



PLAINLY SPEAKING:
Bishop Morris Golder discusses the early days of Pentecost.



APOSTOLIC NEWS:
Dan Batchelor talks about International Educational Missions.

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Indiana Bible College Perspectives

Apostolic Information Service

Vol. 6, No. 1

Michael Mitchell: *right* the ~~wrong~~ side of town

By Richard C. Brown

For years, the building at 4905 Avenue D was not a place for respectable people to be seen. Most Brooklyn, NY residents considered it "the wrong side of town." The building, a 70s-style disco, had been a center of much illegal activity - drug deals, violence,

that sort of thing.

Today, the building is a disco no longer. In its place stands a church: New Life Tabernacle United Pentecostal Church, pastored by Michael Mitchell. And more than 600 people attest to the fact that 4905 Avenue D is now "the right side of town."

"We started here," said Mitchell, "in 1989 with 25 adults on Sunday morning. Today, on Sunday, we run from 590 to 650. So that stigma associated with the building seems to be gone. People here are grateful that we have transformed what was once a sore to the community into something positive." Indeed, with growth from 25 to 600, the Brooklyn community seems quite attracted to the New Life facility.

Coming to America

Brother Mitchell's road to being a revival pastor has been anything but typical. Born in Kingston, Jamaica, Mitchell's family migrated to the United States when he was 11. "I was the third of seven boys," said Mitchell, "and we were all raised in an Apostolic church in Jamaica. When we came to the U.S., we started attending the United Pentecostal Church in Manhattan." Mitchell said he received the Holy Ghost one year later, at age 12.

During his youth, Mitchell felt a call from God to preach; he started his ministry at age 21, and soon after married Sister Mitchell. Even his early initiation into the ministry was different from most.

"I used to be part of a small singing group, a trio,

that travelled from church to church. I'm still a song writer, but in those days, we travelled and sang at different churches. We've even sung at General Conference. During that time, I recorded two albums; from there, the musical platform became a springboard to launch me into the ministry."

Brooklyn-bound

During the next several years, Mitchell served as a cell group leader, youth leader, home Bible study instructor, and finally as minister of music at New Life Apostolic Church, Ozone Park, Queens.

Then, in May, 1989, the congregation of New Life Tabernacle in Brooklyn voted in Brother Mitchell as their new pastor. The pastor had one month earlier invited Mitchell to preach at the church to see if the congregation would approve him to assume the pastorate. They did, and after receiving permission from his pastor, District Superintendent
(Continued on page three)

Upper Left: Sunday school in session, as a teacher helps a child with refreshments.

Bottom Left: A special Sunday school pageant in progress.



Above: Micheal Mitchell, pastor of New Life Tabernacle in Brooklyn, New York.

OUR NEXT OPINIONS TOPIC: "Challenges of the Small-Town Church"

If you have a topic that you would like to see addressed on the "Opinions" page, send your suggestion to: Apostolic Information Service, P.O. Box 47917, Indianapolis, IN 46247. Or call (800) 8000-AIS.

Opinions



*Fred Foster
Pastor
West Monroe, LA*

For many years, our church has made use of what I call "pastoral assistants," or my "pastoral staff." In order to make them as much a blessing as possible, I have always had certain expectations of them.

First, the major duty of a pastoral assistant is to be an extension of the pastor. My pastoral assistants are people that I have personally hired, so I bring in only people I feel can communicate my burden, reaching the church and the community with my vision. I can only touch so many things in a week. For that reason, I give these assistants a lot of trust.

This brings me to another area. Because I place in my staff so much trust, there are certain traits I expect to find among them. Chief among them is loyalty; I expect them to be loyal to both the church and myself.

Also, one of the greatest skills I'd like for a pastoral assistant to have is the ability to learn and to follow. Yes, I want them to be a leader; that goes without saying. But they should also have an ability to follow other people.

And finally, I want them to have the right attitude about ministry. They should understand the Gospel as a ministry first, and not as a money-maker.



Hiring an Assistant Pastor

AIS VIEW: *An assistant pastor can be a valuable asset to the growing church provided he comes equipped with the proper attitude. The assistant must be committed to remaining loyal to the pastor and his burden, and must above all else, be an example of true Godly character.*

In our church, we have a youth leader who also doubles as an assistant pastor. In the experience of hiring this assistant, I found that there are several steps to keep in mind.

First, in finding the right person, I talked with my own circle of friends, asking if they knew of a young Apostolic man they would recommend. I also was careful to watch for any young man that I felt had potential to be used in the ministry. It's my feeling, after all, that a position such as youth leader or assistant pastor can be a great training ground for young ministers.

Next, I talked with leaders at our Bible colleges. It was from one of these schools that I actually found the man who came to help us.

There were certain traits I looked for in my search. I determined, for instance, that loyalty was one of the main things to look for in an assistant. Also, he needed to have a personality that would blend with both the pastor and the congregation. And he needed to have a spirit of cooperation that would be willing to work with the other church staff members.

By following similar steps, a pastor can find that person with the greatest potential or who can be the greatest blessing to the church.



*James Lumpkin
District Superintendent
Little Rock, AR*



*R.A. Beesley
Pastor
Sassux, NB, Canada*

The ministry is an area where you don't punch a time-clock. You have to motivate yourself to involvement. For that reason, it's important that an assistant pastor be a self-starter. It's also important for him to have a spirit of humility. He should guard against being over-bearing and against an attitude of self-righteousness.



*L.H. Benson
Pastor
Nashville, TN*

Rather than just filling an office, an assistant pastor should be a true soul-winner. Also, he should realize that he is an *assistant*; he needs to have a spirit of cooperation. It's possible to get a man who thinks he can win the hearts of the saints away from the pastor. So only hire an assistant who understands he is to work as a team with the pastor.



*John R. Bailey
Pastor
Rockford, IL*

If I get to the place that I need an assistant pastor, the first thing I would do is spend a lot of time in prayer. After that, I would probably look first in my own congregation to see if there is somebody who has worked faithfully and would aptly fill the position. If there was nobody, I would probably look to our Bible colleges.



*Willie L. Clayton
Pastor
Charleston Height, SC*

The office of an assistant pastor is a good training ground for a man in the ministry. It can, however, also be a calling in itself. In my experience with an assistant, he has been responsible for assisting in church services, assisting with visitation and hospital calls, and with general church duties.



*Kenneth Mendenhall
Pastor
South Bend, IN*

It's important that the pastor develop a job description for the assistant to make him more effective. The assistant should check in with the pastor every day, finding out what he wants done. Also, he should have a full list of things he's responsible to do, but not eight hours' worth of work. He needs time to do extra things the pastor needs done.



