

VOL. 25 NO. 05
INDIANA BIBLE COLLEGE



Perspectives

AN
UNDENIABLE
EXPERIENCE



From The Publisher

An Unconstitutional Revolution

Paul D. Mooney

“We cannot choose to be silent in this great time of revolution. We cannot continue on in our own worlds, obsessed with making disciples unto ourselves, and just hoping that everything will work out by default.”

We hear the word “revolution” a lot these days: religious revolution, moral revolution, sexual revolution, political revolution, scientific revolution, communication revolution, technological revolution and on and on. Our times are indeed filled with actual and profound revolutions, and none should be taken lightly.

Revolutions are revolts against something. Something perceived or known to be lesser is overthrown, put aside, or replaced. Such an overthrow can be good or bad. In either case, they arise to cause change, and therefore they have consequences. Such a revolt may be a spontaneous political outcry and uprising in the culture against evil and oppression, or it may be a long struggle against entrenched philosophies, or theologies that extort or oppress (Luther’s Protestant Reformation).

Revolutions can be positive and of good intent, although they may not always be understood as such in the beginning. But many revolutions are the work of an enemy who is determined to merely overthrow and destroy for their own personal gain and lust for power.

Our churches and our ministries are facing the world’s greatest era of revolution, and the religious revolution of the last days is pivotal to the great revival promised us in scripture. However, I believe we are facing four serious matters that if left unattended will completely destabilize our Apostolic fellowship and our effectiveness to reach this world and fulfill the revolutionary destiny God has for us.

First, I have great concern regarding the deconstruction of this young generation’s belief in God as creator of all things in heaven and earth. Second, I fear we have reached the point where we must re-convince the Church that the homosexual lifestyle is indeed an abomination in the eyes of the Creator, and that compromise in this matter is impossible. Third, we must ensure that the doctrine of the Trinity and the seeds of this path of destruction are completely rejected. Finally, we must commit ourselves to defending the fact that a lifestyle of morality and holiness can and must be defined as applicable to the Church.

Avoiding a long discussion at this point, allow me to assume we all know that we are at a profound and dangerous intersection, and some have already made strange turns. Many of our beliefs that have been long established are being uprooted; not just in the Church, but in society as well. Presently it seems that the spirit of the world’s revolution is a mindless disposal of all foundations. Nothing is sacred. Note the rude, raw and unholy displays of lasciviousness throughout society, and sadly, the silent tolerance of this darkness by the Christian community. Revolution for the sake of revolution, without giving any thought as to what comes after the

revolution, is suicide. “If the foundations be destroyed, what can the righteous do?” (Psalms 11:3)

Hannah Arendt, in her book *On Revolution*, discusses the French Revolution; and her words are keenly applicable to our present situation: “The great and fateful misfortune of the French Revolution was that none of the constituent assemblies could command enough authority to lay down the law of the land; the reproach rightly leveled against them was always the same: they lacked the power to constitute by definition; they themselves were unconstitutional” (Viking Compass, 1965).

Revolutions involve responsibility. Historically, political leaders and nation builders know full well that overthrowing a nation’s government, ripping out a nation’s soul and overpowering a nation’s constitution requires a post-revolution strategy; otherwise, chaos is the inevitable consequence. Arendt points out that the French revolutionaries got caught up in the overthrow (the guillotine) and the spirit of revolution shifted – it became revolution for revolution’s sake. Throwing out everything became the objective.

To my Apostolic Pentecostal friends: we cannot choose to be silent in this great time of revolution. We cannot continue on in our own worlds, obsessed with making disciples unto ourselves, and just hoping that everything will work out by default. What wakes me up in the night is the question, “where are we going?” Do we possess convictions strong enough to “constitute by definition” what is right doctrine? Are we prepared to define holiness and righteousness in this present world? Do we ignore the Bible and yield to a spirit of an unconstitutional revolution, defined by cool, defined by our own intellect, or defined by imitation of some charismatic personality? “His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber” (Isaiah 56:10).

What if, cleverly using the arts of scriptural interpretation, we deconstruct the old paths? What happens when we dismantle the Bible? Who writes the new one? Who has the power to say, “Go this way?” What if we compromise on Acts 2:38? What then becomes the new essentiality? Perhaps we would feel no need for any essentials at all. How clever and useful these revolutions can be – a tool for deconstruction and evil in the hands of the wicked. “Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession” (Proverbs 28:10).

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♦To promote revival and growth among Apostolic churches and pastors by encouraging unity and cooperation among those of like faith and by providing a forum for the sharing of new ideas, ministries and programs.

♦To report on those trends and events which directly affect the work of the church.

♦To promote and enhance the ongoing ministry of Indiana Bible College.

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Feature:

AN UNDENIABLE EXPERIENCE

(David Myers)

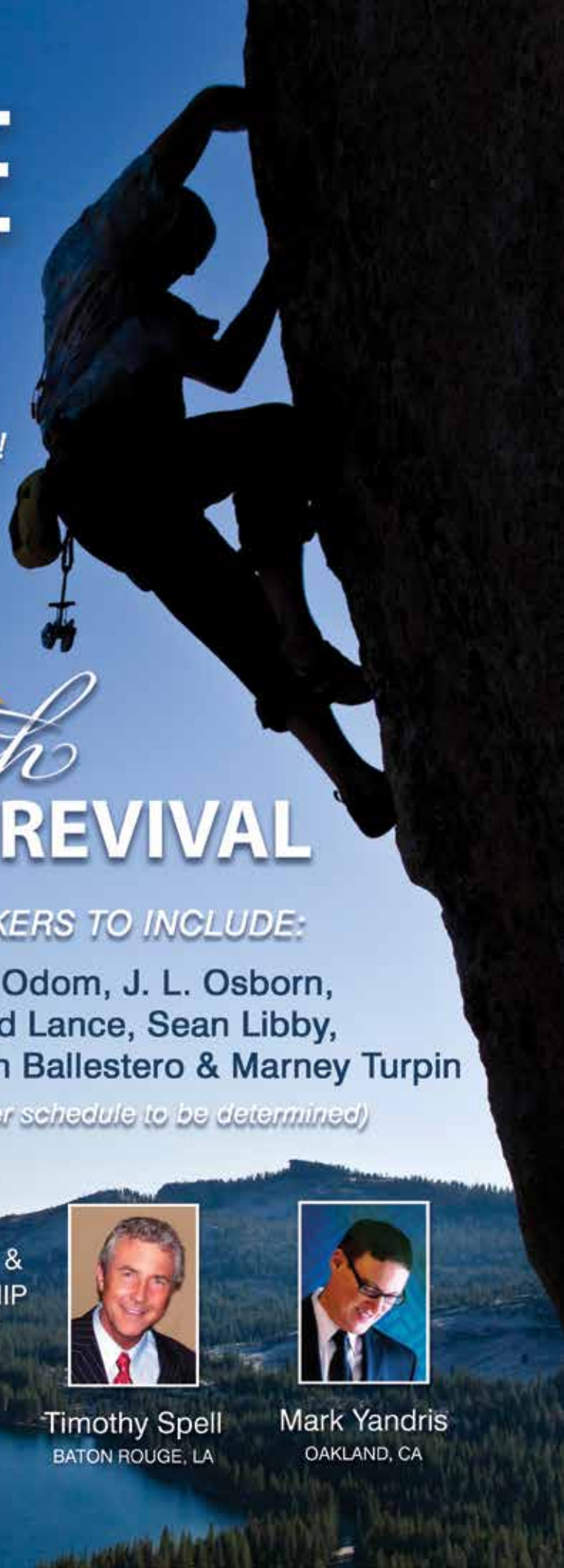
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PASSIONATE PURSUIT

*"Oh, that we might know the LORD!
Let us press on to know him."
- Hosea 6:3 (NLT)*



CONFERENCE REVIVAL

JULY 22-24

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Floyd Odom, J. L. Osborn,
Donald Lance, Sean Libby,
Martyn Ballesterio & Marney Turpin

(Speaker schedule to be determined)

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Interviews by Alexis Sims

TEACHING WITH IMPACT

Note: The opinions on this page are entirely those of the individual and do not necessarily reflect the opinion of Indiana Bible College.



