

**MINUTES**  
OF THE  
**TWELFTH ANNUAL CONFERENCE**  
OF THE  
**INTERNATIONAL HOLINESS CHURCH**  
HELD AT  
PROXIMITY, NORTH CAROLINA  
SEPTEMBER 26-29, 1922.

# Official Directory

## *District Superintendent:*

Rev. S. M. Stikeleather, Kingswood, Ky.

## *Assistant District Superintendents:*

*For North Carolina*

Rev. O. L. Ruth, High Point, N. C.

*For Virginia*

Rev. R. G. Flexon, Shacklefords, Va.

## *Secretary and Treasurer:*

Miss Cary Anthony, Kingswood, Ky.

## *Additional Members of District Council:*

Rev. P. H. Greeson, Randleman, N. C.

Rev. W. R. Cox, Greensboro, N. C.

Rev. J. W. Covington, Roanoke, Va.

## *Home and Foreign Missionary Board:*

J. L. Crouse, Greensboro, N. C.

Miss Cary Anthony, Kingswood, Ky.,—Sec'y and Treas.

George F. Hinshaw, Ramseur, N. C.

W. R. Cox, Greensboro, N. C.

## *Board of Education and Examination:*

W. R. Cox, Greensboro, N. C.

R. G. Flexon, Shacklefords, Va.

W. C. Cruse, Gold Hill, N. C.

## *District Camp Meeting Board:*

S. M. Stikeleather, Kingswood, Ky., Chrm.

P. H. Greeson, Secretary-Treasurer, Randleman, N. C.

O. L. Ruth, High Point, N. C.

J. W. Covington, Roanoke, Va.

V. B. Stanley, Asheboro, N. C.

## *Board of District Trustees:*

S. M. Stikeleather, Kingswood, Ky.

O. L. Ruth, High Point, N. C.

W. R. Cox, Greensboro, N. C.

P. H. Greeson, Randleman, N. C.

H. B. Barger, Greensboro, N. C.

B. B. Bulla, East Radford, Va.

G. H. Butner, Burlington, N. C.

# Proceedings

The twelfth Annual Conference of the Southern District of the International Holiness Church convened at Liberty Hill Church, Greensboro, N. C., on Sept. 26, 1922, with S. M. Stikeleather, District Superintendent, presiding. A part of the 14th chapter of John was read, followed by prayer by Rev. R. G. Flexon.

Ministers and delegates were enrolled as follows:

## MINISTERS

R. A. Andrew, Copper Hill, Va.  
H. B. Barger, R. F. D. No. 4, Greensboro, N. C.  
G. H. Butner, Burlington, N. C.  
R. G. Flexon, Shackelfords, Va.  
George F. Hinshaw, Ramseur, N. C.  
W. C. Kirkman, Streets, Va.  
C. A. Lain, 2370 Waughtown St., Winston-Salem, N. C.  
C. A. Ludwick, Gold Hill, N. C.  
O. L. Ruth, 710 Hamilton St., High Point, N. C.  
H. T. Roddy, Albemarle, N. C.  
S. M. Stikeleather, Kingswood, Ky.  
J. F. Talbert, R. F. D. No. 5, Winston-Salem, N. C.  
P. R. Thompson, Albemarle, N. C.  
R. G. Fritch, Kingswood, Ky.  
Miss Cary A. Anthony, Kingswood, Ky.  
Miss Ina Day, Bryson City, N. C.  
P. H. Greeson, Randleman, N. C.  
Mrs. P. H. Greeson, Randleman, N. C.  
J. V. Roberts, Staunton, Va.  
J. N. Walker, Snow Camp, N. C.  
A. R. Sink, Randleman, N. C.  
Mrs. Annie Sumner, R. F. D. No. 5, Burlington, N. C.  
Theodore York, 926 Silver Run Ave., Greensboro, N. C.  
W. W. Hill, R. F. D. No. 1, Harmony, N. C.  
W. R. Cox, 712 Silver Run Ave., Greensboro, N. C.  
J. T. Kenyon, Mebane, N. C.  
W. C. Cruse, Gold Hill, N. C.  
M. F. Brendle, Bryson City, N. C.  
M. L. Garrett, Bryson City, N. C.  
Mrs. M. L. Garrett, Bryson City, N. C.  
J. W. Covington, Roanoke, Va.  
Mrs. G. H. Butner, Burlington, N. C.  
M. A. Baldwin, Greensboro, N. C.

## TWELFTH ANNUAL CONFERENCE

V. B. Stanley, Asheboro, N. C.  
R. A. Wagoner, Gold Hill, N. C.  
C. A. Brown, Gibsonville, N. C.  
J. W. Covington, Roanoke, Va.  
C. W. Hartman, Salisbury, N. C.  
W. J. Wilson, Hillsboro, N. C.  
J. E. Shaw, Ramseur, N. C.  
W. P. Warren, Reidsville, N. C.  
Mrs. W. P. Ware, Reidsville, N. C.  
E. D. Freeman, Troy, N. C.  
Mrs. O. D. Park, Greensboro, N. C.  
J. F. Nance, 1291½ S. Main St., High Point, N. C.

## DEACONESSES

Miss Mattie Buchanan, 620 Joyner St., Greensboro, N. C.  
Mrs. H. T. Roddy, Albemarle, N. C.  
Mrs. L. W. Mauldin, Albemarle, N. C.  
Ed Wagoner, Gold Hill, N. C.  
Miss Ida Hampton, Gold Hill, N. C.

## DELEGATES

W. R. Steele, Revolution Store, Greensboro, N. C.  
Miss Allie Burton, Hillsboro, N. C.  
Miss Elsie Jenkins, R. F. D. No. 8, Burlington, N. C.  
J. L. Crouse, Greensboro, N. C.  
Mrs. Annie Sumner, R. F. D. No. 5, Burlington, N. C.  
Mrs. A. B. Fulp, R. F. D. No. 5, Winston-Salem, N. C.  
Miss Ruth Kimel, R. F. D. No. 5, Winston-Salem, N. C.  
Miss Eva Cox, Ramseur, N. C.  
Miss Mary Smith, Albemarle, N. C.  
Eli Eagle, Gold Hill, N. C.  
Mrs. Lillie Cook, 515 Tate St., High Point, N. C.  
John F. Jones, R. F. D. 1, Siler City, N. C.  
John H. Milby, Shackelfords, Va.  
Mrs. Ada Blaylock, Denim, N. C.  
Miss Alice Coble, Randleman, N. C.  
Miss Nell Spencer, R. F. D. No. 2, Asheboro, N. C.  
Miss Esther Cranford, Randleman, N. C.  
Miss Nell Spencer, R. F. D. No. 2, Asheboro, N. C.  
Miss Gertrude Jones, Siler City, N. C.  
Miss Swannie Teague, Liberty, N. C.  
Charlie Paul, Albemarle, N. C.  
Miss Rosa B. Moore, Reidsville, N. C.  
T. M. Stikeleather, Turnersburg, N. C.  
G. W. Shambley, Mebane, N. C.  
Mrs Alice Christopher, Mebane, N. C.