*Dennis Krog
Pastor
Austin, MN*

My only assistant right now is my wife! But if I ever look for an assistant pastor, I will look for somebody with confidence in his calling and who does not have an inferiority complex. I would prefer a married man over a single man, simply because many of the problems confronting the ministry today are of a sexual nature.

(Continued from page one)
dent Scotty Teets, Mitchell agreed to take the church.

Maximum Capacity

One problem that Brother Mitchell's congregation has faced from the very beginning is a problem he welcomes: that of packing his building to maximum capacity.

"By the end of our first year, we were already averaging about 60, our building's capacity. So we moved to another building, a rented facility like the first one. This one could seat about 180. Then, in 1991, we increased to about 120, and then to about 200 by 1992. Once again, we were at our maximum capacity." In 1992, the congregation moved to the Avenue D facility where it now worships.

"But that wasn't the end," said Mitchell. "Brother Kenneth Haney preached for us soon after we moved in and commented, 'You've just moved into this building and you've already outgrown it!' And it was true. Once we renovated the building, we doubled, and within two years, we outgrew it." The current sanctuary seats about 300 people, with a basement Sunday school facility that seats about 200 youth.

The solution for New Life was that "we now have two services on Sunday morning, solely for the purpose of handling the large crowd. We have a 9 a.m. and an 11:30 service. Last week, we had 360 in the early service and 250 in the 11:30 service. Total average attendance is now around 590 to 650 every Sunday morning."

Philosophy of Growth

What, though, has Brother Mitchell found to be a chief ingredient of church growth? He places much of the responsibility on the shoulders of the pastor.

"The pastor must first be a revivalist himself. It's imperative that he make the purpose of the church and make that his lifetime dream. After that, he must come up with ways and means - a plan of action to bring that dream to fruition.

"The pastor's priorities must be focused on outreach. When I say focus, I'm not just talking about delivering a message on Sunday morning to the unsaved. I'm talking about the entire structure of the service. Everything, from pre-service prayer, to the selection of songs, to the persons who are asked to testify, and ultimately, to the person who gives the altar call, must be carefully structured to bring about our primary aim of reaching souls. That's where a pastor needs to put his energy. At New Life Tabernacle, we don't just come together and throw together a service, with everyone doing what he feels is right in his own heart. We



Above: The congregation in worship during a Sunday night service at New Life Tabernacle.

organize and orchestrate how we're going to go about it."

A Plan of Action

Like the structure of the church service, New Life also has a structured plan of action for its outreach ministry. Not surprisingly, a great percentage of souls won by the Brooklyn church were reached through home Bible study. "When I first came here," Mitchell said, "I spelled out to the congregation that I'd like to see them reaching out into the community by teaching Bible studies and passing out literature. In addition, I started teaching Bible studies myself, because the revival pastor has to lead by example. And from there, as new souls came in, I taught each of them how to teach Bible studies. That process was a large part of how we have grown."

A large part, but not the *only* part:

"I was just in Wisconsin at a Prayer and Evangelism Conference, sharing with them about evangelism methods. I mentioned that one of the things we have done here is to develop ministries that service the community.

Below: Seeking the Lord during altar service.



One case in point is baby dedications. When I first came to this church, somebody came and asked if we dedicated babies. Up to that point, I'd never seen that done as a ministry, but when that person started unfolding her burden to have me dedicate her baby and told of all the different churches and what they charged, I told her to bring her baby and we would take care of it. This person brought not only the child to be dedicated, but also 12 other visitors! This just sparked something in me, because in most West Indian or African American cultures, baby dedications do not just involve the mother and father coming; it is a family event. From one child, you'll probably have an average of seven to 12 visitors. To me, that equals people to preach to. From this type of community service, we have 25 to 30 visitors in every service; we had 1,700 visitors last year alone."

Another ministry that has peaked the interest of the Brooklyn community has been the church's Tuesday and Thursday prayer services. Trying to work around people's work schedules, Mitchell recently instituted noonday prayer for those unable to attend midweek service. He and the church have both been pleased with the results.

"People's work habits have changed," Mitchell pointed out. "Because people work different hours, I've noticed that during our Tuesday and Wednesday night services, attendance has been down. So the Lord impressed me to start a noonday service on Thursday. This grew so much that we started having it on Tuesday as well. On average, we have between 15 and 30 in attendance."

Brother Mitchell said that the noon prayer services consist of a mini-Bible study, singing, and prayer. He also said that people have received the Holy Ghost in these meetings. "Last year alone, we had 12 people, all of them first-time visitors just coming off the street or coming with a friend, to come and receive the Holy Ghost."

House to House Prayer Meetings have also worked well for New Life Tabernacle: "Every visitor who comes to our church receives a visitor's card. On that card are two questions: 'Would you like to receive a home Bible study?' and 'Would you like for a prayer group to come to your home and pray?' Ninety percent of our visitors check one or the other." Mitchell continued. "For those who say they'd like a prayer meeting in their home, we have a group of five or six people who will go, sit down with the family and pray with them, read the Scriptures, and then leave an invitation to come back and be with them again. We also put all of them on our mailing list to receive announcements of upcoming special events. Last year, we did 40

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Memories of Early Pentecost

AIS INTERVIEW
With Morris E. Golder



Editor's note: Bishop Morris Golder is pastor of Grace Apostolic in Indianapolis, IN. Golder, 83, was a personal eyewitness of the early days of Pentecost and was personally acquainted with several of the Pentecostal pioneers. He and his church, for example, took part in the offering that was in large part responsible for bringing the Urshan family to the United States in the early days of this century. He also sat under the ministry of Bishop G.T. Haywood. Bishop Golder has had a full ministry and has a Masters Degree in theology from Christian Theological Seminary, a graduate extension of Butler University in Indianapolis. Recently, AIS sat down with Golder and discussed those early days of Pentecost with him as well as what needs to be done to get back to those days. Portions of his remarks are printed below.

.....

What is one aspect of early Pentecost that stands out in your mind?

I remember and greatly appreciate sitting under the ministry of Bishop G.T. Haywood. I was saved January 20, 1930 at Christ Temple in Indianapolis, where Bishop Haywood was the pastor. I always like to say that he was a man beyond his times.

In what way was he "beyond his times?"

He was a man acquainted with the Bible like few men were in that day. He was well-grounded in Pentecostal doctrine. He was a great teacher, and back in his day, he was also an artist; he painted his own Bible charts and taught from them. He had a chart on the creation of the world, on the Tabernacle, and others.

He was just a Bible-oriented man. He conducted four Bible studies a week, one on Wednesday night, and two during the week, one on Tuesday afternoon and one on Friday afternoon. And then he had a question hour on Sunday from 6:30 to 7:30.

