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Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live

John 11:25

"WHOSOEVER WILL.. CONTINUE"

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Throughout the next few pages I will endeavor to compare two very commonly debated doctrines of the Bible. These are the doctrines of backsliding vs. the belief of "once in grace, always in grace".

From the beginning of the first Christian century until now, the issues formerly stated have brought various new sects into order and practice. They have caused many schisms among church families and even separated the family of God, the body of Christ, to a degree where we now consider our labeled religion to be the only non-heretical faction in the area of true Christendom. As the writer James says about that which proceeds out of our mouths, "...these things ought not to be." (James 3:10). Yet still we need to take heed to the doctrines of Christ and realize the world we live in is saturated with the cunning doctrines of men (Matt. 7:15). They are roaming about as sheep in wolves clothing and with false clamour which is wise and appealing to the carnal. They seek, prevailing in seduction and inadequacies.

Let us now embark upon our study to compare and contrast some majorly focused points of these two doctrines which are 1) Grace and will 2) Points of backsliding and others entailed within the next few pages.

From the beginning of time until the present, God has always been searching, seeking, and wooing for us all (Ps. 53:2). Subsequent to Adam's sin in the garden, he and Eve tried to hide themselves from God amongst the trees (Gen. 3:8). Then the Lord said to Adam "...Where art thou?" (Gen. 3:9). From that time-the fall of man, death passed upon all men and yet Christ, being our "propitiation" and "supreme sacrifice" pleads with us in this Laodicean church age, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me." (Rev. 3:20). The prevailing attitude among the ones of "predestination" is that God does not need to look for you because He knows where you are, and where you will be and has put you there. This lack of man's "choice" or "will" is refuted by Calvinists. It is true that in God's omniscience He knows where we are and where we are going, but to say that He has put "the elect" there on an unconditional basis is unacceptable! Every promise of God is conditional and contingent upon man's obedience. Thus a choice of man must be made on the part of "receiving" the Lord Jesus in your heart by faith and a continuance in that faith, which we will discuss later.

There is a division that must protrude here. On the Calvinistic side of "predestination" and "grace", they claim that there is "Limited Atonement" in that it...is for the elect only, since Christ died only for those whom the Father gave Him to be His bride. Only the saints or elect ones are said to be the "beloved of God", for they alone are the objects of this grace. The Calvinist reasons that if Christ died for all, then all will be saved. Although it is true that the blood of Christ is sure, sufficient in value to atone for all, still it is obviously efficient only for those who are saved by His unmerited favor.¹ Let's stop here in this division and look at a few scriptures. First, the Lord has set before us a choice as explained in Duet. 30:19, "I call heaven and earth to record the day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live". This choice is also exemplified in

Heb. 11:24,25 where..."By faith Moses...refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction...than to enjoy the pleasures of sin...". Second, "Limited Atonement" and the view of "not being capable of sinning after salvation" is refuted in I John 2:2, "And He is the propitiation for our sins: and not for ours only, also for the sins of the world." (John 1:29 and John 3:16,17). Also, "If we confess our sins, He is faithful and just to forgive us our sin and to cleanse us from all unrighteousness" (I John 1:9). These claim valuable truths that must be grasped in interpreting the word of God in its entirety. On the second doctrinal side of "predestination" and "grace", Dr. Herbert Lockyer, in his book *All the Doctrines of the Bible* states, "What must be born in mind is the fact that predestination is not God's predetermining from past ages who should and should not be saved. Scripture does not teach this view. What it does teach is that this doctrine of predestination concerns the divine determining, the glorious consumation of all who through faith and surrender become the Lord's. He has determined beforehand that each child of His will reach adoption, or the 'son-placing' at his resurrection when Christ returns (Rom. 8:29; Eph. 1:5).² In comparison to these two teachings which are termed the same, there is a vast difference, as in a door being opened or shut.

