

Encourage

Inspiration for IPHC Leaders

ARTICLES THIS MONTH:

Today's Youth Want More of the Holy Spirit

BY J. LEE GRADY

How to **Keep** Your **Vision Alive**

BY TONY MILLER

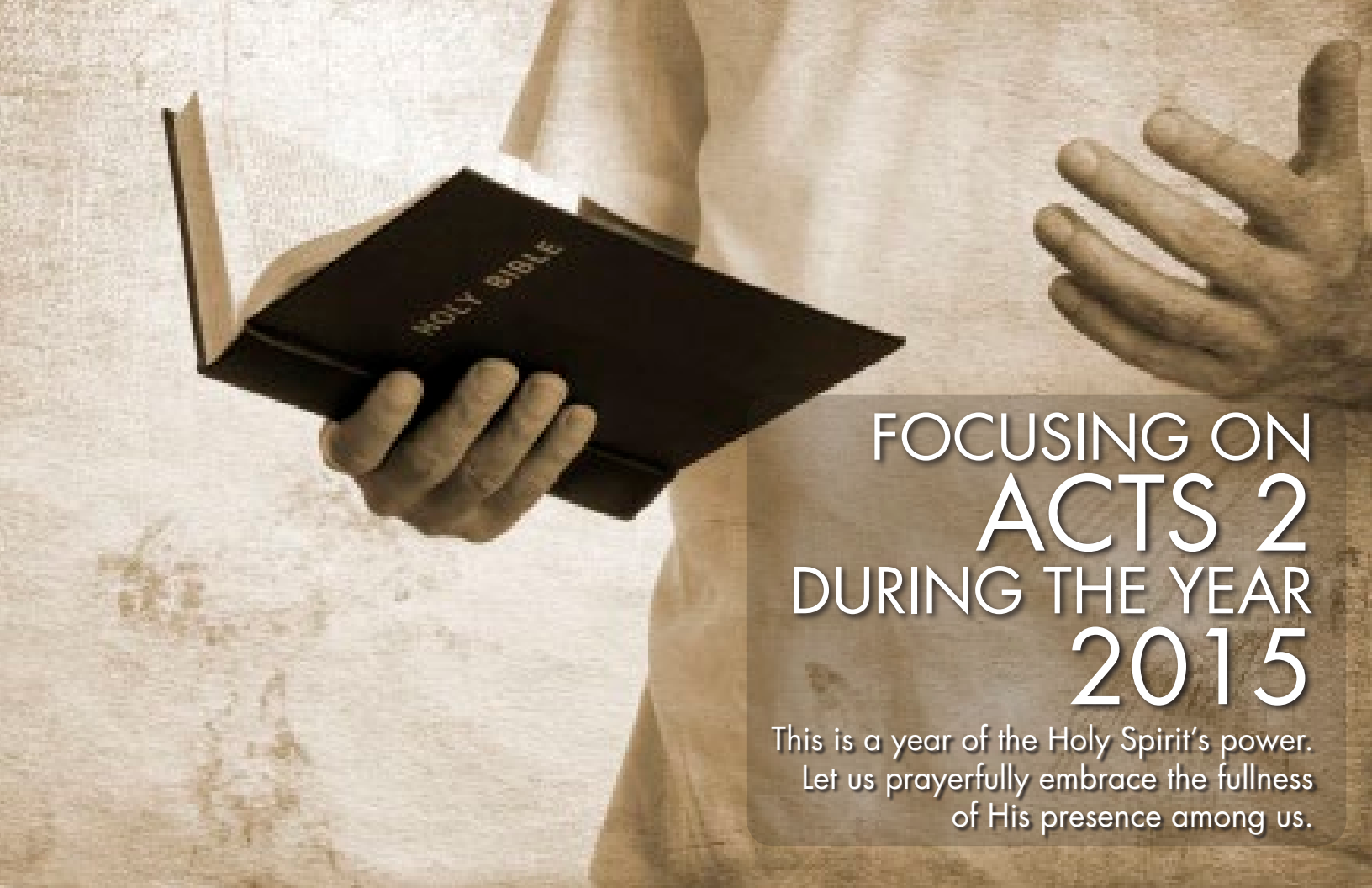
PH Churches Are **Growing in Asia**

BY DORIS LEUNG

The **Baptism** of the Holy Spirit Isn't **Complicated!**

BY GARNET PIKE





FOCUSING ON ACTS 2 DURING THE YEAR 2015

This is a year of the Holy Spirit's power.
Let us prayerfully embrace the fullness
of His presence among us.