Brent Randall, Stockton, CA -- I like to allow the students to act out the various sound effects and the body motions in the story with you. If you have a story with a lot of action in it, a lot of noise, a lot of sound, let the audience mimic all of that with you. I do different voices for the different characters in the story, allowing the audience to act out the story with me. They will retain it better because they didn't just hear the story; they did the story. Get rid of any barriers between you and them. Engage the audience and connect with them. Don't just read your content, you'll lose your audience; make sure to connect with them.



Gary Randol, Moline, IL -- It is important that a teacher do more than just verbally communicate a lesson. They must make it come alive to the students, by using various techniques: tell them, show them, let them experience it, and even make time for discussion to make sure they have a lasting memory. We must be willing to think outside the box, to think as a child would and not as an adult. There are so many creative ways to illustrate a lesson and each of them can be powerful in portraying a lesson. You can teach in more ways than just verbal. An effective way to keep their attention is to create your lesson plan in such a way as to provide plenty of variety.



David Reynolds, Lyle, WA -- The most important thing to have as the teacher enters a classroom is a well-defined "teaching objective." This is not the story - the story is just the means to convey the truth to be taught. Everything said or done in the lesson must focus on the lesson objective. To do this, the teacher must spend hours in prayer and preparation. They have to know their students, the level that they are on, the needs of the student, and try to meet the needs of the student. Use the methods that Jesus used to illustrate a lesson: illustrations, stories, questionings and objects; don't use the same thing all the time. But the method must be the method that the students need.



Phil Wagoner, Paris, IL -- Prayer is the most important thing because I believe that if you are going to be in a position like this, then you need to be prepared. Prayer will help you head in the right direction and be able to perform in the way that God would want you to perform. God has given each and every one a talent, and you need to use that talent to be able to reach that child's soul. Don't try to do anything that you are not comfortable with but if you like something, practice makes perfect. I like to incorporate a lot of science and object lessons. I always try to dress up and act like I'm a part of what I'm trying to teach and be. Don't wait until the last minute and throw everything together. Make sure you are prepared and have a grasp on your material.



Mike Easter, Newport News, VA -- Come up with a creative idea that's out of the norm. Be creative and think out of the box; things like that the children will remember. My favorite method of giving a lesson is by telling the story using illustrations, things that they can actually see. I don't do a lot of reading to them. I study the material and dramatize the story to the child, which captures their imagination and keeps their focus. Be sure to be enthusiastic! The student is only going to be interested if the teacher is interested. If the lesson becomes a routine, find new ways to make it interesting for you and the students.



Dennis Ploch, Olive Branch, MS -- Really, one of the basic ways to make something a lasting memory is to have an emotional impact. This works whether you can make an emotional impact with a student or relay an impact you've had on your life. Some kind of emotional impact will relay the scripture to the children and let them know it is real. What I like to do to illustrate a lesson is to have someone dress up like the character I am talking about in the scriptures and have them come into the room and present the lesson on a first person basis. Also, don't spend too much time on one thing; break your lesson up to keep the students interested.



Vickie Oliver, Groveport, OH -- Teaching our children is such an important ministry and requires us to give our very best. I like to involve the children's senses of sight, touch, hearing, and even smell when presenting a lesson. We must be creative and use methods that will keep their attention. I personally love object lessons and storytelling. After we've prepared a lesson, nothing is more important than creating an atmosphere for Jesus to move. Teach them to pray and help them connect with Jesus right there in the room.



Tim Rimmer, Murfreesboro, TN -- Be creative, bring the lesson to life. The children can interact, and memories will be forever etched in their hearts. Build props, costumes or visuals that would allow the children to participate in the lesson; this will make a lasting impression on a child. My favorite method of teaching includes object lessons, taking everyday household items, chemical reactions, the possibilities are endless. The goals of illustrating lessons are to help children visualize the Word of God for themselves. Never put a child in danger or force a child to participate, as one never knows the inner fears; nor should a child be embarrassed. It's okay to add humor but not at a child's expense, especially if it degrades or humiliates the child. Make the lesson exciting; if the teacher is excited then the children will respond the same.

AN UNDENIABLE EXPERIENCE



David and Aimee Myers
Palm Bay, FL

It's an undeniable experience. With its beautiful weather, natural resources, its many outdoor recreational opportunities and an A+ rated school system, Palm Bay, often referred to as Florida's best kept secret, is a virtual paradise in Central Florida.

What is not a secret is the First Pentecostal Church in Palm Bay. With a rich heritage, dating back to the late sixties, a small group of believers laid a solid foundation that enabled them to reach for the future. Today, with over

one thousand members, First Pentecostal Church of Palm Bay, with an anointed, energetic worship team, is an undeniable experience. "The passionate worship from our worship team spills over into our congregation and without fail, as we begin to worship God, His spirit fills the sanctuary," says Pastor David Myers.

He is the senior pastor of the First Pentecostal Church in Palm Bay and a former Constitutional Law advocate defending churches and ministries whose religious liberties are being challenged. David and his wife, Aimee, are blessed with identical twin sons, Gregory and Luke, and a beautiful daughter, Sophia. He graduated summa cum laude with a Bachelor's degree in Systematic Theology from Southeastern University in 1994 and then graduated cum laude with a Juris Doctorate degree from Barry University School of Law in 2000.

In 1997, he studied at Oxford University in Oxford, England. In 1998, he studied at Trinity College in Dublin, Ireland under U.S. Supreme Court Justice Antonin Scalia, and in 1999, at McGill College in Montreal, Canada under U. S. Supreme Court Chief Justice William Rehnquist. In 2001, Bro. Myers went to work for Liberty Counsel, a nonprofit educational and legal defense group working to preserve religious freedom, the sanctity of life and traditional marriage in America. He co-hosted Law and Justice and Faith and Freedom, national media programs, with Mat Staver, and he was involved at the U.S. Supreme Court in defending the Ten Commandments. In 2011, Bro. Myers authored a bestselling book, *The Supremacy Clause: The Laws of Man that Reveal the Love of God*.

In the past, Bro. Myers served as Youth Secretary and President of Florida and Southeastern Bible Quiz Coordinator. He presently serves on the Lighthouse Ranch for Boys Board, the UPCI Foundation Board, and the Men's Ministry team of Florida.

As senior pastor of First Pentecostal Church, Bro. Myers has seen the church flourish with accelerated revival and numerical growth, including four satellite campuses. He travels extensively, having visited and ministered in over 100 countries. His passion includes reaching third world countries with humanitarian relief, construction projects and spiritual renewal.

Principles of Growth and Revival

As pastor of a growing church, Bro. Myers believes that balance is a key concept in maintaining and achieving future growth. "Church growth is what we are all striving for and while it may be slightly different based on region or circumstances, there are principles that apply to everyone," he said. "A church is built on an incline, and it is either moving forward or backward, but it never stands still. A church must focus on spiritual health rather than growth. Growth will come as a natural by-product of health. A church is healthy if it is balanced, and it must be balanced in five areas of emphasis: salvation, discipleship, fellowship, ministry and worship."

First Pentecostal has implemented a variety of ministries and programs designed to reach their community, increase church attendance, as well as promote spiritual growth to their congregation. "In the early years my father taught Bible studies on a regular basis," explains Bro. Myers. "We then began to train others to teach them, and this is what really grew the church. Today we continue that process coupled with prayer and fasting, consistent outreach, crusades, connecting events such as dramas and concerts, meticulous follow up, and continuous self examination of the visitor experience." The process has worked, according to Bro. Myers. "On a regular basis, people are being filled with the Holy Ghost and being baptized in Jesus name. We receive daily reports of answers to prayer, and we have seen deaf ears open and people get out of wheelchairs that had not walked for 12 years."

Personal Ministry

Enjoy the journey and love people. That is the key to ministry, according to Bro. Myers. "It is easy to get burned out in ministry so



Exterior view of First Pentecostal Church in Palm Bay, Florida



Pastor David Myers leads the church family in prayer.

ENCE

by Gregg Stone

you have to keep a balanced life to keep the proper perspective," he said. "You should focus on doing what only you can do. Only the pastor can provide vision, inspiration and direction. A church is never as strong as when the pastor is in the pulpit."

Bro. Myers enjoys relational preaching and loves to focus on young couples and families as well as people who are open, analytical, educated and searching. "I like to break down spiritual concepts into simple instructions that can be easily and effectively communicated," he said. "I enjoy using humor as a tool to reach the audience. I enjoy mentoring men and developing leaders, and I love imparting to the next generation Biblical truths."