Who are the elect of God? I feel that Dr. C.I. Scofield put it well in expounding on the triplet of divine attributes; "The divine order is foreknowledge, election, and predestination. That foreknowledge determines election or choice is clear from I Peter 1:2, and predestination is the bringing to pass of the election. Election looks back to foreknowledge; predestination forward to destiny. But scripture nowhere declares what it is in the divine foreknowledge which determines the divine election and predestination. The foreknown are elected and the elect are predestined, and this election is certain to every believer by the mere fact that he believes. (I Thes. 1:4,5)³ I Tim. 2:4 state, "Who (God) will (wants to) have all men to be saved, and to come into the knowledge of the truth". This passage of scripture, as stated earlier is the Calvinists' belief, but with a limited scope. Yet still, they claim the "all men" are only the elect or chosen of God. True, they are the elect, but in the Greek it means "mankind". This is the world past, present, and future tenses. In the book *Tulip* by Duane E. Spencer, he explains Calvinists as taking the stand that "...when you claim that the grace of God who wills that all men shall be saved can be resisted or rejected, you are stating that Jehovah is not omnipotent. You claim that man, a third rate power, under the control of a higher second rate power has such a fantastic "free will" that he can break the power of Satan to choose his way to heaven."⁴ This in no way limits God Almighty's omnipotence. The omnipotence of God is not limited to a doctrinal perspective, but is according to His divine purpose of conforming all who will believe to the image of His son. By making the Calvinistic statement of limited omnipotence, we would have to go against the very meaning of the grace of God which is defined as, "favor or kindness shown without regard or merit to the one who receives it and in spite of what that same person deserves."⁵ God is not and must not be limited in His atoning power. He"...is the Savior of all men, specially to those who believe." (I Tim. 4:10b). His grace is sufficient for us all.

3. Lockyer, Herbert, *All the Doctrines of the Bible*, pg. 151

4. Spencer, Duane E., *Tulip*, pg 48

5. Lockyer, Herbert, Sr., *Nelson Illustrated Bible Dictionary*, pg 443

1. Spencer, Duane E., *Tulip*; pg. 71

Where sin abounds, grace did much more abound! Let us realize though, that we can't contemplate the facts that we're nothing in ourselves (John 15:5), that we are not righteous by works or any way in ourselves (Rom. 3:10, Isa. 64:6), and that we have no inclination to good and don't seek for God in any way (Isa. 53:6, Rom. 3:11,12, Psa. 53:2,3). Thus, in part, we are correct in saying that man possesses no "free will". Why? Because he has a devilbound will (Rom. 5:8, 5:12, 3:9b). Born a sinner, this is our inherent spiritual death that directs our will before the Lord draws us, and sometimes after. But in the second part, the only way anyone can come to "receive" Jesus in his heart is if the Father, which hath sent Him (Jesus) draws him (John 6:44). Who then will be drawn? The Lord God declares in John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me". How can this be gotten around? Jesus said, "I am not come to call the righteous, but sinners to repentance." (Matt. 9:13). Therefore, man possesses "free will" only when the Spirit of the living God draws him. This will must be realized through godly sorrow which worketh repentance unto salvation (II Cor. 7:10). This is where all the scriptures of believing and receiving Jesus come into action as the whole work of repentance and faith. In mediation, some claim predestination, being to them (God's determining in the beginning who will and won't be saved), is only known to God and not to man. Therefore, God knows where He's put you, but you don't know to whom He has given grace so it only appears to be "free will" to the elect. This standpoint is understandable, yet I can't see the Lord, in His infinite love predetermining someone whom He has created to worship Him to go to hell without a chance. Truly the Lord's ways are above our ways as high as the heavens are above the earth (Is. 55:9). But, the way of the Lord is just (Is. 45:21) and has always been. So, when the Lord declares that He hath "...no pleasure in the death of him that dieth, saith the Lord God..." (Eze. 18:32), I feel that His ways are even more just and fair today. Why? Now the Lord God hath offered up His own Son to be the Mediator between us and Him, promising that all who receive Him will obtain life everlasting; a greater reward than under the law. But, all who will turn from that gift and neglect so great salvation to a degree of apostasy shall have "...counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." (Heb. 10:29b). Then he is worthy of God's judgement (Heb. 10:30,31). For it truly is a fearful thing to fall into the hands of a living God.

Finally, there are many passages of scripture that tell us of God giving eternal salvation to us and of Christ keeping His sheep. Eternal security claims that these again are passages with unconditional favor. But examine closely every scripture, put it in context, and realize that the word of God must be taken as a whole and that no scripture is of any private interpretation (II Peter 1:20). For example, John 17:12 states, "While I was with them in the world I kept them in Thy name: those that Thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled." The Lord here prays for His disciples. This is in no way an unconditional statement. The condition that the disciples have is in verse six of the same chapter which says, "Thine they were and Thou gavest them me; and they have kept Thy word." Factually, as here exemplified, it comes down to obedience to God's word. Other references of God's faithfulness are II Thes. 3:33, I Cor. 10:13, I Thes. 5:23,24, I Cor. 1:9 and many more. All these show God's faithfulness towards mankind. He is illustrating to our finite minds a powerful hope we can have through an unlimited Creator in and through His words.

