

The Apostolic Faith Report

We need good fathers
in our homes
Whose hearts are
full of grace,
Who by their love and
earnest prayers
Make home a
pleasant place;
Who set examples that
are clean
For all their folk to see,
And long to be the
noble men
That God would have
them be.

We need good fathers
in the church
To occupy the pews,
And help their fellow
members seek
The things they ought
to choose;
Whose lives are such from
day to day,
Wherever they may go,
That others looking on
may say,
"The Lord they
surely know."

We need good fathers
o'er the land
Who live and tell
the truth,
And have at heart along
life's way
The welfare of our youth;
Who want to keep our
country free
On ocean and on sod,
And help their fellows on
their way
To heaven and to God.

Such fathers then deserve
our prayers,
Our honor and respect;
And never should they
suffer from
Our spirit of neglect:
And by the living grace
of God
We ought to boost
them on,
Until their battles all
are fought
And Glory's Day
shall dawn.



June 1982

Vol. 29 No. 6

Train up a child in the way he
should go: and when he is old he
will not depart from it.

Proverbs 22:6

And, ye fathers, provoke not your
children to wrath: but bring them
up in the nurture and admonition
of the Lord.

Ephesians 6:4



Youth Camps Are Worth It All!

How necessary are our summer camps that are conducted every year? They involve time, effort and money from many people. Are we making a wise investment?

For several years now I have been able to work in our area camp and there is no doubt in my mind that we are investing wisely.

Many times we've seen troubled and confused young people come to camp and leave with a real experience in God, and able to face the world they came from. Christian young people come and leave closer drawn to the Lord. Sometimes the days become very long and physically tiresome for those who are workers but time after time we are so thrilled and refreshed as we see the children and young people gathered around altars seeking God and His guidance.

Our children and young people today face perilous times and situations that we older folks have never faced and we realize that they need all they can receive from God. Many times a week at camp means the difference in a soul being saved or lost.

When we can see beyond the work that goes on months before enrollment day, and we can see beyond the hot days and nights (sometimes with little sleep) and look beyond what we think of as sacrifice of time, efforts and money (it takes all of these) and we can see the eternal values and victories that are won, then truly we all would agree that youth camps are worth all of our investments.

May we all work together for spirit-filled camps this year but most of all spirit-filled kids.

Thank God for our camps!

Karen

CONVOCATION SERVICES

Convocation services were held at the Apostolic Faith Bible College in conjunction with the closing exercises of the Bible College, May 5, 6 and 7. God's presence was felt in each service as the Word went forth through the ministries of song, preaching and prayer.

On Friday, May 7 an Ordination-Dedication service was opened with the dedication of the infant son of Rev. and Mrs. Kevin Cornell. Rev. Doyle Wiles then brought a wonderful message to each one present. Following the message several were dedicated as gospel workers. They were: Bill and Lisa Barby, Cheryl Phillip, Tony Bartel, Donna Kinser, Carla Braden and Jason Phillips. Ordained for the ministry were: Rev. and Mrs. Randy Wallis, Rev. and Mrs. Harlan Clark and Rev. and Mrs. Kevin Cornell.

May God richly bless each of these as they go forth and labor for the Master.

Our New Building

Dear faithful people,

In the business meeting of the Apostolic Faith Movement in Baxter Springs, Kansas, May 7, 1982, the building of a new facility for cooking and dining for the Apostolic Faith Bible College was thoroughly discussed and approved by the body of all representatives from churches and the ministry. It is to be noted that there was not one vote of descent expressed.

Our building program cost is in the \$100,000 range. We hope to build this facility with donations sent from our people. We do not plan on a great indebtedness but build only as the Lord provides. Our building will be built in phases: (1) cement foundation (2) dimensional structure (3) wiring and plumbing (4) finishing.

We plead for your prayers and ask for your support. We pray for the unity of our people. Our Bible School must go on. We ask all churches, pastors, people everywhere of this faith to keep this uppermost in your heart and mind. This must be a movement-wide effort for all our people. Chances are very good that as you read this, work has already been started on this project. We trust God to work in your heart and mind to help in this venture of faith.

If you desire any information please contact one of the Bible School trustees. Remember we shall not borrow! We shall build by faith! Only as funds are available. Please send your donations quickly as we want to have our project completed by the beginning of the school term.

God bless you!
Roland E. Busch, chairman

THE APOSTOLIC FAITH REPORT Karen Oakes Editor

Post Office Box 653 Ph. 316-856-5281
Baxter Springs, Kansas 66713

EDITORIAL BOARD

Bill Hollis 436 Cherokee Ave. Baxter Spgs., Kans. 66713 316-856-5301	Jim Arnall Rt. 2 Box 385 Ashland, Ala. 36251 205-354-2167
Jacob Regier 1518 S. Drake Perryton, Texas 79070 806-435-4478	Ward Stanberry Box 145 Katy, Texas 77450 731-371-3464
Doyle Wiles Rt. 1 Box 226 Decatur, Ark. 72722 501-752-3937	
Gene Hibbs 1105 N. Prospect Liberal, Ks. 67901 316-624-4400	Roland Busch Box 1002 Katy, Texas 77450 713-371-3356

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Are You An Eagle Or A Parrot?



by Charles Swindoll

Parrot people are different from eagle thinkers. And, although rare, eagles are not completely extinct in the historic skies of the church. We are running shy of eagles and we're running over with parrots.

Content to sit safely on our evangelical perches and repeat our religious words in a rapid fire falsetto, we are fast becoming overpopulated with bright-colored birds having soft bellies, big beaks, and little heads. What would help balance things out would be a lot more keen-eyed, wide-winged creatures willing to soar out and up, exploring the illimitable ranges of the kingdom of God . . . then after a brief report on their findings they'd leave the nest again for another fascinating adventure.