Bro. Myers enjoys traveling and missions work, having been to over 100 countries. He also recently released a book called *Heaven, We Have a Problem: 13 Miracles from the Apollo 13 Mission that Will Rocket Your Faith*. The premise of the book is that every Apollo mission, from Apollo 11 forward, had the purpose of getting men to the moon with the exception of Apollo 13. After Apollo 13 had an unexpected explosion in space, the focus was to get the astronauts back home safely. When we have had an unexpected explosion in our life, how do we get back safely? Thirteen miracles from that mission illustrate 13 spiritual principles on how to return home.

Organization & Management

With a host of departments and ministries in the church, there is a place for everyone to get involved in the church and in the work of God. "We encourage people to sign up in their area of giftedness," said Bro. Myers. "We also stage our involvement emphasis into four levels of commitment. This is so everyone can get involved in some area right away and still grow spiritually for greater commitment."

First Pentecostal Church has 80 percent of its members involved in some form of ministry and 75 percent are involved in evangelism. "We encourage lifestyle evangelism where we can live with sustained outreach emphasis," says Bro. Myers. "To promote and encourage involvement once a year, we have a ministry fair. We set up the Life Center with multiple booths displaying all of the departments, and we provide treats and gifts to those that attend."

Church History

First Pentecostal's first sanctuary was an old Baptist church that had four little classrooms and seated about 60 people. "My

father had been pastor since 1971 and had completed four building programs while growing the church from five families to 250 people," explains Bro. Myers. "I had worked for many years with my father, and we always had enjoyed such a great relationship. He was always anxious to turn more and more over to me, but I was reluctant while I was traveling and going to school. In 1998, the church decided to make me senior pastor and my father bishop, shortly before my father had triple bypass heart surgery. In 1998, when I became senior pastor, we moved to the new location and built the new facility."

Current Facility

First Pentecostal's current facility was an act of faith. The old church was landlocked in a dying part of town, but they were able to buy seven acres near the interstate and build a \$2 million building without selling their present church until the new one was completed. "The Lord gave us favor with the bank, and they provided unbelievable terms and opportunity while our constituency averaged around 250 people and had limited assets," said Bro. Myers. "In addition, we closed on the sale of our old church within 24 hours of our first service in the new church. We came in under budget and under time while winning a national design award on our church facility. It was a total God thing."

The first sanctuary of 26,000 square feet was built in 2000. It was built to where it was self contained but could be expanded to add 400 seats in the auditorium. In 2008, the auditorium was expanded to seat 1,000 people, and they added a 20,000 sq. ft. Family Life Center with gymnasium, commercial kitchen, youth center, Sunday school rooms, administrative offices, production studio and evangelist quarters. "We are debt free on our auditorium and will be paying off our Family Life Center this year," said Bro. Myers. "This will allow us to develop the four additional acres that we have recently purchased across the street from our main campus as well as continue to grow and develop the facilities of our satellite campuses. We also have plans to expand our parking and to add new facilities for a school."

Conclusion

Pastor Myers is very excited about the future. His vision is to see multiple services and multiple campuses complemented with multiple training and educational venues. The combination of God's blessings, faithful members and Godly leadership has propelled First Pentecostal of Palm Bay to a place of end time revival.



The congregation worships during service.



A baptism at First Pentecostal Church of Palm Bay

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Five Mistakes Young Pastors Make

By Justin Lathrop

The learning experiences we have at the beginning of our careers are the lessons that can mold us into great pastors. Here are five mistakes young pastors commonly make:

1. *They lack a work-life balance.* Being a pastor is an all-consuming job. It's relational in nature and, therefore, hard to leave at home. It is easy to get so wrapped up in helping your congregation that you forget there are people waiting for you at home. A common mistake young pastors make is to overwork themselves. Overwork leads to burnout and is the cause of many young pastors quitting too early. Take time for yourself and for your family and to rest.

2. *They don't receive counsel from older pastors.* Wise young pastors find someone well ahead of them in years and experience to mentor and teach them. You and your congregation will benefit greatly from wise counsel speaking into your life and your ministry.

3. *They preach outside of their experience and understanding.* A dangerous mistake young pastors often make is preaching about something they don't fully understand. We have to be sensitive to the fact that we're speaking into other people's lives, and we have to do so with the tact and empathy that often comes from experience and research.

4. *Being driven to succeed more than driven to serve God.* Leading a church, just like any other kind of leadership, is a great honor. It's encouraging to see people come into your church, for your numbers to increase, or for your Twitter following to double. It's nice having people know your name and pay attention to you and care what you think. But we need to remember who gave us the power and authority we hold, and what our purpose is.

5. *Having passion without knowledge.* Passion is important, and as a new pastor, I hope you have loads of it. But a great way to grow in your first few years as a pastor is to increase your knowledge. Your congregation looks to you for biblical application and translation and nuance that they wouldn't understand on their own. Read as much as you can—study, research and listen to other kinds of teaching.



Haven of Hope -- Helping Girls in Need for 10 Years

By Stephen Judd, TCM President



Stephen Judd
www.mansionkids.org

Haven of Hope Girls' Home is a part of Tupelo Children's Mansion and is a 12-month behavior modification and support program for teenage girls between 13 and 16 years of age. The home is truly a "haven of hope," providing a safe and structured environment where the girls receive direction and guidance from Godly residential mentors and qualified therapists.

Nearly 100 young ladies have gone through Haven of Hope since we started this program in October of 2004. For most of them, it was a life-changing experience. Over time, while in the program, most of the residents gained a sense of self-worth, developed a relationship with God and found meaning and purpose for their lives. The program consists of a 3-tier system in which the girls accomplish specified behavioral and therapeutic goals.

Tier 1 – Stabilization. The first several months of treatment focus on "stabilization." During this time the resident works on compliance, recognizing her need for help, and establishing a sense of self-worth.

Tier 2 – Recovery. After "stabilization" has been accomplished, the resident moves to the "recovery" tier, where the treatment focuses on developing, controlling, and improving behavior and appropriate

emotional response skills.

Tier 3 – Restoration. "Restoration" is the focus of the last months of treatment. During this time, each girl works on acquiring, internalizing and maintaining the self-discipline, self-esteem and dignity that is required to make reunification successful.

The girls benefit from a very structured environment with a great deal of hands-on supervision, and this certainly includes the classroom. A certified instructor oversees the educational program. In most cases, the girls are behind academically when they arrive on our campus; however, we have had tremendous success in helping the girls to move forward with their schooling.

For questions about placement or for more information about the program, contact Kathryn Slagle, Director of Residential Services: kathrynslagle@mansionkids.org / 662-791-7762.

You can make a difference in the life of a teenage girl in our Haven of Hope Girls' Home by becoming a Guardian Angel. For more information, go to <https://mansionkids.org/give/guardian-angel>, or contact Annette Tomlinson, Director of Sponsors Relations at: annettetomlinson@mansionkids.org / 662-791-7726.

Haven of Hope
Girls' Home
an extension of Tupelo Children's Mansion

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Tean & Jasmine Nhothsiri
South East Asian Evangelism
Ministry Coordinator

AN UNBROKEN CHURCH



Bro. Thomas Weisser
Lansing, KS

Bro. Thomas Weisser, tell us a little about yourself and your ministry.

I have traveled extensively throughout the United States and overseas for 35 years teaching and preaching predominately on Apostolic history and doctrine. I have also written eight books, the most

notable being *After A Way Called Heresy*. I continue to travel full time.

There has been some controversy of late over the origin and succession of the Church. What's your opinion on this topic?

"Upon this rock I will build my church; and the gates of hell (death) shall not prevail against it" (Mt. 16:18). In John, Jesus claimed to be starting a kingdom that was not earthly, but heavenly (John 18:36). In Matthew, He stated unequivocally that death would not prevail against it. He declared that all power in heaven and on earth was His (Mt. 28:18). Jesus' self-assigned task is to build His Church. If He has all power, what could stop Him from doing what He said He would do?

At the beginning of the Church, "the Lord added to the church daily such as should be saved" (Acts 2:47). To assert that this stopped somewhere along the line after the Church began would be denying the power of God to build and preserve. Gamaliel, a leader among the Jews in the first century, cautioned his fellow leaders to leave the early Church alone. He declared that if this new group growing in the area of Jerusalem was of God it would not be stopped.

In your opinion, has the church that began on the Day of Pentecost ever ceased to exist at any time in church history?