In summary, we conclude some facts about "will" and

"grace". God wills all men to be saved, and in this desire will draw all men. The reason being the work of the cross of Calvary. His atoning power and grace is limited in no way. The Lord God truly hath imputed to every man the measure of faith in receiving the unmerited favor of God. Also, though not directly mentioned in this section, is God's love for the world in the aspect of peoples. God is no respecter of persons in His loving kindness and compassion (Acts 10:34, Rom. 2:11, I Peter 1:17). We truly have a loving God.

It is now important to concentrate our attentions on the subject of "backsliding". Can one who is saved by God's unfailing grace ever "backslide"? Can they truly "fall from grace" (as it is commonly termed)? Throughout this section I will not try to prove what I believe or have been doctrinized in, but I will endeavor to deepen our scope on what the word of God claims as a whole. The truth is, I have discovered material in this section which has enlightened me to new truths about the word of God.

Backsliding or falling from grace has a two-fold character involved. Ungers puts it this way in his definition: "In the New Testament backsliding is set forth as involving a change of the believer's state before God and not his standing. The former is variable and depends on daily contact with Christ, "walking in the light", and many other factors of the spiritual life. Standing, by contrast refers to the believer's position "in Christ", which is grounded in the unchangeable and perfect work of Christ for the believer, while state describes the changing and imperfect condition of the soul from moment to moment and as affected by backsliding on the one hand, or spiritual progress on the other...Backsliding not only results in a changed state or experience, but involves corrective chastening (Heb. 12:6, I Cor. 5:10), that the 'spirit may be saved in the day of the Lord Jesus.' Those who hold that one may fall from grace teach that backsliding may become complete rather than partial..."⁶

Well, I believe that the scripture teaches a complete backslidden standing and not just a partial one. Although, I do believe that there is a period of partiality for a certain amount of time along with other considerations. An example of a backslidden state is that of Peter. Peter fulfilled the Lord's words in denying Him three times before the cock-crow. Peter repented and thus was forgiven. But did he backslide fully; in other words, did it inhibit his standing? No. I believe this can be illustrated in Jesus' discourse in John 15, which will be dealt with later. First we need to establish what state you are in when you are saved. This is told in I John 5:1; "Whosoever believeth that Jesus is the Christ is born of God..." Also, John 5:24 states, "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Our names are written

in this book of life because of God's grace to us in salvation. Now, there is a way in which we must walk that we may be counted worthy of the vocation wherein we are called. Also, if we don't walk in the light, which is God (I John 1:5), then Christ's blood no more cleanses us from all sin (I John 1:7). Therefore, our standing is erased. But at what point is our standing with God eliminated? To go on to another aspect of our salvation; must we persevere? Of course, time and time again the word of God declares to us how we are to walk, live, act, think, and be as Christians. For example, "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. 6:11,12).

6. Unger, Merrill F., Unger's Bible Dictionary, pg. 119

Other references to this point are:

II Peter 1:5-11

Matt. 7:24,25

Matt. 25:1-46

John 15:2-6

I Chron. 28:9

I Sam. 25:1-44

Eze. 3:20

Eze. 33:12

We need to die daily in our continuance as Paul stated in I Cor. 15:31; "I protest in your rejoicing which ye have in Christ Jesus our Lord, I die daily." Ezekiel establishes some truths for us to lean on in this area. Ezekiel 18:21 claims, "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." Then the opposite side is stated in verse 24, "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live?? All his righteousness that he hath done shall not be mentioned:...in his sin that he hath sinned, in them shall he die." This is how the Lord was just under the old covenant. But, we can't say that this doesn't apply today. The difference of the covenants is that of Christ. He brought in a new covenant, full of grace and mercy and faithfulness. We must go back and remember what Jesus said in Matt. 5:17,18; "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." We know by reading the prophets that the fulfillment of it all is not yet come about. I believe this new law is that of the law of Christ (I Cor. 9:21). How much more worthy are we of death if we don't practice righteousness?

