Superintendent above any amount he may receive in conducting revival meetings.

Motion carried that we may have two assistant superintendents for the work, one from North Carolina and one from Virginia.

Prayer was offered by Bro. C. C. Brown that the Lord select the officers for the ensuing year.

Election of officers followed.

Ballot was taken for District Superintendent. S. M. Stikeleather received the majority of votes. It was then made unanimous.

Rev. R. G. Flexon was elected as Assistant Superintendent for Virginia and Rev. O. L. Ruth for North Carolina.

Miss Cary Anthony was unanimously elected by acclamation for Secretary and Treasurer.

Before adjournment an offering of \$35.20 was taken for Bro. C. C. Brown, Assistant General Superintendent.

THURSDAY, 1:30 P. M.

Devotional exercises were conducted by Rev. C. C. Brown.

Report of the District Missionary Treasurer was read and turned over to the auditing committee.

Ballot was taken for election of three members of the District Council, S. S. Nelson, J. W. Covington, W. R. Cox were elected.

Missionary Board elected: Rev. S. S. Nelson, Rev. R. G. Flexon, Rev. S. M. Stikeleather.

Board of Education and Examination: Rev. W. R. Cox, Rev. R. G. Flexon, and Rev. W. C. Cruse.

Two vacancies on Board of Trustees were filled by the election of O. L. Ruth and B. B. Bulla.

Money was subscribed to the amount of \$61.00 by the churches represented to pay expenses of having the minutes of the conference printed.

Motion carried that the date of the annual conference be changed to convene on Tuesday after the last Sunday in September at 10:00 a. m.

The following resolutions were read and adopted:

It was decided that the next Annual Conference be held at Liberty Hill Holiness Church, R. F.D. No. 4, Greensboro, N. C., (Originally Proximity Holiness Church,)

The meeting adjourned.

FRIDAY, 9:00 A. M.

Devotional exercises were conducted by Rev. R. G. Flexon.

Roll was called. Minutes of preceding day were read and approved.

The following resolutions were adopted:

The committee on credentials reported. Mr. W. R. Whitenach of Simpsons, Va., was recommended for local license; Geo. F. Hinshaw, Ramseur, N. C. coming to us from the Friends church, was recommended to be recognized as a regular ordained minister. Chas W. Hartman, Salisbury, N. C., was recommended for local license.

The license to preach of E. L. Kirk was resolved, as was also the ordination of B. H. Vestal.

Brother Brown brought the church paper before the conference explaining the debt and needs of the publication. Brother Cox followed with a proposition that we as a conference insist upon the collateral,—the building at Frankfort, Ind., being sold and the proceeds be applied on the debt. Others offered propositions.

Motion carried that each church give an offering equal to one dollar for each member before Thanksgiving and if not received by then, to keep at it until received.

Mrs. Butner and others made earnest speeches urging that we do our best to raise the money.

Motion carried that each pastor be made responsible for \$1.00 per member, that the District Superintendent look after it, putting the name of the church who has paid equal to \$1.00 per member on an honor roll in the Advocate.

Bros. Ruth, Stikeleaher and Flexon were appointed to draw up a resolution to be presented to the General Assembly looking to the sale of the property at Frankfort, Ind.

About \$200 was promised and partially paid in the meeting toward this debt.

The meeting adjourned by singing the doxology.

FRIDAY, 1.30 P. M.

The session opened by the reading of the Word by sister Ina Day, prayer by sister Cary A. Anthony.

Form of church letter was read and approved.

Following resolutions were adopted:

RESOLVED, that the age limit for foreign missionaries be eliminated.

Motion carried that the rules of election be suspended and delegates elected to the coming called General Assembly be elected by acclamation: Ministers elected: P. H. Greeson, G. H. Butner, J. F. Talbirt, H. B. Barger, W. C. Cruse, J. W. Covington, W. F. Jones, V. B. Stanley, Geo. F. Hinshaw, J. N. Walker, B. B. Bulla, Ina Day, Mrs. G. H. Butner, H. T. Roddy, Mrs W. P. Ware.

Lay delegates: Bro. J. V. Roberts, Roanoke; D. F. Siler, Greensboro; M. M. Roach, Snow Camp; A. R. Sink, Randleman; G. O. Hayworth, High Point; Mrs. W. S. Gallimore, Greensboro.

Brother Flexon, Brother Ruth and Brother Stikeleathr were appointed to present the resolutions to the General Assembly.

A rising vote of thanks was given to Brother and sister Butner and the good people of Burlington for their royal entertainment given the Assembly this year.

The meeting adjourned.

SATURDAY, 9:00 A. M.

The session opened by reading of the word by W. F. Jones and prayer by R. G. Flexon. "Steal Away Alone With Him" was sung by G. H. Butner, a great blessing to the Assembly.

Report of Auditing committee was read and accepted.

Brother Alexander Brown's recommendation for license to preach was accepted.

G. H. Butner, O. L. Ruth, W. R. Cox, S. S. Nelson, R. G. Flexon were appointed to formulate rules for next conference.

Motion carried that a Ministerial Conference be held at High Point, N. C., April 13-23.

Ina Day gave a report of the home missionary work in the mountains of western North Carolina.

Motion carried that our foreign missionary board act as home missionary board and that each pastor preach at least one sermon per year on home missions.

Fifteen hundred dollars were loaned by different ones in the meeting to help pay off the indebtedness on the church paper to be reimbursed when the churches send in their money, \$1.00 per member.

The meeting adjourned.

SATURDAY, 1:30 P. M.

Devotional exercises were conducted by Rev. G. H. Butner.

Motion carried that the \$1500.00 raised at this time by the Southern District for the indebtedness on the church paper be applied on the paper bills which are now outstanding against the Apostolic Messenger Office, and that this request accompany the money when it is sent to the Board of Publication.

Motion carried that we favor an old folk's home and orphanage, to be erected as soon as money can be raised, steps to be taken in this assembly looking to plans to put this idea into effect.

W. R. Cox, O. L. Ruth, and J. L. Crouse were appointed to take the matter of procedure in hand and consult with the District Council before purchasing any property.