BY DOUG BEACHAM

DOUG BEACHAM is the presiding bishop of the IPHC. He has served in various roles in the church including Georgia Conference Superintendent, executive director of Church Education Ministries, and executive director of World Missions

Wednesday, January 14, was the IPHC's official Day of Prayer. That morning our entire office complex stopped the normal flow of business and spent four hours in the most important "business" we can do: Pray. IPHC Intercessory Prayer Director Dr. Lou Shirey invited me to share my heart with our staff as we began that day. I wanted to share with you some thoughts from that session.

As you have often heard and read, we are focusing globally on the theme "We Prayerfully Value Pentecost" during 2015. This will also be our theme when we gather in Hong Kong on May 6-8 for our Global Assembly. Valuing Pentecost is a vital part of our vision

of being a Place of Hope and a People of Promise, therefore I began Wednesday morning reading from Acts 1:4-8, 14; and 2:1-4, 40-47.

As I studied those passages for my devotion, I found myself reflecting on something that the Holy Spirit has been stirring in my spirit for several months: missions and evangelism. I have strongly sensed that this year, as we focus afresh on the Holy Spirit, that the Holy Spirit is reminding us to be empowered by Him for the work of the gospel in our world.

Christopher J.H. Wright has written *The Mission of God* and *The Mission of God's People* (the first was published by InterVarsity Press in 2006; the second by Langham Partnership International in 2010). Following in the path of the late John Stott, Wright's passionate scholarship adds a contemporary dimension to the words engraved on the statute of John Wesley outside Wesley Chapel in London: "THE WORLD IS MY PARISH."

The resurrected Jesus instructed the disciples that the "promise of the Father" was soon to be fulfilled in their lives (See Acts 1:4). The fulfillment of that promise (speaking of People of Promise!) is in the power of the Holy Spirit and in the corporate life of those who live in the presence of the Spirit. The infilling of the Holy Spirit is to create and establish a people who will be witnesses to Jesus in ever expanding circles of grace and truth (Acts 1:8).

That promise was fulfilled in Acts 2. Usually we focus on Acts 2:1-4, and certainly those verses are important, but more important than the manifestation of Spirit-initiated new languages is the preaching of the “wonderful works of God” accomplished in the ministry of Jesus of Nazareth (2:11, 14-39). As a result of Peter’s first Pentecost sermon, 3,000 people were born again into the Kingdom of God (see 2:41). The ingathering of the first 3,000 is the opening stanza of the second phase of the fulfillment of the promise. The Jesus message was not just for 120 in the Upper Room. His message is for all!

Acts 2:40-47 informs us that preaching was and is just a portion of how the fulfilled promise is to be manifested in the world. This part of Acts 2 shows us the template of the Apostle Paul’s revelation of the church in Ephesians 3:10, “to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places” (NKJV).

The 120 and the 3000 entered into a new way of living in the world alongside the world. They did not pack up and move to the Judean desert and join the Qumran outposts. They stayed among their friends in the Temple and among the ubiquitous presence of Greeks and Romans throughout Judea and the Empire. Look how they lived:

1. IN TRUTH AND LOVE. They were committed to right doctrine (teaching) and to right fellowship (2:42). Doctrine and relationships are not mutually exclusive. Doctrine means that the relationships are based on truth; relationships mean that the doctrine is genuine and can be experienced in real life.

“As we prayerfully value Pentecost, we will find our congregations living in the present fullness of God’s promise.”

2. IN INTIMACY WITH CHRIST. They lived in a spirit of Eucharistic, prayerful life (Acts 2:42). The “breaking of bread” is a metaphor for the fellowship and memorial meal that Jesus shared with His disciples on the night prior to His death. Eating is a communal event that includes the many with

the One.

3. IN THE FEAR OF GOD.

What comes next may surprise us, “Then fear (*phobos*) came upon every soul, and many wonders and signs were done through the

apostles” (Acts 2:43). Their breaking of bread did not birth the loss of honor and respect that often accompanies familiarity. Instead, the presence of the One among them through His Holy Spirit led to the “fear of the Lord” spoken of throughout the Scriptures. There was respect for one another and reverence for the real presence of the Lord in their midst. Because of that reverence, wonders and signs were performed as witness to Christ’s victory over sin and death.