Mrs. L. N. Allred, Liberty, N. C.  
J. L. Shaw, Turnersburg, N. C.  
T. C. Troutman, Gold Hill, N. C.  
R. Tritton, Highland Ave., Greensboro, N. C.  
John Bridges, Ramseur, N. C.  
W. G. Staley, Ramseur, N. C.  
J. W. Dwiggin, Mocksville, N. C.  
Clarence Overstreet, 1507 2nd Ave., N. W., Roanoke, Va.  
Albert Eagle, Salisbury, N. C.  
S. B. Prevette, 133 Crawford St., Salisbury, N. C.  
R. B. Powers, 627 Jefferson St., Roanoke, Va.  
T. A. Wright, R. F. D. No. 2, Liberty, N. C.  
J. B. Lambeth, Thomasville, N. C.  
J. C. Wright, Liberty, N. C.  
J. E. Moon, Liberty, N. C.  
A. D. Ward, Ramseur, N. C.  
Mrs. L. M. Mustin, Kernersville, N. C.  
Mrs. L. M. Burgess, Ramseur, N. C.  
Mrs. T. M. Flippin, Thomasville, N. C.  
Mrs. M. E. Kenny, Asheboro, N. C.  
Mrs. C. J. Spoon, Franklinville, N. C.  
W. H. James, W. Durham, N. C.  
D. C. Holt, Ramseur, N. C.

Rev C. C. Brown, of Kingswood, Ky., General Superintendent of our church, and Rev. Charles. H. Stalker, of Columbus, Ohio, sent words of greeting to the Conference.

Rev. R. G. Finch, Secretary-Treasurer of the General Missionary Board of our church, was present and was made a member of this Conference.

The following committees were appointed:

Assembly Bar: W. C. Kirkman, R. A. Andrew, J. F. Jones.

Religious Worship: H. B. Barger, C. A. Lain, P. H. Greeson.

Resolutions: O. L. Ruth, R. G. Finch, P. H. Greeson, R. G. Flexon, George F. Hinshaw.

Auditing: Mrs. P. H. Greeson, Mattie Buchanan.

Statistics: G. H. Butner, J. N. Walker.

Publication of Minutes: H. B. Barger, J. F. Talbirt, P. R. Thompson.

Motion carried that the morning sessions begin at 8:30, the first half hour being devoted to prayer, the business session to adjourn at 11:30; the afternoon session to begin at 1:00, the first half hour being devoted to prayer, the business session to close at 4:00 p. m.

The meeting adjourned.

TUESDAY, 1:00 P. M.

Devotional exercises were conducted by Rev. P. H. Greeson, special solos were sung by Rev. G. H. Butner.

The report of committee on assembly bar was accepted.

The roll was called and minutes of morning session read and approved.

The committee appointed by our last Conference to formulate rules for the conduct of business of our Conferences reported that they thought the rules for the conduct of business of our General Assemblies would suit for the Conference. The report was accepted and Rev. O. L. Ruth, the chairman of the committee, was asked by Bro. Stikeleather to assist in the business of the Conference.

Reports were read from the following churches: Albemarle, Gold Hill, Harmony, High Point, Liberty, Mebane, Liberty Hill, Pleasant Union, Pleasant Grove, Randleman, Ramseur, Reidsville, Sawyersville, Winston-Salem, Staley, St. Paul, Bryson City, Franklinville, Wilmot, and Staunton, Va.

Sisters Day and Anthony were asked to speak for a short while on the work in the mountains of Western North Carolina. They spoke of the results of the work that has already been done, the needs, and the possibilities of the future.

A committee composed of Rev. W. R. Cox, J. L. Crouse and Rev. C. A. Ludwick were appointed to dispose of the church property of Beulah, N. C., church.

Evangelistic services, in charge of Rev. R. G. Finch, were announced for 7:30 p. m.

The meeting adjourned.

### WEDNESDAY, 8:30 A. M.

After devotional exercises conducted by Rev. C. A. Ludwick, the roll was called and the minutes of the afternoon session read and approved.

The reading of church reports was resumed and the following churches were heard from: Bethlehem, N. C., Beulah, Va., Mt. Zion, Davidson County, N. C., Roanoke, Va., Salisbury, Emanuel, Burlington and Greensboro, N. C. Rev. M. F. Brendle gave a verbal report of the work at Alarka, N. C., and Rev. R. G. Flexon gave a verbal report of the work at Cohoke, Va. Both of these places are hoping to organize churches soon.

The following Sunday Schools reported: Albemarle, Bryson City, Bethlehem, Bagley Swamp, Gold Hill, High Point, Hillsboro, Liberty, Mt. Zion, (Davidson County), Mt. Olivet, Mebane, Liberty Hill, Pleasant Union, Pleasant Grove, Emanuel, Randleman, Ramseur, Reidsville, Sawyersville, Winston-Salem, St. Paul, Franklinville, Salisbury, Burlington, and Roanoke and Staunton, Va.

Motion carried that election of officers for the ensuing year be taken up Thursday afternoon.

The following ministers were made honorary members of the

Conference: Rev. Jim Green, Evangelist, and Revs. Morgan and A. Burgess of the Western North Carolina Methodist Conference, and Rev. E. L. Pendry of Ill.

Motion carried that the orders of the day be suspended and that the Conference now take up the consideration of resolutions now ready for present action.

The following resolution was adopted: "RESOLVED That no pastor shall call an evangelist outside the district without the consent of the District Superintendent, or the consent of the District Council.

The Conference adjourned for dinner.

### WEDNESDAY, 1:00 P. M.

Devotional exercises were conducted by Rev. J. F. Talbirt, the roll was called and minutes of previous meeting were read and approved.

Consideration of resolutions was again resumed, the following resolutions being adopted: RESOLVED, that the District Superintendent refuse to receive a minister from any other denomination without a written recommendation from his church and a thorough investigation of the recommendation by our District Council.

RESOLVED, that we have a District Camp Meeting to be held at Randleman including the second and third Sundays in August.

RESOLVED, that a committee consisting of one pastor, one evangelist, and one missionary be appointed to draft a sensible report blank including all necessary items, and that we recommend its adoption by the General Assembly.

RESOLVED, that the General Superintendent be allowed to grant ordination papers to no one except those recommended by the District Council of the district to which they belong.

Reading of church reports was continued and the following churches were heard from: Hillsboro, Kernersville, W. Durham, Mt. Tabor, Clyde, Mt. Olivet, and Mt. Carmel, N. C., and Brandywine and Mineral, Va.

Rev. W. R. Cox responded to a request for a solo by singing "The Prophet's Call."

Motion carried that our District Superintendent, Rev. S. M. Stikeleather, make his report to the Conference, but that all the other ministers hand in their reports to the Secretary to be tabulated and printed in the minutes. This was done in order to save time for other important business of the Conference.

The meeting adjourned after announcement that Rev. R. G. Finch would again have charge of the evening service.

THURSDAY, 8:30 A. M.

Devotional exercises were in charge of Rev. R. A. Wagoner, and the Lord met with us in prayer and testimony.

A committee consisting of Bros. Finch, Ruth and Stikeleather were appointed to draft a set of report blanks to be presented to the General Assembly for adoption for the use of the church.

The District Superintendent, Rev. S. M. Stikeleather, made a report of his work in the Southern District, showing that he had faithfully performed his duties and had only received \$1,046.30 of the \$2,000 promised him last year. An offering amounting to \$42.45 was taken to help make up this deficiency.

Rev. R. G. Finch made a forceful talk on the tithing and budget system, explaining its advantages over the haphazard free-will offering system.

Motion carried that the deficit due our District Superintendent be apportioned to the different churches according to their financial strength.

Bros. Ruth, Greeson and Butner were appointed to carry out the above motion, and make report to the Conference.

A deficiency of \$660.70 still due Bro. Hinshaw on \$1,000 loaned the Conference last year for the paper debt was taken up and discussed. The Greensboro church, the Bethlehem and Harmony circuits, and the Pleasant Grove church promised to pay their deficiency within a few days. Bro. Ware promised to loan an additional \$220.00, making his loan \$295.00, and Bro. Butner promised a loan of \$223.00, in order to pay Bro. Hinshaw the full amount of his loan.