Parrot people are much different from eagle thinkers. They like to stay in the same cage, pick over the same pan full of seeds, and listen to the same words over and over again until they can say them with ease. They like the company too. Lots of attention, a scratch here, a snuggle there, and they'll stay for years right on the same perch. You and I can't remember the last time we saw one fly. Parrots like the predictable, the secure, the strokes they get from their mutual admiration society.

Not eagles. There's not a predictable opinion in their wings! They think. They *love* to think. They are driven with this inner urge to search, to discover, to learn. And that means they're courageous, tough-minded, willing to ask the hard questions as they bypass the routine in vigorous pursuit of the truth. The whole truth. "The deep things of God"—fresh from the Himalayan heights, where the thin air makes thoughts pure and clear—rather than the tired, worn distillations of man. And unlike the intellectually impoverished parrot, eagles take risks getting their food because they hate anything that comes from a small dish of picked-over seeds . . . boring, dull, repetitious, and dry . . .

So then, which will it be? If you like being a parrot, stay put. But if you like being an eagle at heart, what are you doing on that perch? Do you have any idea how greatly you're needed to soar and explore? Do you realize how out of place you are inside the cage? Even though others may not tell you, eagles look pretty silly stuck on a perch picking over a tasteless pile of dried seeds.

I've never heard anybody ask, "Eagle want a cracker?"

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THE CROSSROAD

by Vanessa Oakes

I stood at the crossroad of life wondering which way to go
For I thought I'd made a choice like this a long, long time ago.

I guess decisions are a part of life, for we make them everyday.

There's no way we can escape them and it's best not to run away.

So now I must decide what I really want to do,
The choice is mine alone to make, I must choose one road of the two.

I guess life alone is a crossroad so many roads to take,
Not sure of what I want to do, but still having decisions to make.

I guess the hardest part is knowing the right, still yet choosing the wrong,

Knowing I should write a poem, but still wanting to sing a song.

Always trying to do what I can't do, forgetting to do what I can,

Building my castles in the snow, and my snowmen in the sand.

That part of my life I'll never really understand
But it's all okay just as long as I can hold to the Master's hand.

For I have walked on many roads, but the most important one

Is the road that leads to Calvary where I met Jesus, God's only Son.

Now I can write my poems, they make a beautiful song,
Now I can go the right way, instead of choosing the wrong.

And it's all because of Jesus and the road that leads to Him

All because of that very day that he took away my sin.

So now I stand at the crossroads to show you where to go,

If only you will trust me, believe me friends I know.



A FENCE OR A HOSPITAL?

One state passed a law forbidding the Bible to be read in the public schools, and the same state passed another law requiring a Bible to be placed in every prison cell. WHAT REASONING! A fence at the top of the cliff is much better than a hospital at the bottom.

Sorry About That Dad

Dear Dad,

Greetings from the big city. I suppose you wonder why I'm addressing this letter just to you, and not to Mom also. Well, there's a reason. I'll leave it up to you as to whether it should be shared with her. I suppose in one sense it ought to be shared with a lot of people, but that would be kind of hard on me.

Dad, we've always been pretty honest with one another. When I was younger, and even recently, you've talked to me like a "dutch uncle." It was that way from that first "birds and bees" talk. It sort of set the stage and we kept it up. You always told me what you thought, but I could usually predict your last lines. They went something like this: "Sam, your parents have to make some of the decisions for you now, but we won't and can't make them for you all your life. When you are in college, you will not be tied to our apron strings. Your mother and I will always tell you what we think is best, give you all the advice we can draw from our experience, but then it's up to you."

And that's the way you left it. If I heard it once from you, Dad, I heard it a dozen times, and I can still hear you saying it: "Sam, you have to live with yourself." Then you would give me that Shakespeare bit:

This above all: to thine own self be true,

And it must follow, as the night the day.

Thou canst not then be false to any man.

When I first heard it, Dad, I thought it was pretty corny. As I got older, I began to understand. Now it comes through loud and clear.

O.K. let me get to the point, Dad. I know what you and Mom think about movies. When we were small, you never took us. You never went yourself. You never let us go with the neighbor kids. You gave us your reasons. As we got older, dated, had the car, we had more freedom. But we always knew how you felt, and I respected you for your position. I didn't agree with you and you made it pretty tough for us. I know other people in our church and kids in the youth fellowship went. I guess we resented your stand, but we made out. And looking back, it wasn't as bad as we thought at the time.

Dad, you remember that last hour or so of father-son talking we had just before I left for the university? You know, when we went out to the end of the lot by the backstop on the ball field, the backstop you fixed up for us when we were kids, and there you gave me those last "profound words of wisdom?" We sat there and chewed wild oat stems and talked back and forth, mainly you talking to me. Well, one thing you said stuck. You said, "Son you will have lots of choices to make at the university. Choose the best." That was sort of simple, yet it's kind of complicated. And it makes this letter pretty hard to write. I didn't follow it, Dad.

When I got to State University, just 30 minutes from the big town, like you said, I was on my own. I'm here three months, cracking the books, getting good grades, but feeling the grind. Then after the exams we get this little break, a chance to relax. And I see this movie ad, this foreign film, the show for mature audiences, adults only, and all that sort

of stuff. Dad, it sort of got under my skin and gnawed away. And I decided to go. Sorry, Dad, that's the way it was. And your advice about choosing the best? Dad, I thought it would be better to learn firsthand. It's funny how you can justify things, talk yourself into it. You know I'm majoring in science, and this became an experiment. I even thought, well, if you and Mom hadn't been so strict, then I wouldn't have to go. Sorry about that, Dad.

It cost me \$2.50. They sock up the price at these supposedly "Art Theatres." I felt funny going. I sure wouldn't have gone at home. I looked around outside, made sure no one from the university who knew me was around, and beat it in.

Dad, they said it was something every mature adult ought to see, a real production, great acting. Well, I've seen good plays, superb acting, and this wasn't that. This was lousy acting. In a film like that, they're not selling acting. Down here they call them "skin shows."