4. IN COMMUNITY. Acts 2:44, 45 is not an early form of Christian socialism. Instead, it is the establishment of a new way of understanding stewardship of our resources. They “had all things in common” and would sell whatever necessary “and divide them among all, as anyone had need.” This is not a utopian state mandate; this is a Holy Spirit community that understands all that it possesses has come as God-gifts. Because the “fear of the Lord” is so real, the “fear of loss” is no longer the dominant spirit of the community.

5. IN PRAISE AND WORSHIP. They lived in worship (in the Temple), they lived breaking bread in house communities, and ate

Encourage

A place of hope. A people of promise.

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together “with gladness and simplicity of heart” (2:46). This aptly describes the “purity of heart” Jesus announced at the beginning of His ministry (Matthew 5:8; in fact, perhaps all of the Beatitudes are lived out in this Acts 2 account). They did not live in a “La la land,” in some type of post-resurrection, post-Holy Ghost fever. They lived in the fullness of the promise.

6. IN JOYFUL DEMONSTRATION OF THEIR FAITH. Acts 2:47 may be the key for how we live in a post-Christian, secular world. They were not afraid to praise God for the reality of His promise. They lived that fulfillment. It was that life that brought them “favor with all the people.”

Finally, this scene closes as it began: people being saved and added to the church, to the new way of living, on a daily basis.

I pray that in the coming weeks and months, as we prayerfully value Pentecost, we will find our congregations living in the present fullness of God’s promise. I pray we will learn to live in such a way that a lost and confused people will want to know for themselves the Lord and the Spirit who has made us such witnesses. ☐



YOUTH TODAY WANT MORE OF THE HOLY SPIRIT

Today's youth are hungrier for the Holy Spirit than you might think. But they don't want the fake or the phony.



BY J. LEE
GRADY

J. LEE GRADY is an ordained IPHC minister who serves as contributing editor of *Charisma* magazine and editor of *Encourage*. He also directs The Mordecai Project, an international missions organization based in Florida. He is a member of the IPHC's Sunshine Conference.

Spiritual trend watchers have come up with terms like “nones” and “dones” to describe young people in the United States. “Nones” are those who don’t categorize themselves as anything when asked about their religion, while “dones” are those who have quit church. The prevailing assumption is that today’s youth are disillusioned with organized religion, spiritually apathetic and morally loose.

I refuse to believe these trends are irreversible. From what I’ve observed, there’s a surprising level of spiritual hunger among younger Christians—yet many churches aren’t prepared to respond to it.

Recently I spoke at a series of chapels at Emmanuel College, the IPHC’s flagship school in north Georgia. At every service the students gathered around the altar during worship, and they lingered long after the services ended to ask for personal prayer. When I taught about the baptism of the Holy Spirit on Friday night, dozens came to the front to ask for a supernatural filling.

I’ve preached at Emmanuel before, but I’ve never seen this level of spiritual intensity there. I’ve noticed similar hunger among young people in other settings recently. My hunch is that the water level is rising and that we are going to see a wave of the Spirit hit the younger generation—similar to what happened in the 1970s when the Jesus Movement rescued so many college students and hippie dropouts from drug addiction and rebellion.

Younger Christians want more of God, but they are savvy enough to smell counterfeits. If you want to lead youth and young adults into a deeper experience with the Holy Spirit, consider these guidelines:

1. DON'T WATER IT DOWN.

Some churches are so afraid of a youth service going overboard that they keep the emergency brake on at all times and never risk letting the Holy Spirit take over. Today's young people don't want to play it safe. Invite them to the deep end of God's river and trust Him to work in their lives. Explain what the baptism of the Holy Spirit is, tell your own testimony and then invite them to pray. God just might pour out a fresh Pentecost that transforms your entire church!

2. DON'T PUT ON A SHOW.

Nothing turns off kids faster than a celebrity minister who is trying to impress people with his fake preacher voice and look-at-me attitude. Today's youth see can see through our goofy mannerisms and religious terminology. If you want to introduce youth to the power of the Holy Spirit, talk in a normal voice and be yourself.

3. DEMONSTRATE THE REAL POWER.

It's not enough to talk about prophecy, healing or the word of knowledge. Let people see the gifts of the Holy Spirit in action. When youth see the power of God demonstrated, they are ruined forever. They want it! When you pray for people, don't wave your coat, push people to the floor or manipulate people to make them think you are God's man or woman of faith. Be humble, act normal and don't turn off people with your phony antics.



Passion for the Spirit: Students at Emmanuel College during New Beginnings weekend in January.

“Nothing turns off kids faster than a celebrity minister who is trying to impress people with his fake preacher voice and look-at-me attitude.”