Pastoral appointments were read as follows:

APPOINTMENTS

Asheboro, Asheboro, N. C.	B. B. Bulla and wife
Aleamarle, Albemarle, N. C.	H. T. Roddy
Beulah, Denton, N. C.	to be supplied
Burlington and Hillsboro, N. C.	G. H. Butner and wife
Bryson City, Bryson City, N. C.	to be supplied by
.....	Ina Day and Cary Anthony, missionaries.
Bethlehem Circuit, Snow Camp, N. C.	J. N. Walker
Beulah, Shackelford, Va.	R. G. Flexon
Bagley Swamp, Hertford, N. C.	to be supplied
Billers's Crest, Coots Store, Va.	W. H. Biller and wife
Brandywine, Brandywine, Va.	Supplied by W. E. Jones
Cash, Cash, Virginia.	to be supplied from Beulah Bible School
Christo and Hemlock, Copper Hill, Va.	R. A. Andrew
East Radford, East Radford, Va.,	V. P. Stanley
Gold Hill, Gold Hill, N. C.,	W. C. Cruse
Greensboro, Greensboro, N. C.	J. A. Chenault
High Point, High Point, N. C.	O. L. Ruth
Harmony Circuit, Harmony, N. C.	Mrs. Ruby Hayes
John Wesley's Stand, Asheboro N. C.	J. F. Birkhead
Liberty Hill (Formerly Proximity) Greensboro, N. C. R No. 4,	
.....	H. B. Barger

Meadow Creek, Riner, Va.,	to be supplied
Mebane, Mebane, N. C.	W. G. Miller
Mt. Zion, Thomasville, N. C.	Mrs. Hattie Lambeth
Mt. Zion, Streets, N. C.,	E. D. Freeman
Randleman & Troy, Randleman, N. C.,	Mr. & Mrs. P. H. Greeson
Roanoke, Roanoke, Va.,	J. W. Covington
Reidsville, Reidsville, N. C.	W. P. Ware and wife
Ramseur Circuit, Ramseur, N. C.	Geo. F. Hinshaw
Streets, Streets, Va.,	to be supplied by Beulah Bible School
Sinai, Waughtown, Winston-Salem, N. C.	to be supplied
Southside, Winston-Salem, N. C. R. No. 5	J. F. Talbirt
Salisbury, Salisbury, N. C. 510 E. Liberty St.	C. W. Hartman
St. Paul, Albemarle, N. C.	P. H. Thompson
Sawyersville, & Mt. Olive, Randleman, N. C.,	A. R. Sink
West Durham, W. Durham, N. C.	Ira Parker
Walton, East Radford, Va.	V. B. Stanley and J. B. Holcomb
Wilmot, Bryson City, N. C.	Supplied by Bryson
W. R. Cox.	Evangelist
E. L. Hess	Evangelist
J. N. Hall	Cross Roads, Va.
W. C. Kirkman	Colporteur Evangelist
C. A. Ludwick,	Evangelist
S. S. Nelson	Evangelist
Mr. and Mrs. J. Herbert Norton	Mission workers
Ina Day	Home Missionary
Cary Anthony	Home Missionary
J. W. Allred	Evangelist
M. F. Brendle	Evangelist
C. A. Brown	Evangelist
J. T. Kenyon	Evangelist
J. F. Roberts	Pastoral supply
C. H. Williams	Evangelist to the deaf & dumb
Mattie Buchanan	on fulough
Mattie Elerick	Rescue Work
Lottie Gibson	Home missionary

A report of the school at Gold Hill was given by W. C. Cruse, Superintendent of the school, also a report of the school at Beulah, Va., was given by R. G. Flexon, Superintendent of the school. This school is doubling it's capacity and both of them are being owned of God.

Bros. Ruth, Nelson, and Flexon were appointed as a program committee for the ministerial conference.

The minutes of the day's business were read and approved.

The assembly adjourned.

DIRECTORY

Ordained Ministers

R. A. Andrew, R. F. D. No. 2	Copper Hill Va.
M. A. Baldwin,	806 Highland Ave., Greensboro, N. C.
W. H. Biller,	R. F. D. No. 1, Cootes Store, Va.
Mrs. W. H. Biller	R. F. D. No. 1, Cootes Store, Va.
B. B. Bulla,	Asheboro, N. C.
H. B. Barger	R. F. D. No. 4, Greensboro, N. C.
G. H. Butner,	Burlington, N. C.
Mrs. G. H. Butner	Burlington, N. C.
Ruth T. Cooper	Surry, Va.
W. R. Cox,	712 Silver Run Ave., Greensboro, N. C.
Mrs. W. R. Cox	712 Silver Run Ave., Greensboro, N. C.
Mrs. W. C. Cruse	Gold Hill, N. C.
J. A. Chenault	743 W. Lee St., Greensboro, N. C.
J. W. Covington,	15 Salem Ave., W., Roanoke, Va.
R. G. Flexon,	Shacklefords, Va.
P. H. Greeson,	Randleman, N. C.
Geo. F. Hinshaw,	Ramseur, N. C.
E. L. Hess,	1805 Essex Ave., N. W., Roanoke, Va.
J. N. Hall,	Simpson, Va.
W. C. Kirkman	Streets, Va.
Mrs. A. D. Luke,	1810 Young St., Cincinnati, O.
W. F. Jones,	R. F. D. 2, Copper Hill, Va.
C. A. Lain,	South Side, Winston-Salem, N. C.
C. A. Ludwick	Gold Hill, N. C.
J. F. Nance,	High Point, N. C.
S. S. Nelson,	832 Worth Ave., Greensboro, N. C.
J. Herbert Norton	700-a N. 26th St., Richmond, Va.
Mrs. O. D. Park,	317 South Elm St., Greensboro, N. C.
O. L. Ruth,	710 Hamilton St., High Point, N. C.
H. T. Roddy,	Albemarle, N. C.
J. E. Shaw,	Ramseur, N. C.
S. M. Stikeleather,	Kingswood, Ky.
J. F. Talbirt,	R. F. D. No. 5, Winston-Salem N. C.
P. R. Thompson,	Albemarle, N. C.
W. A. Way,	36 Corwin St., Battle Creek, Mich.
W. P. Ware,	Reidsville, N. C.
Mrs. W. P. Ware,	Reidsville, N. C.

Licensed Ministers

W. S. Allred	Burlington, N. C.
J. W. Allred	609 McGhee St., Greensboro, N. C.
Miss Cary A. Anthony	Bryson, City, N. C.
Mrs. B. B. Bulla	Asheboro, N. C.
M. F. Brendle	Bryson, City, N. C.