The concept that the early church ceased to exist for hundreds of years and then came back to life in the twentieth century is not biblical. This idea has birthed other unscriptural ideas, such as the idea that a new birth experience according to Acts 2:38 was not essential during these hundreds of years with no true Church. This opens the doors to false teaching that denies the necessity especially of Jesus' name baptism. Baptism

constitutes New Testament circumcision (Col. 2:11, 12) and is unto the remission of sins. To deny its necessity at any time since the establishment of the Church is to negate the basic scriptural teaching concerning it.

There is no indication in the New Testament that the requirements for entry into the Church would change over time. On the contrary, we are exhorted by Jude to "earnestly contend for the faith once delivered unto the saints" (Jude 3). The New Testament is prophetic but we don't see any indication that the future would see a death and rebirth of the Acts 2:38 church.

Where do these types of views come from and ultimately lead to?

There are some interesting views concerning the history of Christianity. The Roman Catholics embrace a church history model they call Apostolic succession. They affirm an unbroken succession of bishops of Rome starting with Peter and continuing to today. The Church of Jesus Christ of Latter-day Saints has a unique view of Apostolic succession. It claims that Apostolic succession was broken during the great apostasy, or falling away. It was restored in the early 1800s under the leadership of Joseph Smith in the U.S.

There are many problems with both these groups. The biggest is that they both claim to promote Apostolic doctrine. When you compare their concepts, for example, of the gospel with biblical Apostolic teaching (Acts 2:38-42), you see a great deviation from the original. Paul, in his epistle to the Galatians, pronounces a curse on those who teach another gospel (Gal. 1:6-9). Paul's concept of the gospel can be plainly seen in the conversion of the followers of John the Baptist outside Ephesus (Acts 19:1-6). The original gospel includes repentance, baptism in Jesus' name and the reception of the Holy Ghost with the evidence of speaking in other tongues. Both the Catholic Church and the Mormon Church do not recognize this basic gospel message even though Acts is replete with examples of it. Both groups place too much authority in changeable human leadership instead of the unchangeable word of God. They both possess histories that are less than exemplary. Because they both deviate from original Apostolic teaching, their claims to be the Church that Jesus Christ is building are false.

How about among Oneness Pentecostals? What are the common views among our

brethren on this subject?

Among Oneness Pentecostals, there seems to be two general views concerning this topic. One view follows the model embraced by the LDS Church. It says simply that sometime after the first century the Church fell into apostasy and was not restored until the twentieth century. Are we to assume then that God condemned millions to hell during this time because they had no opportunity to obey the gospel? The conclusion that another way of being saved was propagated during this time of darkness is contrary to scripture. Any other gospel has a curse on it according to Paul. I believe the proper view embraces a succession of believers, but, unlike the Catholic Church, it supports the concept of a faithful succession of Apostolic teaching as opposed to a succession of bishops, most of who deviated from Apostolic doctrine. This view has scriptural support (Mt. 16:18; Jude 3), and should be embraced by all Oneness Pentecostals.

The Lord's Church mentioned in Matthew 16:18 is built upon Christ and His apostles. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for a habitation of God through the Spirit" (Eph. 2:20-22). This Church grows whenever people respond to the gospel as proclaimed by the apostles (Acts 2:38-42) and is manifested wherever people continue in the Apostolic doctrine.

So what are your final views on this topic?

We need to ask some hard questions concerning the history of the Church. Is it possible that a Church has existed for 2,000 years propagating the same message of the early Church? Definitely! With God all things are possible! Is it difficult to find historical documentation to back this up? Yes, but if we approach it from the premise that the Word of God is true we can be assured that the Church was there. Any indication in historical documentation of its existence would constitute a refreshing affirmation of what is already true.

If anyone has questions or wishes to schedule you for services how can they contact you?

You can contact me at thomasweisser@yahoo.com, and my phone number is (913) 240-3822. You can also visit my website at: www.ThomasWeisser.com.

For information about these events, call the event coordinator. If you would like your event on this list, call (800) 800-AIS. IBC Perspectives does not endorse any seminar or conference listed. This page is provided simply as a service to the greater Apostolic community.

apostolic alendar 2015

DATE	EVENT	LOCATION	SPEAKERS	CONTACT / INFO
APRIL 30-MAY 2	Eagles Summit Conference - Stockton, CA Eagles Summit is committed to birthing, empowering and equipping Apostolic leaders to build the Kingdom of God.	Lighthouse of the Valley 368 N. Sutter St. Stockton, CA 95204	Stan Gleason, Brian Kinsey and John Arcovio	For more info: visit www.eaglessummit.net
JUNE 10-12	Power Conference 2015 Services begin at 7:30 p.m. nightly. Day sessions at 10 a.m. Thursday and Friday morning.	Crossroads Arena 2800 S. Harper Rd. Corinth, MS 38834 Host Church: Gospel Tabernacle	Jimmy Toney and Kenny Carpenter	For more info: contact Josh Hodum @ 662-872-9999 or John Hodum @ 931-332-3926
JUNE 25-27	INAAP Regional Training Center Empowering and equipping Apostolic leaders to build the Kingdom of God. Our vision is to align the Apostles and Prophets for the purpose of affirmation, awakening, aligning and activation.	New Life Center 840 Rouse St. Houston, TX 77020	Apostle John Arcovio, Apostle Amador Valensuela, and Prophet Mike East	For more info: visit www.spiritled.net , e-mail spiritledm@gmail.com , or call 888-776-0797
JULY 12-17	2015 Apostolic Leadership Institute The Apostolic Leadership Institute believes that those who attend should be rewarded with especially illuminated Oneness Pentecostal teaching about the most vital Bible truths.	Assumption College 500 Salisbury Street Worcester, MA 01609	Jimmie & Bobbie Shoemake, Clifford & Peggy Readout, Harry Scism, Levi Wright, Danny Aber, Sidney Poe, Thomas Dibble, John Harrison, Gary Evensen, Robert Carter, Lisa Dupuis, Gale Scott	For more info: visit www.apostolicleadership.com or call Thomas Dibble @ 203-232-1996
JULY 22-24	Mile High Conference 2015 Revival of Prayer, Praise and Evangelism	Calvary Apostolic Church of Denver, 5900 E. Yale Ave., Denver, CO 80222	Floyd Odom, J.L. Osborn, Donald Lance, Sean Libby and Martyn Ballestero	(303) 758-5900 www.cacdenver.org DEH2@comcast.net
JULY 28-30	IMPACT Family Conference 2015 The Impact Conference at Woodlawn Church in Columbia, MS has been cancelled due to building restoration from recent tornado damage.	Cancelled	Cancelled	For detailed schedule, visit www.woodlawn-church.cc (601) 736-5128
AUG 1-4	Arkansas Campmeeting - North Little Rock, AR A conference where Apostolic doctrine is not only preached but embraced. The message of Acts 2:38 remains the same!	First Pentecostal Church of North Little Rock, 1401 Calvary Dr., North Little Rock, AR Host Pastor: Joel Holmes	To be announced	For more info visit www.arkansascampmeeting.com
AUG 20-21	Investing in Futures A conference for those who invest in children. Educating, encouraging and equipping children's ministry workers.	The Apostolic Sanctuary, 1501 John Deere Parkway, Silvis, IL 61239 Host Pastor: Gary Randol	Brent Coltharp, Steve Cannon, Tom Foster, Raymond Woodward, Melanie Claborn, Lee Ann Alexander, Bart & Tracy Loyd, Eric McDougal, Josh Carson, Vickie Oliver, Ron Hendricks, Pat Grossell, John & Bonnie Chance	For more info: visit invest-in-futures.com
SEPT. 22-25	91st Annual UPCI General Conference The theme is "Send." Early registration is \$50 per person ages 18 and older. Don't miss it!	Music City Center Nashville, TN	Tim Zuniga, Anthony Ens, Jerry Dean, Tim Gaddy, Paul Mooney, Sammy Sherrill and David Bernard	Online registration, hotel reservations and exhibit registration available at www.upcigc.com
OCT 16-18	Apostolic Doctrine Conference Strengthening Our Doctrinal Foundation	New Life Fellowship 7849 Wabash Avenue Terre Haute, IN 47803	Raymond Woodward and James Hughes	For more info: www.newliferrehaute.com or 812-877-9348
NOV 3-6	West Coast Conference - Fresno, CA 32nd Annual Fresno Meeting	Fresno Convention Center, 848 M Street, Fresno, CA	Nathan Morton, PJ White, Paul Bertram, Ron Garrett, Matt Davies, Jess Parker and Vaughn Morton	For more information call: (559) 225-1622 www.truthtabfresno.org
JAN 2016	Indiana Bible College LIVE RECORDING Under the direction of Lindel M. Anderson, Dean of Music	Calvary Tabernacle 902 Fletcher Ave. Indianapolis, IN Host: Paul D. Mooney	Paul Mooney, Rob Rodenbush, Lindel Anderson, IBC Choir, IBC Chorale, IBC Praise, others	ibc@apostolic.edu www.go2ibc.com or call (317) 262-4030 or (317) 554-8069
FEB 2016	WinterFire 2016 WinterFire's focus is ministering to those in ministry. Our objective is that every member of your team will leave renewed and refreshed.	To be announced	To be announced	For more info: visit www.winterfire.org or visit Twitter: winterfire-conf or Facebook: winterfire
FEB 2016	INAAP Regional Training Center Empowering and equipping Apostolic leaders to build the Kingdom of God. Our vision is to align the Apostles and Prophets for the purpose of affirmation, awakening, aligning and activation.	To be announced	To be announced	For more info: visit www.spiritled.net , e-mail spiritledm@gmail.com , or call 888-776-0797