Is there a need for modern Apostolics to get back to that kind of Bible-orientation?

Certainly. Personal study is a must. The Bible is our book; we have no other guide for doing the work of the Lord.

How long and when should one study?

I would not try to say when, but the man of God should give as much time as he can to it. If we do not know this Book, we're in the dark

about our entire Christian existence.

Since you are known as a student of the Bible, what advice do you have about personal study?

I always like to say that we should start in our study where the Bible starts. The first four words of Genesis are, "In the beginning, God..." And that's where all study should start, because the Bible is basically intended to give us a knowledge of God; that should be the "A" of our study. After that, from our study, we should try to get a knowledge of God's program and what He is attempting to do, so that we'll know which way we should go after we get a knowledge of the God of the Bible.

Does furthering one's education help?

A college education, per se, is not what the preacher really needs; he needs a Bible school or seminary education, because these are centered around the church and the Bible.

What areas should the minister study?

Of course, the Bible is the primary thing we require. Along with it, the minister should have some knowledge of psychology, because he's mainly dealing with people. Some knowledge of human nature is extremely helpful so that you're not completely in the dark when you come in contact with the different kinds of personalities.

And you said the third need is relationship. Relationship with God or man?

Both. Your relationship with God is going to determine your relationships with others.

You spoke some of the early days of Pentecost. How can we get back to the unity of organizations they had?

That's not an easy question. In the early days of our organizations, one of our great problems we confronted was color. The Pentecostal Assemblies of the World started out primarily as a white organization. Elder Haywood was one of the first blacks in that organization.

Then, in 1925, there was a great schism in Chicago. It was there that most of the whites left and started an all-white organization. Therefore, Haywood was made Presiding Bishop over the PAW. Even then, there were a good number of white brethren, but gradually they moved away. Today, I doubt if we have a half-dozen white brethren, but it happened gradu-

ally over the years.

Why did the white brethren leave?

It was because they followed the pattern of the world. The south was definitely prejudiced at that time and had been for years. I remember in 1934, we had a youth convention in Louisville, Kentucky. Some of our young folks went down to a fast-food hamburger restaurant after service, and they had to go to a window around back to get their sandwiches. They weren't allowed inside because of their color.

What should have been Apostolics' response to racial issues?

If Pentecost had stood up the way it should have, there would have been great unity. It would have demonstrated to the world truth in action. I think of Martin Luther King, Jr. Right in the south, he fought the system. Yes, he went to jail and suffered, but he was able to get the government to do some things in the south that they wouldn't have otherwise done.

So yes, if Pentecost had stood up against the race issue, there would have been some suffering, but the testimony to the world would have been monumental.

What is the one great need you see today in the Apostolic movement?

We need more knowledge of the Word. One of our first problems as Pentecostals is lack of knowledge. If I don't have knowledge, I can't do anything. In many Pentecostal churches, the foundation for saints' lives is not the Word; it's emotion and joy. Yes, there is supposed to be joy and peace and emotion, but not based on a song; they should be based on the Word. MS

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Bishop Golder was interviewed for AIS by Douglas B. Hughes.

IF YOU HAVE A QUESTION...

for any of these columnists, please address it to AIS Managing Editor, P.O. Box 47917, Indianapolis, IN 46247. Or call (800)800-AIS.



Paul D. Mooney

Ministry

When you're preaching a sermon, how do you know when to stop?

Every good speaker knows that knowing when to finish and how to finish is one of the most important aspects of the process. Many are the speakers who have ruined an otherwise good sermon because they didn't know when to quit. Therefore, learning when to say "enough" is an important part of preaching.

I've never run a scientific questionnaire, but I would suspect that the single biggest complaint that people make about preaching would be that too many ministers don't know when to close. Going on and on and on may be a good thing for batteries, but it's a bad thing for preachers.

In answer to your question, always quit within a reasonable time frame, even if you are not finished. The rule is, after 35 - 40 minutes, you need to be wrapping up the message. Secondly, have a trusted friend, such as your companion, who can give you honest input about how you're doing in this area and if you tend to go too long in your messages.

Finally, be sensitive! Pay attention. When you notice that attention is wandering or waning, and you've already been preaching a while, you're not likely to save it; so put a finish on it and do better next time.



T.R. O'Daniel

Theology

Note: Brother O.C. Marler is out of state. His "Family" column will return next month.

The Bible commands us to teach true doctrine to our children. I wonder, though, are Oneness Apostolics doing an adequate job of teaching Oneness doctrine to our children?

Unfortunately, the answer seems to be no. The last few years in my Christology class, I have asked my first-year Bible college students on the first day of class to write down every Scripture they know on the Oneness of God. It has been disconcerting to document that on the average, they not only do not know many Oneness Scriptures, but some do not know *any*. And statistically, having grown up in the church did not help. Interestingly, I found that first generation Oneness Pentecostals knew more Oneness Scriptures on average than any succeeding generation.

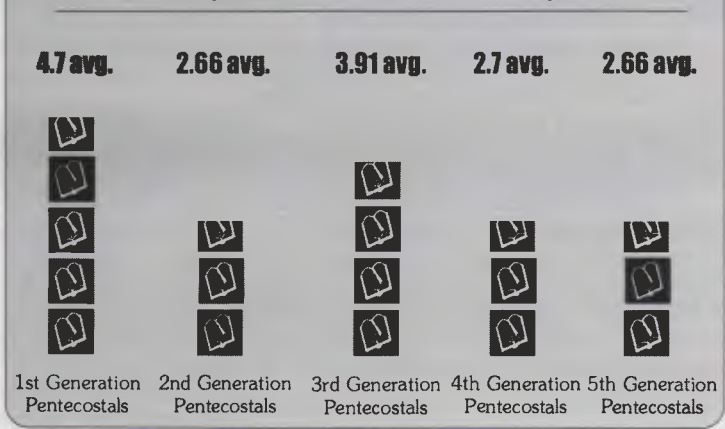
This year I began keeping statistics as a

average of 2.66 Scriptures each with the maximum being five. One did not know any. Twenty-seven percent were fourth generation and knew an average of 2.7 Scriptures with the maximum being seven; four knew none. Thirty-one percent were third-generation and averaged 3.91 Scriptures, with the maximum of eight; one student, none. Nineteen percent of second-generationers averaged 2.66 Scriptures, with seven maximum. Over one-quarter did not know any Scriptures.

For a better feel of these statistics, take a look at the graph on the left. As you look at the numbers, it is especially noteworthy that of the 14 percent of the students who were first generation Pentecostals, all of them knew at least one Oneness Scripture, two percent knew nine, and they averaged knowing 4.7 Scriptures each. This was almost double the number known by the second, fourth, and fifth generation students, and still significantly higher than third generationers.