4. INVITE QUESTIONS AND OFFER ANSWERS.

In many churches the preacher delivers a sermon and then disappears behind the stage. He lectures; the people nod. Those days are over. Today's generation wants to interact. They want to have lunch or coffee with you. Don't be afraid of questions, and be willing to admit mistakes. They will respect you more if you take off your mask and invite a two-way conversation.

5. EMPOWER THEM TO LEAD.

I've been doing a series of leadership events for young men and women for five years. This year I'm handing the microphone to some of the 20-somethings who have been working with me since 2010—and they are going to preach in many of the sessions. One reason today's youth have not experienced the Holy Spirit's power is

that we've never given them the car keys and let them drive.

6. POUR ON THE LOVE.

Youth today want relationships, and if you don't make yourself available as a mentor and friend they won't be as

willing to test the deep waters of the Spirit with you. Don't be mechanical. If you pray with them, cry with them and hug them, they will also let you confront them. Don't make everything about the intense Holy Ghost meeting; sometimes the most genuine spiritual moment of the night will be when you are sharing a pizza afterwards.



An emerging leader: Emmanuel College senior Ben Crisp.

The IPHC has some powerful young leaders who are in their season of preparation. When I was at Emmanuel College in January I met Ben Crisp, a senior in the School of Christian Ministries who was just about to start his internship at a PH church in North Carolina.

Ben and I have become close friends and he hopes to go with me on a missions trip in 2015. He is a man of prayer and he is hungry to learn how to flow in the Holy Spirit's power. There are many men and women like Ben who need not only our encouragement but also our trust. They have the anointing to lead their generation to a place we cannot. Let them do it!

Perhaps one reason we've lost touch with the younger generation is that we didn't invite them to experience the raw power of God. Maybe we should ditch some of our scripted programs, strobe lights and fog machines and allow the Spirit to create a real wow factor that is not manufactured by us. I believe that's what youth today are waiting for. □

YOU CAN BE BAPTIZED IN THE HOLY SPIRIT

The infilling of the Spirit was never meant to be complicated or confusing. You need His power and you can ask Him to fill you!



BY
GARNET PIKE

GARNET PIKE and his wife, Frances, have served as IPHC ministers for many years. Garnet is the president of Spirit Life Ministries International, a ministry that provides leadership and equipping materials for the Body of Christ. He was instrumental in establishing the School of Christian Ministries at Emmanuel College in Franklin Springs, GA., and also the Graduate School of Southwestern Christian University in Bethany, OK. He served as the first dean of both schools. Garnet is the author of *Receiving the Promise of the Father* (LifeSprings Resources). You can order his book by calling 800-541-1376.

Andrew Murray once wrote: “Men ought to seek with their whole hearts to be filled with the Spirit of God. Without being filled with the Spirit, it is utterly impossible that an individual Christian or a church can ever live or work as God desires.”

Evangelist Billy Graham also asserted in no uncertain terms the importance of the baptism in the Holy Spirit. He wrote: “If you are not filled with the Holy Spirit, then the things that you say and the decisions you reach may be led of the Spirit, or they may not be. You may be totally wrong in your whole life unless you are filled with the Spirit, and moment by moment led by Him. You are not a victorious Christian unless you are filled with the Spirit. You cannot be used by God unless you are filled with the Spirit.”

Jesus’ ministry is twofold; first He is the Savior, releasing us from the penalty of sin (Matthew 1:21) and second, He is the Baptizer in the Holy Spirit, empowering us for our new life in Christ (Matthew 3:11).

Both ministries are the Father’s gracious provision for us. They are both gifts of grace, received by faith and provided for

by Jesus. As a result, it's as important to be baptized in the Holy Spirit as it is to be saved. Just as Jesus wants all to be saved, He wants all to be baptized in the Holy Spirit.

Jesus' great commission to go into all the world, which we see at the end of Matthew's gospel, has a prerequisite that we see in the beginning of the book of Acts. His last instruction to the disciples was for them to stay in Jerusalem until they receive the promise of the Father, which is the baptism in the Holy Spirit (Luke 24:49; Acts 1:4–5).

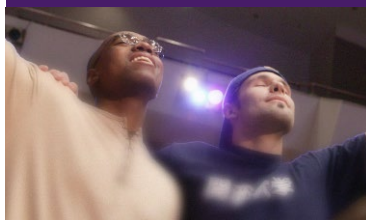
This is a command of Jesus! He knew the empowerment of the Holy Spirit was essential for anyone to become a powerful witness. For He said "It is the Spirit who gives life; the flesh profits nothing" (John 6:63 NKJV). Fruitfulness comes only by the power of the Holy Spirit.