Church Today: The Cultural Revolution's Holdouts



Robert L. Rodenbush

Church Today

rlrodenbush@earthlink.net

The Cultural Revolution's Holdouts

We live in a country where the political and social narrative is controlled by liberal elitists. It's no accident that last month when the state of Indiana seemed to erupt over religious freedom legislation, there was a barrage of news anchors, protestors, activists, business moguls, and comedians at-the-ready to respond with the politically-correct groupthink designed to make sure the public knew that conservatives had gotten it wrong. The Religious Right became the punch line of the hour. Even many plotlines for television shows highlighted the controversy and villainized Christians who support religious freedom legislation as bigots who were setting the country back 100 years.

It made no difference that some of the most liberal politicians of recent history were the original sponsors of this religious freedom language. It didn't matter that President Clinton had signed the original religious freedom legislation into federal law in 1993. It made no



difference that 19 other states had passed nearly identical legislation including Illinois where it was voted for by then State Senator Barack Obama. It made no difference that the law was designed to protect Muslims, American Indians, Jews and other faiths. The battle line was drawn. The Religious Right was labeled hateful dogmatists and there was no way the other side was going to listen – the debate was essentially over. The conversation had been controlled and it was a one-sided smear campaign.

In his book, *Making Gay Okay: How Rationalizing Homosexual Behavior Is Changing Everything*, Robert Reilly states the following:

"...The differences over which the culture war is being fought are not subject to reasoned discourse. Persons protecting themselves by rationalizing are interested not in finding the truth, but in maintaining the illusion that allows them to continue their behavior. This necessarily becomes a group effort. For them to succeed in this, *everyone* must accede to the rationalization. This is why revolutionary change is required, using all the tools of compulsion. – Since the necessity for self-justification requires the complicity of the whole culture, holdouts cannot be tolerated, because they are potential rebukes."

The cultural battle we are currently facing is a revolution and it's an all or nothing proposition for the homosexual agenda. The goal has never been for America to extend mere tolerance toward the homosexual lifestyle. The goal has been for every American to accept and validate the lifestyle as morally equivalent to the heterosexual lifestyle. A vocal army, as we watched so painfully play out in Indiana, quickly silenced any dissenters or holdouts from this position.

I was there in the Indiana Governor's office the day the RFRA Bill was signed. A photo, of some of us standing with the Governor, was distributed to the media and many were quickly targeted as intolerant religious extremists. We weren't in hiding, or not willing to respond to the accusations, as some suggested. Our support and attendance at the Bill signing had made our position clear. Engaging in any argumentative aftermath was futile and whether well-reasoned or compelling would have fallen on deaf ears. We do believe that religious freedom should be protected. We are the cultural revolution's holdouts.



Bobby Killmon

Theology

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If you believe women can preach despite 1 Cor. 14:34-35 calling women speaking in church a "shame," why do you say the "shame" in 1 Cor. 11 dealing with "covered/uncovered" heads of men and women is not about an old cultural custom of women being veiled? If you say 1 Cor. 14 is just a culture issue, shouldn't you say that 1 Cor. 11 is too for consistency?

If that is what I believed, I'd say yes. But I can prove that's not what Paul is saying. First, the word *culture* is never used. Second, I don't dismiss being against women preachers based on 1 Cor. 14 being just a "cultural issue" because 1 Cor. 14 is speaking specifically of the women disobeying 1 Cor. 11. Why would he say you can speak, only then to prohibit all speech? It's these disobedient women who are prohibited.

Further, non-Apostolics agree it's not merely cultural but about God's "creative order." R.C. Sproul said, "... the thing that is most astonishing here is that he appeals to creation, not to Corinth. If anything transcends local custom it is those things that are rooted and ordered in creation. That's why I'm very frightened to be loose with this passage." I could list others but a growing consensus admits the context shows one cannot say Paul is just addressing Corinthian culture; it's about God's creative order and distinction in sexes for all times and places.

Some suggest that veiling women was a cultural norm in Corinth and back then pagan worshippers rejected this practice out of rebellion against "the establishment." So they suggest Paul was admonishing women to wear veils, and men not to, so they'd not be identified with the rebellious cross-dressing practices of these pagans. But remember, *culture* and *cloth* are never used. So we must let the Bible interpret "covering." Paul says it's her hair. Even G. Kittle proves it cannot be a cloth veil saying, "...it is quite wrong that Greek women were under... compulsion to wear a veil in public. ...veiling was not a general custom; it was Jewish." Also, all the existing archeological evidence shows at this time in Greek culture they did not wear veils until later under Catholicism!

Some would still object saying not one single early church writer ever wrote that 1 Cor. 11 taught strictly "uncut hair." Really? The early church passed a law in 390 AD where the Emperor decreed, "Women who shall have shorn hair contrary to divine and human laws... should be barred from the doors of a church" (Salisbury 105). In fact, the early church's interpretation of Paul's use of *komáo* and *kóme* is remarkably uniform. In no case are these words taken to refer to hair that is "long" and yet "cut." The consistent understanding that emerges from all the records is that men are not to have uncut hair and women are to have uncut hair. Examples include: The Synod of Gangra; Severian of Gabala; Augustine, in *Of the Work of Monks*; Epiphanius of Salamis.

So the reasons we believe in "uncut" hair as the veil for women is based on: the context of 1 Cor. 11, the clear Greek words, the uniformity of early church interpretation, and all the archeology evidence which shows our position correct.

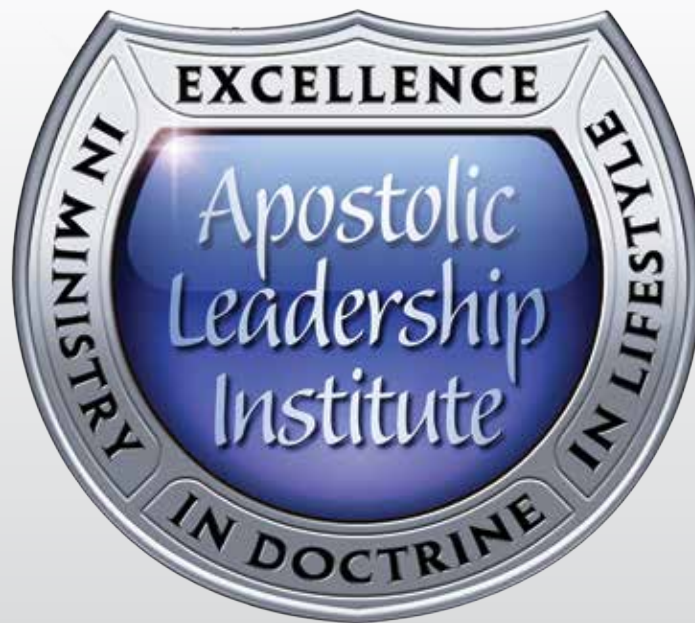
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Carol Clemans

Spiritual Growth

Defining My God-Based Counseling/Teaching Ministry

For 23 years, I have been counseling from a God base, using the Word of God as my core source of wisdom. I was blessed with a unique counseling education that was integrated through God's Word. This is explained on my website: www.carolclemans.org. I've been teaching God's Word for over 50 years. God blessed me with the baptism of the Holy Ghost 60 years ago. Because of my experience in ministry and education, my counseling and teaching ministry is unique.