In Deuteronomy 6:4, we find the *shema*, "Hear O Israel: The Lord our God is one Lord." Then we are admonished: "And thou shalt teach them [these words, vs. 4 - 6] diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Clearly indoctrination into truth is God's chosen method. It is questionable if we have given due diligence to adequately fulfilling this Biblical imperative. As a third generation Oneness Pentecostal, I do not want my fourth generation children to be woefully ignorant of Oneness Scripture. It's my prayer that I not come up short in teaching them these truths.

(Note: Bibles represent number of Oneness Scriptures known.)



motivation to Apostolic pastors, teachers, and parents to more diligently teach Oneness doctrine to our children. Eight percent of my students were fifth generation, and they knew



T. W. Massengale

Outreach

I recently attended a church that has a "Church Growth Spiral" chart on the back wall. The pastor told me that they had doubled the number of people receiving the Holy Ghost by using this evangelism concept. Could you please explain what the "Spiral" ministry is?

The Church Growth Spiral concept is a ministry designed to motivate a church to more effective and consistent outreach. It works on the principle that, "without a vision the people perish." Each church is encouraged to select a faith goal (or vision, if you will) of how many they feel could receive the Holy Ghost that

year. By faith, this goal is placed in the center box of the Spiral chart.

The Spiral ministry helps a church to reach this goal by using the four outreach methods that have proven most effective: first time visitors, home Bible studies, personal witnessing, and Sunday school evangelism. Using some simple statistical averages, the Spiral shows the church approximately how many visitors they will need to bring, how many Bible studies they will need to teach, how many witnessing contacts they will need to make, and what the Sunday school attendance will need to be, if they are going to see that number receive the Holy Ghost. These evangelism goals become the focus of the church's outreach efforts.

The Spiral ministry then shows exactly

how many saints are committed to reach these goals (a simple commitment type service is held once each quarter for just this purpose). Also, the workers' progress is displayed each quarter as they strive to obtain these goals. This allows you to focus on a quarterly basis upon any evangelism areas that need improvement.

Quite simply, the Church Growth Spiral is a motivational tool that shows a church approximately how much spiritual seed must be sown to achieve a given result. It also concentrates their efforts upon the most productive methods of evangelism, and it helps them see that they are uniquely responsible for the growth of the church.

For more information about the Spiral ministry, request file OPEM07.TXT from the Apostolic Information Service database.



CHURCH & STATE

Court Rules Against "Spiritual Healing"

The U.S. Supreme Court on January 22 declined to hear a case involving "spiritual healing," leaving in place a \$1.5 million judgment against a Christian Science mother and her church.

In the case, the mother of 11-year-old Ian

Lundman was sued by her ex-husband for negligence in caring for the boy. Ian, who had diabetes, had been treated with prayer rather than medicine, prompting the father's lawsuit. In May, 1989, when the boy began complaining of stomach aches, rather than taking Ian to a doctor, the mother began praying. Three days later, the boy died. According to the mom's legal brief, "She had a lifelong experience with spiritual healing and had found it successful for her children in both serious and ordinary cases. . . She was confident that, in relying upon spiritual treatment, she was not only following her faith, but choosing what she believed to be the best treatment available for her son."

At the time of Ian's death, Minnesota (where the Lundmans lived) had an exemption in its child neglect law for "spiritual treatment." Following his death, however, the state passed legislation revoking that exemption, and the child's father filed his suit. A Minnesota court then found in favor of the father.

The case is of particular interest to Pentecostals because of their similar belief in Divine healing, and because of some Pentecostals' refusal to use doctors or medicine. The Supreme Court's refusal to hear the case lets the Minnesota ruling stand as a possible precedent for future similar cases.

MORALITY

Youth Drug Use On the Increase

Teen drug use is on the rise, and may be at least partly attributable to media encouragement, according to recent studies.

The National Institute on Drug Abuse released a study last year that found that marijuana use among eighth-graders rose from 6.2 percent to 13 percent between 1991 and 1994. It found similar increases among older teens, and also found gains in the abuse of cocaine, heroine, and LSD.

What's more, a survey conducted by the Center of Addiction and Substance Abuse at Columbia University found that 76 percent of teens blame TV shows, movies, popular music and magazines, for encouraging drug use; 67 percent of adults also blamed the media.

IT'S A STRANGE WORLD

TESTIMONY FROM THE GRAVE?

Maybe it's because we live in a fallen world; maybe it's the work of Satan among us; or maybe it's just because of the craziness that man has brought upon himself. Regardless, every now and then, AIS gets word of "news" events that boggle the imagination. Witness these recent examples:

- Testimony from a dead man? That was supposedly the case in a lawsuit last year in Payson, AZ. According to the *Arizona Republic*, Judge Michael Flournoy permitted "testimony" from a man who had been dead for 500 years in a slander suit. The witness "spoke" through Trina Kamp, a psychic and channeler who supposedly contacted him from the witness stand. In the case, the long-dead Dr. Pahlvon Duran is said to have spoken through Ms. Kamp in defense of the Church of the Immortal Consciousness. A local couple was alleged to have slandered

the organization, so the good doctor's testimony was needed to show why the church was in fact legitimate.

- The *Denver Post* reports that a counselor who supposedly helps people overcome homosexuality finds no inconsistency in his own practice of engaging in erotic telephone conversations with other men. *The Post* quoted one accuser of the counselor as saying, "he thinks if he's having erotic phone conversations, it's okay, because he's not having sex."

- Breaking-and-entering is normally considered an immoral activity. Police in Pearl River, LA were not sure what to think last year, however, when a woman reported that somebody broke into her house, but rather than stealing, they took out her garbage and cleaned all of her ashtrays.

POLITICS

Anti-Pregnancy Program Criticized

President Clinton named rejected surgeon general nominee Henry Foster to lead his campaign against pregnancy in January, much to the chagrin of pro-family groups.

On January 29, the President announced his appointment of Foster to be his special adviser on pregnancy. Foster will head up his panel to lead the National Campaign to Reduce Teenage Pregnancy.

Conservative Christian groups were quick to criticize the choice. Said Richard Land, president of the Southern Baptist Christian Life Commission: "If past track records are any indication, the teen pregnancy prevention programs that will be favored by this Foster-led campaign may casually genuflect in the direction of teenage sexual abstinence, but will emphasize and focus on birth control and contraception for teenagers who they abjectly presume will be sexually active."