I won't be going again, Dad. I learned the hard way. You told me about the easy way, but I knew better. Big deal.

Now, why the letter? I guess it's partly to tell you that you were right. You're not the kind of dad to tell me, "I told you so." That's one of those nice things about you. You don't rub it in or give us kids the wise owl act. Like God, you forgive and forget. Guess that's one of the reasons we kids have always shared with you and Mom.

I don't ever remember writing you this long of a letter, and I still have some things I need to say. Dad, there's one facet of this deal that you never got across to me. I wish that you would have, but maybe it wouldn't have made any difference. I'm not blaming you. Like you said, I'm not a kid anymore. And probably the reason you never told us is because you never had the experience. To me it's become important. It's a side of this deal that I never really thought through. But now I have, I'll tell you about it. I've seldom been in a position to tell you anything. I wish I wasn't now.

Dad, this happened weeks ago. And when I realized what it was all about, finding out that it was sort of like walking through the sewer, of course I took some action. I got it straightened out with the Lord. First John 1:9 is still in the Bible whether I'm home or here. The Lord and I got that cleared up real good. And I will never go again, never get mixed up in something like that again. It's what's happened since that bothers me. It's this part you never told me, probably because you never knew.

Dad, the Lord forgave me of this. There's no question about it in my mind at all. I've had enough experience with Him to understand His forgiveness. It's complete, unconditional, remembered against me no more, Dad, it's just that I can't forget what I saw, what I heard. It comes back at the worst times. Would you believe it, Dad, it's interfered with my private devotions with the Lord. I've thought of it when I've been reading the Word, when I've been talking with Him. It's not God bringing it up; it's this old man within me that Paul talks about, I suppose. God always helps me to kick it out, but we drop the thread of our fellowship. It's hard to pick it up again. There are other times when it has come booming in, when it really hurt.

I'll throw in a little more of my new philosophy, really give you your money's worth this letter. My experience with movies has been rather limited. There were the ones we sneaked off to back home, a few others scattered around, then this sad thing. You said to choose the best; I chose the worst. I'm laying off now, Dad, laying off all of them. I've decided that the movie house downtown, the outdoor

theatre, etc. will be off limits to me. I'm sure that there are some good movies, maybe some I ought to see. But, Dad, I believe that for me, I'd better stay away—completely away. An alcoholic knows he dare not touch the stuff or he will get sucked right back into the old habit. He can't stand any trace of alcohol. I believe I should do the same about movies. I've decided that for me, it's Movies Anonymous. That may be going pretty far. I'm not saying others have to go that far. I just know how it is for me. Again, like you said, I have to live with myself. I can't condemn others, I'm not judging. This is my decision. The Lord hasn't objected and He's the One I want to get along with. If the world about me thinks I'm a little odd, let them. After this experience, I'm taking no chances. Those interruptions in my fellowship with the Lord have been too painful. I guess I would rather miss something good at the movies than take a chance on missing something good with the Lord. And since so many of the new films are coming out with this "adults only" appeal, I don't figure I will be missing too much. I guess others will have to draw their own lines. For me this seems like the best spot. I'll tell you when I chance my mind.

OK. Dad, I hated to begin this letter, but now I'm glad I wrote it. It's helped to wash things up a bit. Just the idea of giving you my feelings, sharing with you, has helped. I don't want you to worry. I'm whipping this recall business that comes at the worst times possible. The Lord's helping. I guess when you walk through the sewer, you can expect to smell for awhile. It's been a rough learning experience. It's funny how some of us have to pick up garbage, handle it and paw through it to realize it is garbage. Pretty stupid, huh, Dad?

It's kind of hard to bring this letter to a close; it's been sort of an emotional experience. Maybe I can say it this way: "Dad, you and Mom are pretty square, sort of from Dullsville, and at times I've been convinced you're just not with it, real Victorian. After this experience, I'm thinking that's not such a bad way to be. The generation gap sort of narrowed a bit. Maybe us kids can shape up to be a little more like you. You're not such bad models."

Reprinted, AFR, 1969

Love, Sam

STEWARDSHIP

Could I know that in one short year the call for me would come, I should realize, more fully than ever before, that I must soon stand before the Judge of all the earth, and give an account of my Stewardship.

First, I would be sure that my heart was right with God. I would pray that no malice or bitterness be in my soul, and that I might be at peace with God and all mankind. I should be vitally concerned about the eternal welfare of my fellow-pilgrims, and would endeavor to turn them from darkness to light. I would impress upon them that the whole duty of man is to fear God and keep His commandments.

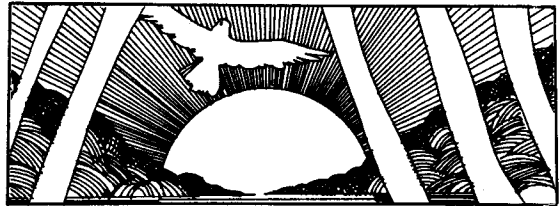
I would practice pure and undefiled religion, which the Bible says is visiting the widows and orphans in their affliction and keeping oneself unspotted from the world. To the extent of my ability, I would relieve the distressed or oppressed in body or mind. I would lift up the fallen and tell them Jesus died for chief of sinners. I would follow the golden Rule by doing unto others as I would have them do unto me.

I would endeavor to bring joy into every life with which I should come in contact, and would do my best to make the world a brighter, better place in which to live for those left behind and for those who would come after me.

Should there be those whom I have wronged I would make restitution to the extent of my ability; and I would forgive those who sinned against me, as I should hope for forgiveness from God.

THEN

realizing my utter unworthiness, I should answer my summons without fear, trusting in a merciful, loving God, who does all things well.



IN THE BEGINNING GOD . . .

