

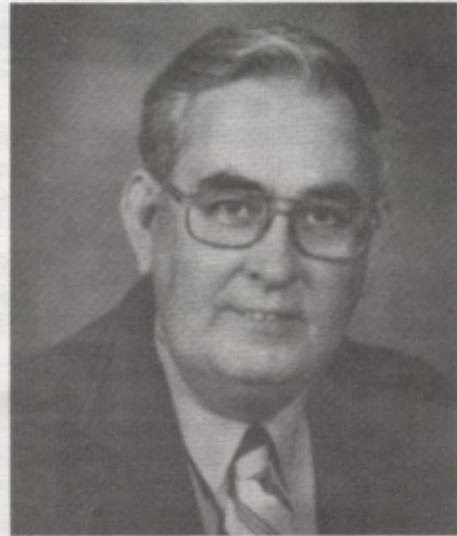
# Kentucky District News

Vol. 40, No. 2

February 1998

## United Pentecostal Church

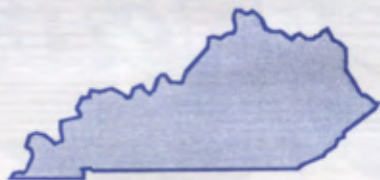
1020 Tollivar Avenue  
Morehead, Kentucky 40351



Pastor Lloyd Dean



# Kentucky District News



The official monthly publication of the Kentucky District of the United Pentecostal Church International with headquarters in Hazelwood, Missouri. All materials for publication must be mailed to the editor by the fifth of the preceding month. Manuscripts and queries are invited. Manuscripts sent without a self-addressed, postage-paid envelope cannot be returned. Any pictures should be labeled on a separate paper and attached to the pack of the pictures.

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## FUNDAMENTAL DOCTRINE

The fundamental doctrine of this organization shall be the Bible standard of full salvation, which is repentance, baptism in water by immersion in the name of Jesus Christ for the remission of sins and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance.

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# Pastor's Prayer Force

The 'Summons To Sacrifice' meeting, which convened in July 1997, was sponsored by the World Network of Prayer and has been a great blessing to many churches, pastors and individuals. One of the classes, taught by Pastor Steve Spears and the leader of his 'Pastor's Prayer Force', Bill Bell, was greatly received and blessed of God. This concept of a 'Pastor's Prayer Force' is rapidly spreading across our fellowship. Praise God! One of the goals of the World Network of Prayer is for such a prayer force to be initiated in every United Pentecostal Church around the world.

The following report is from Pastor Richard Flowers of Emmanuel Pentecostal Church, Mesquite, Texas:

"While attending the General Conference in Detroit, I entered my room at the Renaissance Center and the message indicator light was blinking. When I inquired, I was told that I had a fax downstairs at the concierge desk. The fax was signed by sixteen men from the church I pastor. They are members of the pastor's prayer team, known in our church as the SWAT Team (Spiritual Warfare and Triumph). They were on duty that week and wanted me to know that I (and my family) would be lifted up in prayer every day that week. It has become a regular event, if I'm out of town, to receive a phone call or a fax from a team captain who is just checking in to tell me that I am being prayed for on his watch.

I receive daily phone calls from precious men who speak to me briefly and tell me, 'Pastor, I just want you to know that this is my day to pray and fast for you and your family.' Four teams who title themselves after the four branches of the military, each serve once every four weeks. Within each group, members are assigned days of the week to be our prayer partners for that particular day. The SWAT Team on duty for the week, meets one hour before church each Sunday to pray for the services that day. They pray over the physical property and over the leadership for that service. From the SWAT Teams, prayer leaders are recruited for each Sunday. These six to eight men sit in the different sections of the sanctuary and are prepared to pray for anyone around them in their section, anointing them with oil. We have made our aisles an extension of our altars. People are encouraged to step out in the aisle and a prayer leader near them will organize the prayer effort for that need, involving surrounding worshippers.