There is an Old Testament type that can certainly be applied here. It is found in Exo. 25:30. The high priest had many duties, the major one being his intercession into the Holiest of Holies to make sacrifice for his sins and the people's also. But the major point is that of the blood. He went into the Holiest of Holies only with the blood and that is significant. Why? Because Christ's atoning blood is the only way to the presence of God. In other words, it is the only way our salvation is purchased. But, what did the high priest do? He had to apply the blood to the Ark to make the sin offering complete under the law. Christ's redemptive work on the cross is complete in purchasing our salvation and other steps of grace. But we must apply the blood as Christ did for us to have those sins purged as stated earlier in I John 1:7. This continuous application is what sustains us in Christ's complete work of Calvary. Consider the analogical New Testament example of the lamb slain. When God sent the plague of the death angel upon the people of Egypt, the firstborn of every household was to be killed. The only ones that were saved were those whose doorposts had the blood applied on them and had also partaken of the lamb's flesh. This is an excellent type of our Christian life.

Another point is that of faith. We know that "...without faith, it is impossible to please Him (God)" (Heb. 11:6). We have already established that salvation comes through faith in the Lord Jesus Christ. Now, James 2:17 declares, "Even so faith, if it hath not works, is dead, being alone." Also, whatsoever is not of faith is sin (Rom. 14:23). Therefore, when considering that no sin shall enter into the kingdom of God, we must work, strive, apply the blood, and bring forth fruit in order to enter into the straight and narrow way (Heb. 3:14, 4:11). Still concerning our faith, let's make another correlation about overcoming. I John 5:2 explains; "For whosoever is born of God overcometh the world, even our faith." In the original translation of the Bible, the word "even" is not there. So, what is it that overcomes the world? it is our faith in Christ's victorious power. Without good works after salvation, faith is dead, being alone. If faith therefore is dead, then how can we overcome

the world? We simply can't. Therefore, the consequences can result in a fall from your state and maybe, subsequently, your standing. Let's relate this to Rev. 2:5 for our first point. It says, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come quickly, and will remove thy candlestick out of his place, except thou repent". This "fallen" is concerning their state as a church, but does not yet concern their standing. How? We can tell this through Christ's loving reproof in telling them to repent. This repentance would restore again their fellowship and keep their standing secure. This was and is the condition. But the Lord claims a truth of His justness if they didn't meet the condition. This is, "...repent, and do the first works; or else I will come quickly, and will remove thy candlestick out of his place, except thou repent." Another condition is found in Rev. 2:10b, "...be thou faithful unto death and I will give thee a crown of life." (Rev. 2:16, I John 2:29). I John 2:24, 25 state a great fact of the conditional promises of God; "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life." What a powerful statement! The principles of Christian living are set down as plain as day for us to see, learn and use everyday. These conditions will be brought to a main point later in looking at John 15.

As of now, there are many scriptures that teach the backslidden state and standing of a Christian. A commonly twisted and misused passage is that of Hebrews 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." The key words are underlined and here defined:

Tasted: (Gk. gevomai) - fig. to experience (good or ill); eat, taste.

Partake: (Gk. metecho) - take part, pertain, use.

powers: (Gk. dunamis) - inherent power; abundance, a power capable of reproducing itself; (as illustrated in Acts 1:8).

Fall away: (Gk. parapipto) - to fall aside, i.e. to apostatize: - fall away.

again: (Gk. palin) - (through the idea of oscillatory repetition); (adv.) anew, i.e. (of place) back, (of time), once more; again.

Now, compile these definitions in your mind and re-read the scripture. It plainly states that once enlightened, and having eaten or experienced of the heavenly gift (which I strongly feel is implied as the Holy Ghost, and also have eaten and or experienced of the good word of God; if you fall from your state to a degree of apostacy, to renew you once more through forgiveness. Some believe that this passage is not dealing with a born-again believer, but I can't see that. The reasons are, for one, how can you taste or eat of the heavenly gift of God and His word if you are a "natural man" still? You can't (I Cor. 2:14). Secondly, how can you "renew" someone "again" unto repentance if he was not a Christian in the first place? You can't again! Some claim this repentance was not concerning salvation. But then you would have to say that if a man repents after enlightenment and conviction, etc., then he doesn't know if he's saved or not. This limits and resists God's faithfulness to all who repent. Thirdly, for a last simple point concerning this passage, how can you apostatize if you were never there in the first place? There has to be