So we know that the baptism of the Holy Spirit is important, but the question remains—how do we receive it? Some believers have prayed with others and some have prayed alone. Receiving the baptism in the Holy Spirit, resulting in the release of the spiritual language, is simple. Don't make it complicated!

1. ASK.

First of all, ask Jesus to baptize you in the Holy Spirit. Remember, Jesus lives in you as a result of receiving the gift of salvation (Romans 8:9). His Spirit could not come to us until He paid the price for our sins, and the ultimate goal is that we should be in intimate fellowship through the Spirit. Ask—it is that simple.

"If you ask for a glass of water or for some money, you do not raise your voice or do some strange body movements. You simply ask in a normal voice."



If you ask for a glass of water or for some money, you do not raise your voice or do some strange body movements. You simply ask in a normal voice. The same is true when asking to be baptized in the Holy Spirit. You ask in a natural manner as well.

2. BELIEVE.

Luke verifies this in Luke 11:9–13. The Scriptures declare that if you ask for an egg, or a fish, or for a piece of bread you will get exactly what you ask for. Don't be afraid. You will not get a substitute or counterfeit, but the real thing.

When you ask for the baptism in the Holy Spirit, you will

get exactly what you asked for—the promise of the Father. Luke wrote that if our earthly fathers give us gifts, "how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13) Just as you believe for other things, do the same for the gift of the baptism in the Holy Spirit. The promised gift of the Holy Spirit is received by faith (Galatians 3:1–5,14; Mark 11:24). Believe you will receive exactly what you asked for.

3. SPEAK.

On the Day of Pentecost, the disciples "were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:4 NKJV). The disciples had to open their mouths to speak or no speaking would have occurred. Paul, the one who professes to speak in tongues more than anyone (1 Corinthians 14:18), explains that the believer can

choose to either pray with the spirit or with understanding (1 Corinthians 14:13–15).

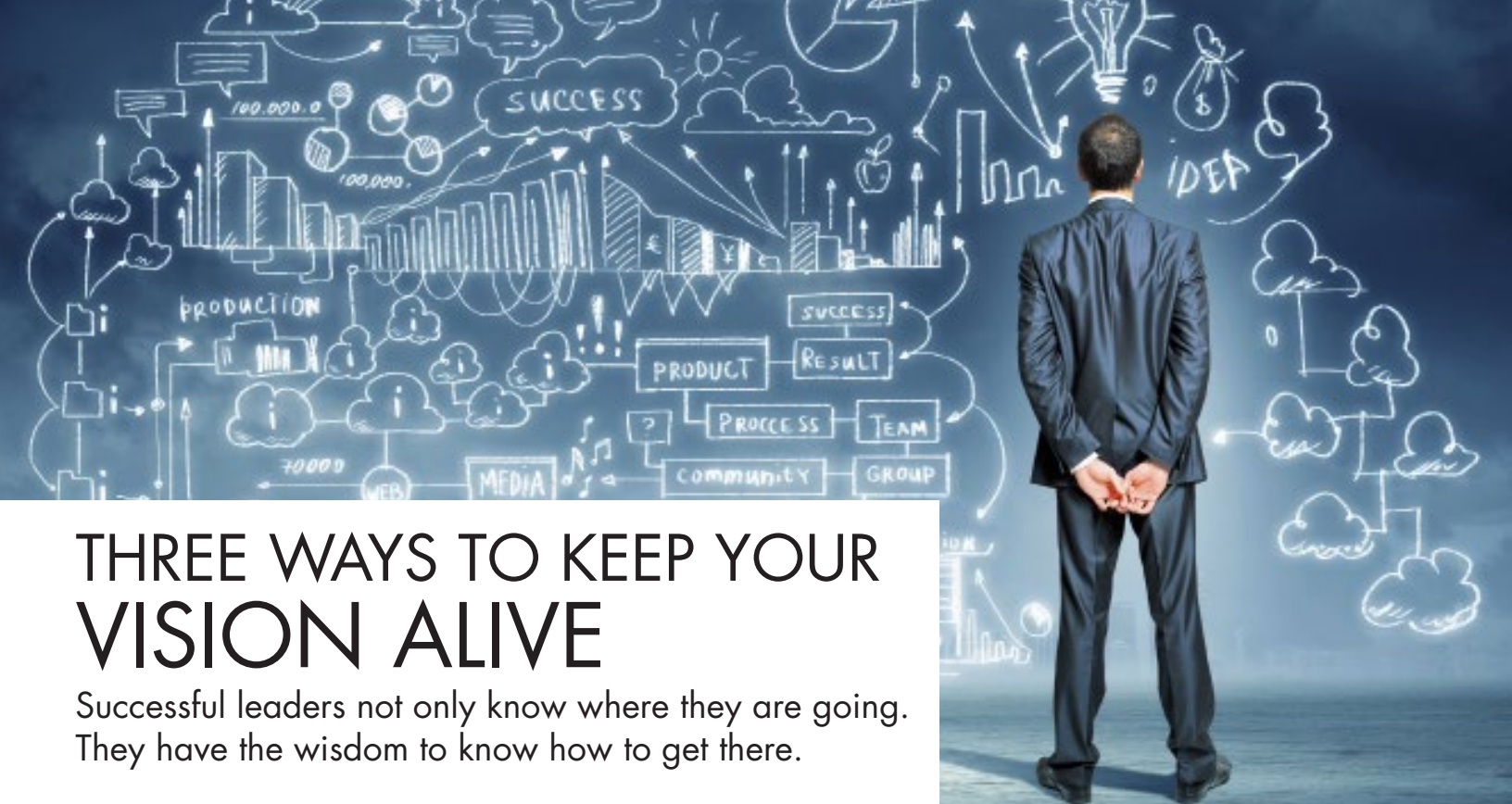
It's as easy to do one as it is the other. You do the speaking; the Holy Spirit gives the words or language. You must yield your tongue to the Holy Spirit so he can speak his language through you.