MEDIA

GQ Magazine Blasts Men's Ministry

Promise Keepers, the Christian men's ministry that has gotten largely positive press, fared not so well in a recent issue of *Gentleman's Quarterly*. The predominantly-liberal publication, compares PK founder Bill McCartney to Adolf Hitler, calling him a "raving lunatic," and compares Christians to Islamic terrorists. In a letter to *GQ*, Christian Coalition's Ralph Reed criticized the article as "a blatant example of anti-Christian bigotry at its ugliest and most intolerant." Editors for *GQ* declined to comment.

News In Brief...

- ♦ A Washington-state psychologist, M. Douglas Anderson, has been disciplined by the state's Examining Board of Psychology for telling a client that he opposes abortion.
- ♦ Michigan, which reports a 37 percent increase in its divorce rate since its no-fault divorce laws were passed, is now considering reforms to those laws, according to *National & International Religion Report*.
- ♦ The Supreme Court has, without comment, let stand the Falmouth, MA School District's policy of distributing condoms to students.

San Diego Church Offers Door-to-Door Prayer

EVANGELISM RESOURCES

By Richard C. Brown

A "soft approach to door-knocking" is how Brother Tom Durrance describes his outreach resource that combines prayer with neighborhood canvassing.



Tom Durrance

Five years ago, Brother Durrance, who attends Arthur Hodges' church in San Diego, CA, developed a door-hanger for the Louisiana District, which became very popular with churches in the area. For four summers now, the San Diego church has used the door-hanger in its own evangelism efforts.

"On one side of the hanger," said Durrance, "is a prayer for the residence of

the house where it's hung. The other side says, 'We wish to thank you for letting us pray for your home,' along with basic information about the church's location and service times."

Durrance said that every summer, for 6 weeks, the church dismisses Thursday night service and sends the church families out to canvass the neighborhoods surrounding the church. They place door-hangers on all the houses, stopping at a few selected houses that they feel God has directed them to. They then approach the home, knock on the door, and tell the family that they felt led to pray for that household.

Brother Durrance said he is confident the door-hanger has helped the San Diego church as well as many others to grow. "Results are somewhat hard to measure," he said, "because it's primarily an advertising tool to get your church's name out in the community. I do know, however, that the first time we used

it, we had at least two women who came to church that week and got the Holy Ghost, as a direct result of seeing the hanger."

Durrance also said the fact that numerous churches across the country buy the door-hangers regularly indicates that they work.

"We ship 20,000 a month," he said. "It's a very low-key way to get everybody involved in evangelism, because it's non-threatening. Because it fits a variety of personalities, it makes a great starter evangelism program."

Cost for the door-hangers is \$46.00 for a thousand, plus 15 percent shipping and handling, bringing the total cost to \$52.90. They may be ordered from Brother Durrance at Durra Ink, 303 W. 35th St., Suite E, National City, CA 91950. Or call (619) 420-6007.

Educational Missions

WORLD MISSIONS

By Richard C. Brown

Hundreds receiving the Holy Ghost as the result of a Christian school? Brother Dan Batchelor, who is the director of the Association of Christian Teachers and Schools (ACTS), says that is indirectly the case in many foreign countries.

Five years ago, ACTS began a program they call International Educational Missions. The purpose, Batchelor said, was to open doors to mission fields that might otherwise remain closed.

"Some countries, such as in Eastern Europe, often won't allow in regular missionaries. But if we can go in as medical or educational missionaries,

they usually welcome us. This becomes an open door for us."

Under this



Dan Batchelor

educational ministry, ACTS currently operates Christian schools in Belarus; Moscow, Russia; and Warsaw, Poland. The effort is being coordinated by Brother Bill Patrick, as the UPCI strives to open schools in more countries.

Brother Batchelor said the school in Belarus has been

particularly effective.:

"Brother Ray Nicholls in Belarus has started several schools. The schools became an open door to get into that area. Hundreds have received the Holy Ghost in Belarus, and the Christian school was the open door for us to go through."

Brother Batchelor said that those interested in being involved in International Educational Missions must first undergo an intensive training session, held each June. Each year's training is held at World Evangelism Center in St. Louis.

For more information, contact International Educational Missions at 8855 Dunn Rd., Hazelwood, MO 63042. Or call (314) 837-7000.

AIS Editor Speaks at Oneness Symposium

APOSTOLIC INFORMATION SERVICE

An editor for Apostolic Information Service put a new twist on his writing ministry in January, presenting a paper at the Symposium on Oneness Pentecostalism. Richard C. Brown, better known for his news and interviews for *Perspectives*, wrote and presented a paper on the proper approach prophecy teaching at the three-day event from January 11 - 13.

"My paper was entitled 'Millennial Fever: A Balanced Perspective of the Endtime,' Brother Brown said. "I felt like something needed to be said within our movement on the danger of sensationalism in our eschatology teaching. Too many people are falling prey to the temptation to set dates of when we think the Lord will return. Too many are also risking violating the Lord's commands against slander by trying to identify the Antichrist by name. That was the sole motivation behind my paper."

Under the Symposium process, Apostolics across the nation were invited to submit abstracts and outlines of the papers they would submit. A Symposium committee then selected nine of those papers to be presented at the event.

"It was a tremendous privilege," Brother Brown said. "It excited me not only to be in an environment where a scholarly approach to the Bible is welcomed, but also to represent to some small degree AIS as well as Indiana Bible College." In addition to his duties as writer and editor for AIS, Brother Brown teaches at the Bible college.

Brother Brown was not the only IBC instructor invited to participate at the Symposium. Brother Talmadge French, a theology instructor, presented a critique of Brother J.L. Hall's paper. "Brother French was tremendous," Brother Brown said. "I must admit that if anybody showed the high-caliber of instructors we have at IBC, it was Brother French."



Richard Brown

- Keep the FAX in mind in preparing church publications.
- What do the courts think about praying for the sick and injured?
- Survey shows that belief in angels is at a phenomenally high level.

PREACHER'S PICKS

Each year, Christianity Today selects the books which it feels are "outstanding for the Christian community." 1995's top winners:

- 1 *The Scandal of the Evangelical Mind*, by Mark A. Noll, Eerdmans.
- 2 *The Soul of the American University*, by George M. Marsden, Oxford University Press.
- 3 *Philosophers Who Believe*, edited by Kelly James Clark, InterVarsity.
- 4 *Consulting the Faithful: What Christian Intellectuals Can Learn from Popular Religion*, by Richard J. Mouw, Eerdmans.
- 5 *Crossing the Threshold of Hope*, by John Paul II, Knopf.

■ **preparing "faxable" church publications**

In the 1980s, when the FAX machine was first introduced, it quickly became an important businessman's tool. In the 1990s, however, it's become a tool for all sorts of instantaneous correspondence. In the last two years in particular, political groups and religious ministries have learned to use the FAX to get across their message. Numerous FAX-only publications are now produced on a regular basis. As a result, it is becoming more and

more common for the average individual to have access to a FAX machine of some sort. Because of this, management and church growth experts are now advising that churches make their brochures and newsletters FAXable.