something or someone you fall away from. Why? Because we know you don't fall away from sin; you are born in sin, it is inherent! II Thes. 2:3 explains the truth, "Let no man deceive you by any means: for that shall not come, except there come a falling away first...". Other scriptures claim valuable truths also as stated in Hebrews 10:26; "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Also, Heb. 10:36-38; "For ye have need of patience (Greek-persistence) that after ye have done the will of God ye might receive the promise... Now the just shall live by faith: but if any (Greek-he) man draw back, my soul shall have no pleasure in him." John 8:51; "Verily, verily, I say unto you, if a man keep my words, he shall never see death." Other references to this point are listed...

Heb. 12:12-15

Heb. 3:14

I Cor. 9:27

Luke 8:13,14

I Tim 4:1

Luke 11:24-27

Matt. 12:45

Heb. 3:1 correlating with Heb. 3:12,
"the Holy Brethren"

Gal. 5:4

II Peter 3:9-17 and others

Another passage I would like to briefly touch on is that in II Peter 2:20 which states, "For if after they have escaped the pollutions (Greek-sins) of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, and the latter end is worse with them than the beginning." This is another clear passage stating that after we have known God or rather are known of God (Gal. 4:9) to where we have escaped the sins of the world, we once again fall from grace to where our bondage of sin is worse than we were born with. This now leads into our last correlation of the points on backsliding.

Let us look at the fifteenth chapter of John to examine a valuable point of life. In verses 1 and 2 Jesus states, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." As I Cor. 3:9 says "...ye (or we) are God's husbandry..." and we have a duty in this garden of the Lord's. It is to bring forth fruit; much fruit. Through this we glorify the Father (John 15:8). The word "purgeth" underlined above does not mean to cleanse from our sins as some interpret, assuming that either one, you are saved by works (which is totally refutable), or two, that we're not cleansed from our sins until after we're saved and bring forth fruit. These are wrong! The word purgeth means "to prune" in the Greek. Any farmer will tell you that the act of pruning is used not to cut off the good, but rather to get rid of the bad and to strengthen the good on (...or of...) the branch. This enables the branch to be saturated in more water and nutrients and not be weighed down or limited by the dead or unfruitful parts on it. It simply fortifies the life of the branch. Now let's apply this as Christ did concerning us. Where does our life, not physical, but spiritual life come from? Of course, it comes from the Lord Jesus as written in I John 5:12; "He that hath the Son hath life; and he that hath not the Son of God hath not life." (Refer also to John 20:13).

Now, we know that no branch bears fruit of itself (Jn 15:4). The point is as shown in verse two that every branch that is in Christ must bring forth fruit. If it doesn't, it will be taken away". Then its consequence is told in verse six; "If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned." Realize the terminologies of the branch. The "branches" speak not only of the branches of the True Vine, but of those also that do not abide in the Lord. I believe then

that we can thus say the Lord speaks of the entire world here, and not just the Christian. The main point is that the branch, or born-again Christian is in Christ and has the opportunity and equipping source of the Vine to bring forth fruit. How can we be in Christ and not be a believer? If we're in Christ, then we have that life! So, when we don't bring forth fruit, we are taken away! This is an excellent example of our backsliding Christian. But the fact still remains, when are we "taken away"? First, we need to see our perseverance as branches abiding in the Lord. John 15:4 says, "abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." So then, perseverance and constant fellowship with the Lord is a must to remain in Him and not be cast down. This refutes the backslidden state which Ungers defined as a loss of fellowship, being only partial. Remember, it can be complete and entire, but this only comes after a certain period of time. How long? Well, how long does a natural branch remain attached to the tree after losing the necessary nutrients and dying? As what point will the Christian, after abiding in the Vine but not bringing forth fruit, be cut off or blotted out? This falling off of the vine indicates a change in the believer's standing before God in that his name is blotted out. Scripture declares in Ex. 32:33 that, "...Whosoever hath sinned against me, him will I blot out of my book." The cliff line in which we fall off and God blots you out of His Lamb's book of Life is known to no man, only God. His ways are above our ways, through a plan that we can only reason through His word. There is a definite period of time in which we have to meet the conditions of His continued grace. This is exemplified in Rev. 3:1-6 but especially in verse 5; "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." This goes back to that overcoming faith we must have in direct relation and dependence upon our fruits and works for Christ Jesus. This is that mediation period in which we are given opportunity to commune and truly continue heartily in the Lord. (verses 3 and 4).