During our Annual Missions Convergence, the SWAT Team was called to come and stand across the front of the church and with outstretched arms, prayed for the congregation to be open to the missions endeavor. What a powerful response from the congregation as the 'Glory of the Lord' fell on the church. In the closing altar service, there as an appeal made for those willing to become AIM workers, to present themselves to the Lord. Brother Tracy and Brother Rodenbush both felt to have the SWAT Team gather around those who came forward and pray for them. The experience was truly Apostolic. The prayer ministry of our church is a top priority with great emphasis placed on involvement personally and corporately.

With the intense pressure that is against the ministry today, it is gratifying to know that there is a great number of saints who believe in me as pastor, enough to step up to the line and give of their time for me and my family daily. What a wonderful hedge of protection Renee and I enjoy in this battle for revival."

For more information on

**The World Network Of Prayer**

Contact: **World Evangelism Center**

**(314) 837-7300**

# That Other Woman

Written by Glen Elisio

Pastor of United Pentecostal Church of Greensboro, Greensboro, North Carolina

Reprinted from *Apostolic World Report*

It was in the summer of 1976, when as a seven-year-old youth in Southern California, that I was deeply moved by conviction and started my search for God. It was there that I met that "other woman". The place was Calvary Chapel, Costa Mesa, California. The time was Friday night. The event, a Maranatha music concert. It was hard to believe a former concert-going, joint-taking, backpacking, "earth dude" of the 70's like me would be sitting in a church service filled with people just like me. It was as if I had just discovered a parallel universe that I never know existed. They looked like me, they talked like me, they played my kind of music. I even felt that same "brotherhood" among these people that I felt at the age of 13 when I was introduced for the first time into the drug culture. I remember that day, walking up to a gang of kids smoking pot. Someone in the group pronounced the magic words "He's cool!" That's all it took and I was in. Now, some magic words were being said again, "Believe on the Lord," and I was in. Or was I? The greatest disappointment in my life was when they told me that that's all there is to it. I was a believer but still empty inside and I knew it.

Thanks to a friend in the United Pentecostal Church, I was quickly introduced to another lady. She was someone I had never seen. She was different. On the surface, not quite as appealing as that "other woman," but when I visited her house, it was love at first sight. I was drawn, not by appearances, but by a power. That night, I repented of my sins and was baptized in the name of Jesus Christ for the remission of sins, and I have been in love ever since. But that "other

woman" did not give up easy. For the first year or so after I was born again, she was the source of my greatest trial. Was it her music? Was it her popularity? Was it the way she said I love you? I wasn't sure. But as a young convert to the Apostolic faith, I heard the Spirit of God telling me to stay away, leave her alone and love the truth.

For the past 22 years, I have done just that. After 8 years of pastoring, I have come to understand why. Some time ago, I asked God, "Why is it when I meet two bubbling, charismatic individuals on the street, that at times I would leave with a what's-wrong-with-me syndrome?" God spoke to me one day and said, "Watch them when they visit my house and you'll understand."

The first thing I noticed was the more the Holy Ghost would move in a church service the more uncomfortable they would become in the house of God.

Second, I noticed that Apostolic people project their spirit upward to God whether in worship or in song and the "other woman" projects her spirit horizontally to people when they sing or when they worship.

Finally, it became apparent that the appeal of the charismatic movement was not spiritual, when I met a pastor of one of the largest Assembly of God churches in our city and I asked this simple question, "How many of your people are tongue-talkers?" His answer: "About 20 percent." If only 20 out of every 100 members of the charismatic movement is Spirit-filled, how can anyone say that it is the will of God? Read your Bible. The first characteristic of a New Testament move of God is that "they were all filled with the Holy Ghost..." Acts

chapters 2, 8, 10 and 19 show that in every case, God filled groups of people with the Holy Ghost and, without exception, they were all filled with the Holy Ghost and spoke with other tongues as the Spirit gave them the utterance. Not 20 percent, not 50 percent, not 60 percent, but 100 percent of the people, 100 percent of the time were simultaneously filled with the Holy Ghost. This is how New Testament Apostolic revival began in the Word of God. If that is what it took to constitute a move of God in Apostolic days, then it is the same formula that constitutes a move of God today.

Jesus said, "Thou sufferest that woman which called herself a prophetess to reach and to seduce my servants to commit fornication and to eat things sacrificed unto idols" (Revelation 2:20).