For instance, Ellen Ziperman, in her *Direct Marketing in Business Report*, advises that organizations - including churches - keep in mind these tips in developing your next publication: 1) Keep headlines on a single page, and don't run copy across page gutters. 2) Keep subjects on a single page so that each element stands on its own when FAXed. 3) Keep your paragraphs short, pithy, and to the point, making use of subheads to identify subjects. 4) Keep body copy black on white. Remember that reverse type and light typefaces do not FAX well.

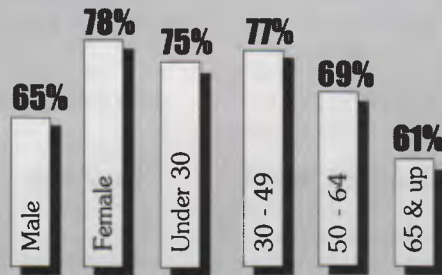
■ **book review**

Old Lions Laid Back, by O.C. Marler, 1995 Penman Publications, 902 Fletcher Ave., Indianapolis, IN 40623, 135 pages, paperback.

O.C. Marler has come to be known for his books which make profound truths known through the use of the home-spun story. In this volume, the author continues that tradition, but with a new twist: *Old Lions* analyzes issues of concern to the next generation of Apostolics, but doing so from the older generation's perspective. If you pick up an O.C. Marler book looking only for suspense or international intrigue, you've missed the point. His works are about making a spiritual application out of ordinary events. And in this, the author succeeds nicely.

■ **american pulse: where angels tread**

Taught a study on angels lately? Americans in the mid 90s seem to have an unusual preoccupation with the whole subject of angels. For a good study, request files THAN01-11.TXT from AIS. In the meantime, ponder these numbers about who believes in angels:



Source: Gallup International Institute, 1994 survey

Church Law

By Owen Taylor

Those who routinely pray for sick children in their educational ministries take note: While Jesus has given us the power and authority over sickness and injury, the courts and state legislatures are forever pessimistic about this issue.

In recent years, there have been several cases where parents have been prosecuted for exercising their faith. From the state's perspective, because children have died or been greatly injured, and in the state's opinion, the injuries could have been minimized with proper medical care, the parents were at fault. Commonly, the state has brought a charge of child abuse or neglect.

Until now, parents have successfully defended themselves by utilizing exemptions placed in child abuse laws that, in effect, say it is not child abuse to use spiritual healing. This was the case with a Christian Science couple in Massachusetts who refused treatment for their dying son; the court ruled in their favor. On the other hand, one father successfully sued his Christian Science ex-wife, alleging that his 11-year-old son died of a diabetic coma while a Christian Science nurse took notes and the mother prayed. Doctors said the boy could have been saved up to two hours before his death, and the court agreed. The judgment totalled 5.2 million dollars in compensatory and 9 million dollars in punitive damages.

Many states are now removing the exemption from child abuse laws to make prosecution easier. Massachusetts, Hawaii and South Dakota have already removed it, for example. Therefore, yes, pray and follow up with prompt, competent medical care. God will have the glory in any event.

Owen Taylor is an Apostolic attorney. Call him at (410) 757-8080, or write: Christian Freedom Foundation, 1304 Harmony Lane, Annapolis, MD 21401.



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Loving Enough to Buy the Picture

Selected Sermon Outline by O.C. Marler

TEXT: Deuteronomy 6:5 "...love the LORD thy God with all thine heart..."



O.C. Marler is director of Public Relations at Indiana Bible College, a well-respected evangelist, and also the author of several books.

At a certain antique auction, the crowd was milling about, spotting pieces of interest to them and arguing over what they wanted; it seemed that nearly every item in the home was considered valuable from one standpoint or another to someone. As the affair progressed, an elderly woman, poorly dressed, approached the auctioneer and pointed out a picture hanging on the wall. The frame was old and the picture was not very good, but still the old woman said that she wanted to buy it.

The auctioneer was sympathetic to her because he sensed that the picture meant something special. The woman explained that she had taken care of the boy when he was a child and felt very close to him.

As the auctioneer offered the picture for bidding, he made fun of it, hoping nobody would want it: "You might use the frame for kindling or something," he said. The strategy worked. No one was interested, and the woman bought the picture for a song.

Gladly clutching her treasure, she walked away, as a legal envelope dropped from the back of the frame. Inside was a will which read that all the worldly goods of the deceased were to go to the one who loved his son enough to buy his picture.

This is the kind of love I want to talk to you about: loving enough to buy the picture - even when the picture doesn't look that good.

THAT KIND OF LOVE for the things of God is the secret to whether we live right or not; to whether we worship or not; to whether we are honest or not. The world looks at our strange ways and asks, "What do you get out of your religion? Why are you so 'into' church?" They want the unexplainable explained. I'm not sure I could explain it to the world. The truth is I do not worship God just because I want some favor from Him. I don't have an ulterior motive in living for Him; I worship Him because I love Him.

Much of our worship should be an offering of praise and honor out of our

love for Him, not expecting something in return.

THE STORY IS TOLD of the magnificent north window of Westchester Cathedral. In time of war, a cannonball was fired through this priceless work of art, shattering its perfect beauty, and sending the cathedral's priests into hiding. When the enemy was gone, the priests inside began collecting every tiny piece of glass and painstakingly fitting them back together. They determined to restore the window as best they could, even if it took the rest of their lives.

Because of their love and devotion to the task, today the shattered north window is the most interesting and beautiful window in Westchester Cathedral - all because someone loved enough to put the pieces back together.

"Every time I worship God, it's not because I expect something from Him. I don't live for Him out of some ulterior motive."

MANY OF US today have broken lives - shattered and scattered spiritually and emotionally. But we must tell the enemy that we love the Lord, our family, and our Christian lives too much to let this happen.

We must be committed to putting it back together again - to restoring it to the way it used to be - even if it takes the rest of our lives.

BEFORE PENTECOST, the Apostle Peter told the Lord he would not deny Him; he said he would follow the Lord to death itself. But when the heat was on, he said, "I don't know Him." Peter did not love enough.

However, that was soon to

change. After Peter received the Holy Ghost, he received a perfect love in his heart that ultimately led him to give his life as a martyr.

That is what we need: something that will cause us to do the right nothing, not out of fear or duty, but out of love.

I READ OF A WOMAN married to a disagreeable and abusive husband who demanded that she arise early every morning and perform every chore he had written on a list. The wife obeyed, but with a grudging obedience to the one who mistrusted her.