C. A. Brown	Gibsonville, N. C.
A. H. Beasley	Hillsboro, N. C.
J. F. Birkhead	Asheboro, N. C.
Miss Ina Day	Bryson City, N. C.
W. G. Eagle	R. No. 4, Salisbury, N. C.
Will Eagle	Liberty, St., Salisbury, N. C.
E. D. Freeman	Troy, N. C.
Mrs. P. H. Greeson	Randleman, N. C.
J. E. Halcomb	1004 Hanover Ave., N. W., Roanoke, Va.
J. T. Kenyon,	Mebane, N. C.
Mrs. W. C. Kirkman	Streets, Va.
Mrs. Hattie Lambeth	R. No. 3, Thomasville, N. C.
Mrs. J. Herbert Norton	700-a N. 26th St., Richmond, Va.
O. D. Park	317 S. Elm St., Greensboro, N. C.
J. V. Roberts	1810 Young St., Cincinnati, Ohio
T. A. Spencer	High Point, N. C., Station A.
V. B. Stanley	Box 286 East Radford, Va.
Mrs. J. F. Short	1629 Melrose Ave., N. W., Roanoke, Va.
R. A. Wagoner	Gold Hill, N. C.
W. J. Wilson	Hillsboro, N. C.
J. N. Walker	Snow Comp, N. C.
C. W. Hartman,	510 E. Liberty St., Salisbury, N. C.
W. G. Miller	Mebane, N. C.
C. H. Williams	334 Sherwood Ave., Staunton, Va.

ORDAINED DEACONESES

Mattie Buchanan	Joyner St., Greensboro, N. C.
Isa A. Crouse	R. F. D. Winston-Salem, N. C.
Mattie Elerick	Springfield, Ohio
Mrs. H. T. Roddy	Albemarle, N. C.

LICENSED DEACONESES

Miss Lottie Gibson	1514 Enslow Ave., Richmond, Va.
Miss Hampton	Albemarle, N. C.
Mrs. L. W. Maudlin	Albemarle, N. C.
Mrs. Ruby Haynes	Houstonville, N. C.

LOCAL PREACHERS

Olway Fary	Cologne, Va.
A. R. Sink	Randleman, N. C.
W. E. Fitchett	Cologne, Va.
Rotheric Wilson	Cologne, Va.
Mrs. J. D. Lowdermilk	Bryson City, N. C.
Mrs. Annie Summer	R. No. 5, Burlington, N. C.

Resolutions

RESOLVED, That our people tithe into the local church treasury, and give an offering to the same; that it be proportioned by the Advisory board, pastor and District Superintendent, among the following: Pastor's support, District Superintendent's support, Home Missions, Foreign Missions, orphanage work, Bible Schools, church paper, Rescue Home, evangelist's support, and incidental expenses. The District Superintendent and pastor will insist that this be done.

RESOLVED, That each church pay the moving expenses of the pastor whom they may call.

RESOLVED, That we as a church do not grant license, nor ordination papers, to those who are not and will not become engaged in Christian and ministerial work.

RESOLVED, That in all election of officers in General and Annual Assemblies, also local churches, there should be nominations made and reasons given for such nominations, care being taken that the persons chosen be capable and qualified to fill the office. Our people should be instructed not to vote for some one just because they like them and think they are good, but let the question be, "Are they God's men for the place, and able to fill it?"

RESOLVED, That an Annual Assembly be privileged to bring their request for a change, or an addition to the Manual, direct to the General Assembly, and not to the General Council; that any individual delegate to the General Assembly should have a perfect right to bring anything before the General Assembly which he thinks would be a blessing to the Church in general.

RESOLVED, That the General Council shall be granted power to act on questions coming up between General Assemblies which are of interest to the General Assembly.

RESOLVED, That the power and authority of the General Superintendent be clearly stated in the Manual.

RESOLVED, That when charges are brought against a preacher and it is necessary that he be tried; that he be brought before the State Council to which he belongs, the charges to be made in writing and given to the chairman and also to the accused; and that if the accused thinks he is not dealt with fairly, he may appeal to the General Council.

RESOLVED, That each State Superintendent give his entire time to the work of the church in the State; that the General Assembly formulate plans for his support; that if the work in the State be too small to support him, then let the district be adjusted and made larger, or, if this be impossible on account of distance, then let him be stationed.

RESOLVED, That the General Superintendent should be a man whose interests are general, not local, having as much interest in one part of the entire church (home or foreign) as at another; that he be a man who is not especially interested in any independent work; that he be a man who has not been, nor is now, leaning toward, nor favoring, our Church's going to any other Church.

RESOLVED, That the Southern District go on record as favoring as General Superintendent, one who gives all of his time to the work and is supported by the same.

RESOLVED, That the Foreign Missionary Board be elected by our General Assembly instead of by the General Council.

RESOLVED, That the General Assembly meet biennially instead of quadrennially.

RESOLVED, That pastors should be called, or nominated, by the Advisory Board, but elected as pastor by at least a two-thirds vote of regular attendant members of the church, and dismissed by a majority of the local church vote.

RESOLVED, That each charge support their pastor without his having to do evangelistic work to meet his needs, thereby neglecting his church; that the Advisory Board meet with the District Superintendent and pastor, confer together, and agree upon the minimum amount he could live upon; that this amount should include his food, clothing, book needs, rents, etc., also for unexpected incidentals.

RESOLVED, That each church and Sunday School in the District own a library.

RESOLVED, That the Conference of the Southern District establish a circulating library with headquarters at Greensboro in charge of a good librarian; that the fee for membership be one dollar per year; and that no one but members have access to it.

RESOLVED, That the report blanks of our church contain nothing except necessary information, and that they be made so that those who have them to fill out can understand them.

RESOLVED, That the publishing house property in Frankfort, Ind., be disposed of by the proper authorities, and that the proceeds be used in paying off the debts on the church publications.

RESOLVED, That there be a uniform letter printed for the benefit of our church secretaries, and that a blank space be left for the name of the applicant.

RESOLVED, That the District Superintendent represent the church paper, the church schools, the church orphanage, and home missionary work as he visits the churches.

RESOLVED, That no District Superintendent be allowed to grant license to any one, but that all candidates go before the examining board and be granted or refused license by the Annual Assembly.

RESOLVED, That the clause in our disciplin relating to and limiting the work of the General Home Missionary Board be changed and caused to read so that the said Board may be able to work anywhere said Board may find a needy field.

RESOLVED, That because of the distressing condition and need of our church paper and other general church needs which should be taken care of, we, the Southern District, call for a special General Assembly where all general church business can be cared for, the date to be arranged as soon as possible, not to interfere with any Annual Assembly.