But why speak in tongues? In Romans 8:26–27 we learn that the Holy Spirit helps us pray when we don't know how as we pray in the Spirit language. To be sure, tongues spoken out loud in a meeting should be accompanied with an interpretation for the understanding and encouragement of those who hear (1 Corinthians 14:6–13) and 1 Corinthians 14:22 tell us tongues are a sign to unbelievers of the reality of Christ. In Jude 1:20 we are instructed to build ourselves up in our faith by praying in the Spirit.

Unfortunately many Christians still live defeated and frustrated lives. That is not what Jesus promised. He desires that we recognize the Holy Spirit who overcomes the world in us (1 John 4:4). Paul also commands us to be filled with the Spirit and declares this is the will of God for our lives (Ephesians 5:17–18.)

Jesus is our great example. The Holy Spirit came upon Him at His baptism in water and remained upon Him (Matthew 3:13–16, John 1:32). After defeating the temptations of Satan in the wilderness, the Scriptures declare Jesus was anointed for life and ministry (Luke 4:18). If Jesus needed the Holy Spirit's power in his life and ministry, then we all need this empowerment! So if you have not already received this gift, ask, believe, step out in faith by offering your voice and let the Holy Spirit begin to build your faith. □

For further reading, see Receiving the Promise of the Father by Garnet Pike, LifeSprings Resources, Franklin Springs, Georgia, 1-800-541-1376.



THREE WAYS TO KEEP YOUR VISION ALIVE

Successful leaders not only know where they are going. They have the wisdom to know how to get there.



By
**TONY
MILLER**

TONY MILLER is the pastor of The Gate Church in Oklahoma City, Oklahoma, and the founder of Destiny World Outreach, an international ministry that has equipped leaders in more than 60 nations. He is the author of the book *Journey to Significance*. Tony and his wife, Kathy, have three children.

A young leader came to visit our church a few years ago to experience the services we were having and to ask questions about the methods we use to lead our congregation. In the process he was very complimentary of things that he saw, for which we were grateful and humbled. But one statement he made triggered a response from me that I am not sure I expected to give.

He said, “You know Bishop, you have a great church here.” I immediately responded, “I hope so—but we aren’t sure. You see it hasn’t outlived me yet!”

While I was fully aware that he was being gracious and encouraging, at that moment I became aware that continuance of vision and sustainability are not guaranteed. Rather, they are the fruit of intentional focus on some very important leadership principles.

Leadership is about movement. In Romans 12:8, Paul declares, “If God has given you leadership ability, take the responsibility seriously...” (NLT). The Amplified Bible says it this way, “With zeal and singleness of mind...”

In other words, as leaders we have been entrusted with a vision or a prophetic revelation (see Proverbs 29:18) that has the capacity to move people toward a God designed, preferred future. We have to be responsible to steward that opportunity with diligence and skill.

