



OFFICE USE ONLY	
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RCPT. #	_____

Pentecostal Assemblies of the World, Inc.

General Secretary Office
3939 Meadows Drive, Indianapolis, Indiana 46205

APPLICATION FOR MINISTERIAL LICENSE

<i>Bishops residing in the U.S.</i>	<i>\$500.00</i>	<i>Lay Directors and other Executive Board members</i>	<i>\$250.00</i>
<i>Bishops Emeritus (attending)</i>	<i>\$250.00</i>	<i>District Elders</i>	<i>\$125.00</i>
<i>Suffragan Bishop</i>	<i>\$150.00</i>	<i>Pastors</i>	<i>\$100.00</i>
<i>Bishops residing in foreign countries</i>	<i>Exempt</i>	<i>Ordained ministers (non-pastors)</i>	<i>\$75.00</i>
<i>Bishops Emeritus (non-attending)</i>	<i>Exempt</i>	<i>Non-ordained ministers (non-pastors)</i>	<i>\$50.00</i>
<i>Honorary Bishops</i>	<i>\$125.00</i>		

(COUNCIL SECRETARY USE ONLY)	
Official Title & Name of Applicant _____	
Type of Application:	<input type="checkbox"/> ORDAINED <input type="checkbox"/> UNORDAINED <input type="checkbox"/> NEW <input type="checkbox"/> TRANSFER DATE _____
Pastoring	<input type="checkbox"/> Yes <input type="checkbox"/> No Church Name _____
SSN _____	<input type="checkbox"/> Fee Accompanied \$ _____

Applicant should give direct answer to each question, speaking the truth from his heart, in the fear of God. This form of application is required as a protection to the true ministers of the Gospel, and the Church of the Living God. No true minister will object to making known the required facts concerning himself.

EXPLANATION OF LICENSES ISSUED BY: THE PENTECOSTAL ASSEMBLIES OF THE WORLD, INC. AND WHO MAY RECEIVE THEM.

Ministerial licenses are for the protection of the true ministers of the Gospel and also for the Assemblies affiliated with the P.A. of W. throughout the land. They are a letter of introduction and a sign of fellowship. They enable the minister to meet the requirements of the laws of the land, in performing marriage ceremonies and other religious duties. Licenses coming from an incorporated body make it possible for the minister to enjoy the recognition that is due him by all those in authority.

There is no added spiritual authority implied in the holding of credentials. A man who is called of God to preach, can preach as well without them, and a man who is not qualified of God is not made more efficient with them. They are merely a matter of business and fellowship. They are supposed to indicate the ones who are not only in harmony with the views held by a religious body but who are qualified to represent that body.

It is very important, therefore, that the P.A. of W. which teaches the Word of God and stands for the highest possible standard of Apostolic faith and holiness, exercise great care in conferring its papers of recommendation insuring that no one receive them, except those whose moral character, faith in the Word of God, call to the ministry, and ministerial qualifications have been proven among the brethren.

There are two classes of licenses issued by the P.A. of W.: (1) **Ordained Ministers**, (2) **Unordained Ministers**.

1. It is desirable that duly ordained persons, who have proven themselves to be faithful, competent, and spiritual servants of the Lord, whose lives are above reproach and of good report among the brethren should hold licenses commensurate with their ordination.

Such persons shall be at least twenty-one years old. Must have had the baptism, as prescribed in Acts 2:4, 38, and believe in, teach and preach the same, and shall have had such baptism at least one year.

Shall have worked faithfully with some local assembly at least one year, and shall secure from the pastor of the assembly an endorsement; must be able to read and write; and to officiate at a Marriage Ceremony, Funeral Service, Baptism and the Lord's Supper.

2. Persons feeling the call of the Lord, but not sufficiently experienced to warrant ordination; or perchance, those of little experience, who were ill-advised or improperly ordained, and who are not bearing any great responsibility in the work of the ministry, nor giving much of their time are entitled to a License of an unordained person.