CHURCH LETTER

To whom this may come: 192....

This is to certify that
is a member of Church in good standing,
and is an acceptable member of the above named church. At
..... request, we hereby grant this letter, praying that
..... may be blessed and used of the Lord among the people
with whom may labor. It is understood that
membership ceases with this church on the date of this letter, and
that at the end of thirty days his letter becomes void.

..... Pastor
..... Clerk

Summary of the Deaconess' Reports

	Homes Visited	Sick Attended	Professions Made	Meetings Conducted	Amount Received
Mrs. Ruby Hayes	26	9	7	12	.....
Mrs. L. W. Maulden	47	80	4	10	..3.00
Miss Ida Hampton	27	10	8		22.00
Miss Lottie Gibson	220	4	19		142.18
Miss Mattie Buchanan					Resting
Mrs. H. T. Roddy has been in meeting with her husband.					

INTERNATIONAL HOLINESS CHURCH

17

SUMMARY OF PASTORAL REPORTS

	Sermons	Calls	Marriages	Revivals	Professions	Received
Allred, W. S.	40			1		\$ 40 00
Allred, J. W.	142	103		9	195	248 30
Andrew, R. A.	69	160	3	3	35	269 17
Anthony, Miss C. A.	17	219		6	54	42 31
Birkhead, J. F.	20	35		1	29	20 00
Barger, H. B.	139	200	4	7	600	1375 40
Butner, G. H.	75	165	2	4	100	1454 12
Butner, Mrs. G. H.	86	160		2		
Brendle, M. F.	31	160		2		
Baldwin, M. A.	25	53		1	3	101 84
Bulla, B. B.	70	100	2	6	20	275 00
Billor, Mrs. W. H.	22	108				134 38
Billor, W. H.	27	135		1	39	163 51
Beasley, A. H.	60					4 90
Chenault, J. A.	28	362			35	326 75
Cox, Winfred R.	200	100		10	462	1804 81
Cox, Mrs. W. R.		100				
Covington, J. W.	195	280	2	5	112	1411 52
Cruse, W. C.	4					
Cruse, Mrs. W. C.	52			2	90	99 26
Day, Ina	48	336		6	47	44 30
Fitchett, W. E.	45	122		6	28	268 27
Freeman, E. D.	21				1	4 50
Flexon, R. G.	182	95	1	5	175	2125 36
Hinshaw, George F.	30	40		3	107	217 00
Holcomb, J. E.	77	63		2	28	10 14
Greeson, P. H.	79	152		5	93	534 00
Greeson, Mrs. P. H.	16	26				42 90
Hess, E. L.	234		3	14	246	1261 35
Jones, W. F.	149	165		8	73	436 12
Kirk, E. L.	176	1242		5	350	1169 78
Kirkman, W. C.	85	250		6	25	670 00
Kirkman, Mrs. W. C.	5	12				
Lain, C. A.	20			1	1	46 53
Ludwick, C. A.	145			10	99	370 25
Nance, J. F.			1			40 00
Nelson, S. S.	198			8	179	861 88
Norton, J. Herbert.	248	111		11	110	408 18
Norton, Mrs. J. Herbert	77			11		
Park, Mrs. O. D.	10				5	
Parker, Ira	79	250		3	7	432 48
Ruth, O. L.	132	310	19	5	211	1310 94
Roberts, J. V.	100	279		2	79	
Roddy, H. T.	185		2	6	185	530 66
Shaw, J. E.	102	59	3	8	65	668 04
Short, Mrs. J. F.	25	60		1	22	
Sink, A. R.	23	42			1	36 00
Stanley, V. B.	60	105		2	4	243 41
Stikeleather, S. M.	252	224		6	164	1762 46
Talbirt, J. F.	118	183	2	4	72	717 57
Thompson, P. R.	81	35	2	2	52	134 20
Vestal, B. H.	100			8	615	500 00
Wagoner, R. A.	7	10		4		2 00
Walker, J. N.	23			9	774	913 00
Ware, W. P.	60	100	4	2	36	
Ware, Mrs. W. P.	80	300		4	29	20 00
Way, W. A.	151		2	8		1065 29
Wilson, W. J.	25			1	3	195 00

ELEVENTH ANNUAL CONFERENCE SUMMARY OF CHURCH REPORTS

	Members	Services per mo.	Prayer Mtgs per mo.	Cottage migs per mo.	Revivals	Pastoral offering	Revival Expenses	Other Expenses	Building Fund	Home Missions	Foreign Missions	Incidental Expenses	Value Church Property
Asheboro	18	4	4	4	2	\$250	240	...	...	...	...	...	7500
Albemarle	41	8	4	1	2	132	83	19	...	51	10	...	3000
Billars Crest	19	4	4	1	1	121	30	...	30	7	10	...	...
Burlington	34	8	4	4	2	731	85	20	400	10	15	65	6000
Bryson City	20	4	4	4	2	227	140	...	569	60	7	...	3500
Bethlehem	55	4	4	1	1	302	88	21	...	22	45	...	2500
Beulah, (Va.)	31	8	4	4	1	697	199	74	118	328	265	...	11000
Brandywine	15	2	...	...	...	33	97	6	120	...	...	50	...
Bagley Swamp	16	2	2	...	1	100	135	48	48	25	66	...	3500
Cash, (Va.)	...	...	...	4	...	25	243	...	120	...	...	281	...
Christo, (Va.)	61	2	4	2	2	250	90	22	6	...	...	59	2000
East Radford	17	8	4	4	1	243	113	36	...	48	64	280	6000
Emanuel	32	2	4	1	1	164	53	14	...	36	16	...	2000
Gold Hill	53	6	6	1	1	88	75	18	664	...	255	3	5000
Greensboro	184	8	4	4	2	362	589	104	10415	17	266	95	25000
Harmony	30	2	...	...	1	213	148	24	...	...	30	154	4000
High Point	150	8	1	1	1	1167	301	85	6968	67	146	116	25000
Hillsboro	17	8	4	4	2	722	210	41	5000	...	28	64	2000
Liberty	20	2	4	4	1	68	...	10	...	...	...	25	2000
Mebane	17	6	4	1	1	168	21	11	314	...	...	...	2000
Mt. Carmel	19	1	...	...	...	58	26	4	...	20	13	...	2000
Mt. Olive	9	1	...	...	...	12	...	4	...	...	...	...	500
Mt. Tabor	21	2	...	...	1	111	51	18	...	...	...	36	2000
Mt. Olivet	14	2	...	...	1	65	37	...	...	...	...	14	2000
Mt. Zion (Moore)	19	2	...	...	1	...	...	7	...	...	...	...	1050
Mt. Zion, Davids'n	37	2	2	...	1	127	53	23	...	12	...	...	1500
Liberty Hill	80	8	1	1	3	1156	353	49	...	...	...	...	4000
Pleasant Union	24	2	...	...	1	79	26	...	...	4	6	...	500
Pleasant Grove	25	2	4	...	...	80	13	14	...	2	25	...	1500
Randleman	60	4	6	4	1	439	221	62	...	13	43	120	6000
Roanoke, (Va.)	85	26	9	1	2	1092	220	57	...	73	25	930	1000
Ramseur	34	4	6	...	1	207	91	15	...	74	29	52	2500
Reidsville	18	8	4	1	...	...	44	27	35	...	120	25	1000
Winston-Salem	28	8	4	4	2	658	65	28	...	17	31	108	1000
Staley	...	2	...	...	...	35	30	13	...	...	...	...	1800
Salisbury	20	8	4	4	1	286	25	31	3219	...	...	102	4000
Sinai	...	1	...	...	...	20	19	...	...	...	...	...	800
St. Paul	26	2	5	...	1	12	72	10	...	32	42	...	2000
Streets, (Va.)	17	8	4	...	...	655	256	17	332	...	...	186	1500
Troy	33	4	4	...	1	116	40	43	1295	11	5	...	3000
John Wesley Stand	27	1	...	1	1	20	40	...	500	...	...	65	...
West Durham	49	8	4	4	...	585	127	47	...	12	34	...	1500
Wilmot	9	3	8	4	1	...	25	...	...	1	...	...	...
Kernersville	11	2	...	...	1	...	25	...	...	59	...	12	1000
Walton	...	4	2	1	2	5	111	9	561	...	...	...	1000