My book, *God's Design for Marriage*, came out of my teaching marriage and family seminars, plus the six years I taught at Christian Life College. My first 10 years of counseling was for Pastor Kenneth Haney at Christian Life Center, Stockton, CA. I now provide counseling nationwide by phone/Skype for pastors and lay people - (636) 448-0121. I love teaching God's anointed Word for churches/conferences.

I counsel and teach on marriage, family, parenting, porn addiction recovery, anxiety issues, anger management, abuse recovery, divorce recovery, grief issues, forgiveness, spiritual, emotional and relational growth, etc. My marriage book and teaching CD's and DVD's on some of these subjects are available at www.carolclemans.org.

Pastor Daniel Batchelor of Duplo, IL is on my Board of Directors of Life Enrichment Ministries, Inc. (501c3). I provided a teaching/counseling ministry for his church for three years. My heart's desire is to have a home/counseling retreat that has housing for a family at times of crisis. Donations toward this goal are welcome.

God's truth gives us salvation and healing from painful events in our lives. When we know God's truth, we can be set free in Him. People who are deeply wounded can experience extreme distorted thinking. They need help in allowing God's truth about the facts of their lives to heal their brokenness. Please call (636) 448-0121, and I will explain the counseling process. I ask for a ministry offering for the counseling that is less than one-half what others charge. I also co-counsel with pastors through Skype from their church office.

Carol Clemans is a Certified Pastor Counselor/anointed Bible teacher. Revs. Harold & Carol Clemans live in Madison, MS - Pastor is Jerry Dillon. Call (636) 448-0121 to schedule speaking or counseling.



Delano Sherley

Accounting & Tax

Reducing Church Expenses

When reviewing church financial records to prepare their annual report, we constantly look for ways in which the church can reduce costs. Any area where a cost savings can be realized allows more money to be available for ministry, outreach, growth plans, etc.

One of the areas we often find a church can save money is in the church



Brian Norman

Revival Concepts

Preaching, A Necessity For Growth

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." - 1 Corinthians 1:18

We live in a time where there seem to be so many *quick fixes*, latest greatest books, and other things concerning church growth. Not all are without merit or benefit. Yet it cannot be stated enough that the early church growth was predicated upon the preaching and teaching of the Word of God.

The earlier church suffered great persecution because they taught in the name of Jesus (Acts 4:18). And the Apostle Paul ascribed to preaching, not programs or systems, the terminology of "the power of God." The reality is the most powerful means of communication in this world is preaching. When Ezekiel stood in a valley of dry bones, a system or program was not the answer. No. God had him speak to those bones. When the Apostle Paul addresses the churches of Corinth, he informs them that different groups do different things, but what Christians do because of command and effectiveness is "preach" (1 Cor. 1:23).

It matters little how many visitors we have in our services or what set-up we have for follow up and retention if there is *no life* there. Revival begins within every individual of a church. When the local assembly and the members within it catch on fire for God, a well (one of living water) begins to spring up. And then people come to drink! No, they might not get a bicycle, never to be seen again. But let something from heaven touch them that they cannot buy or get anywhere else...AND THEY WILL come again.

God has blessed me to be able to witness many great revival meetings and see numerous churches grow substantially. Yes, I have (and will) teach on leadership, church growth, increasing visitor flow and effective retention methods. Yet NONE of these matter, nor are as effective, when there is no life there. Preacher, preach. Speak to the mountains before you, so you can enter into the promise land. Church growth and Apostolic ministry demands Apostolic proclamation.

Brian Norman is a full-time International Evangelist. His experience includes pastoring and planting Churches in America and overseas. www.GlobalEvangelism.org Ph: (636)544-0627



Aubrey Jayroe

Finance

I am recently retired as pastor of a great church. The church wants to pay certain items for me such as housing allowance and possibly reimburse me for church-related expenses. Is this possible and what is needed to set this up?

Yes, the church can establish and pay certain items for a retired minister. I would first recommend establishing a housing allowance. This would include the normal expenditures of paying for and maintaining a home. The expenses could include the house payment or rent, utilities, taxes, insurance, repairs and maintenance, association fees, furnishings, etc. A housing resolution would need to be established to qualify under Internal Revenue Code 1402 (a)(8). The amount paid under this housing allowance is excluded from both income tax and self-employment tax for the retired minister. A retired minister who is drawing social security benefits no longer pays self-employment tax on housing allowances (Social Security Guide for Ministers).

Secondly, under the Church's Qualified Accountable Reimbursement Plan, the church can pay for or reimburse any church/ministry-related expenses (approved by the church) for the retired minister. These expenses, such as vehicle expenses, supplies, books, periodicals, conference/camp expenses, etc. could be paid for the retired minister and would not be subject to any tax under the Qualified Accountable Reimbursement Plan. The minister would be required to provide receipts or other verification of the expense.

In summary, to take advantage of these two items, the church would have to set up a housing allowance resolution for the retired minister and have a Qualified Accountable Reimbursement Plan in writing. The church board or membership could provide either or both of these.

Aubrey L. Jayroe is an Accredited Tax Advisor, Accredited Tax Preparer and Enrolled Agent by the IRS, as well as an Apostolic pastor. Contact him at: (870) 633-6045. Jayroe & Company, P.O. Box 1217, Forrest City, AR 72336. Email: jayroeone@sbcglobal.net

property, casualty and liability insurance. Many times the policy carries a small deductible of \$500 or \$1,000. We suggest that the church inquire how much the premiums would be reduced if the deductible were increased to \$2,500 or \$5,000. Often, the savings in premiums from increasing the deductible offsets any potential out-of-pocket exposure over just a few years.

If the difference in the premium isn't significant, then it doesn't make as much sense to have the higher deductible. However, many churches have never or very rarely have a claim, so the savings

add up over time. If you do raise the deductible, make sure that you keep enough cash available should you have a loss.

Lastly, it is best to reserve turning in a claim for only larger losses. If the church has a small loss and can pay for it out of pocket, it is best to do so. Turning in several small claims often results in higher premiums or getting a non-renewal notice.

Delano Sherley is a CPA and president of Delano Sherley & Associates, Inc. He can be reached at 513-737-1314. Delano Sherley & Associates, Inc., 3189 Princeton Road, Suite 228, Hamilton, OH 45011. Email: Delano@dsacpains.com Website: www.dsacpains.com

THAT'S OUTRAGEOUS**Charlotte City Council Rejects LGBT Non-Discrimination Law**

After hours of contentious debate on March 2, much of it centered around the use of bathrooms by transgender citizens, the Charlotte, North Carolina City Council voted down several LGBT non-discrimination ordinances, according to the *Charlotte Observer*. If passed, restrooms in both



public and private businesses would have been required by law to adhere to the transgendered ordinance. For example, biological males would have been allowed to use women's public restrooms.

Before the final vote, council members had removed the section of the ordinance that would have allowed transgender people to use the bathroom of the gender they identify with. That issue drew the most vigorous opposition from dozens of speakers.

"All over the world, there are restrooms for men and restrooms for women," said one Republican council member. "It does not place an unreasonable burden on them and it does not stigmatize them."

But even with the bathroom portion removed, the council remained divided. Several council members had said they were opposed to removing that part, which would also have applied to locker rooms and showers, because it weakened the ordinance.

"I cannot see why City Council would even consider this," Franklin Graham, president of the Billy Graham Evangelistic Association wrote on his Facebook page. "It is not only ridiculous, it's unsafe."

"Common sense tells us that this would open the door, literally, to all sorts of serious concerns including giving sexual predators access to children. It violates every sense of privacy and decency for people of both sexes, adults and children."

The 6-5 vote is the second time in two decades that Charlotte has rejected LGBT-inclusive protections. LGBT advocates are condemning the vote. If passed, Charlotte would have become the first city in North Carolina to pass LGBT-inclusive public accommodations and other protections.

**Many Americans Want Religion Back in Politics**

More Americans want more religion in politics, according to a new Pew Research Center study exploring the "growing appetite" for churches endorsing political candidates and other intersections of church and state.