PERSONAL INFORMATION

Name _____ (Date of Birth) _____

Mailing Address _____

City, State & Zip Code _____

Phone # () _____ Male _____ Female _____

Place of Birth _____

Pastoring Yes No Church Name _____

If Naturalized citizen, give date & place of naturalization _____

Married or single? _____

Have you ever been divorced? Yes No When _____ Remarried? _____ When _____

Former companion living? _____

Was companion baptized with the Holy Ghost, Acts 2:4 when separation took place? _____

What caused the separation? _____

****NOTE: PLEASE ANSWER EVERY QUESTION. ANY UNANSWERED QUESTIONS WILL CAUSE A DELAY IN PROCESSING YOUR APPLICATION.**

1. (a) Are you called of God to minister the Gospel? _____
(b) What is your principal calling? (Circle Answer) (Evangelist, Pastor, Teacher, Foreign Missionary, Home Missionary or Helper) _____
2. Have you been baptized by immersion in the name of **JESUS CHRIST** and do you believe in and teach the same, Acts 2:38? _____
3. (a) Have you been baptized with the Holy Ghost according to Acts 2:4? _____
(b) When? _____
(c) Where? _____
(d) Do you believe the initial evidence of the Baptism of the Holy Ghost is the speaking with other tongue as the Spirit gives utterance? Acts 2:4 _____
4. (a) Do you hold membership credentials with any other church or religious body? _____
(b) If so with whom? _____
(c) If you formerly did, why did you leave them? _____
5. (a) Have you ever been ordained? _____
(b) Exact date if possible _____
(c) By whom? _____
(d) How long have you been in the ministry? _____
6. Are you giving your entire time to the work of the ministry? _____
(a) If not, how much and what is the nature of the work? _____
7. Do you consider repentance, baptism in the Name of **JESUS CHRIST** and the baptism with the Holy Ghost with the evidence of speaking with other tongues as the Spirit gives utterance, essential to the New Birth, Acts 2:4, 38; John 3:5? _____
8. Are you in full harmony with the Apostolic practice in relation to salvation as recorded in the Book or Acts of the Apostles? _____
9. Do you teach that a person must come to the altar to be "**saved**" before he can be baptized in water? _____

10. (a) Have you been able to see that in order to be "**Born of water and the Spirit,**" one must be baptized in water and with the Holy Ghost? _____
- (b) If not, what are your views? _____
11. (a) Do you believe and teach that infants and children are lost who have not come to the knowledge of sin? _____
- (b) Or, that children of Saints are saved merely because their parents are holy? _____
12. Do you believe and teach that those who are cast into the lake of fire are totally destroyed and cease from suffering? _____
- (b) If not, what is your thought on the subject, as you see it in the Word of God? _____
13. Do you believe and teach that there is hell fire prepared for the devil and his angels, and for all that do wickedly, who have rejected the Gospel of Christ? _____
14. Do you believe and teach the coming of Christ, before the Millenium (Pre-millennial,) or after the Millenium (Post millennial)? _____
15. Do you believe and teach that Jesus Christ has already come when He came in the Spirit, and is not coming in a bodily form to receive His bride, the Church? Or do you teach that He has come in the Spirit and is coming in person also? _____
16. (a) Do you believe and teach that the people of God should pay tithes of all their increase? _____
- (b) If not, what are your views on this subject? _____
17. Do you believe and teach that persons who have divorced and remarried before they were filled with the Holy Ghost should be made to separate, or else be put out of fellowship with the assembly? _____
18. Are you in harmony with the general view taken by the P.A. of W. that our judgement on the marriage subject "begins at the house of God?" _____
19. Do you believe and teach that Saturday is the Sabbath, and that it must be observed by the Church of God? _____
20. Do you grant a liberty regarding the Sabbath as in Romans 15:5, 6; Colossians 2:16? _____
21. (a) Do you teach or preach privately that the taking of certain meats, such as pork, hare (rabbit) etc., or drinking to tea, coffee or the use of salt, etc. is a sin? If so, do you compel others to do so? _____
22. Do you believe in the New Testament ordinances concerning Communion and Feet Washing? _____
23. Are you opposed to the use of literal wine in the Lord's Supper? _____
24. Do you believe and teach that we can and do receive a redeemed body - one immune from sickness, destruction and death, before the personal appearing of our Lord Jesus Christ from Heaven? _____
25. Do you believe and teach that it is the duty of all saints to show respect toward and to be in obedience to all lawful requirements of the civil government that are not contrary to the word of God, Romans 13:1-10; Matthew 17:24-27 and 22:17-21? _____
26. Are you in harmony with our Articles of Faith concerning Secret Societies, Etc. _____

REFERENCES

- | | |
|---|---|
| <p>1. Give two names and addresses of persons with whom you have transacted business:</p> <p>(1) Name _____</p> <p>Address _____ Zip _____</p> <p>(2) Name _____</p> <p>Address _____ Zip _____</p> | <p>2. Give name and address of chief executive of the Ministerial Organization with which you were formerly affiliated, if any:</p> <p>_____</p> <p>_____</p> |
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3. Give the addresses of the last three places you lived and the places you worked, please include zip codes:

Place of Employment

Home Address

1) _____

1) _____

2) _____

2) _____

3) _____

3) _____

4. To whom have you paid tithes in the last three years? (Name & Address)

5. Do you solemnly affirm that the above statements are true to the best of your knowledge?

Kind of License applied for: (Please check one) Unordained Ordained Pastoring? Yes No

Signature of Applicant:

_____ Please Sign

_____ Please Print your Full Name

Date _____

NOTE: APPLICANT MUST OBTAIN SIGNATURES OF DISTRICT ELDER AND (PASTOR OR BISHOP).