After the husband's death, she married a man who loved her and treated her with kindness. Upon cleaning out the attic one day, she ran across the dreaded list of the first husband. To her surprise, she realized that she had automatically been performing every task on the list for her second husband - not out of a sense of duty, but out of love.

God, too, has rules or commandments. But may we learn to love Him enough that we will someday obey automatically, just because of that love.

One day, I was in chains, but He set me free. I was in slavery, but He liberated me. He doesn't have to do anything else. Still, my love will always remain.

AIS

OUTLINE

- I. **The Antique Picture:**
 - A. **Desired though undesirable**
 - B. **Its True Value**
- II. **Scriptural Point: Love the Lord for Who He Is**
- III. **Westchester Cathedral**
 - A. **Men Who Loved Enough to Pick Up Window's Broken Pieces**
 - B. **Likened to Our Love for God**
- III. **Simon Peter**
 - A. **Only loved deeply after receiving Holy Spirit**
 - B. **Likewise with Us**
- IV. **Lady & Two Husbands**
 - A. **First She Obeyed Because of Rules**
 - B. **Second She Obeyed Because of Love**
 - C. **Our Need to Obey God Out of Love Rather Than Rules**

New AIS Files

Indiana Bible College maintains a growing electronic database of research and Bible study files to assist pastors, students and church leaders. All files in the database are free (AIS members only, please) and can be accessed by modem (dial (317) 781-7700) or by voice telephone ((800)800-AIS). When ordering by phone, specify photocopy or computer disk, and have your User ID and Password ready. (A small photocopy/computer disk fee will be added to your monthly statement.)



new church management files

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JDYU05.TXT	2782	Youth Social Director. Duties, responsibilities of a youth social director
OPSW45.TXT	7378	Evangelism That Works. How to overcome barriers to effective outreach.
PAPR16.TXT	4232	The Minister's Character. Challenging article on maintaining an impeccable character.
PAGE46.TXT	5481	Pastors and Ministers' Conferences. Article that discusses the benefits of conferences.
PADP13.TXT	2518	Tale of the Nice Mice. Interesting look at criticism.
JDSE02.TXT	5972	Bookstore Manager. Job description for director of a church's bookstore.
LTIN08.TXT	26810	Advice About Child Abuse. Helpful advice on a timely topic.
LTIN07.TXT	23628	Crime-Proof Your Church. Crime epidemic and your church. How to protect yourself.
LTIN05.TXT	12780	Fire Safety in the Church. Covers fire statistics & safety rules for churches. Good!
OPSW19.TXT	17560	Why Fish Fight. Reaction of people to the call of God for salvation.
OPEM21.TXT	5580	Evangelism Myths. Nine defeating myths in evangelism. Excellent!



new bible study files

THQU52.TXT	8528	Is Man a God? True and False Views on the Deification of Man
ADHS58.TXT	5175	Women & Modest Apparel. Good article on proper attire for Christian ladies.
PAGE48.TXT	5235	I Watched a Church Die. The tragedy of a church that loses its commitment to righteousness.
INSD45.TXT	6615	Thanksgiving Vs. Complaining. Bible study on the need to maintain a grateful spirit.
INSD46.TXT	5192	Improper Mixture. O.C. Marler illustration that urges us not to water down our message.
INSD47.TXT	3115	Been In a Good Fight Lately? Article by Simeon Young, Jr., on spiritual warfare.
EVPR102.TXT	3215	The Antichrist Shall Come. Interesting study on the Antichrist of Revelation.
EVGE40.TXT	6405	Tragedy of a Divided Heart. This author encourages us to have strong convictions.



new controversial issues files

ISHS11.TXT	4115	Christians & Homosexuality. An Apostolic perspective of the homosexuality controversy.
ISAM19.TXT	5015	Moral Decay of American Politics. A scary look at the political situation in America.
ISAM07.TXT	7843	Christians & Politics. Chuck Colson tells why Christians should be involved.



new apostolic doctrine files

ADNB22.TXT	36062	How to Go to Heaven. Bible study for the unsaved about Apostolic salvation.
ADBA18.TXT	18947	Purpose of Baptism. This article shows the blessings, need of Acts 2:38 baptism.
ADGE08.TXT	34257	Creeeds & Articles of Faith. Difference between Orthodox creeds and UPC's "Articles of Faith."
ADHG30.TXT	14145	Promise of the Holy Ghost. Study that shows the Holy Ghost as the "promise of the Father."
ADTG15.TXT	3651	Do All Speak with Tongues? David Gray shows the Biblical significance of tongues.
ADGE09.TXT	12372	Prayer & Fasting. Thorough, systematic study of prayer and fasting through the Scriptures.
ADAH11.TXT	4081	Pentecostal History. Excellent outline history from Azusa Street to the present day.
ADAH12.TXT	5804	Early Pentecostals In St. Louis. J.L. Hall researches the days of the Oneness movement.
ADHG26.TXT	2316	Leading Of The Spirit. C.M. Becton tells how the Holy Ghost provides direction.
ADHS53.TXT	8612	Obedience: Key To Worship. Good article that says obedience is the greatest worship.
ADHS55.TXT	4336	What In The Word Is Worldliness? James Kilgore discusses worldliness from God's view.



new computer programs

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WORD TO THE WISE:

*"You cannot tell a Christian only by their actions.
You must also examine their reactions."*

Smiles



"Tell me how we got 100 votes to keep the Friday night youth service and then only 15 people show up."

In his book **Anguished English**, author Richard Lederer compiles a Bible story using actual statements made by elementary school students on tests. It goes like this: "The Bible is full of interesting caricatures. In the first book of the Bible, Guinnessis, Adam and Eve were created from an apple tree. One of their children, Cain, asked, "Am I my brother's son?" God asked Abraham to sacrifice Issac on Mount Montezuma. Jacob, son of Issac, stole his brother's birthmark. Jacob was a patriarch who brought up his 12 sons to be patriarchs, but they did not take to it. One of Jacob's sons, Joseph, gave refuse to the Israelites.

Pharaoh forced the Hebrew slaves to make bread without straw. Moses led them to the Red Sea, where they made unleavened bread, which is bread made without any ingredients. Afterwards, Moses went up on Mount Cyanide to get the Ten Commandments. He died before he ever reached Canada.