No Reports from Vicar Switch, Sawyersville, Beulah, N. C.,
Mt. Moriah and Clyde.

SUMMARY OF SUNDAY SCHOOL REPORTS

	Enrollment	Sessions	Average	Attendance	Officers and Teachers	Regular Offering	Missionary Offering
Albemarle	105	48	55	7	64	58	
Asheboro	80	49	36	7	65	62	
Bryson City	32	52	19	6	21	27	
Bethlehem	112	50	29	6	11	14	
Beulah (Va.)	77	45	41	12	38	49	12 03
Billers Crest	54	30	35	2	7	24	
Bagley Swamp	56	50	52	10	27	98	
Burlington	36	49	20	6			
East Radford	35	44	19	5	29	50	10 00
Greensboro	229	52	136	11	857	63	400 00
Gold Hill	116	48	62	8	27	04	24 00
High Point	263	51	148	20	16	43	27
Hillsboro	50	52	35	5	67	17	5 05
John Wesley Stand	55	30	35	4	4	00	
Liberty Hill	182	50	78	10	138	61	83 95
Mebane	30	46	30	5	15	00	
Mt. Carmel			35	3	4	00	
Mt. Tabor	96	34	28	4	9	15	
Mt. Zion (Davidson)	68		58	5	14	87	7 49
Mt. Zion (Moore)	49	40	25	5	3	28	1 18
Pleasant Grove	52		28	6	6	12	
Pleasant Union	60	36	41	7	12	74	6 50
Randleman	90	50	68	8	43	78	
Ramseur	82	50	50	7	33	54	34 67
Reidsville	54	44	28	4	20	00	
Roanoke	46	50	43	9	73	72	139 00
Salisbury	49	28	30	7	2	50	
Streets (Va)	47	19	5		45	00	
St. Paul	78	48	45	6	3	00	
Troy	45	50	40	6	51	00	4 00
Walton	104	28	45	6	15	00	5 00
West Durham	200		50	6	2	50	
Wilmot	33	12	22	6	3	00	
Winston-Salem	60	52	45	7	92	00	
Union Gospel Mission (East Durham)	140	31	45	5	64	00	

ELEVENTH ANNUAL CONFERENCE MISSIONARY TREASURER'S REPORT

West Indies
 Amount Received\$2.50
 Amount paid out 2.50

Miss Cheshire
 Amount Carried forward\$11.00
 Amount paid out 11.00

Phoebe Pierce
 Carried Forward\$8.00
 Amount paid out 8.00

R. G. Finch, West Indies
 Amount carried forward\$35.31
 Amount paid out 35.31

South Africa
 Amount received\$10.68
 Amount paid out 8.00

Japan
 Amount carried forward 45.88
 Amount paid out 45.88

Home Missions
 Amount paid out\$47.60

China
 Amount carried forward\$9.30
 Amount paid out 9.30

Cohnie Caudle, India
 Amount Received\$18.00
 Amount paid out\$252.29

Rev G. A. Schoombie
 Amount received\$331.29
 Amount Paid out\$631.94

Unspecified
 Amount received\$644.94
 Total amount received\$1172.50
 Total amount paid out\$1062.50
 Amount on hand\$110.00

TITHING

C. C. Brown

I believe that folks ought to tithe because God says that the tithe is His, not just because God will prosper you because you tithe. That is selfish. People ought to tithe, and not only to tithe, but to give offerings above the tithe. We as a church are so afraid of getting into a system, that we actually open up our doors for a great many tight wads to get in. Lots of people come to the Holiness church because it is free, and they are assessed so much in the other churches.

You can just shout all you want to and give just as little as you want to and get through. I believe that it ought to be a test of membership that every one that comes into the Holiness Church shall pay their tithe into the church treasury. Many of our preachers spend time praying for the Lord to supply their needs that ought to be spent praying and studying to be a better preacher.

I believe that a preacher should get a certain amount each week and I believe he should have this amount above his house rent, electric light bills, etc. If all the members tithe and it all goes into the church treasury there will be enough for all these things and more and then when you get an evangelist you can take up offerings and if you don't get enough, then take it out of the church treasury.

I favor a plan above that by which our Bible Schools, orphanage work, home and foreign missions will each get their per cent of the tithe and offerings coming in. We need to get that kind of a plan to working, whatever is done, it will take an awful lot of knee drill to get some things through. You cannot push some things through some folks' heads. The Lord will probably have to knock them down, or give them a vision in the night in order to get them out of a rut.