From the beginning of time God has been here. We as mere human beings sometimes question in our frail minds the pre-existence of God. Many times as a small boy I would ask my father, "Where did God come from?" We sometimes as adults don't understand the Almighty, Alpha and Omega, the Beginning and Ending.

John puts it this way. "In the beginning was the Word and the Word was with God and the Word was God." So along with God's pre-existence we realize Jesus was also pre-existent. As I have contemplated this in prayer and study I realize this question in many men's minds can be best answered by Hebrews 11:1, "Faith is the substance of things hoped for, the evidence of things not seen."

Through faith we accept the pre-existence of God and Jesus and know in our hearts that one day we will understand all things, when this corruptible shall put on incorruption and this mortal immortality.

Praise the name of God! He is real and always has been and always will be. I long to see Him and worship Him forever and ever.

Today the evolutionists try to deface His Holy Name and His creation, but we truly know that in the beginning God created the heavens and the earth, and from the dust of the earth He formed man and breathed into him the breath of life and man became a living soul. The creator gave man dominion over all the earth and the things therein but man betrayed His trust and love and sin became part of this earth.

God made a way that man might be sinless on earth through His blessed Son Jesus. A time is coming for all that will heed His call and live a consecrated life when it will once again be a beautiful earth and righteousness will cover the earth as the waters cover the sea and we will live a thousand years of peace. What a wonderful time, but it will be just a fraction of what is to come in eternity. Praise His Holy Name!

*Brent Blythe
802 Baker St.
Hempstead, Texas 77445
713-826-3420
Open for pastoral calls*

June Notes



MIDWAY COUNTRY CHURCH

Greetings to all. This has been a very busy time at Midway, due to so many school activities in the closing of another year of school. Bible School will start on Monday after the closing of school in this month of May.

Brother Bob Taylor had a lesson at Convocation in Baxter Springs at the closing of the Bible School. He came back with a good report of the Convocation with a great zeal to see us as Christians to press our way in to the things of the Lord, as we as Christians do live below our privileges. God is great, and He will do for us just what we let Him do.

These are perilous times, so we need to draw as close to the Lord as we possibly can to be able to stand the tests and trials that lie ahead of us in these closing days of time.

We as a church want to thank Brother and Sister Jack Barker for having our Wednesday night prayer service not long ago, as Brother Bob had to be gone. We appreciated Brother Jack's testimony of his healing. Praise the Lord.

We would love to have any of you to come by and visit with us at the Midway Country Church.

We as church ladies of the church wants to thank Sister Hazel and Brother Bob for the beautiful plaques that they made and gave to each Mother for Mother's Day. They are great, always remembering their church family in some way. Thanks again.

UNION CHAPEL CHURCH

Our church will really miss Johnny, Kathy, Tresa, and Johnna Arnall. June 6 is their last Sunday at the church. We are planning a covered dish dinner to be held on the church grounds for them.

We thank the Lord that they were able to be with us these past months and we appreciate all they have done for the church. Pray that God will send us a pastor that will lead us and help us grow spiritually and bring others to the church.

We really enjoyed having the Apostolic Faith Bible College Choir sing at the church. They were a real blessing and inspiration to all.

We always enjoy visitors so come by and worship with us. Some of those who have visited with us recently are "Special Delivery" and the "Keith Brothers" singing groups. Pray much for our church.

JOPLIN, MISSOURI

"Her children arise up, and call her blessed; her husband also, and he praiseth her." Proverbs 31:28

Our church had a very nice Mother's Day service. We had 90 in attendance for Sunday School. Sister Mittie Bard was well enough to attend for which we thank the Lord. Sister Jeannie Mullins received a gift for the Mother with the most children in attendance.

The wedding of Kathleen Whitlock and David Mullins took place May 11 at our church. We wish them a wonderful marriage.

Our Ladies' Bible Class had a salad luncheon at their final meeting for the season at Ietha Bard's home May 11. We will continue again in September after all the summer activities are over.

Our young people are looking forward to Youth Camp and also our D.V.B.S. at the end of June. We pray that all those that can attend youth camps and Camp Meeting will receive blessings from the Lord and be refreshed in Him.

Neil Ragan, pastor
Vivian Bard, reporter



Marriage

WHITLOCK, MULLINS

Kathleen Whitlock, daughter of Mr. and Mrs. Jim Whitlock, Seneca, Mo. announces her marriage to Mr. David Mullins, son of Mrs. Jeanie Mullins, Joplin, Mo. on May 11, 1982 at the Original Apostolic Faith Church, Joplin, Mo. Rev. Neil Ragan performed the double-ring ceremony. They will be at home in Joplin.

Births



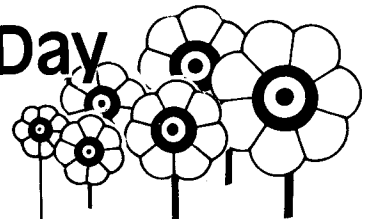
WATKINS

We have a son and we're so proud and happy! His name is Presley Wilson Watkins and he arrived on April 15, 1982 at 2:14 a.m. He weighed 6 pounds and 8 ounces. He has a big brother, Lance, 3 years old. His grandparents are Bill and Iris Cornell of Booker, Texas. Paternal grandparents were the late Mr. and Mrs. James Watkins of Dumas, Texas. Great grandparents Rev. and Mrs. E.K. Cornell.

CORNELL

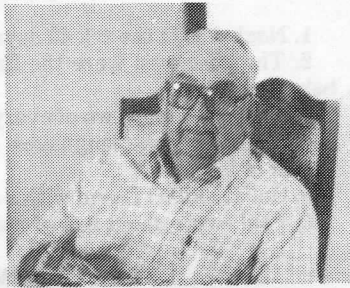
Kevin and Tena Cornell are proud to announce the arrival of their new son, Joshua Dean Cornell on April 25, 1982 at Freeman Hospital, Joplin, Mo. Joshua weighed 7 pounds and 14½ ounces and was 20½ inches long. Joshua's grandparents are Rev. and Mrs. Jack Cornell of Alvin, Texas and Rev. and Mrs. David Keith of Berryville, Ark. His great-grandparents are Mr. and Mrs. E.K. Cornell, Mrs. Faye Booth, Mr. and Mrs. Alfred Keith and Mr. and Mrs. Lee Ledford.