Thirty-five times in the Bible the word fornication appears. Twelve of those times, the word is used to describe the seductive spirit of a last days church who says she is of God, but is actually a harlot. The definition of fornication is: "intercourse of the unmarried." Spiritual fornication is love without law; experience without commitment; reproduction without the conferring of the family name.

The Spirit is speaking to the Church in this critical hour and is saying, Don't fall in love with "that woman." She is dangerous, she is flirtatious, she wants us to think she is coming our way, but what she really wants to do is seduce. Seduce our young preachers, seduce our new converts and destroy the move of revival that has been birthed in our altars. Watch how she works. She entices pastors and saints to build a bridge to her, then she plunders our Apostolic congregations and leaves them in ruins.

Thank you, UPC, for rescuing me over 20 years ago from the arms of "that woman". You have God's permission to preach truth in all the world and to every creature.

# Acts 2:38 — The Open Door

By Rev. Ivan Key

Pastor, First Pentecostal Church, Bowling Green, Kentucky

In Acts the second chapter, Peter preached the message of salvation to the people that heard him that day. In verse 37, the question was posed by his hearers, "Men and brethren what shall we do?" Peter answered them this way, "Repent and be baptized every one of you in the Name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."

This statement of Peter has been preached around this world in answer to quest after salvation. And so it is! However, Acts 2:38 is in reality the approach and the access to the Spiritual realm of God. Please allow me to explain.

There is no way for an imperfect human being to successfully approach the Holy God unless he humbles himself. Repentance is the humbling of the heart before God and asking His forgiveness or acknowledging need for the assistance of the Holy God. This approach is correct for the sinner and the saint alike. You may protest that you need no repentance but you cannot say that it is not necessary for you to humble yourself before God. Jesus spoke this parable to they who trusted in themselves that they were righteous and despised others (Luke 18:9-14). The two men who when to prayer approached God differently. The Pharisee prayed with himself of all his goodness and the Publican humbled himself before God and acknowledged his unworthiness. Jesus said that this publican went down to his house justified rather than the other. Many times people fail to touch the power of God because of a proud and haughty spirit. Repentance, therefore, is the correct

approach to the Almighty God.

The name of Jesus taken in the waters of baptism brings into the persons' life the redeeming blood of Jesus and the result is that his sins are washed away. The name of Jesus serves the saint of God in two measures. The first I would like to mention is a name of identification. This name identifies you in the Spirit world. Example: Jesus I know and Paul I know, but who are you? (Acts 19:15). The demon in the man did not recognize the Jews who were attempting to cast him out. We as Gentiles had no national lineage but we were truly a people who were no people. Meaning, that God did not recognize any promises made to us. Yet, Peter stated in I Peter 2:10, "which in time past were not a people, but are now a people of God: which had not obtained mercy, but now have obtained mercy."

When you approach the presence of God, because of his name you are identified as a Son of God and not as a stranger. As a son of God, you have the promise that if you call he will answer. Remember your quest is for the presence and power of God. Your victories in the trials and test of life are definitely related to the touch of God that you obtain in the realm of prayer.

The name of Jesus also brings into your life the blood of Jesus. I cannot write all the things that the blood does for the saint of God. One of the things that the blood of Jesus does for us as found in Hebrews 10:19, "Having therefore, brethren boldness to enter into the Holiest (Holy of Holies) by the blood of Jesus." The blood of Jesus gives the privilege of standing in the throne room of God

where Jesus is seated upon the throne (the mercy seat).

You come into the presence of God on the merits of the blood. You do not come on your own merits. One of the tricks of Satan is to make a saint feel that they are unworthy to approach God. But your own goodness is not sufficient to allow you to step into the presence of God. If you are hindered by these feelings then you need to realize that your access to the power of God was bought for you by Jesus with his own blood. Your approach then is guaranteed because there is no lacking in the blood of Jesus. You can come before the throne; compliments of the blood.