In summary, we conclude upon a standpoint of relations; All of them, one with another as in faith, works, fruits, victory, perseverance, and strength. Yet, there are some extreme consequences explained if we don't meet the Father's requirements as in a backslidden state, wherein is disobedience and a partial loss. Then, eventually, when not truly repentant, a backslidden standing with God may be the consequence. Once the branch is severed and you have fallen from the Vine, I believe only God knows whom He will draw after that point. Except as in the case stated earlier in Heb. 6:4-6 and also the unpardonable sin (Mk. 3:29). Thus, let us grow in grace and in the knowledge of the Lord (II Pet. 3:18). For if we abound in virtue, knowledge, and all points of godliness we will never be barren or unfruitful. (II Pet. 3:5-8). But, if we lack these, we will be blinded and will have forgotten that we were purged from our old sins... upon which, eventually through lack of diligence, there comes a fall (II Pet. 3:9,10).

FINAL SUMMARY

This subject is an extremely deep and thought-provoking study. We covered how God's unmerited, unlimited favor is given to all men. In this, He desires all men to be saved and to know Him. He desires us all to grow in His grace and persevere. Through the might and power of His Spirit we can apply the atoning blood of Christ each day in our lives. Luke 9:23 puts it well; "And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me." Our "working faith" is a must in sustaining our fellowship with the Lord Jesus and over-

coming the world also. We must meet all the conditions factually stated in His word. But if we sin, we have that advocate with the Father and we must repent. That is our main conditional action after not meeting up to true obedience. This repentance is not limited either, but God, "...now commandeth all men everywhere to repent." (Acts 17:30). Let us be faithful.

I believe that God only gives you account for what you know. We have been given all we need to know in God's word and now we must continue and remain in this. Remember that He is the Vine, we are the branches, so let us bring forth fruit to glorify the Father in all His righteousness.

There is one last section I want to conclude upon. First, we don't know who is or isn't elected. all we know is that it is everyone who believes and remains. Second, if the former is true, then how can we as the ministers of reconciliation preach anything other than choice? That is the fact that we need to adhere to. Doctrine doesn't make or break our salvation. Actually, it has nothing to do with the saving of our soul. But there is a main fact that all doctrine must center around, this is the gospel; the death, burial, resurrection, and ascension of the blessed Son of God, Jesus Christ our Saviour! Praise the Lord!

Let's take the true aspect of holiness and our salvation and commit to it all that we have in Christ Jesus. Taking a dogmatic stand on the gospel and this fact, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (II Tim. 1:12).

Amen.

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Tragedy or Triumph

Have you read the crucifixion and the things that happened there-Tears and sweat, then condemnation, meted in the Governor's square? Have you seen the bitter suffering as the Cross alone He bore. Or heard Him whisper, "God forgive them"? Listen, let me tell you more.

Out beyond the courts of mockery, further than the temple mall, Christ the Son of God is suffering, shut outside His city wall. His beard still drips with angry spittle, placed there by a mob gone mad, 'Round His shoulders hangs a mock robe for the King they could have had.

On that precious brow so tender, piercing thorns scrape 'gainst the bone; Lifeblood falling, mixed with teardrops from the Saviour sad and lone. Somewhere on that hill is Mary, God-called one to bring Him here, And her mind is filled with memories, some mostalgic, all so dear.

She muses first the angel's blessings, then precious spirit hovering 'round, Until that night He filled the manger in swaddling clothes that she had bound. Too, His care and preparation; then the work He had begun, And now betrayed, condemned and smitten stands God's only, loving Son.

His lovely hands and feet are riven, pierced through with spikes so cold, While soldiers gamble for His garments, evil men both cruel and bold. Two thieves, sharing in the suffering, part bloody lips to have their say; One has naught but scorn for mercy-the other, in faith begins to pray.

The day moved slowly toward the sunset; framing pain unparallelled: Tissues torn and sinews broken, turning darker

as they swelled. Rocks are broken, hard winds lashing trees as darkness filled the sky: The temple veil, too, split asunder as His moment came to die.