Father's Day June 20



OBITUARY

Chester E. Cobble



Chester E. Cobble, 73, 625 S. Oronogo St. Webb City, Mo. passed away on Friday April 16, 1982. Mr. Cobble was born on April 18, 1908 in Cartersville, Mo. and had lived in Webb City for 48 years. He was converted under the ministry of Rev. Olen Bachelor in 1948.

On March 10, 1934 he was married to Georgia McClearn at Mountain View. She survives. Also surviving is a son Jerry Coble of Webb City, Mo. and 3 grandchildren.

Services were conducted by Rev. G. Reese, Rev. Ron Dean and Rev. Harold Cooper on April 19, 1982 at the Hedge Lewis Funeral Home with interment in the Webb City Cemetery.

OUR DARLING POP

Forty eight years? It seems like yesterday
And we came through many turbulent storms
Down life's path through troubled waters
But we came through, still arm in arm.

Memories when we prayed together
Many hills we climbed alone
Always with a hope-some comfort,
That TOGETHER, we would reach our final Home.

Now earthly ties forever severed and
I'm left here to finish earth's race,
You have gained the crown, before me
But, honey, soon I'll see you face to face.

Those quiet times we talked things over,
So many things no one could share
Good times, yes, a few bad ones,
But we understood, loved and cared.

Oft'on our path the fragrance of roses
But we found some thorns along the way—
God has not promised life without sorrow,
All sunshine, no cloudless day.

Now with perfect legs, no longer crippled, no pain,
Yes dear we're so lonely-our great loss, but your gain.
Linger awhile, I'll soon be coming, stand near Heaven's
gate,
Forever we'll clasp our hands together—look for
me—watch and wait.

Your birthday dinner is not forgotten—delayed, transferred to a different site.

Life's pathway soon is ended—soon we'll all take that heavenly flight

The table's spread a grand reunion, where we never more will roam

Macel, Carl, Jerry, Lois, Sandy, Randy, Kandy, Mom Pop—all around God's throne.

What a glorious celebration, where there never comes a night,

We'll sing His praise throughout the ages—no sun, no moon, Christ is the light.

Here we're just pilgrims on a journey—traveling to a better land—

He is still leading—although I can't understand.

Pop tarry—we ALL are coming—it will be a little while.

Life here is but a vapor—and the journey a short mile.

No more death, no parting—we'll sit down by the river of life,

It's not goodbye—I hope soon to see you, but for now, goodnight,

*Your loving wife,
Georgia*

THANK YOU

Perhaps you sent a lovely card,
Or sat quietly in a chair.
Perhaps you sent a floral piece,
If so we saw it there.
Perhaps you spoke the kindest words,
As any friend could say;
Perhaps you were not there at all,
Just thought of us that day.
Whatever you did to console our hearts,
We thank you so much
whatever the part.

*The family of
Mrs. Walter Jacobs*

THE SECRET OF THE BENDED KNEE

Have you ever watched a bird sleeping on its perch and NEVER FALLING OFF? How does it manage to do this?

The secret is the tendons of the bird's legs. They are so constructed that when the leg is bent at the knee, the claws contract and grip like a steel trap. The claws refuse to let go until the knees are unbent again. The bended knees give the bird the ability to hold on to his perch so tightly.

Isn't this also the secret of holding power of the Christians? Daniel found this to be true. Surrounded by a pagan environment, tempted to compromise with evil, urged to weaken his grip on God, he refused to let go. He held firm when others faltered because he was a man of prayer. He knew the power of the bended knee!

From sleeping birds we can learn the secret of holding things which are most precious to us—honesty, purity, thoughtfulness, honor, character. That secret is the knee bent in prayer, seeking to get a firmer grip on those values which make life worth living. When we hold firmly to God in prayer we can rest assured he will hold tightly to us!

—Rollin S. Burhans

Kids of the Kingdom



Have you ever done something that you wanted to be good but it turned out bad. Maybe you said something to a friend and they didn't understand and you hurt their feelings . . . but you didn't really mean to. It could have been a time when you argued with a brother or sister about something and you just *knew* you were right but a few days later you found out you were wrong.

Maybe you made a bad grade at school because you didn't read the instructions, or read them and didn't follow them correctly and you worked the paper all wrong. Even things like this can make us feel so bad. We think about what we did and just can't seem to forget about it and we feel so silly. Sometimes we might even think we have sinned. There is a difference between a mistake and sin. A mistake is something we don't plan to do. A sin is something we know is wrong, but we do it anyway. When we find ourselves making mistakes we should remember we might have not only hurt ourselves but very possibly we have hurt someone else. We should know what to do when we have made a mistake that has hurt. We really do what we should do when we have sinned.

First we should be able to say to ourselves that we have made a mistake. Then we should go to the one that we have hurt and tell them we have made a mistake and we are sorry. Ask them to forgive you. You should ask Jesus to forgive you too.

Everyone at some time has made a mistake but Jesus can help us make things right when we have hurt others because of our mistakes.

Think about it for awhile and if you can think of someone that you need to say I'm sorry to because of a mistake you made than do it, say "I'm sorry" today.

See how much you know about God's Word.

ANGEL AWARENESS

Directions: Name the character in the Bible that was with these angels.

1. An angel shut lion's mouths to protect him.
2. As he was about to offer his only son, he was stopped by an angel.
3. He was encouraged by an angel to marry Mary.
4. Angels came to him after 40 days of going without food and being tempted in the wilderness.
5. In a dream he saw angels going up and down a ladder to heaven.
6. Good tidings of great joy were announced to this group by an angel after Jesus' birth.