First, let me say that we are saved by the washing of regeneration and by the renewing of the Holy Ghost (Titus 3:5). Jude also stated that we are to build up ourselves on your most holy faith praying in the Holy Ghost (Jude 20). We also know that the Holy Ghost helpeth our infirmities (Romans 8:26-27). If we are going to wage a successful warfare against principalities and powers, the flesh and the world then we need the strength and help of the power of God. We receive power from the Spirit of God (Acts 1:8).

Many feel that there are only certain gifted people who have the ability to see the works of the Spirit of God manifested in their life. However, all who have been born again of the water and the spirit according to Acts 2:38 have the keys of the kingdom and the open door of Acts 2:38 is theirs - it's then you become joint-heirs with Jesus.

# Acts 2:38 — a matter of life and death?

Article by Rev. Simeon Young Sr.

Pastor, King's Highway Tabernacle, Terre Haute, Indiana

I am not guided by bumper-sticker theology, but a bumper-sticker caught my attention on my way to the office one morning. It said: "Acts 2:38 - It's a matter of life and death." Is Acts 2:38 as important as that? Does the bumper-sticker overstate the case? Is it narrow-minded fundamentalism?

I read somewhere that the following are five ways to twist Scripture: (1) *Make yourself an authority.* Say the Bible has secret meanings that only certain people, like yourself, can understand; (2) *Take it out of context.* Quote only part of a verse or paragraph, and leave out the rest. By doing this you can usually botch the Bible; (3) *Misquote it.* Feel free to change a word or two because listeners will probably never notice; (4) *Be selective.* Use the Bible to support your point of view and forget those verses that do not say what you really want them to say; (5) *Write additional Scripture.* Tell people that God did not say all He wanted to say, so He told you the rest. Be sure it sounds Biblical."

A denominational radio preacher said that obedience is one of the main subjects of the Bible. Obedience is a matter of eternal life and death, a heaven and hell issue. Furthermore, you can't practice selective obedience and be saved. Acts 2:38 is not a non-binding suggestion to be brushed aside; it must be obeyed. To disregard it or explain it away in a cavalier manner is to open a Pandora's box of confusing theology.

My Dad tells of a woman who, on being told that Acts 2:38 was in her Bible said, "No, it's not, I tore it out." But of course you can't dispose of Acts 2:38 that handily. You can skip it in your Bible reading. You can rip it out of your Bible. You can argue against it. You can paraphrase it. You can twist it. You can say

it's not in the original. You can make fun of it. You can say it's not necessary. But eventually you must face Acts 2:38! "All Scripture is given by inspiration of God" (II Timothy 3:16). A fierce debate rages about the verbal inspiration of the Bible, but what's the point of making a big deal over the inspiration of the Bible if its commands can be broken on a whim?

Acts 2:38 is a direct answer to a direct question. "Men and brethren, what shall we do?" (Acts 2:37). This question came from people with hungry hearts, not from people wanting to debate the fine nuances of theology; not from people wanting to play mind games. Acts 2:38 was Peter's response to men and women under conviction.

There is a story of an Arab shiek who had a wedding party for his daughter and invited hundreds of guests. Each guest was asked to bring a pitcher of wine to pour into the huge wine vat. One guest thought, "With hundreds poring their wine into the vat, no one will know the difference if I pour in a pitcher of water." But when the guests started to drink the wine, there was only water because everyone had the same idea. A little watering down here, a little watering down there, and before you know it the Bible is watered down to timid suggestions.

The time has come when millions are refusing sound doctrine. They are turning their itching ears from the truth. If they have their way the gospel will be little more than, Believe after a fashion, and repent in a measure, or you could possibly be damned to some extent (maybe). But like it or not, the Bible is a book of ultimatums. The plan of salvation is not multiple choice. "You must be born again of the water and the Spirit" (John 3:5). Period. This is not just a neat and trendy thing to do if the notion strikes

you.

I showed a couple in Houston the truth of water baptism of Jesus' name and proved that the mode of water baptism was changed by the apostate church. The lawyer husband said, "I see what you are saying, and I believe, but I will never change. My parents have always been (denomination deleted) and I will always be (denomination deleted)."