History proves to us that everyone ends up somewhere. What is rare is when people end up somewhere on purpose. Most often you will discover that those who end up somewhere on purpose are the leaders that are convinced of where they are going and are fueled by the conviction that it is God’s plan. When we as leaders get a promise from God, it is heaven’s permission to go there; but it is our responsibility to find the strategies to sustain the vision until it’s fulfilled.

The three essential things for vision continuance are: wise decision-making, continued focus, and clearly defined goals.

1. Wise decisions.

More often than not, the vision becomes sabotaged by poor decision making. How we process information is key to wise decision-making.

I have not always made great decisions; in fact some were a disaster! What I learned in those failures is that I did not properly process the information available to me that would have enhanced my decision-making. The first sign of maturity in a leader is the ability to put process between opportunities and decisions. Jesus instructed us to count the cost (Luke 14:28).

There are two things that will kill the decision-making processes: (1) unprocessed thinking and (2) over-thinking. Unprocessed thinking is when we as leaders go off to a conference, read a blog, listen to a podcast and get inspired and impulsively decide to do something. But the next week we read another blog or hear another pastor's success story and we start trying to implement his strategies too!

Impulsive decisions lead to instability. The problem is not whether they are good ideas or not. They are probably both good—even brilliant. The problem is that they are not compatible with each other! We end up with a vision that is totally incapable of survival because

it is not functional. It is not demons and devils that destroyed our vision. It was unprocessed thinking.

"Every leader I know feels like they never have enough money, people, resources or experience to do what they are dreaming about. But successful leaders start anyway!"

Overthinking is the opposite extreme. Some visions are paralyzed because leaders hyper-analyze. There are

questions like, "What could go wrong? Where will we get

the money? How will it affect these people?" These are great questions to be asked, but at some point you have to make a decision and act on it—otherwise you stagnate—vision and passion will diminish.

The primary reason for indecision is fear! It's not a lack of information, nor a lack of processing that information; it is a lack of courage. My friends, courage is not the absence of fear, rather it is the willingness to act in spite of your fears.

Richard Branson, the founder of Virgin Airlines, says, "Successful leaders start before they are ready!" His point was that you never feel ready. You will never get everything in place to the point adjustments won't be necessary. You must act.

Every leader I know feels like

they never have enough money, people, resources, or experience to do what they are dreaming about, but successful leaders start anyway! This is what it means to walk by faith.

2. Continued focus.

When a vision suffers death, it is often due to broken or lost focus. The Lord told Joshua if he was to lead the people of God into the promise land, he must be careful to "do not turn from it to the right or to the left" (Joshua 1:7-8 NASB). Broken focus comes from attempting too many things at once. That brings distractions. Just because you can do something right, does not mean it is right to do it.

3. Clearly defined goals.

In Habakkuk 2:2 the instruction was to "write the vision, make it plain" (NKJV). More often than not, until we can clearly write the vision down, we are not yet focused enough to run with it. Focus comes when you can clearly articulate where you want to go and why.

We must start with clearly defined goals if the vision is to be continuous and sustainable. It is important that we are able to evaluate our progress. At The Gate Church in Oklahoma City, our team of leaders always seeks to determine what makes for a "win" in every project or vision we engage in. To do that we have goals that are **SMART**:

- S**— Specific
- M**— Measurable (you can't manage what you can't measure)
- A**— Action plan
- R**— Realistic (goals should stretch you without being beyond the realm of your personal belief system)
- T**— Time-bound (there must be a deadline).

It is important for us as leaders to ensure that vision will be sustained and legacy continued. We want to empower the present and the future generations to succeed by stewarding the promises over our ministry with the greatest of care. Our assignment is not to preserve the past, but to cast a clear vision for the future. □



Every year, Bishop Tony Miller hosts an international conference for pastors and leaders called Affecting Destiny which will be held in Oklahoma City, Oklahoma on March 4th-6th. If you would like more information on leadership material or about the upcoming conference, please visit affectingdestiny.com.

CAST YOUR BREAD UPON THE WATERS AND IT WILL RETURN!

The work of the Holy Spirit through the IPHC in America has extended to Asia as a result of God's grace and the unity of His faithful servants around the globe.



BY DORIS
LEUNG

DORIS LEUNG is a pastor in the Wing Kwong Pentecostal Holiness Church in Hong Kong, the largest congregation of IPHC outside the US. Joining the church in 1997, Doris served as a lay leader on the spiritual nurture team and has been on the Deacon Board for six years. Doris received her calling in 2012 and is now a Year 3 M.Div student at the Chung Chi Divinity School of the Chinese University of Hong Kong.