TRUE OR FALSE ???

1. Noah was in the ark 40 days and 40 nights.
2. The wise men were the first to come and worship the baby Jesus.
3. Noah took only two of every kind of animal into the ark.
4. The different languages of the world began at the Tower of Babel.
5. Goliath killed David with a sling and a smooth stone.
6. Paul wrote about half of the New Testament.

READY REMINDERS

Directions: Name the person that you are reminded of by the following.

1. Bulrushes
2. Samson's haircut
3. Sycamore tree
4. Camels hair clothes and locusts
5. Rainbow
6. Water becoming wine.

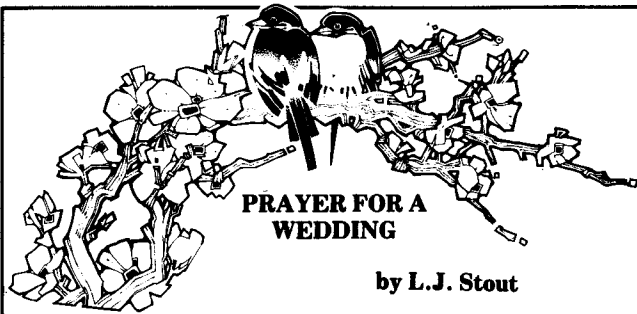
PARABLES OF JESUS

1. Upon what did the wise man build his house?
2. Where should we *not* put a lighted candle?
3. How many sheep did the shepherd leave to find one lost one?
4. Who helped the man lying wounded on the Jericho Road?
5. What did a woman sweep her house to find?
6. What son foolishly spent his father's money in a far country?



SOMETHING TO THINK ABOUT

- The knocks that hurt—"Hard knocks won't hurt you—unless you are doing the knocking."
- Digging for the facts is better than jumping to conclusions.
- One of the hard things about business is minding your own.



PRAYER FOR A WEDDING

by L.J. Stout

Solemnly they take their marriage vows:
Kneeling at the altar they entrust
Their futures to each other. Lord protect
These children from the cruel, bitter thrusts

Of life that cuts the strongest loves in two.
Let their quarrels clear the air and never
Settle into deep resentments. Teach
Them patience; grant them love that lasts forever.

Let them learn together how to keep
The vows they make so confidently here.
In this troubled world let them find strength
Within each other, refuge from their fears.

Let them hold love tightly, but without
The twists of jealousy that burn and smother.
Let them laugh—and grant they never lose
Faith in Thee, or trust in one another.

HOW TO PREVENT A DIVORCE BEFORE YOU MARRY

Divorce is not for the Christian. The time to avert divorce is before you marry. Make use of the following guidelines for the prevention of divorce before marriage.

1. If you are a Christian, don't even consider marrying a non-Christian.

2. Watch those "fake conversions" of the fellows and girls who profess salvation in order to induce you to marry them. Allow enough time for testing the genuineness of the experience.

3. Don't consider marrying anyone whom you hesitate to introduce readily and without apology to your family.

4 Carefully examine the family background of the one you want to marry. Families do affect character. Girls learn from and imitate their mothers. Boys imitate their fathers. Take time to get to know the family well.

5. Find out if there are mutual interests. Two people who have the same interests are much more likely to get along together than otherwise. For instance, don't marry a TV addict if you are a hard worker desiring to use your time for useful, altruistic pursuits.

6. Marry someone of the same religious persuasion as yourself. Even between two born-again believers, differences in doctrine can create friction. If you do consider marrying one of a different church affiliation, find out before marriage how flexible that person is and how flexible or inflexible you are.

7. Avoid incongruity of education. It is very difficult for a professional, college and university trained person to think on the level of a person who never even finished high school or whose education is very limited.

8. Don't consider marrying a divorcee, realizing that a person who has divorced one spouse will very likely not hesitate to divorce again. Some even divorce as many as three or four times.

9. Test the individualistic tendencies of the person you are thinking of marrying. Ask him or her to go to a restaurant or church or sports game you like, but which he or she does not necessarily care for. Just going along is not enough. Whether it is done willingly and cheerfully is most important.

10. How willing is the other person to assume financial and other responsibilities?

11. Watch the person who is constantly broke and out of work. It will not get better after marriage. It will probably get worse.

12. Watch the other person's attitude toward children. Is he or she "crazy" over babies or indifferent toward them?

13. Watch the other person's attitude toward his or her parents. Don't marry a man who readily and inexcusably speaks unkindly of his father, or a girl whose mother is "wrong" pretty nearly all the time.

14. Don't marry a person who shows that he or she cannot admit to being wrong about some items of life that you will use as testing points. A person who can never be wrong will never give you happiness, because you will never be able to please him or her in all things.

15. Marry a person who does not find it difficult to say, "I'm wrong" and says it not flippantly, just to please you, but backs up his apology with proof by not repeating the offense or the error.

19. Don't marry anyone who drinks, for the sake of "fun." He has the makings of a drunkard. Remember that drunkenness is a principal cause of divorce.

20. Don't marry anyone who tells you, "I'll see you tomorrow if it doesn't rain."

21. Don't marry anyone who despises older people as those who "know nothing."

22. Test his or her "gentleness," not only toward you, but also toward others. There is no impelling reason for being gentle except for the gentleness inherent in one's character.

From Pulpit Helps

TEN RULES FOR MARRIAGE

1. Trust completely.
2. Let love rule supremely.
3. Never credit circumstantial evidence.
4. Be ready to sacrifice.
5. Don't carry a grudge.
6. Remember that companionship begins at home.
7. Make the "family altar" a must in your home.
8. Be willing to forgive and forget.
9. Put the will of God ahead of yours every time.
10. Be as courteous to each other in privacy as you are in public.

Deadline!