When I was in high school, the intellectual guru of the class responded to my insistence that Acts 2:38 is the only way of salvation by saying, "Simeon, both of us are right." To which I said, "We can't both be right; one of us is wrong. Either you're right, and I'm wrong, or I'm right and you're wrong."

For many years a particular denomination has said that Apostolics are narrow-minded, legalistic and judgmental because we believe and preach the Acts 2:38 message. In a strange and ironic twist, that denomination has recently been criticized for being "narrow-minded, legalistic, and judgmental" by the media and by liberal religious leaders because they preach a strong John 3:5 message, and that a large percentage of so-called Christians are not really born again, and thus are not saved.

It seems to me that the only way to avoid being called "narrow-minded, legalistic and judgmental" is to be an outright modernist who thinks everybody is going to heaven. But even if I believe in heaven somebody will think I'm off my rocker. Since I'm destined to be called a narrow-minded, religious wacko, I might as well go all the way and stand on the word. Why take shortcuts and still put up with the name-calling?

Luke wrote about "those things which are most surely believed among us" (Luke 1:1).

I most surely believe Acts 2:38.

# ETERNAL SECURITY

Pastor David Aldridge  
Christ Temple Apostolic Church  
Elizabethtown, Kentucky

**Y**ou are a Christian. So am I. Perhaps you are a preacher. So am I. You believe in a literal heaven and a literal hell. So do I. But you believe in the doctrine of eternal security, that if a person ever is saved, he can never be lost, no matter what he or she does. I do not believe this, and we cannot both be right.

I am fully convinced by the Scriptures that I am right, and you are fully convinced by the Scriptures that you are right. My text does not convince you; neither does your text convince me. And since we cannot agree on a doctrinal approach to the subject, I ask you to approach it in a logical and practical way.

First, your goal and mine is the same. We both earnestly desire: (1) to lead people to Christ that they might be saved; (2) to exhort those who are saved to righteous living; and (3) to help them finally inherit eternal life. Let us see whether the preaching of the doctrine of eternal security will help or hinder us in accomplishing our goals. Suppose you are right, consider the results.

(1) You have NOT won sinners to the Lord by your doctrine, because sinners are not interested in doctrinal controversies. You have not held a standard of righteousness that is attractive to the sinner, for he believes that Christians ought to live like Christians. Furthermore, you may have hindered them from accepting Christ, for who has not heard some sinner say, "If I ever get religion I want the real thing." or "If so and so has religion, I don't want it."?

(2) You have NOT exhorted Christians to Holy living but have indirectly encouraged them to careless living by convincing them that they will be saved regardless of what they do. You know and I know, that is so wrong.

(3) You have NOT really helped anyone gain heaven who has once been saved, for if the doctrine of eternal security is true, they will get to that blessed abode anyway, without any help from you.

But if you are wrong, you are (1) standing in the way of sinners; (2) indirectly encouraging Christians to live in a manner that brings reproach

to the Name of Jesus Christ, and (3) causing many to go to hell while trusting in a false security and thereby bringing yourself under divine condemnation as a false shepherd.

If I am right in my belief, I have (1) held up a high standard which is attractive to the sinners who are looking for reality; (2) exhorted Christians to righteousness by showing them the danger of careless and sinful living; and (3) influenced many to go on to eternal inheritance by showing them that "without holiness not man shall see the Lord Jesus."

But even if I am wrong, I have still worked toward my central purpose of (1) winning souls to Jesus Christ; (2) encouraging believers to holy living; and (3) thereby helping them get to heaven. I have put no stumbling block in their way, but have urged them to Holy living which is essential to effective Christian Service, if not to Salvation. Thus, even if I am mistaken I have gained much and lost nothing.

Therefore, my friend, I would urge you not to teach that once a person is saved it is impossible for him or her to be lost, until you are really convinced that such a doctrine is necessary and beneficial to man and pleasing to God.