While three out of four Americans (72%, a record high) believe that religion is "losing its influence on American life," a majority of Americans (56%) also believe this shift has been for the worse. White evangelicals are the most likely to view the change negatively (77%), but the majority of white mainline Protestants (66%), black Protestants (65%), and Catholics (61%) feel likewise.

Gregory Smith, Pew's director of U.S. religion surveys, recently previewed a number of what he called the study's "surprising" and "interesting" findings. Fewer Americans now believe churches (and other houses of worship) should stay out of politics. About half (49%) also now believe that churches should express views on social and political questions, an increase from 43 percent in 2010.

While white evangelicals are most likely to support churches voicing political opinions (66% in 2014, versus 56% in 2010), support increased most among white mainline Protestants (49% in 2014, versus 35% in 2010).

While most Americans still believe churches should not have the legal right to endorse candidates, support for such pulpit endorsements has notably increased—including one-third of Americans overall, and a roughly 50% increase among the religiously unaffiliated, or so-called "nones." In 2010, 26% of the religiously affiliated and 15% of the "nones" said they would favor churches publicly backing candidates; in 2014, the percentages increased to 35 and 23%, respectively.

In the one statistic to combine evangelicals across ethnic groups, one in three evangelicals said it has become harder to be an evangelical in recent years. On the increasingly prominent question of whether business owners opposed to same-sex marriage should be required to provide flowers, food, or photography for such weddings, Pew found that Americans are evenly split over the answer: 49% believe all businesses must serve same-sex weddings; 47% believe business owners should be allowed to follow their personal religious convictions.

Despite occupying opposite sides of this particular debate, white evangelicals (82%) and black Protestants (77%) were both more likely than other religious groups to believe homosexual behavior is sinful.

NEWS IN BRIEF

■ A Christian florist who declined to provide flowers for a same-sex wedding because of her Christian belief in traditional marriage has been fined \$1,001 by a Washington court and will be held liable to pay the legal fees incurred by the gay couple. Barronelle Stutzman, 70, the owner of Arlene's Flowers in Richland, WA, was found guilty of violating the state's non-discrimination law in February, after referring Rob Ingersoll and Curt Feed

to another florist.

■ On the *Today Show*, Matt Lauer interviewed one of the wives of a Navy Seal killed in Libya. He asked what she would say to her children about their dad and how she would want them to remember him. Her answer was, "his love for Christ." Later, on the MSN homepage, when replaying the story, they edited the "love of Christ" out. When asked why, they stated it was because using the word *Christ* might offend someone.

SOCIAL TRENDS**FL Man Kicked Out Of Planet Fitness Twice For Wearing Pro-Life Shirt**

A man in Florida was asked to leave a Planet Fitness gym on two separate occasions because other gym patrons found his pro-life t-shirts offensive. Mike Amoroso's first shirt read, "Abortion kills a person." When a worker at the establishment asked him to change his shirt or leave, Amoroso complied. He came back the next day wearing a shirt with a softer pro-life message: "Pray to end abortion." Again, Amoroso was told his shirt was offensive.

Amoroso said, "She told me, 'I am very sorry. We have someone who is not happy with your shirt. Someone is offended by your shirt.' I said, 'You know, I wear them all the time.' She said, 'You'll have to leave,' and I left."

Planet Fitness said that all of its gyms are independently owned, and it would not claim responsibility for the incident which Amoroso says is in violation of Freedom of Speech.

Abortion
stops a beating heart

RELIGIOUS TRENDS**Supreme Court Set to Hear Church Sign Case**

A tiny church in Arizona will soon have its case heard by the Supreme Court. Good News Presbyterian is going against the town of Gilbert to challenge the town's restrictions on signs.

Good News Presbyterian is made up of a few dozen people who gather at a senior center and rely on signs to point residents in the direction of their meeting place. According to Gilbert's town code, the church may only set up signs 12 hours before a service. The signs also have size requirements and cannot be larger than six square feet. Other signs in the town, such as political campaign posters, are permitted to be up to 32 square feet and have stayed up for five months in some cases.

Arguing that the town codes violated freedom of speech, Good News Presbyterian's pastor, Clyde Reed, hired Alliance Defending Freedom to take the case. Previously the case went to the U.S. Court of Appeals for the 9th Circuit, which ruled in favor of the town.

Judge Paul Watford disagreed with the ruling, saying the code considers political speech more valuable than other speech "and therefore entitled to greater protection from regulation than speech promoting events sponsored by non-profit organizations. That is precisely the value judgment that the 1st and 14th Amendments forbid Gilbert to make."

FILIPINO EVANGELISM REGIONAL CONFERENCE

June 11-13, 2015

South Bay United Pentecostal Church
395 D Street
Chula Vista, California 91910
Host Pastor: Rev. Art Hodges

Thursday, June 11th
7:00pm

*Roberto Reyes
Gordon Mallory*

Friday, June 12th
10:00am to Noon

*Glen Villarin
Nestor Villarin
Randy Blizzard*

7:00pm

*Victor Majadas
Benjie Terrible*

Saturday, June 13th

10:00am to Noon

*Ed Obando
Saundra Hanscom
Art Hodges*

12:30pm

HOLY GHOST CRUSADE
Don Hanscom

2:30pm

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Bienvenido & Julie Terrible
Coordinator of Filipino Evangelism Ministry



Don & Saundra Hanscom
Director of Multicultural Ministries UPCI



David K. Bernard
General Superintendant UPCI

FILIPINO EVANGELISM NATIONAL CONFERENCE

July 9-11, 2015

Grace Life Center Church
801 Progress Avenue
Scarborough ON M1H 2X4
Host Pastor: Rev. Andrew Eastman

Thursday, July 9th
7:00pm

*Allan Diarios
Benjie Terrible*

Friday July 10th
10:00am to Noon

*L Agbayani
W Majaducon
A Dummitt
Jeff Chavis*

7:30pm

David K. Bernard

Saturday July 11th

10:00am to Noon

*Jeremy Hanscom
J Fortaleza
Don Hanscom Sr.
Saundra Hanscom*

12:30pm

HOLY GHOST CRUSADE
David Bernard

2:30pm

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SECRET PRAY

"As a deer panteth after the water brook, my soul, O God, panteth for thee" (Psalm 42:1). There was something in the heart of the Psalmist that wasn't content to simply exist. There was a passion in his heart for the presence of God. Oh for a church, for a ministry that would desire something more than just going to church, just going through the motions, but for a people in this generation that would make up their mind: "Give me a passion, O God, for Your presence!"

God honored the mere 120 that climbed up into that Upper Room who -- not even knowing what to expect -- had a burden and a passion to get into the presence of the Lord. They turned their world upside down. Likewise, a generation of people somewhere in this 21st century is saying, "I won't quit until I get into the presence of the Lord!"

The greatest dilemma of the church is not buildings; it's not programs; it's not even good church. The greatest dilemma of the church is prayerlessness. The church at large is very anemic. There is life, but little life-sustaining force that can help us to overcome sin and live in a state of commitment, to love our brother, to hunger for revival. The church is anemic in the area of prayer. Busyness, carelessness, materialism, and all sorts of other excuses, but no real reasons, filter through our minds and tell us we don't have time to pray. But I declare we don't have time NOT to pray. If there ever was a world that needed a praying church, the church needs to pray right now.

A Lack of Prayer

Ultimately, the reason for the lack of prayer is spiritual lethargy and laziness. Leonard Ravenhill writes in his book, *Why Revival Tarries*, in chapter two: "Prayer grasps eternity. No man is greater than his prayer life. The pastor who is not praying, is playing. The people who are not praying, are straying. The pulpit can be a shop window to display one's talents; the prayer closet allows no showing off. Poverty stricken as the church is today in many things, she is most stricken here in the place of prayer."

"We have many organizers, but few agonizers; many players and payers, but few pray-ers; many singers, few clingers; many pastors, few wrestlers; many fears, few tears; much fashion, little passion; many interferers, few intercessors; many writers, but few fighters. Failing here, we fail everywhere."

I'm so concerned that we've become organizations of preachers when we used to be organizations of prayer warriors. Have we fancied up our churches with good messages and meaty dishes and wonderful thoughts from the Bible, but we haven't spent time in prayer? Is the church a house of preach-

ing, a house of evangelism, a house of youth, a house of self-help, or is it primarily and most importantly a house of prayer?