Motion carried that the minutes be printed by The Golden Rule Press, and that Miss Mattie Buchanan proofread same.

The names of delegates to the General Assembly were read and request made of those who will not be able to attend to let it be known at once, so that others may be appointed in their places.

The conference adjourned for dinner.

THURSDAY, 1:00 P. M.

After devotional exercises conducted by Mrs. W. P. Ware, the roll called and the minutes of preceding meeting read and approved.

The following resolution was adopted: RESOLVED, that the District Council be empowered to circuit the churches.

The election of officers followed. Rev. S. M. Stikeleather was elected by acclamation as District Superintendent for the ensuing year. Rev. R. G. Flexon was elected as assistant for Virginia and Rev. O. L. Ruth as assistant for North Carolina.

Miss Cary A. Anthony was elected by acclamation as Secretary-Treasurer.



Rev. P. H. Greeson, Rev. W. R. Cox, and Rev. J. W. Covington were elected as members of the District Council.

The following were elected as members of the Home and Foreign Missionary Board: J. L. Crouse, Geo. F. Hinshaw, W. R. Cox, and Miss Cary Anthony as Treasurer.

Campmeeting committee elected: Rev. S. M. Stikeleather, Rev. P. H. Greeson, Sec-Treas., and council members, Rev. O. L. Ruth, Rev. V. B. Staley, and Rev. J. W. Covington.

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

A vacancy on the Board of Trustees caused by J. L. Crouse's time having expired, was filled by the election of Rev. G. H. Butner.

A report from the committee on the establishment of an orphanage and old folks' home for our district was called for, and the committee said that they had nothing concrete yet to report.

A committee consisting of Bros. Stikeleather, Ruth and Flexon were re-elected to carry up resolutions of last year and this year to the General Assembly.

J. N. Walker tendered his resignation as delegate to the General Assembly and same was accepted. Sister Ware tendered her resignation also and Bro. Ware was elected to take her place. J. L. Crouse, M. L. Garrett and Mrs. M. L. Garrett were also elected to the General Assembly to take place of delegates elected last year who reported that they were unable to go.

Bros. Butner, Garrett and Roddy were elected as a committee to look into the matter of getting automobiles to take the delegation to the General Assembly.

The Conference also instructed the delegates who return to their homes to endeavor to raise a special offering on Oct. 1. to help defray the expenses of delegates to the General Assembly.

During the election of officers, Bro. and Sister Roddy sang very acceptably "Redeemed," and Bro. and Sister Garrett sang "There's A Better Day Coming."

The credentials committee made the following recommendations: For ordination: J. V. Roberts, C. A. Brown, Ina Day, M. F. Brendle, and J. T. Kenyon.

For local preacher's license: P. C. Kivett, Oscar Gaither, C. C. Brown, H. L. McClusky, W. H. James, W. N. Fort, F. R. Cooper.

For Deaconess' license: Miss Dovie Wagoner, Miss Alice Parks.

Announcement was made that Rev. R. G. Finch would again have charge of the evening service.

The meeting adjourned.

FRIDAY, 10:00 A. M.

Prayer was offered by Rev. H. A. Forrester, a visiting Wesleyan minister. Bro. Forrester was made an honorary member of this Conference, as was also Rev. Henchen, from Illinois.

The report of the Library Association was heard showing that the library was at the Bible School in Greensboro, contained seventeen books, including the books in the Preachers' Study Course for first and second years. One dollar per year makes a preacher eligible to membership in the association and thereby entitled to the privileges of the library. Rev. W. R. Cox was appointed librarian with the privilege of appointing some one else to fill the place in his absence.

It was decided to have the next conference at High Point on Tuesday after the last Sunday in September, 1923, the first session to convene at 10:00 a. m.

The conference gave a rising vote of thanks to Rev. H. B. Barger and his church, who were hosts to the Conference this year, and also to the good people of Greensboro.

The Conference also gave to Sister Anthony, the Secretary-Treasurer, \$22.60 and a nice sack of eatables.

They gave a rising vote of thanks to Bro. Stikeleather for his faithfulness in looking after the business of the Conference.

This Conference raised for missions in cash and pledges the sum of \$600.

A beautiful ordination service was held in which J. V. Roberts, C. A. Brown, J. T. Kenyon, M. F. Brendle and Miss Ina Day were ordained to the work of the ministry, Bro. W. R. Cox, Assistant General Superintendent, gave the charge. The ordination committee was composed of Rev. R. G. Flexon, Rev. P. H. Greeson, Rev. S. M. Stikeleather, Rev. W. R. Cox, Rev. J. W. Covington and Rev. W. C. Cruse.

The Conference adjourned for dinner.

FRIDAY 2:00 P. M.

The afternoon session was opened by prayer by Rev. A. R. Sink. The minutes of the morning session were read and approved.

Motion carried that a committee be appointed to look after the property of the International Holiness Church at Meadow Creek, Va. The following committee were appointed: S. M. Stikeleather, B. B. Bulla and W. S. Taylor.

Rev. Theodore York was elected as a delegate to the General Assembly to take the place of another man who could not attend.

The committee appointed to raise the deficit on the support of the District Superintendent reported that they desired all

the ministers and delegates upon their return to their respective charges should make special effort to bring up the said deficit. The report was accepted.

Motion carried that the Missionary Treasurer's financial report to be inserted in the minutes.

The appointments were read as follows:

### APPOINTMENTS

Albemarle .....	Miss Ina Day
Asheboro .....	V. B. Stanley
Burlington and Hillsboro .....	G. H. Butner and wife
Bethlehem Circuit .....	J. F. Talbirt
Beulah, Va. ....	J. F. Talbirt
Bagley Swamp .....	C. A. Brown
Bryson City and Clyde .....	M. L. Garrett and wife
Christo, Va. ....	J. W. Covington
East Radford, Va. ....	B. B. Bulla and wife
Gold Hill, N. C. ....	W. C. Cruse and wife
Greensboro .....	W. R. Cox
High Point .....	O. L. Ruth
Harmony Circuit .....	C. A. Lain
Kernersville .....	C. A. Lain
Mt. Zion (Moore Co.) .....	E. D. Freeman
Mt. Zion (Davidson Co.) .....	C. A. Ludwick
Ramseur Circuit .....	Geo. F. Hinshaw
Liberty Hill .....	H. B. Barger
Randleman, Troy, Sawyersville .....	P. H. Greeson and wife
Roanoke .....	J. W. Covington
Reidsville .....	W. P. Ware and wife
Streets, Va. ....	Theodore York
South Side, Winston-Salem, N. C. ....	P. F. Bean and wife
St. Paul .....	P. R. Thompson
Staunton, Va. ....	J. V. Roberts
Salisbury .....	C. W. Hartman
Biller's Crest, Va. ....	W. H. Biller and wife
Mineral, Va. ....	To be supplied
Walton Mission, Va. ....	B. B. Bulla
Franklinville Circuit, N. C. ....	J. E. Shaw
Wilmot, N. C. ....	M. F. Brendle
Cross Roads, Va. ....	Jesse Hall
Little Alarka Mission, N. C. ....	M. F. Brendle
Cohoke Mission, Va. ....	R. G. Flexon
Hemlock, Va. ....	To be supplied
West Durham, N. C. ....	W. J. Wilson
John Wesley Stand, N. C. ....	J. F. Birkhead
Mebane, N. C. ....	J. T. Kenyon
Brandywine, Va. ....	W. C. Kirkman and wife

W. F. Jones .....	Evangelist
S. S. Nelson .....	Evangelist
J. Herbert Norton and wife .....	Evangelist
Miss Cary A. Anthony .....	Missionary
C. H. Williams .....	Evangelist
Mattie Buchanan .....	Missionary, on furlough
Lottie Gibson .....	Missionary
Mrs. Ruby Hayes .....	Missionary
Miss Alice Parks .....	Missionary
R. A. Andrew .....	Evangelist
J. N. Walker .....	Song Evangelist

The Conference adjourned to meet at 10:00 a. m. on Tuesday following the last Sunday in September, 1923, at High Point, N. C.