The tithe should go into the storehouse of the church. Reports come up to the conference and it looks like the church doesn't do much and perhaps they have supported a foreign missionary, put hundreds of dollars into Bible School work and home missionary work, but because it did not go through the church treasury, no credit is given.

I don't believe that a church ought to be one-sided. People say that they are going to give all they can to the foreign fields—that is the great need. You can go to seed on that. Then some of our people think that Rescue Work is the only thing. We ought to be posted, all of us, in whatever the church does. Then when the money all goes through the church treasury the Conference receives a report of all the church does.

I believe that if we can form that kind of basis for God's work, our churches will be well supported and the pastor's won't have to work for their support. You may be afraid that our preachers will backslide, but instead of that, they will have more time to pray for lost souls. Some people don't think a preacher can keep grace unless he is all the time praying for necessary food.

MEN SENT BY GOD

By C. C. Brown

TEXT: John 1:6, "There was a man sent from God whose name was John."

The thought is, There was a man sent from God. I felt like speaking to the preachers, as most of us are preachers, or delegates, along this line. I believe that God *sends* men to preach the Gospel. He not only *calls* them, but he *sends* them. I have heard of men being called to preach, but they said that they had no place to go. I believe that if I was in that condition I would go back to the one who called me and say, "Where do you want me to go?" I think that John knew that he was called, and knew where he was sent, and knew what he was sent to preach, knew what he was to do, and then did what he was told to do, and he had success. I believe that God is a God of order, a God of wisdom, a God of organization. God never threw the planets out into space and told them to find their places if they could. I believe that He put everything right where He wanted it and started it to revolving the way He wanted it to go. He created these bodies. He didn't just create the arms and limbs and fingers and toes and said, "Find your place." He put it in order, set it in shape, put it to moving, started the blood to flowing through the veins like it should. And the Bible says that He set some in the church. He SET them there. If we would find out our setting, find our place, I believe it would be of great advantage.

I read the other day of a man who was laughed at as a boy because he tried twenty-eight different occupations and didn't stick to anything. Finally he tumbled into the bee business and became one of the greatest bee men in the United States, and is now eighty-two years old.

The thing to do is to find out what you are good for and then do it. I believe that is so spiritually. Some folks, according to their testimony, seem to be called to nothing particular. If a man hires me to work, he is responsible for the until he tells

me what to do and how to do it, and if he don't tell me, I cannot work; he will have to pay me, but I will sit around until he gives me something to do. When the Lord called me, I told Him that I would go when he pointed the way, but not before; and I didn't backslide because the way did not open.

Sometimes I am asked the question, "Why isn't every preacher who is called of God a success?" I believe that there are cases where men run who are not called of God. I think you will find some scripture like that, when the Lord said that He didn't call them, but they ran; and yet He said that if they had done something He would have been with them. It is a calamity when people miss their calling, but think they must preach, and yet don't have any success or victory anywhere. They ought to go back and say, "Lord, if you have sent me, let me know where to go, and make the thing plain, give me the line of work that you want me to do."

There is such a thing as folks getting the preach fever, driving everybody out of the church, lambasting people, preaching hot and radical and then saying, "I am too hot for these people; they can't stand the truth; God called me to clean them out." Over in Illinois a man was one sent to a church to look after it. He said, "They sent me down there to feed them and there was nothing but an old goat and I killed it."

When Peter Cartwright went to Conference he always asked for the hardest place, the place where nobody else would go—dead, dried up and nobody wanted it. He woke things up and would always have a revival.

I believe that if we have not found our place that there is a place in the secret closet where we can stay until we can know God's will concerning us, until we find out what God wants us to do. I cannot conceive of the idea of a man's going out to do something without knowing what he is going to do, without knowing the call of God, especially in regard to preaching the Gospel.

Some times we have people who need help. They may be good people. Lots of times people say, "He is a good man." One time in our church we were making preachers too fast, I thought. We had ordained preachers working at almost everything else but preaching. I tried to call a halt. I rememeber they wanted to give one man credentials. I said that he wouldn't preach, he would farm, that we had preachers that were doing nothing. They said, "He has been good to our people and kept our preachers." I told them that if they wanted to give him license on that, then they would have to license every old woman in the country who has kept the preachers.

I believe that men ought to be called of God and sent of God

and that they should go. Our work has been hindered and reproach has been brought upon it by men who didn't seem to know how to do the work when they were sent. There is such a thing as preachers never knowing when to quit, and kill themselves by long preaching. The thing to do when your message is longer than your time is, to cut your message in two. Yes, it is good, but where I board they have lots of good things on the table, but I don't eat them all. It is no evidence that God is leading you just because you have something good. If we would turn this meeting loose for everybody to tell everything they know that is good, we would have no more assembly and never get any business done. God is a God of order and he will let you cut off lastly and mabe next to lastly, and cut it short in order that you may save yourself and get to preach another time and somebody come to hear you. I have heard people preach that half the time I was praying for the Lord /to help them to get done.

There are people who are tedious in preaching. It a man knows that he is tedious and knows that people can hardly stand him, I believe that it would be a good thing to ask God to take that tediousness out of him and to put something in him that will make him take with folks, and ask God to give him sense enough to quit when he gets done. I do not say that we should tone down the Gospel; that we ought to preach easy sermons, nor to try to make it easy for folks to sin. I heard one man preach about one hour of straight preaching, and about all he said was that he was a straight preacher, and how radical he was when he preached, and when he finished I could not remember a thing that he had said except that he was radical and straight.

I believe that we ought to have messages from God that will carry with them something for the souls of men, and ought to get our messages from Him that sent us. Lots of people build sermons like building a haystack—lay down some rails crossways, put some hay on that, bulge it out in the middle, bring it up to a point, make one point and that is right at the top, at the end, and the point they make is that everybody is glad that the thing is finished and the hay is stacked. God has sermons already made all through the Bible and the only thing to do is to dig them out, and the best way to dig them out is by prayer and faith.

God never sends anybody to preach but what He goes with them. He never sends us out alone. "Be not afraid of the multitude, for the battle is not yours, but the Lord's." When you go to battle, remember that the great God of battles is with you, He is the one who gave the message, and He preaches through you.

Sometimes this mistake is made by preachers. Instead of seeking a message to reach souls,—“Lord, give me a message that will turn men and women to Thee, that will help sinners to get saved and believers to get sanctified, Christians to get established, settled, rooted and grounded, making them overcomers;” instead of that they pray, “Lord, give me a message that will make everybody think I am THE preacher.” Did you ever pray like that? Well, maybe you didn’t, but you have thought it down underneath. We ought to lay aside everything and pray for the message that God can use to His greatest glory and the salvation of souls, the upbuilding of His kingdom, and helping others to help others. We do not need to have any patent on our sermons, nor any copyright. Pass them on to others that they may help others.