Copy must be in by the 15th of the month to be in the next month's issue.

by Bertha Stimson

Carrie Reed
Sunday School Training
April 29, 1982*Prepare to meet thy God O Israel" Amos 4:12.*

This command is addressed to all who have not made any preparations in meeting God, to those who have crowded the subject from their minds, to those who have put off making preparation until a future time, to those who spend their time preparing for other things but letting the main issue of their souls be crowded out and set aside, to those who are relying on some delusive and erroneous doctrines.

Preparation should be made to meet God. It will be our first interview with Him face to face and the meeting will be very solemn. We must make preparation now; it will be too late when we stand before Him. Mere courage or bravery will not be enough preparation to meet God.

To prepare to meet God everyone must repent and be born again. To be prepared to meet God we must comply exactly with what he requires, we must meet His terms. Everything else should give way to making preparations to meet God and we must do it now!

Today could end our preparation period in this world. When God takes a sinner by surprise it is after He has given ample warning and opportunity to prepare.

If our faith in God is not influencing our heart and conduct toward God, it would be better if we had not been born.

Men may refuse to pray, refuse to repent and reform their lives but they cannot refuse to meet God after death, a call all must face.

We may have to meet Him soon for the time in this world is short and uncertain. Delay in other matters may sometime be wise but in all that relates to the soul delay is dangerous. How will we meet our maker if we neglect the preparation?

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" I Peter 4:17 Many may forget God but he is still keeping a record and knows exactly where they are and there will be a time when we will all meet Him face to face. What will your answer be?

Answers for Kids of the Kingdom

ANGEL AWARENESS: Daniel [Daniel 6:21,22]; Abraham [Genesis 22:10-12]; Joseph [Matt. 1:20]; Jesus [Matt. 4:1-3,11]; Jacob [Genesis 28:10-12]; Shepherds [Luke 2:8-10].

TRUE OR FALSE: False [Genesis 7:4, 11; 8:13]; False [Matt. 2:1,2 and Luke 2:16-20]; False [Genesis 7:1-3]; True [Genesis 11:1-9]; False [I Sam. 17:4, 49]; True [13 out of 27—Romans through Philemon]

READY REMINDER: Moses [Exodus 2:3, 10]; Delilah [Judges 16:4-22]; Zaccheus [Luke 19:1-10]; John the Baptist [Matt. 3:4]; Noah [Genesis 9:12-16]; Jesus [John 2:1-11].

PARABLES OF JESUS: Rock [Matt. 7:24-27]; Under a bushel [Matt. 5:15]; Ninety-nine [Matt. 18:12-14]; Good Samaritan [Luke 10:30-36]; Lost coin [Luke 15:8-10]; Prodigal [younger] Son [Luke 15:11-32].

Sunday School is an assembly of persons, grouped into classes with a teacher for each class. It is held on the Lord's Day to study the Bible, to give moral and religious instruction, and to worship God. Our modern Sunday schools grew from the movement to provide religious instruction for the poor, neglected children around the close of the eighteenth century; but at the present our Sunday schools are to teach and to train everyone they can reach so that they might perform the duties to God and their neighbors that were set forth by the Jewish and Christian Scriptures. The idea of Sunday school, however, has existed since long before the eighteenth century and has been proved by various findings in many places other than just our United States.

From explorations in Babylonia, Sippur and Nippur there has been found proof of schools of Abraham. The method of these schools was made known by tablets found giving varied forms of school exercises of the students. In Genesis 14:14, we read that Abraham armed his trained servants. The term 'trained' shows us that there had been some organized teaching.

In other places in the Bible we read of men giving religious instruction in organized assemblies. The sacred duty of teaching was first centered around the family with the father as teacher and priest. Then with the advancement of knowledge it spread to the temples. The Mosaic Law required children, men, and women to come before the Lord at certain times to hear the law and have it explained in addition to instruction of the family. (Deut. 31:10-13) The prophets from Samuel to Elisha promoted religious instruction, teaching God's will. Ezra held a national Bible assembly or school where the priests taught and explained the law. This assembly was very similar to modern methods of school instruction.

In the New Testament times, schools of religious instruction were held in connection with Jewish synagogues in every city and important villages of Palestine. They were a part of an extended system of religious instruction. It is believed that these synagogue schools were of an earlier origin and were common during the time of Christ. In these schools they used the Hebrew Scriptures and later used small parchment rolls prepared for children. In this period a synagogue presupposed a school, as now a church implies a Sunday school. Churches and Sunday schools paralleled the Jewish system, and the methods were very similar to our modern Sunday schools. Questions were freely asked and answered, and opinions were stated and discussed by the whole assembly. During the Apostolic age, the teachers were recognized as separate from pastors, prophets, and evangelists, and their duty was to instruct the young and inexperienced in religion and the way of salvation through Christ. Many Christian schools were founded upon these Jewish synagogue schools, and the Christian classes were to aid in preparing new converts for full church membership and to instruct the young and worldly in the knowledge of God and way of salvation.

In the fourth century, Gregory the Illuminator founded one of these Bible schools for children in Armenia. In 680

A.D., the Sixth General Council at Constantinople required presbyters to hold classes in country towns and villages to teach children who were sent without pay or reward. Schools were effective and aggressive missionary agencies of the early churches and are termed Sunday schools of the first ages of Christianity. In them students were divided into groups of two, three and four and they committed scriptures to memory and learned the doctrines of God's creation, the providences of sacred history, the fall of man, the resurrection, and future rewards and punishments. However, when the ecclesiastical spirit overcame the Apostolic and Gospel teachings, study of the Bible was replaced by ritual ceremonies and priestly confessionals. Only a few, such as the Waldenses and the Lollards, continued to teach the Bible.