S. M. STIKELEATHER, District Superintendent,  
CARY A. ANTHONY, District Secretary.

## DIRECTORY

*Ordained Ministers*

R. A. Andrew .....	Copper Hill, Va.
C. A. Brown .....	R. F. D. No. 2 Hertford, N. C.
M. F. Brendle .....	Bryson City, N. C.
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 .....	East Radford, Va.
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.
W. C. Cruse .....	Gold Hill, N. C.
J. W. Covington .....	Salem Ave., Roanoke, Va.
Miss Ina Day .....	Albemarle, N. C.
R. G. Flexon .....	Shacklefords, Va.
P. H. Greeson .....	Randleman, N. C.
Geo. F. Hinshaw .....	Ramseur, N. C.
J. N. Hall .....	Simpson, Va.
J. T. Kenyon .....	Mebane, N. C.
W. C. Kirkman .....	Brandywine, Va.
W. F. Jones .....	Samos, Va.
C. A. Lain .....	2370 Waughtown St., Winston-Salem, N. C.
C. A. Ludwick .....	Gold Hill, N. C.
J. F. Nance .....	High Point, N. C.
S. S. Nelson .....	Nelson Ave., Allentown, Pa.
J. Herbert Norton .....	700 N. 26th St., Richmond, Va.
Mrs. O. D. Park .....	317 S. Elm St., Greensboro, N. C.
O. L. Ruth .....	710 Hamilton St., High Point, N. C.
J. V. Roberts .....	811 Sudbury St., Staunton, Va.
H. T. Roddy .....	Albemarle, N. C.
J. E. Shaw .....	Franklinville, N. C.
S. M. Stikeleather .....	Kingswood, Ky.
J. F. Talbirt .....	R. F. D. No. 2, Snow Camp, 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.
Cary A. Anthony .....	Kingswood, Ky.

Mrs. B. B. Bulla .....	East Radford, Va.
J. F. Birkhead, .....	Asheboro, N. C.
W. G. Eagle .....	R. F. D. No. 4, Salisbury, N. C.
E. D. Freeman .....	Troy, N. C.
Mrs. P. H. Greeson .....	Randleman, N. C.
Mrs. W. C. Kirkman .....	Brandywine, Va.
Mrs. Hattie Lambeth.....	R. F. D. No. 3, Thomasville, N. C.
Mrs. J. Herbert Norton .....	700 N. 26th St., Richmond, Va.
V. B. Stanley .....	Asheboro, N. C.
Mrs. J. F. Short .....	1629 Melrose Ave., N. W., Roanoke, Va.
R. A. Wagoner .....	Gold Hill, N. C.
W. J. Wilson .....	W. Durham, N. C.
J. N. Walker .....	Siler City, N. C.
C. W. Hartman .....	510 E. Liberty St., Salisbury, N. C.
Robert N. Tritton .....	713 Highland Ave., Greensboro, N. C.
C. H. Williams .....	334 Sherwood Ave., Staunton, Va.
Theodore York .....	Shacklefords, Va.

#### *Ordained Deaconesses*

Miss Mattie Buchanan .....	620 Joyner St., Greensboro, N. C.
Miss Isa A. Crouse .....	R. F. D., Winston-Salem, N. C.
Mrs. H. T. Roddy .....	Albemarle, N. C.
Mrs. Mattie Elerick Wright .....	Liberty, N. C.

#### *Licensed Deaconesses*

Miss Lottie Gibson .....	Warm Springs, Va.
Mrs. Ruby Hayes .....	Houstonville, N. C.
Miss Alice Parks .....	712 Silver Run Ave., Greensboro, N. C.
Miss Dovie Wagoner .....	Gold Hill, N. C.

#### *Local Preachers*

Otway Fary .....	Cologne, Va.
A. R. Sink .....	Randleman, N. C.
W. E. Fitchett .....	Streets, Va.
Rotheric Wilson .....	Shacklefords, Va.
Mrs. J. D. Loudermilk .....	Bryson City, N. C.
Mrs. Annie Sumner .....	R. F. D. No. 5, Burlington, N. C.
T. A. Spencer .....	Station A, High Point N. C.
P. C. Kivett .....	Greensboro, N. C.
Oscar Gaither .....	Greensboro, N. C.
C. C. Brown .....	Wilmot, N. C.
H. L. McCluskey .....	Greensboro, N. C.
W. H. James .....	W. Durham, N. C.
W. N. Fort .....	Danville, Va.
F. R. Cooper .....	Greensboro, N. C.
J. J. Raby .....	Wilmot, N. C.

MISSIONARY TREASURER'S REPORT  
OF SOUTHERN DISTRICT

Received unspecified .....	\$347.78
Paid out unspecified .....	50.85
Balance .....	296.93
Received for G. A. Schoombie .....	\$23.65
Paid to G. A. Schoombie through Gen. Treas. ....	314.31
Taken from unspecified fund .....	290.66
Received for R. G. Finch .....	\$208.20
Paid to R. G. Finch through Gen. Treas. ....	212.95
Taken from unspecified fund .....	4.75
Received for Cornie Caudle .....	\$2.00
Paid to Cornie Caudle through Gen. Treas.....	2.00
Received for Home Missions .....	\$8.00
Paid to Miss Cary Anthony .....	8.00
Total amount received .....	\$589.63
Total amount paid out .....	588.11
Balance on hand .....	1.52
By Check .....	2.37

S. S. Nelson, Missionary Treasurer of Southern District of  
International Holiness Church, Sept. 27, 1922.

## 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 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 district 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 District Superintendent give his entire time to the work of the church in the district; that the General Assembly formulate plans for his support; that if the work in the district be too small to support him, then let the district be adjusted and made larger, then let him be stationed.

RESOLVED, That the General Superintendent should be a man whose interests are general, not local, having as much in-



terest in one part of the entire church (home or foreign) as 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 another Church.

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

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 two thirds vote of regular attendant members of the church, and dismissed by the 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 the publishing house property in Frankfort, Ind., be disposed of by the proper authorities, and that the proceeds be used in paying off debts on the 4SMLbHRDN

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 discipline 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 this letter becomes void.