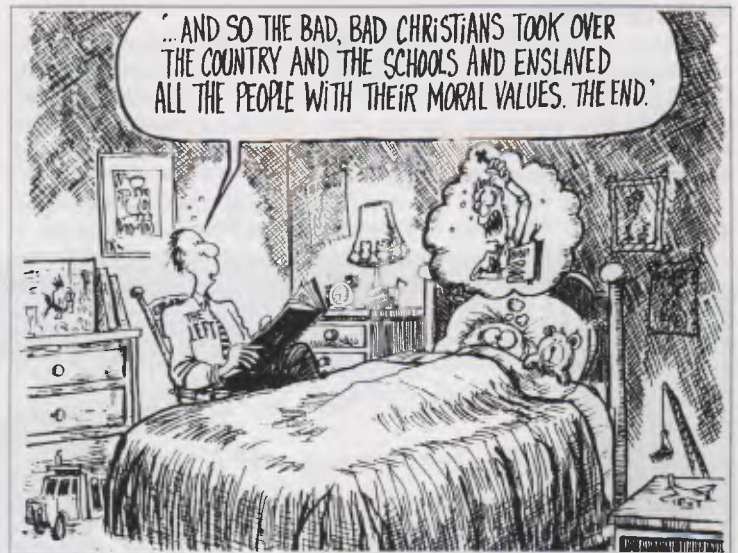
From America Online comes this story from a dad about his three-year-old daughter: "When my little girl was about three years old, I was praying with her one night. At that age you have to help them a little bit with what to say. So I prayed, 'And Lord, help me to get saved when I get old enough.' So she prayed, 'Lord, help daddy to get saved when he gets old enough.'"

.....

Three ministers would get together and have lunch after every Sunday morning service. The subject came up about what each one does with his church's tithes. The first minister said, "Oh that's easy: I draw a triangle on the ground, throw up the money and whatever falls into the triangle, goes to God and the rest I keep.

The second minister said, "Oh I do the same only I use a circle. Whatever lands inside of the circle I give to God and the rest I keep."

The third shook his head and said, "I'm completely fair. I just throw the money into the air and whatever God doesn't keep, I take."



Top 10 Surprises of the new Politically Correct Bible:

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7. Satan's fallen status is now blamed on a jealous Father.
6. God now asks Abraham just to withhold T.V. from Isaac for a week.
5. The adulteress woman who was about to be stoned is now saved by using conflict resolution techniques.
4. Animal rights protestors get Jonah arrested for invading the personal space of a mammal.
3. Sinners are now known as the "Morally Disinclined."
2. Animal rights protestors sue Noah while environmentalists mourn number of trees cut down to build Ark

And the number one surprise. . .

1. Jesus must wait for an environmental impact study before calming the water!

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Micheal Mitchell: The Right Side of Town

(Continued from page three)

of those meetings." Mitchell said he has seen significant results from this House to House ministry.

Brother Mitchell said his church also operates an aggressive hospital ministry, ministering in a nursing home each Wednesday morning and also sending teams of outreach workers to minister to the sick.

Likewise, the church has been pleased with the results of its park ministry: "In this particular ministry, teams of people will go into the park, dressed casually and equipped with flyers and tracts. While they're there, they will begin to minister to people about the Lord. We'll start the conversation by using a simple survey, asking questions like, 'Where do you think America has gone wrong? What do you think it will take to fix it?' Toward the end, we ask, 'Do you think religion is the answer?' That opens many doors. From there, we introduce our church to them. We've found that 90 percent of these people will come visit us."

Uncharted Waters

Many of these ministries go beyond the traditional Apostolic outreaches. Mitchell says this is deliberate: "Any pastor desiring to have church growth must be willing to allow the Lord to lead him into unproven territories, into uncharted waters. New, different ministries can be successful if implemented carefully and with prayer. He must find the needs of his community and meet them."

Hundreds in Brooklyn find that New Life Tabernacle does indeed meet their needs. For them, city life is not something to be shunned. It is, rather, the home of Apostolic power - clearly the "right side of town."

Feedback

To the editor:

I was pleased to read Brother W.E. Gamblin's recent comments concerning Apostolic campmeetings (Vol. 5, No. 11, "Plainly Speaking"). I received the Holy Ghost at a youth camp in Indiana and I will never forget it. It was such a special time for me. I'm thankful, for the camps today are a great opportunity for people of like faith to come together and rejoice in Jesus Christ.

*-Kenny Kent
 Lubbock, TX*


To the editor:

I'd say campmeetings have definitely changed. For one thing, the rules seem to have become looser. This is good in that it draws larger crowds, but I definitely think some things need to be restructured.




*-Brian Weatherell
 Sanford, MI*

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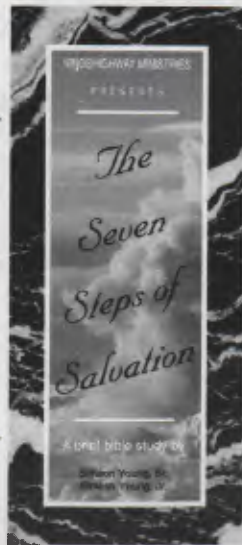
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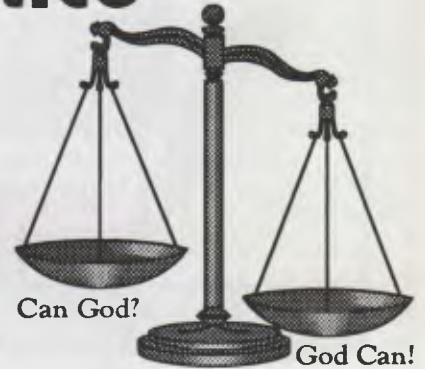
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Spirit-Filled Lawyer Leaves Practice to Study **WORD**



Doug Crawford

After having been baptized in the wonderful name of Jesus and filled with His Spirit, I prayed to the Lord that I might attend Bible college. I prayed that prayer in 1988 and in 1994 God answered my prayer. At 34, I closed my law practice in South Bend, Indiana and moved to Indianapolis with my wife, Shelley, and our four children, Jennifer, Carly, Mary, and Allison. Only God could make it possible for me to return to school after eight years in the practice of law and with a large family.

It was my desire to learn

more of God, His ways, and His word in order that I might be prepared for what lies ahead for me and my family in these last days. After seeking the advice of my pastor and other friends in the ministry concerning schools, the consensus was that IBC would be the best school for me. I haven't been disappointed.

In only a year and a half at IBC, I have had a whole new world open up to me. Thanks to the instructors, and students I have come to know God more fully. Through the study of the Bible, His plan of salvation means more to me than ever before. He means more to me than ever before and it is my desire to

make myself available to Him.

The instructors at IBC excel at what they do. They work tirelessly and sacrifice to develop those who will minister into the next century. They offer not only their knowledge in the classroom, but also their experience and their example. IBC has a vision for world evangelism and education on the foreign field. I shall never forget my trip to Russia with IBC students in March, 1995. It changed my life forever. I thank God for Indiana Bible College.

Doug Crawford is a practicing attorney in the city of Indianapolis and a full time student at Indiana Bible College.

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