Prayer Brings Revival

True revival doesn't come from methods; it doesn't come because a certain preacher or speaker comes by. True revival comes through God in prayer. You remember those days when we didn't leave until everybody who came to the altar prayed through and received what they came for. But we can hardly wait to get our coats on and make it to the local restaurant now to fellowship.

The enemy has stolen rich, lengthened, powerful, war-raging, hell-dousing prayer from under our noses. We're not a people of prayer. We've become dependent on our talent. We've become dependent on our messages, on our flesh, on our evangelism for church growth. We preach about Azusa, yet we don't pray like Azusa. We pray about the day of Pentecost, but we forget the long hours of prayer it took for the Pentecostal baptism to fall. We preach about revivals of yesteryear but we don't pray like yesteryear, and we wonder why we're not having the revivals of yesteryear. G. T. Haywood, James Kilgore, and many more would stand as a witness to that. Many of us now expect from preaching what God said He'll only give us as a result of prayer. We've become flesh-centered.

"If my people, which are called by my name, shall humble themselves, and pray" (He didn't say 'sing,' or 'preach,' or 'worship;' He said PRAY), "and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

You want God's attention? Here, I've got it for you in the next verse: "Now mine eyes shall be open, and mine ears ATTENT unto the prayer that is made in this place." There's no other way to get the attention of God. There's no other way to be able to hear from God until you are willing to humble yourself in the presence of God, and ask Him to wash you, and cleanse you, from the top of your head to the soles of your feet. And as He does that, there will be an ushering in of the glory of God in your life that will transform you.

In Matthew 5:44, Jesus said, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Quit making excuses why you don't pray! Quit telling folks about all the ways you've been done wrong. It doesn't make any difference! Lay it all at the feet of Jesus. Let the Lord take care of everyone who has persecuted you, stood against you so you "can't get in


 JER

Transcribed by Peggy Jenkins

the presence of the Lord" because you've "been done wrong," because you've "been hurt." You can't quit praying! Get in a prayer room somewhere and get ahold of God. Get a secret burden!

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6). Herein is the "secret burden." It follows a progression: enter, shut, pray and receive.

The secret of Jesus' power was the secret place of prayer. Mark 1:35 records, "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Mark 6:46: "And when he had sent them away, he departed into a mountain to pray." "It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). That's God, manifest in the flesh, and He knew He had to get somewhere and pray. Who are we to think that somehow we're going to survive this experience that we're in without prayer? We've got to get somewhere and pray. The world's depending on it!

Separation

In Zechariah 12:12-14, the old prophet speaks of separation. Eleven times we read *apart*. A prophetic chapter, it speaks of the time when the Antichrist will rule in Jerusalem which will experience the brunt of judgment. Zechariah says everyone will be apart in their mourning; every family apart. Every family a system: the house of David, which represents the political system; the house of Nathan, which represents the prophetic system; the house of Levi, which represents the priesthood; the house of Shimei, which represents the ministers of the altar. Every one of them is going to have to be apart in their mourning.

Two things happen to bring men to a secret place of prayer: a secret sin and a secret burden. To pray apart and to pray alone is one of the most valuable experiences of our walk with God. If there is no secret prayer, there can be no effective prayer. It is the life-blood of the saint.

"When you pray, go into the closet." Retreat to prayer! Go to a place where no eyes will see you and no ears may hear you. When you shut the door on the world and kneel in private prayer, something happens in the world of the spirit: your values are adjusted. The benefits suddenly become clearer. What had been overlooked in a public place now becomes of heightened value. There's a love for those around us. There's an appreciation for the things we often take for granted. The value system of the

world suddenly becomes so fleeting. The value system of God suddenly absorbs us, and the value of prayer, the Word of God, the blessings of the Spirit, and the place of fellowship is worth more than gold.

Perspectives are brought into a clearer focus. Fears and anxieties of life are suddenly put to rest. Small misfortunes can be seen as something that are honing our spirit into what God desires. The overwhelming disappointments no longer give power to depression. The weariness that wilts

our energy loses its effect. The maddening, all-important pursuits suddenly take a back seat to God's plan.

James Kilgore tells of pastoring his first church. It seemed that everything he tried went wrong. They had some huge problems that seemed to have no resolution. Finally after trying everything, he decided to go and find a place to pray: in the attic of the church. He climbed into the attic and started to pray. As the sun began to scorch the outside, the temperature began to climb inside. Bro. Kilgore said he prayed on and on. After three hours of praying in that hot attic he came down, his clothes literally dripping, but it was in those hours of prayer that God turned the church around on a path toward revival.

Prayer can turn problems around better than counseling... better than reasoning... better than explaining. Prayer marks us with power!

It's extremely difficult and at best doubtful that man will be able to confess his sins in the public arena of prayer. But when we're alone in prayer, when the door of the closet is shut, we come into His presence, close the world out and close God in, and we can tell Him anything.

There's an old Arabic fable that tells the story of a great rock in the ocean that would literally draw ships into it. Once the ship hit this rock, it would be dashed into pieces, casting the crew and its load into the murky depths. If a man has been magnetized by a certain sin, he'll be destroyed by it. But if that man turns himself toward prayer, he will not carry gun powder toward some rock and see sparks flying. If that man turns to prayer in the secret place, he'll not take his precious goods toward the reefs. If that man will turn to prayer, the Lord will lead him safely through. That is the power of secret prayer.

Bro. Danny St. Clair serves as presiding bishop of the Pentecostals of Anderson in Anderson, Indiana. He also serves as the Indiana District Superintendent of the Assemblies of the Lord Jesus Christ.



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Rev. Chester **Wright**

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* * * * *

God called down to Moses and said, "I've got good news and bad news. Which do you want first?"

Moses replied, "Most merciful God, if I have brought you any favor, please give me the good news first."

"Moses, the good news is that I've chosen you to deliver my people from bondage," God answered. "I will force Pharaoh to release my children by causing years of pestilence in Egypt. There will be plagues of locusts and frogs and incredible devastation upon the land. Pharaoh's armies will chase you as you try to leave, but do not fear because I will part the waters of the Red Sea to aid in your escape."

"And the bad news?" Moses inquired.

"You have to prepare the Environmental Impact Statement," God replied.

* * * * *

The subway car was packed. Suddenly everyone heard a jingle on the floor. Most necks were craned.

One elderly gentleman bent down and picked something up.

He then asked, "Did anyone drop a half dollar?"

"I did," answered three men at once.

"Well," said the elderly gent with a smile, "here's a dime of it."



"Blog unto others as you would have them blog unto you. Spam not, lest ye be spammed! Though I surf through the valley of the shadow of death, I shall fear no virus . . ."

* * * * *

Top 10 Benefits of Growing Old

1. Kidnappers are not very interested in you.
2. In a hostage situation you are likely to be released first.
3. People call at 9 p.m. and ask, "Did I wake you?"
4. People no longer view you as a hypochondriac.
5. There is nothing left to learn the hard way.
6. You can eat supper at 4 p.m.
7. Your eyes won't get much worse.
8. Your investment in health insurance is finally beginning to pay off.
9. Your joints are more accurate meteorologists than the National Weather Service.
10. Your secrets are safe with your friends because they can't remember them either.



"As soon as we solve one problem, another one appears. So let's keep this problem going for as long as we can!"

* * * * *

I have been in many places, but I've never been in Kahoots. Apparently, you can't go alone.

I've also never been in Cognito. I hear no one recognizes you there.

I have, however, been in Sane. They don't have an airport; you have to be driven there. I have made several trips there, thanks to my children, friends, family and work.

I would like to go to Conclusions, but you have to jump, and I'm not too much on physical activity anymore.

I have also been in Doubt. That is a sad place to go, and I try not to visit there too often.

I've been in Flexible, but only when it was very important to stand firm.

Sometimes I'm in Capable, and I go there more often as I'm getting older.

One of my favorite places to be is in Suspense. It really gets the adrenalin flowing and pumps up the old heart. At my age I need all the stimuli I can get!

I may have been in Continent, but I don't remember what country I was in. It's an age thing. They tell me it is very wet and damp there.

* * * * *

A preacher stood up before his congregation and said, "I have so much to say, I don't know where to begin."

Someone in the pew shouted, "How about somewhere close to the end!"



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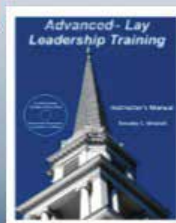
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