BISHOP:

(Print Name) _____

(Sign Name) _____

DISTRICT ELDER:

(Print Name) _____

(Sign Name) _____

PASTOR:

(Print Name) _____

(Sign Name) _____

AENON COURSE COMPLETED:

*Type of Cert. _____

COURSE WAIVED:

Diocesan Dist. # _____

Date _____

CREDENTIALS TRANSFERRED:

** iype _____

Dated _____

*Copy Encl. **Copy Encl. Transfer Encl.

APPLICATION PROCESSED AND GRADED BY:

Credentials Committee _____

Date _____

PREAMBLE OF THE PENTECOSTAL ASSEMBLIES OF THE WORLD

The "Pentecostal Assemblies of the World" is the continuation of the great revival that began at Jerusalem on the Day of Pentecost A.D. 33, and is founded upon the foundation of the Apostles and Prophets, Jesus Christ, Himself being the Chief Cornerstone. (Acts 2:1-12, Eph. 2:19, 20) Although the true followers have been little known yet from that time until now there have always been earnest contenders for the "faith which was once delivered unto the saints."

At various intervals, throughout the past centuries, the followers of the Apostolic Faith and Doctrine have become prominent through great revivals that have appeared in Great Britain, United States and Canada.

In the days of Terulian (A.D. 207) Chryostom (4th Century) Christians of the 13th Century, the early Quakers, Wesley, Whitefield and Irving, the gifts and manifestations of the Apostolic Church were much in evidence as the revival spirit swept over the country.

In Kansas (1901) the revival broke forth and moved southward to Texas being known locally only, but finally reached Los Angeles, California (1906), from whence it spread throughout the whole earth entering into every nation under heaven, penetrating the heathen darkness of India, China, Africa, and the Isles of the Sea fulfilling the commission of our Lord, "Go ye into all the world and preach the gospel to every creature." (Mark 16:15-20; Matthew 28:18, 19; Luke 24:47-49; Acts 1:4-11, and proclaiming the soon coming of the Lord.

So great was the awakening that in a few years in nearly every town of any size whatever, there were witnesses to the Pentecostal outpouring of the Spirit, (Luke 24:28; Acts 1:8; Acts 2:4), and soon there began to appear in different localities, places of worship wherein the gifts of the Spirit were manifested, designating themselves by such names as: "The Apostolic Faith Mission, Pentecostal Mission, Apostolic Faith Assembly, Full Gospel Assembly or Mission, Assembly of God," etc., their own common aim being to "earnestly contend for the faith which was once delivered unto the saints" in the days of the Apostles taking the Bible as their creed, discipline and rule of order and charter.

Our chief aim is to glorify our Saviour, even Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works; that we should show forth the praises of Him who hath called us out of darkness into His marvelous light; and that we may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom we shine as lights in the world, holding forth the Word of Life, to give light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace. (See Titus 2:13,14; I Peter 2:9; Philippians 2:15, 16; Luke 1:79).

Our duty is to lift the fallen; visit the sick; strengthen the weak; encourage the faint-hearted; comfort the feeble-minded; point the lost to the way of salvation and urge all believers to seek a spirit-filled life (Eph. 5:18; Acts 19:1-16) and prepare for the coming of the Lord. (James 1:27; I Thess. 5:4; Mark 16:15-18; Matthew 25:1-13).

Moreover it is our indispensable duty, as partakers of the "royal priesthood" (I Peter 2:9; Rev. 1:6; 5:10), to offer supplications, prayers, intercessions, and giving thanks for all men; for kings, presidents, governors, magistrates, and all that are in authority; that we may lead a quiet and peaceful life in all Godliness and honesty; (I Timothy 2:14; Romans 13:1-17) and to submit ourselves "to every ordinance of man for the Lord's sake", whether it be king, as supreme, or unto governors, as unto them that are sent by Him for the punishment of the evil-doers, and for the praise of them that do well, so long as these ordinances do not infringe upon the liberty of service towards God according to the dictation of the heart or conscience. (See I Peter 2:13-17; Titus 3:1-12; Matthew 22:21). ■