.....Pastor

.....Clerk

# INTERNATIONAL HOLINESS CHURCH

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## SUMMARY OF CHURCH REPORTS

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Albemarle	44	104	52	26	1	645	43	409	8	21	53	35	16	9	15				3000
Asheboro	18	5				37					15								7500
Burlington	31	110	52	25	1	346	147	166	10	26	78	43	15		47				6000
Bryson City	15	44	44		1	203	35	180		3	6	10	2		28				3000
Bethlehem	56	31	47	24	1	249	117		15	29	5	11	9	5	16		39		3500
Benlah, Va.	31	88	12	2	1	861	204			92	1982	50	8	1	66				18000
Billers' Crest	17		47	47		88		131	19	10					2				1500
Bagley Sw'p	14	25	23		2	376	150		78	15	16	18	5		28				1000
Clyde	14				1		190					71	36		20				2000
Christo	62	44	44		1	108	40			8		13	17		7				1500
Emanuel	33	24	52		1		81	50				15			12				2000
Franklinville	10	44	44		1	71	34	682				63	2						2000
Gold Hill	70	40	51	6	2	65	60			173	22	50	30	3	31	827	53		3500
Greensboro	124	104	52	52	2	1588	669	5420	1816	947	340				99	1500			37500
High Point	168	104	52	45	3	1308	560	3448	25	94	293	92	47	10	86		50		25000
Hillsboro	19	88	47		1	332	73	667			120	20	10		34				
Harmony	29	12			1	133	61		13	32			2				8		
Kernersville	4	9			1	14	40				19	2			2				1000
Liberty	16	22	22		2	51	28				8	4			6				
Mt. Zion, M	21	22	3		1	36	21				6	4							
Mt. Zion, D	34	22	22			81	90		54		2	14	1					1000	
Mt. Tabor	21	12			1	100	60	1500	2		1	2	5		27				2500
Mt. Carmel	19	11			1	41	33		25			9			3		19		
Mt. Olivet	13	22			2	83	13					3					12		2000
Mebane	22	88	47	47	1	145			7	10	118	13	6	2	3	2			
Liberty Hill	80	96	45	50	1	1120	75		19	92	56	75	6		96		80		3000
Pleasant U.	17	17			1	63	95			3	1	7					9		1500
Pleasant G.	24	20			1	101	96		2	4		14	16				18		1500
Mineral	12	44	44		2	170	51	32			100			3	16				3200
Randleman	58	66	47	47	1	366	140		20	27	159	20		2	34				6000
Ramseur	42	44	78	88	1	179	125				116	44			22				2500
Reidsville	18	104	52	11	1		22	319	20	80	15	15		1					2800
Roanoke, Va.	85	181	99	9	1	705	103		20	26	704	40	19	7	2	67			
Sawyersville	16	22			1	200		14		3		12			11				900
Salisbury	27	44	47	47	1	98	125	126	75		7	20	5	2	53				5000
Staley	6	16			1	36	63				1	2							1800
St. Paul	25	22	47		1	63	50	2	7	19		30			5				3000
Staunton, Va.	50	72	34	39		390			9	9	65	24	20	11	1	28			3500
Streets, Va.	17	40			1	176	257				132	15			20				1200
Froy	30	47	47		1	281	133	84				42			31				2500
Winston Salem	31	104	47	44	2	570	127			36	110	24	17	1	4	29			1200
W. Durham	13	88	47			277	42			22	55	15	1		30				2000
Wilmot	10	22	44			23	7	11				2	1		3				

1466.

KEY TO TABLE.—Col. 1, Members; 2, Services; 3, Prayermeetings; 4, Cottage Prayermeetings; 5, Revivals; 6, Pastoral offerings; 7, Revival Expenses; 8, Building fund; 9, Home Missions; 10, Foreign Missions; 11, Incidental Expenses; 12, Regenerations; 13, Sanctifications; 14, Healings; 15, Baptisms; 16, District Superintendent's offering; 17, School buildings; 18, Publishing house; 19, Value of Church property.

# TWELFTH ANNUAL CONFERENCE SUMMARY OF SUNDAY SCHOOL REPORTS

	1	2	3	4	5	6	7
Albemarle .....	52	78	50	6	37.59	3.59	.....
Asheboro .....	5	53	50	5	.....	.....	.....
Bryson City .....	47	32	6	4	.....	3.00	.....
Bethlehem .....	38	112	42	6	13.29	.....	12.70
Bagley Swamp .....	42	68	52	5	34.87	.....	42.20
Burlington .....	50	61	32	7	39.56	.....	31.26
Brandywine .....	.....	54	.....	7	65.65	.....	51.97
Biller's Crest, Va. ....	28	48	.....	.....	.....	.....	.43
Clyde .....	.....	20	15	.....	.....	.....	.....
East Radford, Va. ....	24	37	24	5	39.56	.....	21.54
Emmanuel .....	26	42	29	5	13.73	.....	13.95
Franklinville .....	35	45	20	5	12.00	.....	4.50
Gold Hill .....	42	104	60	9	28.97	.....	.....
Greensboro .....	47	230	175	12	312.64	785.79	162.23
High Point .....	47	313	178	18	1624.97	.....	172.51
Hillsboro .....	47	62	38	6	52.20	2.37	11.00
Liberty Hill .....	46	190	84	10	130.98	25.43	22.50
Liberty .....	41	52	20	7	8.10	.....	.....
Mineral, Va. ....	.....	22	17	6	20.19	19.71	11.81
Mt. Carmel .....	18	35	18	6	4.41	.....	4.41
Mt. Zion, Davidson County .....	.....	89	60	5	.....	10.75	8.93
Mt. Zion, Moore County .....	.....	50	30	5	5.00	.....	.....
Mt. Olivet .....	16	42	20	5	6.08	.....	6.21
Mebane .....	47	40	25	5	40.00	.....	17.50
Pleasant Grove .....	38	45	30	6	9.36	2.43	.....
Pleasant Union .....	39	57	41	5	.....	.....	.....
Randleman .....	47	81	63	9	42.01	.....	.....
Ramseur .....	47	91	46	8	49.65	30.33	29.01
Roanoke, Va. ....	45	56	34	7	91.45	53.73	76.80
Reidsville .....	38	37	22	7	15.73	.....	20.30
Salisbury .....	47	80	44	7	94.00	.....	57.85
Staunton, Va. ....	39	125	59	10	49.31	22.67	30.35
St. Paul .....	52	92	45	7	13.00	.....	.....
Sawyersville .....	34	50	20	7	5.84	.....	8.00
Troy .....	50	40	35	6	29.05	.....	9.88
W. Durham .....	.....	52	30	6	65.54	.....	47.27
Winston-Salem .....	47	85	45	7	64.94	.....	36.10

Total enrollment, 3106; Total average, 1554; Total offerings, \$2980.11;  
Total missionary offerings, \$939.80.

KEY TO TABLE—Col. 1, Sessions; 2, Enrollment; 3, Average Attendance; 4, Officers and Teachers; 5, Regular Offerings; 6, Missionary Offerings; 7, Incidental Expense.

## SUMMARY OF DEACONESSES' REPORTS

	1	2	3	4	5	6	7
Hayes, Mrs. Ruby .....	19	8	32	3	10	.....	.....
Mauldin, Mrs. L. W. ....	220	150	5	1	20	6	.....
Roddy, Mrs. H. T. ....	200	.....	.....	.....	6	.....	.....
Hampton, Ida .....	20	12	8	.....	4	.....	.....
Gibson, Miss Lottie .....	209	.....	2	.....	26	150.50	.....