I believe that when God sends a man, he sends him for a special purpose. We might say, “John was a special man.” Yes, I believe that. There was never another John the Baptist and there will never be another John the Baptist, but I believe that every one of us are specials and that God has sent every one of us to do a work that nobody else can do and we can’t all do the same thing. We can’t all preach alike, but we can all have our place if we can find it.

Notice in the calling of Gideon: God called Gideon when he was busy. He never calls a lazy, trifling, good-for-nothing, loafing professor of religion to preach, but he calls that kind of people to repentance to take the laziness out of them. When God wants somebody to work for Him, he takes somebody who can do something else. If a man can’t make a success of something else in the world, generally he is no good preaching. He found Gideon threshing wheat, and threshing it in a dangerous time. And when He called him, Gideon didn’t jump up and say, “Lord, I am the fellow; I have just been feeling like I could go; I believe I can take them.” No, the people who feel like they are just the one, God don’t put His hands on. God said, “I want you to be a leader.” He answered, “I am the least in my father’s house, I don’t believe I am able to do that.” The man who feels his inability oftentimes is the least fit for the place. He went but he didn’t cry out, “The sword of Gideon and the Lord.” He cried out, “The sword of the *Lord* and of Gideon.” And he was willing to do the simple things that God asked him to do. You know, that is where lots of people fail,—they are not willing to do the little things. People are called to preach, but they want to jump from the call right into the pulpit and preach just like others who have been preaching maybe for years; not willing to come up through the school of training, through brush college and study knee-ology, learn something and get ready, but they get some books and go to manufacturing sermons and spinning them

off. I often believe that we need the old-time back-woods praying as we never did in all our lives, a praying ministry, a ministry that comes from their knees, and lives on their knees, and prays heaven down on their meetings, and prays messages out of the skies, whether they can preach a line or not, God will bless and give them victory. If they have the fire on their souls and have prayed for wisdom to win souls, God can use them. They may not be looked upon as much of a preacher, but they can pray things to pass and pray people out of bed, and sick, and miserable. God will answer prayer.

Gideon started out with a big crowd. It would have been an awful hard thing for a modern preacher with thirty thousand to have a back-door revival, I hope that our church will stay small. I am not hoping that we will stay small for the sake of being small, but I do hope that we will stay clean and holy, whether small or large. I hope that our growth will be on lines of purity and that we will have quality instead of quantity, and that we will have back-door revivals if necessary, and keep clean. Gideon turned out, if you remember, about twenty thousand. Then they came down to a real test of humility—of getting down and lapping water like a dog and watching the enemy while they lapped, watching and praying both at once, and they had only three hundred left.

May the Lord help us to step out and be just what God wants us to be for Him. I believe that if God calls us, no difference if we are ever so small, and we feel our inability and our nothingness, I believe that God will supply the sufficiency. God will be our sufficiency. He will be our wisdom. He will be strength in weakness. Somebody might say that Paul was a finely educated man. Yes, Paul was educated, but he said that he counted all things loss that he might win Christ, and finally confessed that he didn't know anything by himself; that all he knew he had to get from the Lord and he had to come down to the simplicity of the teaching of the Holy Ghost. He did not say that learning was not good, but he could depend upon it. When we get to was not good, but he could not depend upon it. When we get to a failure. The churches are depending upon culture and refinement, and church steeples, and cushioned pews, and are in a backslidden state, and the devil is bidding for the Holiness Church. God wants us to keep clean and holy and burn our way through, if we do keep little. The Lord gave Gideon victory because of his humility.

Then, there was Ezekiel. I suppose he had no way to go to his circuit, and maybe he did not want to go very bad, but the Lord carried him right out into the valley of dry bones and said, "This is your circuit, Ezekiel." If God has a place for you and you are

willing to go, He will get you there some way. The Lord said, "Ezekiel, how about it? Will there be a revival here? Will these bones ever live?" Some little preacher might have said, "Yes, Lord, I will take them down to the river and wash them off and they will be all right." Another kind of preacher would have said, "Oh, Lord, no, this is a burnt over district, get me out of here as quick as you can. I can't stay here. This is the hardest place this side of hell." But Ezekiel said, "Oh Lord, thou knowest. It is up to you, Lord. You brought me here. If there is anything done, you will have to do it. If anybody wakes up, you will have to wake them. Lord, you will have to give me the message, the text. I don't know what to preach to these dry bones." The Lord said, "Tell them just what they are: 'Oh, ye dry bones, hear the word of the Lord!' don't fail to tell them the truth. Wake them up." He began to cry out the text and the bones began to rattle. If you get a message from God and give the message, God will attend to the rattling of the bones. The bones began to rattle and to come together and make up bodies and they formed like they were going to be an army. Finally the Lord gave him a second text, made him a second blessing preacher "Now, Ezekiel, preach to them and say, 'Oh wind, breath upon them.'" Let the wind of the Holy Ghost come upon them. And he did, and there raised up an army right out of that old dry bone grave yard, raised up an army of second work folks, saved and sanctified, but the reason was because Ezekiel got his text from the skies and preached what God told him. He had gone where God sent him.

I wish we could have Conference where we could have so much of the sacred presence of God upon us that every man put in office would realize the voice of God and every voter could hear God saying, "This is my servant, I have chosen him for this place, I want him there." I believe then that the man would feel his responsibility. I believe he will feel that God has put him at this work.

I do not care how a preacher dresses, whether with a long tail coat or not, whether with a white vest or a black one. So far as I am concerned I would be afraid to wear a white vest for fear it would have to be washed too often. I have seen preachers put on a long tail coat and white vest and strut around like they wanted everybody to know they were preachers. One time there were seven preachers ordained and after the ordination service, one of them said, "Let's all go and get a plug hat." That was their idea of what they should do now, that they were ordained—wear a plug hat—a very low estimate of the standard of a preacher.

God wants us to have the greatest desire of our hearts, to be

everything He wants us to be,—a humble, holy, God-fearing preacher of His eternal truth. If I had to choose between what I would rather do and be well able to do, and highly accomplished in, I would rather be able to go into the secret closet and pull fire out of the skies and move the arm of God, and change things for God, and move things out of the way, than to be the greatest preacher on earth. My heart covets, longs to be hid away, helping to move thing for God.