In 2014 I was honored with an invitation from our Presiding Bishop Beacham to participate in the annual Harvest Train event during the week of Thanksgiving. This special event was held in Falcon, North Carolina, the birthplace of the International Pentecostal Holiness Church. Although it was only a five-day visit, the experience has been imprinted on my heart.

I had the privilege of meeting several IPHC leaders including Joseph T. Leggett, Director of Falcon Children's Home; Rose Boyd, Operation Teaching Tools Director; Althea Meyer, missionary to Malawi, Africa; and Reverend Dan Woods, pastor of the Culbreth Memorial Pentecostal Holiness Church, along with his family, who are all filled with the Holy Spirit. Their passion, faith and courage in serving God particularly impressed me.

During this time, Bishop Chris Thompson and his wife, Betty, led a tour of historical sites that included the home of Joseph King, the third General Superintendent of the IPHC. We also visited the Octagon Tabernacle and the IPHC cemetery which showed me the rich spiritual heritage of the IPHC. The story of Julius Culbreth, who built the Octagon Tabernacle from scratch with pine wood debris from a storm, taught me that God never wastes anything in the hands of His faithful servants. The Tabernacle eventually became the place where the merger of the Pentecostal Holiness Church and the Fire-Baptized Holiness Church took place.

The enlarged community of the IPHC then began its overseas mission work, which eventually led to the spread of the gospel to Asian countries,

including China. When the first IPHC missionaries traveled to Hong Kong, they used a boat for outreach to the boat people, who constituted a major part of the population at that time. The early missionaries humbled themselves by living a life standard almost equivalent to the native people and by learning their language.

Local converts who were all faithful and devoted servants of God assisted them. Step by step, the Hong Kong Pentecostal Holiness Church was formed with churches, medical centers and various hubs of social services. In the early 1970's, a high school was built. Besides the support of the Education Department in Hong Kong that facilitated the sale of land at a low price, the rest of the money was collected from Christians in the United States. Although they could never save enough money for an air-ticket to Hong Kong, they gladly took part in this great vision by their combined donations. This collective act of faith eventually gave birth not only to the high school but also the origin of a megachurch—Wing Kwong Pentecostal Holiness Church.

In the beginning, Wing Kwong Church was a small group of 22 people with only \$68 in its bank account. No one would have imagined that it would grow to a 6,000-strong congregation in 30 years! This could only have been the work of the Holy Spirit through His faithful servants who were willing to submit themselves to His guidance and inspiration.

We are always thankful for the first IPHC missionaries on our soil. We are grateful for the IPHC's structure which provides a vision for our pastors and gives us a perspective for the worldwide Kingdom of God.

In 1987, Wing Kwong Church started giving donations in support of world missions via the World Missions Ministries office (WMM). We started doing this not at a time when we were affluent, but when

we were deficient. Yet we learned through all these years that we grow by giving.

In recent years, smaller churches of other conferences in Hong Kong have also joined this yearly Five Loaves, Two Fish Program in order to support world missions. We never respond to individual requests for donations. All financial support we give must be through the WMM, which provides us a list of recommended projects for support at the beginning of each year. We then decide how to allocate the money donated by our congregations according to the list. This established method for allocation of donation has proven to be effective throughout the years as both unity and hierarchy were maintained.

Our bond with the IPHC headquarters does not stop there. In partnership, various trips to different mission fields have been arranged, mostly in Asia, including Cambodia, Malaysia and Thailand. A trip to the Golden Triangle is being planned. In 2006, Wing Kwong Church sent Iris Chau and Matthew Wong to Nairobi, Kenya to pastor the Chinese people. Both worked as missionaries under the supervision of WMM's regional coordinator in Africa. Through all these experiences we have become more involved in the IPHC global family.

Pastor Donovan Ng always said that anyone who desires to serve God better must submit to the move of the Holy Spirit. We are all stewards of God's Kingdom and we are obliged not to treat the resources in our hands as ours, but to allocate them wisely for the work of the Kingdom. It would be pathetic if we consider our abundance of resources as a means to seek independence from our big family. Every tiny water drop becomes most powerful as the Holy Spirit unites them into a river to irrigate the land full of lost souls. The global network of IPHC indeed provides structure for the Holy Spirit to work freely. □

2015 IPHC'S GLOBAL ASSEMBLY IN HONG KONG

MAY 6-8

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