KEY TO TABLE—Col. 1, Homes visited; 2, Sick attended; 3, Regenerations; 4, Sanctifications; 5, Meetings conducted; 6, Healings; 7, Received

## INTERNATIONAL HOLINESS CHURCH

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## SUMMARY OF MINISTERS' REPORTS

	1	2	3	4	5	6	7	8	9
Andrew, R. A. ....	56	190					13	17	182.06
Anthony, Miss C. A. ....	21	66				2	8	2	134.00
Brown, C. A. ....	58	514				2	44	10	447.00
Barger, H. B. ....	75	300		1			157	86	1191.12
Butner, G. H. ....	115	150	5			2	63	25	682.39
Brendle, M. F. ....	30	65	2			1	6	2	25.75
Baldwin, M. A. ....	12					1			
Billar, W. H. ....	33				3				89.43
Cox, W. R. ....	226	75	10			13	597	150	1782.72
Cox, Mrs. W. R. ....	7	30		2	3		6	3	115.00
Covington, J. W. ....	182	310	4	5	7	1	50	40	904.00
Cruse, W. C. ....	30					2	40	25	65.33
Cruse, Mrs. W. C. ....	8								
Day, Miss Ina ....	64	294				2	32	7	138.20
Fitchett, W. E. ....	30	72				6	6		515.87
Flexon, R. G. ....	180	56			1	1	100	28	1590.00
Freeman, E. D. ....	26						7	4	41.78
Garrett, M. L. ....	334	160				14	240	120	500.00
Greeson, P. H. ....	132	311		1		3	70	50	947.68
Greeson, Mrs. P. H. ....	38	49				3			
Garrett, Mrs. M. L. ....	68	180				12			
Hinshaw, G. F. ....	125	80		4		3		80	319.00
Hess, E. L. ....	217		3	1	6	15	55	7	1495.66
Hartman, C. W. ....	93	148			2	2	20	5	98.00
Holcomb, J. E. ....	35	100				2	14	11	11.02
Jones, W. F. ....	105	60				10	20	5	621.82
Kirkman, W. C. ....	35	150				8			212.00
Kirkman, Mrs. W. C. ....	28	20							37.75
Kenyon, J. T. ....	57	150			2	4	50	14	435.00
Iain, C. A. ....	50	34				3	7	7	224.00
Ludwick, C. A. ....	83					5	76		109.81
Nance, J. F. ....	12				5				
Nelson, S. S. ....	257	154	48			16	473		922.69
Parker, Ira ....	72	120		1		2	3	7	332.32
Park, Mrs. O. D. ....	2								
Ruth, O. L. ....	102	476		16	10	3	98	51	1862.98
Roberts, J. V. ....	121	516	1		13	1	30	23	400.00
Roddy, H. T. ....	170	206	9			5	103	24	1009.02
Spaugh, O. J. ....	52	68					1	1	68.06
Shaw, J. E. ....	58	30		2	1	2	66	2	177.12
Short, Mrs. J. F. ....	7	78							
Sink, A. R. ....	24	23				3	3	1	
Stanley, V. B. ....	126	228			3	2	5	2	440.29
Stikeleather, S. M. ....	150	170			13	3	159	90	1364.05
Talbirt, J. F. ....	115	212	4	1			24	18	620.61
Thompson, P. R. ....	38	35		2		1			73.75
Wagoner, R. A. ....	7								
Walker, J. N. ....	84	171		1	5		52	27	674.00
Ware, W. P. ....	50	100		4		1	15		
Ware, Mrs. W. P. ....	60	150				1	7		
Wilson, W. J. ....	40	25				1	18		43.00
York, Theodore ....	88					5	81	13	127.75

Regenerations, 2265; sanctifications, 1045; pastoral offerings, \$17086.56.

KEY TO TABLE—Col. 1, Sermons; 2, Calls; 3, Baptisms; 4, Marriages; 5, Healings; 6, Revivals; 7, Regenerations; 8, Sanctifications; 9, Amount Received.

## ORDINATION SERVICE

*Rev. W. R. Cox*

II Cor. 6: 1-10. This instruction of Paul will be profitable for you preachers who are entering upon the noble work of preaching the gospel. I think it was McKinley to whom a delegation of preachers came and he said, "I feel the importance of the office of President of the United States, but at the same time I have to bow my head and recognize that you men have a higher calling than I." We grant that, but I am afraid that you forget it. If it is so, we ought to act like it is so. If it is really a fact, we ought to make it an everyday example.

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in anything, that the ministry be not blamed." That word "offense" does not mean to make people mad, but it means to put no stumbling block in the way of the ministry. You may put a stumbling block before me and I may hurt myself. There are stumbling blocks that may hinder people, but here is one mentioned that may hurt the gospel. I can afford to be hindered rather than to have gospel hindered. He says that we should not receive the grace of God in vain, neither give offence in anything—in anything—that the ministry be not blamed. You, as well as all of us, know that the ministry is cursed, perhaps, more than any other calling, notwithstanding the fact that it is the greatest calling ever assigned to man, and yet it has been cursed and disgraced until today in many places it is but a by-word. But Paul held it in such sacred regard that he wrote this epistle to these Corinthian Christians that they should not in anything give offence that the ministry be not blamed. We ought to see that the cause of God is exalted. We can better afford to expose ourselves and protect the cause of God than to protect ourselves and let the cause of God be exposed.

"But in all things approving ourselves the ministers of God. Not of this Conference, not of a denomination, but of God. If you feel that you are not called of God to enter upon this tremendous work, and tremendous responsibility, you should throw up your hands and say, "Please excuse me," and turn in your credentials. This call of God to the ministry is one that we can know positively, as well as any other that may come to us. But in all things commending ourselves as the ministers of God—

not just as the ministers of a certain Conference. You can look at the cut of the dress of some ministers and tell to what denomination they belong. God is not looking at the cut of your dress or length of your coat-tail to see what you are, but He is looking on the inside, and He has seen if there is a resemblance there of the divine image of His Son. And the reflection of the image of His Son, more than anything else, is the measurement of our capacity in the service of God.

"But in all things proving ourselves as the ministers of God. He mentions some of the things in which we are to prove ourselves as the ministers of God. Let us look into these. I know of nothing more profitable for this occasion. "In much patience." He did not say "with *more* patience," but "with *much* patience." No one needs more patience than a preacher and if he does not have it, it will not be long until he finds that he needs it. It means, in its real setting, the power of endurance. I do not know what all you may have to endure and bear. It may be to wear poor clothes, but, in much patience, proving ourselves as the ministers of God. One of the saddest of sights is to see impatience crop out in a minister in dealing with his members or with his fellow brethren. It has caused many a sad break-down. When a preacher indicates that he is impatient, it somehow knocks the bottom out of the grip that he has on the people to whom he preaches. I heard not so long ago that the whole amount of preachers salary was not paid up, and when the stewards told him that they did not think they could get it up, and did not feel that he deserved it, that his methods had discouraged the people, the preacher lost his bearings and was mad enough to fight. We do not expect that of any of you, but if a preacher loses his bearings in dealing with the various problems which he has to deal, it is a sad thing.

"Proving ourselves as the ministers of God in afflictions. There is a difference between sickness and afflictions. The devil is liable to afflict you. He may do it with a long tongue. Some one may say something about you or against you in order to get sentiment turned against you to tear down your influence so that your preaching will be without effect. There is no telling what may be heaped upon you, what you may be called on to undergo, nevertheless, the injunction is to prove ourselves as a minister of God. That is on the bill of fare. If you have not yet had that meal, you may have to take a dinner of it. There are numbers of folk that can get through a thing with fist and skull, but God wants us in afflictions, even, to prove ourselves as ministers of God. That is a good time to give testimony and to manifest what is on the inside—when somebody's long tongue is wrapped clear around you, and the end of the tongue stings you; when everything looks dark; then is time to prove ourselves as a minister of God. You may be called upon to go through

things that nobody else has to meet, but you can prove yourself as a minister of God.