Then we find that when the Lord called Moses, he made the excuse that he could not speak well, and the Lord said to him, "Who made your mouth?" In other words, "Is it your business? Are you mine? Do you belong to me? My servant? Haven't you said you belonged to me, given up to do anything I said?" "Yes, Lord, but I didn't believe I could do just that."

I believe that when we are thoroughly abandoned to the Holy Ghost and the fire has come to our hearts, purging us, and taking out the old sin, we can say like Isaiah of old, "Here am I, Lord, send me." Not in a bigoted way, but humbly. We are to be messenger boys and run errands for God, willing to carry water or saw wood, or do anything that is to be done about the place. Praise the Lord!

Of course it looked hard to Moses. He didn't look at it lightly. He knew how he had been treated when he tried to do something. When God called him, he understood that God had a hard problem for him, but Moses had undertaken to do the right thing in the wrong way. When we try to hurry up and do things, we do them in a hurried and wrong way. Oh, that we would get down to waiting upon God, and knowing the mind of God, and doing the right thing in the right way! Because Moses undertook it in the wrong way, he had to go to the woods and attend school awhile among the sheep, but finally the Lord came and gave him his lesson out of the burning bush, and then set him to work. When he felt his inability, the Lord said, "Certainly, I will be with thee, Moses. Do you think I would send you down there alone just as a man and you would bring all these folks out?" It means that we will give God all the credit, because He alone can do the work. We are simply instruments, mouthpieces, through which God works, and we are to be pliable in the hands of the potter and let God make out of us whatever he pleases, and do with us what he pleases.

And then I believe that God has put us here to uphold and encourage and strengthen each other. When you see folks puffing up, puncture them a little. The Psalmist said, "If the righteous smite me, he will do me a favor." I suppose he had been puffed up a little nad needed somebody to take it out of him. Sometimes we see folks strutting over great victories. God would give us

greater victories if we would give Him the glory and praise and honor. If a soul is brought to God, it is not you that did it, but it was God that worked through you, and if you are the mouthpiece through which God spreads his truth, it is no credit to you anyway. At some campmeetings they try to see who can preach the biggest sermons and they will talk on the camp ground about who can preach the best instead of about who can win the most souls to God.

Sometimes the devil tries to get folks to thinking about how high they can preach. God wants us to see how humble we can walk before Him and give Him all the praise and honor and glory. It is no praise to us if God uses us. I have heard folks say after the preacher came out of the pulpit, "He is a wonderful man." Why didn't they say, "We have a wonderful God. We have a wonderful Holy Ghost."

One reason why God uses some men more than others is because some are more completely and entirely given up to give Him the glory and honor, and live at His feet and realize that God alone can work. If you have a bigger capacity and larger and more marvelous ability than I have, and God uses you ten times as much as He does me, God knows who He can use here, there and yonder, and if He puts me down to fill a little place, that is his business and you ought not to find fault with me because I am not up with you and I should not grumble because you are not the same size as me. I often think that if our capacity is the size of a thimble and it is full, it is all right, but we ought to pray for Him to enlarge the vessel, but when we are in company, it is all right to let it run over. Sometimes folks tip the vessel, they are so anxious for it to run over, and then when it comes back to its place it is not near full and don't look right. If we will keep it full all the time and just let the Lord run it over, then it is not so liable to dry up in dry weather. Lord, help us that we may drink in the truth of God!

Sometimes if the preacher preaches on something like watermelon, ice cream, deserts, knick-knacks, and side dishes, that come after the full meal, they will have a big spell over it and think it is marvelous, but let that same preacher give them some old corn of Canaan, beef steak, strong meat out of the Word of God, tell them of some things that they need to do and preach along the lines of holy living and walking with God in our daily life, lots of folks say that it will kill the meeting. I believe that we ought to get to the place where we can sit at the table like a little boy in a high chair and help ourselves and eat of the strong meat of the word of God, have fat on our bodies, muscle on our arms so that we can hold somebody's hat while they fight the devil. We need good appetites and one of the best

ways to get a good appetite and help your preacher preach and to have good services is to come to the meeting from the secret closet, prayed up, all restitutions out of the way, and everything so clear and clean that you can see right through to the skies and sing, "I can read my title clear to mansions in the skies." "Everything is all right, come on, preacher, let her go, let the truth come, throw out anything you want to, I am ready to receive it because I am prayed up and blessed up, and if you can preach me under conviction, let her go." It is not hard to preach to people like that. I have heard lots of women say that it was not hard to cook for hungry people, but that the hardest people to cook for are the finicky kind that turn up their nose and don't want this or that, and can't eat this or that,—just a little soup and toasted bread—don't want any of your meat—can't eat cabbage and beans. Folks that work in the stone quarries and drill down into stone and put in the dynamite and blow out the rock fill up their plates and empty them and fill them up again and empty them again.

When you get into God's work there is some drilling to be done. Revivals don't come sweeping along like March winds, or just because the preacher comes. Revivals are prayed down out of the skies. I read about Moody's going to England to hear others preach. He was called upon to preach Sunday morning and the meeting seemed all tied up. One of the ladies went home and told her invalid friend that she heard Moody that morning. The invalid said, "I have been praying God to send him to this place. Don't bring me any dinner, I must pray." That night that invalid was praying fire from heaven on the meeting and God loosened things up. He asked all who wanted Jesus as their Savior to stand up and 500 people stood. He thought they didn't understand him, so he made it a little plainer and 500 arose. Then he told them that all who really wanted to get saved to go into the enquiry room and 500 went in, prayed and were saved all because one woman held to the horns of the altar and would not let go.

Pray systematically. Do the thing by the job. Some folks pray like this—tell the Lord a whole lot, pray to get blessed a little and to feel good, and then think that they are all prayed up. Did you bring anything to pass? Did you get hold of God for some lost soul that is sinking into hell and hold on to God for them? Some people remind me of a little boy who went up and didn't wait until the folks came, but ran. Some folks don't want anything particular. For old-fashioned revivals, you have to get down and hold on and never let go until old-fashioned victory comes. If there can be revivals anywhere on earth, it is among the Holiness people. There can be church-joining revivals in

lots of places, but it takes old-fashioned praying through to bring old-fashioned revivals. It is because folks get in earnest about it, take it by the job, shut themselves in the secret closet and pray until fire falls. I hope that the preachers will pray until the fire breaks out and we have revivals everywhere.