Therefore, we are built upon the foundation of Apostles and prophets so we ought to give the more earnest heed to what the Apostle Peter said to do to be saved, "*Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*" (Acts 2:38) Also, Hebrews 6:6 tells us, "*If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.*" Also look at Galatians 4:9, "*But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, where unto ye desire again to be in bondage?*" Hebrews 10:38 says, "*Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.*"

# Editorially Speaking . . .

By Loren D Rudd

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This issue has a heavy emphasis on Biblical Doctrine. We in the Kentucky District are blessed to have, and to have had, so many great ministers who have stood tall and proclaimed this glorious gospel of salvation. Leaders of yesteryear who have passed on such as, Sherman Harris, Manuel Tharp, Opal Blackford, C. P. Baskerville, Marvin Duke, and James O'Neal, to name a few, were adamant about the Pentecostal message of salvation. Former youth presidents in this District like Joe Boyd White, David Bayer and Gerald Adams gave great direction to the youth of my day and led us forward with this wonderful gospel. Many of the ministers in Kentucky that have encouraged my soul with their preaching include Woodrow Wilson, H. Ray Perry, Lloyd Dean, William Puckett, Ron Finical, Howard Moran, James Gullett, Robert Ison, Jimmy Russell, Ivan Key, Clarence Enmen, Mildred Horn, Sharon White, Maggie Graham, Darrell Orange, Gale Myers, and so on. All are wonderful ministers who preach and teach this great message. Our current superintendent G. L. Vittitow and past superintendent E. D. Puckett have both blessed my soul beyond measure as they continue to expound the truth of God's never changing Word in an ever changing world. Their leadership has been invaluable to the ministry and saints of the Kentucky District. The younger crowd, Ron Tiller, Scott Marshall, Ben Stamper, Mark Hill, Mark Edday, etc. have impressed me with their enthusiasm, their love of

His Word, and their love for lost souls. Great men that I've never heard preach but have enjoyed many conversations about this great gospel include Billy Miller, Russell McCane, Louis Edday, Wayne Smith, Anthony Keaton, Raymond Clark, Robert Fox, Lonzie Wright, Ron Hendricks, Andy Carpenter, David Aldridge, and Dan Long. Ministers I grew up around, such as, Fred Turner, Vernon Wagoner, Penny Turner and Joe Durrum have all been great friends who loved this message. My pastor William McGraw and former pastors Ray McIntosh and James Blackford have all strengthened my life. Growing up in Pentecost, but not accepting this way of life until my eighteenth year, how could I not speak of my first pastor, Leonard Plowman. His no-compromise approach to the world cemented my relationship with God and helped me to love the Holiness that God requires from all of us.

There were others not mentioned, nevertheless not forgotten in my heart. Included in the list outside our state, the late, Paul Hook and David Gray quickly come to mind. The living that have affected my walk with God through their message include but are not limited to James Kilgore, Nathaniel Urshan, Nate Wilson, Harry Scism, Robert Rodenbush, John Kershaw, Jerry Richardson, Brian Kinsey, E. L. & Nona Freeman, Norman Paslay, Jr., Scott Graham and Marvin and Claudette Walker. How wonderful it has been to pull my soul up to the table and feast on their words of strength and encouragement.

I am blessed beyond measure to have witnessed so many, in and out of our state, who believe the Biblical plan of salvation that Jesus laid down for his disciples, and was then put into action by Peter and the rest of the apostles in the Book of Acts. It is the ONLY saving message. Let my name go on record as believing this IS the message that will take us to glory if we obey it with a perfect heart. I love our Pentecostal singing and worship. As a former choir director, I know it can benefit and bless a church. I know, as a former youth leader, that our youth need fellowship and recreation. As a former bus ministry worker and outreach director, I'm aware that there are many time-consuming programs we use to reach the lost. Loudly and clearly, I proclaim, salvation is not in the music and easter plays of our fancy choirs. An active youth group is not necessarily an "on-fire" youth group burdened with lost souls. Outreach programs are powerless without praying, committed saints who will stand in the gap for lost humanity. Unless we continue to stand on the Word of God and teach the same message as Peter, Paul, John, James and the rest, we will be as watered down as some of the denominations of yesteryear.

My personal thanks to the ministry and saints who love His Word and continue in His doctrine. You are a source of encouragement and comfort in a world of quicksand. Thank you for believing His Word.

"... for thou hast magnified thy word above all thy name." (Psalms 138:2)

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*February 1998*

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