Proving ourselves as the ministers of God in necessities. I am sure you will have these unless your daddies are millionaires. He made the plural and I guess he was right. You can prove yourselves as the ministers of God in them, but you know that it is one thing to be in the necessity and keep patient and not grumble and complain. A pastor in a certain district thought that his people were not supporting him as they should. They could not get his salary every month, and, as a consequence, they could not pay him. They meant to come up, but were unable to do it. But he became impatient about it. He wrote the General Superintendent, but the General Superintendent didn't know what to do and wrote the District Superintendent; the District Superintendent, not knowing what to do, wrote the leaders in the church, and so the members of the church, not knowing what to do, came back at the pastor. It might have been settled between the pastor and his people, but he had let the cat out of the wallet and the result was a change of pastors another year. Numbers of preachers will sit around and be so lazy in their every day life until it has the appearance to lots of people that they are too lazy to do anything. But you may have necessities. If you have not had necessities, the indications are that you will have to be supplied, and there is a likelihood that you will be supplied all the time, but in those necessities, whether it be money, clothes, bread and butter, friends, place to lay your head—he does not qualify, let us prove ourselves as the ministers of God.

Let us prove ourselves as the ministers of God in distresses. When you are in distress you don't know what to do and if you knew what to do, you could not do it. You are almost helpless, but you are to prove yourselves as the ministers of God.

The thing God wants us to do is to prove ourselves as the ministers of God—not as the ministers of this conference, or denomination, but as the ministers of God, remembering that we are His representatives more particularly, that we are His men and women, than in anything else.

Next, we are to prove ourselves as the ministers of God in stripes. I do not know whether we have anybody who is worthy of that or not. I have not heard of anybody in the Southern District getting stripes. If it ever occurs, remember this injunction, that we are to prove ourselves as the ministers of God.

Then again, in imprisonment. I do not know whether we will ever have that experience or not. It might do some of us good. But if it ever takes place we must remember that even in jail, we are there for the glory of God.

In tumults, tossings to and fro, things going this way and that. Sometimes you go up and sometimes down. Sometimes they go



every direction, and when they split up and commotion gets in and tumult arises, we are to prove ourselves as the ministers of God.

In labors. That does not mean laziness, or excursion trips, and Saturday evening automobile rides, but rolling up your sleeves and doing something that will prove yourself as the minister of God. I was at a revival meeting one time, and instead of the preacher's reading and praying he went out with some little boys and played the whole half day. I think lots of times when I see men and women sitting out on porches that I would like to buy their time. Here is an injunction that gives us to understand that we are to work. When God says "work," it doesn't mean play. We are to prove ourselves as the ministers of God in labor, and while you are at it, you are not to grumble. Whatever our hands find to do, do it heartily and unto the Lord. Some one may come to Conference and say, "I have worked harder than the other fellow, and I am a better preacher than he is." Watch out now! In labors let us prove ourselves as the ministers of God.

In watchings. I do not know that this means watching the other fellow. We do that very much. Perhaps, if we would watch ourselves instead of the other fellow, it would be better for us. Sometimes we confess the other fellow's sins instead of our own. You are the ministers of God. Watch, but watch lest you fall into temptation. You should also watch for and keep evil out of the camp. You may, by watching, see it away down the road, and you should not wait until it gets into the camp. A hen sees the hawk first and gives the alarm and she fights the hawk while the brood hide, and she takes care of her brood, and so are we, as the instrument of God, to prove ourselves in watching. It may involve private prayer and watching before God, and watching the movements of the Holy Spirit and getting God's mind for the people before whom we are to preach.

In fastings. The practice of fasting is nearly gone out of the holiness movement. There are some devils that you cannot manage except by fasting and prayer. That time of fasting and praying is too nearly lost out of the service of the workers of the Lord. In fastings we are to be an example. If you accept your Bible to live by it, you should follow the New Testament requirements of fasting. You as preachers and pastors must set the example and stay ahead of your flocks and be more spiritual, and do more praying than any layman you have. I thank God for some laymen who keep me digging to keep out of their way. I sometimes get a little uneasy for fear some of my people know God better than I do and pray better than I can. If I can find anyone who gets blessed better than I can, I want to find out how he does it. I am on that job. It will pay a preacher to let a fine dish of chicken alone, if he has a proposition burdening

his heart. When a preacher goes to the pulpit, he should not have such a full stomach that he can get no inspiration. Some mother in your congregation may have washed her babies and come ten miles to hear you.

The apostle now changes and says for us to prove ourselves as ministers of God by something we are to apply particularly as exercises. Proving ourselves as ministers of God by pureness. What do we mean by pureness? By pureness in your language, in your phraseology, using terms compatible with the cause that you represent instead of taking to slang and the language of the street. At the same time watch out for language that expresses what you are trying to say without borrowing from the devil's vocabulary. When you listen to other preachers it might be wise to remember and pattern your language from others who are your ideals or whom you admire. You can accumulate much if you will keep your eyes open. I think a minister should borrow from a minister instead of borrowing from the devil's talk a lot of junk.

By pureness. And that refers to association, social relations, of going in and out before the people, and tidiness. A person in the pulpit ought not to follow the fashions to an extreme of fine clothes, nor to the other extreme of common clothes. He should always dress tidily in a way that when some one looks upon him as a preacher and representative of the gospel, they will observe that he is thoughtful of the profession of the ministry.

Then, in the way of social relations. The devil makes a strong fight for the holiness preacher. He is doing his best to damn their souls as well as to wreck and ruin their character and reputation by some unwise appearance. He will endeavor to catch you in such relationships as will be concluded to wreck your influence. We are to prove ourselves by pureness; that is, taking hold of it and making use of it.

Again, by knowledge. That means study. Means to read more books, holiness periodicals, our church paper, and buy the best books you can get. Be sure to have plenty of books. Study them. Read them, and reread them, and keep your educational life always touched up and renewed. Never let it get stale. If you do, your ministry will sound likewise. By knowledge. Inform yourself with everything that you can use that will enable you to be a more powerful minister in your pulpit. Preachers think they cannot afford to glance over a newspaper once in a while, journals, etc., and hence stay ignorant of world conditions, and ignorant of the community, when he is supposed to awaken that community and to stir it and cause them to appreciate him as well as the Gospel which he represents, and, therefore, we ought to be able to prove ourselves as the ministers of God. I did not say "go to school." I said, and the Bible says, "Study to show thyself approved unto God, a workman that needeth not to be

ashamed, rightly dividing the word of truth." I am not trying to get you to compare yourself with others. You may not be able to do that, but you can know what you ought to know and have the resources of knowledge that you ought to have to draw upon in a time of necessity.

By longsuffering. We are to take hold of and exercise it. You will not have longsuffering unless you lay it in store against the time when you need it. I do not know how long it is, whether four hours or forty-eight hours. When God says long, He doesn't mean short. There is either distance about it, or time; whether it is months or miles, I do not know; it depends upon the circumstances. You might have to walk about ten miles and in that case it would be miles; but it might be that you are to suffer for forty-eight hours; but you are to prove yourself by longsuffering. Lots of folks can quarrel while they are suffering, but you are not to grumble while suffering, if you are doing it for Jesus' sake.

By kindness. The Bible says, "Be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." I have been in some gatherings with preachers who were far my superiors, as a little boy preacher, and I was reflected upon and paid no attention to in the sense of the work I was doing in the conference (not in North Carolina). I was assistant secretary, doing most of the work, and I confess to you that the Spirit of Jesus Christ was such a scarce thing around there that I wondered what standard that fellow had, yet he was a holiness preacher. I took example from that. I don't want that thing to occur in my life, and I am preaching it to you, and myself too, that we, as ministers of God, as the ministers of God by kindness. It is a fine thing to have a good stock of kindness about you ready to respond and ready to show the kindness of God in your heart and life to those about you. You cannot know what motive a fellow has when he comes to you, the burdens that he may be carrying, and, if you snub him and cut him off, you will disclose the need of a deeper work of grace.