Beginning the reformation era, more people began wanting to return to Bible teaching. Classes for religious instruction of young people were recognized as indispensable by the Protestant reformers. Martin Luther felt that Christian schools were needed to maintain the church. Some others feeling strongly about this matter were Calvin, Carle Borromeo, Zwingli, and others. The Scottish general assembly directed its second of two public services on every Lord's Day which was to be given to worship and Christian teaching of the young and ignorant. The church of England required "every person, vicar, or curate, upon every Sunday and holiday for half an hour or more, to instruct the young and ignorant in the Ten Commandments, the articles of belief, and in the Lord's Prayer." Protestant settlers in America regarded that it was the duty of the Church and State to maintain schools where religion and the Bible were taught. With the Protestant and Reformed churches of America and Europe a form of Christian and religious instruction prevailed for more than a century before the origin of the modern popular movement. This religious influence declined in the seventeenth and eighteenth centuries but it was partly because the method of teaching was misused or neglected, and more emphasis was placed on proclaiming and preaching than on individual teaching of the Gospel.

It is claimed that Sunday schools were begun in Scotland by John Knox about 1560, in Bath, England about 1660; in Roxbury, Mass. 1674; in Norwich, Conn. 1676; in Plymouth, Mass. 1680; in Newton, NY 1683; in England by Bishop Franpton 1693; in Glasgow, Scotland 1707; in Penn. 1734; in Bethlehem, Conn. 1740. A school giving gratuitous instruction, holding children's meetings and blessed by many conversions was held for thirty years among the German Seventh Day Adventist, but was broken up by the war of independence.

Because of the war of independence, schools were often isolated. They did not arouse popular interest. They tried to have an organized movement or system of religious instruction, with the Holy Scriptures as their chief textbook. It was not until 1780 with Robert Raikes as the founder that the great movement of Sunday schools became popular.

Robert Raikes held his first Sunday school in Sooty Alley paying Mrs. Meredith for teaching wretched little street children which came to her kitchen. Mrs. Meredith found the boys to be "terrible bad" and so they were sent to Mrs. Mary Critchley's on Southgate Street. Bad as the boys were, Mrs. Critchley found the girls to be worse. She and others began to work with the children and made special requirements of them. When the children came to school they must have clean hands and faces, have their hair combed, and be

wearing what clothes they had, though sometimes shoes and clothing were provided. The boys were "strapped" by Mr. Raikes if they were bad, and the girls were subdued by other means. The children had to remain in school from ten to twelve. Then they went home and had to return at one. After they returned they had a lesson, went to church, and went home again at five with no playing in the streets. Attentive scholars received Bibles, Testaments, books, combs, shoes and clothing. The head teachers were paid a shilling a day. Four women were the teachers and several voluntary teachers called monitors helped.

For three years, Raikes considered his school as just an experiment. Then William Fox, William Wilberforce, John and Charles Wesley, and Jonas Hanway came as guests to Raikes' home, and he brought them to visit his school. The men were astonished and "caught fire" of the school and soon the movement extended. The idea of "voluntary teachers" was amazing. The whole system was founded on and supported by voluntary effort. The head teachers, or superintendents, were paid at first but the class teachers had never been paid and were selected and directed by the superintendents. After discussing all this with the five men, Raikes was finally convinced that the school was past the experimental state and he published a brief notice in the *Gloucester Journal*, Nov. 3, 1783. Other large papers and magazines copied this notice and extended the movement. It began to be preached from the pulpit and it was considered a praised institution. The knowledge and character of the Sunday school spread rapidly by these means through the Christian world.

The Sunday schools met with criticism and opposition from professors of religion and churchmen who questioned its wisdom and usefulness. The Archbishop of Canterbury moved to call all bishops and clergy together to see what could be done to stop it. William Pitt considered to present a bill in Parliament for "suppression of Sunday schools." In Scotland, teaching on the Sabbath by lawmen was pronounced as breaking the fourth commandment. But even though it was so greatly opposed, the Sunday schools on this new plan extended rapidly to England, Wales, and Ireland; it spread a little slower in Scotland and America.

One flaw of the schools was that it became expensive to pay all the teachers. Sir Charles Reed credits Oldham, England, as having the first Sunday school without pay. John Wesley notes Belton, England, in 1787 as "having eighty masters who receive no pay but what they receive from the great Master." Sunday school as a mode of religious instruction had only been slowly coming into favor until the remarkable growth under the improved features of full voluntary instruction and management.

America's first Sunday school was held in 1786 in a home in Virginia in much the same manner as Raikes' method. It was introduced to the church in Philadelphia in 1790 and has been an integral part of American religion ever since. Children come to Sunday school today by buses and cars or any other transportation provided by the church or individual parents. And the purpose is also "as of old" to instruct the young in Biblical truths.

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SUMMER SCHEDULES

Youth Camps

Lost Pines Youth Camp June 4-11
Warda, Texas

Chairman: Savoy Grimmer
4601 E. 41st
Dickinson, Tx. 77539
Oh. 713-534-3983

Panhandle Youth Camp June 6-12
Laverne, Okla.

Chairman: Leland Grimmer
120 S. Barkley
Spearman, Tx. 79081
Ph. 806-659-2870

4-State Youth Camp June 13-18
Baxter Springs, Kansas

Chairman: Edwin Waterbury
Box 205
Granby, Mo. 64844
Ph. 417-472-6203

Pine Crest Youth Camp
June 26-July 2
Quitman, Mississippi

Chairman: Frank Arnall
Box 248
Pine Hill, Ala. 36769
Ph. 205-963-4742

Pine Crest Chalet July 25-30
Pine Crest, California

Chairman: Ross Briles
603 Floyd Ave.
Modesto, Calif. 95350
Ph. 209-529-2127

Chairman: Ken Priest Jr.
804 S. Drake
Stockton, Ca. 95205

Ashland Youth Retreat June 22-25
Ashland, Ala.

Bolton Camp Retreat

Chairman: Jim Arnall
R2 Box 385
Ashland, Ala. 36251
Ph. 205-354-2167

Camp Meeting 1982 Laverne, Okla. July 22-29

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