By the Holy Ghost. How are you going to prove a thing by something that you don't have? If you have \$25.00 you can prove yourself by \$25.00. If you have the Holy Ghost, you can prove yourself by the Holy Ghost; that is, by making use of the Holy Ghost in your life to such an extent that others will have to know that it is the Holy Ghost that you are using and not muscle and intellect, or something else. If you have the Holy Ghost and some one scolds you and sets you aside, you can keep sweet and praise God and show them that you have the blessing now. It means something to do that sometimes. We are to prove ourselves as the ministers of God by the Holy Ghost.

By the armor of righteousness on the right hand and on the left. By wielding the sword of the Spirit on the right hand and

on the left, and you will have to get acquainted with it before you can do that, or you may cut yourself. If you try to wield the sword by holding the blade and clubbing something with the handle, you may cut yourself. We are to watch out and prove ourselves on the right hand and on the left.

By honor and dishonor. There is honor in being a proper minister, in walking a straight life, in living a holy life, but at the same time somebody may charge you with being a hypocrite, a traitor, as being without the elements of Christian character, and yet you may be as holy as an angel. In the midst of those divisions, of those contrary words and reports and charges and accusations you can prove yourself by honor, by dishonor, whatever the charge may be. If honor, you may prove yourself by not being puffed up. If you are looking for honor your air castles may fail. Watch out for dishonor. The devil's folks will come around. When these charges come, you may prove yourself as the minister of God by being innocent of these charges.

By evil report and good report. There may be some good reports and lots of bad ones. You can see to it when a report comes to you of a brother and the report is not founded on fact, or a different report from what you would expect, don't let it lodge in your mind. It is a dangerous thing to lose confidence in a brother or sister. When you begin to lose confidence, you keep right on at it and it is mighty hard to stop. You can get the habit of criticizing everybody and you will not have much confidence in yourself. On the contrary, the more confidence we have in God and the other fellow, the more we have in ourselves. There will be evil reports and good reports, but notwithstanding each one, we should prove ourselves as the ministers of God.

As deceivers and yet true. They are liable to come in your community and charge you as being false, call you a holy roller, and the tongue outfit, and you may prove yourself as the minister of God, but there is such a thing as living so that the devil will have to take back his charges. We are to prove ourselves as the ministers of God even though we are being charged as deceivers and yet we are true. It takes a lot of grace when somebody walks up to your face and charges you with lying and stealing, and everything this side of the pit. It takes some grace, and it may take some time for that thing to turn around, but it will turn as a boomerang and it will strike where it belongs. It may take some patience and long suffering. You cannot explain and write letters and get out, but if you stand still with God you will not be uneasy and how good you feel, and you know that you are as innocent as an angel and yet you cannot convince anybody. You can know in your soul that you are right with

God. After awhile the battle will turn, God will see to it that you are taken care of. As deceivers and yet true.

The next thing is "as unknown and yet well known." You may be a preacher, a pilgrim. They may not understand you. They may blackmail you and charge you with everything and call you a tramp and a crazy crank, and not be fit to be turned loose in the community, unknown, but well known. You have a friend up in the skies and can send up a wireless at any time. You are well known and God will take care of you. It is such a consolation, even though they may think that you are a crank, and all the time you are preaching straight doctrine, old fashioned, wholesome, Pentecostal Bible doctrine, to know that you are delivering your own soul. Yet folks don't understand it. You may have to wait and live long years, but after awhile you will get to where Gabriel will blow his trumpet and you will get to live with the folks who are better than the folks down here, proving ourselves as the ministers of God.

As dying and behold you live. They said years ago that the Holiness movement in North Carolina would soon die and pop out. It is still popping, although it may not be popping as much as it ought to, but there is still life in North Carolina. People may pronounce you backslidden and say that you don't have the Holy Ghost because you don't speak in tongues, and that you are not sanctified because you don't handle fire, and yet, at the same time, you can have the experience in your soul. It will take a lot of knee work to do it. A big tongue fellow came to one of my camp meetings. God was mightily upon us, pouring fire and victory and glory on the meeting. The tongue fellow got under conviction, a lady had just gotten saved and sanctified and was just spreading glory all over the place. This fellow said, "You can say what you please, but these holiness folks have more than we have." That is the first tongue preacher I have ever heard that would admit anything. He said, "I am convinced of the experience that they have. They have the experience of entire satisfaction, and that is what they need." We had something bigger bubbling around there. May God help the holiness movement to have more spiritual life than we have ever had, and if we don't, it looks too much like backsliding to me.

As chastened and not killed. The Holiness preacher can bear a lot if he has the victory and is loaded up with grace. He can stand more cold shoulder and more long tongue, and when he gets up to preach the fire will fall down on the congregation and God will take care of the situation, if He can get you and me on fire. Some of us need to get back and get our first love that we had when the holiness movement first came. It takes a lot to kill a holiness preacher. They left Paul for dead and Stephen

got to go to heaven, but he left the finest successor found in the Bible.

"As sorrowful and yet always rejoicing." Some folks can only do one thing at a time, but a preacher that is full of the Holy Ghost can cry one minute and laugh the next; have his heart full of sorrow and full of joy at the same time. When you look at your community and see your church and your people going to the devil your soul is sorrowful and sad. I have preached and poured out my soul and the people looked like they wondered what I meant, when my soul was burning with fire, but the people seemed clad in asbestos, the devil's asbestos. It takes thunder and lightning these days to awaken some folks who are on their way to hell. Still I am never without joy. Don't ever be without joy. Don't ever let anyone find your face with a down-cast expression upon it. Get your head up and look a hole through the skies and see the glory in the midst of difficulties. Shed off that solemn expression. Paul says, "Rejoice, and then again I say unto you, rejoice." He meant to emphasize it. He wants us to be happy and have the glory of God upon our souls, always, regardless of the sorrow that may come. Tears may roll from your eyes because of your heart aches and heart breaks, but you may reflect at morning's light and drops of dew and it will shed forth a radiance that will testify to the folks about you that you have the glory of God in your soul.

"As poor, yet making many rich." That is a strong figure, isn't it? A poor fellow making others rich. In this world a mathematical calculation is that Mr. Rockefeller could make me rich if he would, but he would have to deal with what he has. If you make anybody rich you have to deal out to them what you have on hand, and if you make anybody rich in their soul you have to deal out to them what you have in your soul. If you don't deal largely in what you have in heaven you will not be able to impart the same to those to whom you preach. After we become children we become heirs of God and joint heirs with Christ. If you can find out how rich He is, I wish you would tell me.

"As having nothing and yet possessing all things." The world would say that this is one of the most foolish statements that could be made, but the Holy Ghost puts it down for our comfort. The world thinks we are poor with not enough to pay our bills, as the offscouring of the earth, and yet the Book says, "possessing all things." There is something about that which ought to encourage every one of our hearts. The world is trying to see how much they can get of this world and how little of God they can get along with, but we are trying to see how much we can get out of the heavenly world. We are going to govern the next order of things when Gabriel blows

his trumpet and Jesus sets up his kingdom and puts the old devil in hell. They will then say, these folks are better off than I thought they were. It ought to encourage every preacher to preach as he never preached before. I pray that God will help us to see these things and lay claim to them.

Then Paul gets to the end of things and says, "Oh, ye Corinthians, our mouth is opened to you and our heart is enlarged."