Through this vale of tearful suffering few have been the words He's said, Now He whispers, "God forgive them"; then He shudders and is dead. Smirking hordes of evil's legions gathered there from the wide world o'er shake the air with shouts of victory. "The life of Jesus is no more."

In a borrowed tomb they laid Him, Governor's seal and guard to hold-God's only Son, so freely given, lies in death so still and cold. A day is gone and nothing's happened; finally even two have passed. Satan's forces are more jubilant; seems they've triumphed God at last.

Then with the third day fast approaching, Mary came to anoint Him well; And seeing that the stone was bothered, ran to others news to tell. Others came at her insistence in the early light of day, And neither did they understand it, so they said, "He's taken away."

This same Mary lingered, weeping, just outside the rough-hewn door, When Someone-she though the gard'ner-spoke, "What are you weeping for?" And when she answered, He said, "Mary," then His brightness broke the gloom. Her eyes bedazzles saw His glory-Christ had triumphed o'er the tomb.

Running fast, who spread the story; shouts of praise are lifted high. Death's cold dungeon could not hold Him; He's alive, no more to die. Through the ages men have sung it, cried and preached this joyful lay, And here's the strength and beauty of it-Christ the Lord is risen today!



Love saw the guilt of sin, and sought a basis of pardon.
 Love saw the alienation of sin, and sought a ground of reconciliation.
 Love saw the defilement of sin, and sought a way of cleansing.
 Love saw the depravity of sin, and sought a means of restoration.

Love saw the enslavement of sin, and sought an instrument of emancipation.
 Love saw the malady of sin, and sought a balm of healing.
 Love saw the condemnation of sin, and sought a method of justification.
 Love saw the death of sin, and sought a way of life.
 Love sought, and love found.





Rockdale Texas

We haven't sent in an article for quite some time so will bring you up to date on what has been happening in Rockdale.

We had a Christmas play directed by Donna Satcher with Barry Methvin having the lead part. Everyone worked hard and the play was a blessing to all.

My dad, D.G. Babb, from Follett, Texas has been staying with us since December. We have enjoyed having him with us but he plans to return home soon.

Bruce and Sara Schroeder and daughter from San Antonio, Tx. have visited our services recently. They sang for us and we all enjoyed them very much.

David McCance of Perryton was in service with us March 1. He sang a beautiful song which he had written.

We have had quite a few absent from service the past two months with colds and flu but attendance is up now. We are glad they are all back.

God is blessing our people and we are so thankful for his presence in our lives.

Roland Haney-Pastor
Loretta Haney-Reporter

Trinity Apostolic Faith, Joplin, Mo.

We are praising the Lord for all of His goodness unto us. We are so very thankful for the new Church building which the Lord has provided for us but thankful most of all for his Holy Spirit who blesses in so many ways. We are seeing new families in our services and lives are being blessed around our altar.

For many weeks we had special prayer meetings on Friday nights preparing for revival which was conducted by Bro. Ted Barker, Laverne, Okla. April 5-12. God's blessings rested on each service as we sought his face.

The Choir from the Apostolic Faith Bible College was with us in concert on March 29 and we enjoyed their ministry unto us. We have always enjoyed the students from A.F.B.C. and their dedication unto the Lord.

The ladies of our church are looking forward to a special time of worship with other sisters in the Lord on April 25. A full day has been set aside to study, sing and pray together and be drawn closer to the Lord. We are expecting God to do great things for us as we meet together and worship Him.

We invite anyone to come by and worship with us at any time. Pray for us for our desire is to see souls won to the Lord and lives drawn closer to him for He is coming soon!

O.A. Busch-Pastor

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

Galena, Kansas

Praise God He is still blessing our church family. We had a young man saved in a recent Sunday night service. The precious Holy Spirit is still convicting precious souls. He is still on the giving hand.

We are still working on our church building and God is supplying our needs. We enjoyed a time of fellowship on March 14 with a mexican dinner. God's family should be a happy people.

We were saddened with the death of Sis. Birdie Noe and will miss her.

We welcome all visitors to come by.

Howard Whiteley-Pastor
May Rowland-Reporter



Just
Married

Mr. Bryant Mathis is happy to announce the marriage of his daughter, Janis to Mr. Ron Brening, son of Mr. and Mrs. Ed Brening. The couple were united in marriage Saturday, February 21, 1987. The couple now reside in Baxter Springs, Kansas, where Mr. Brening is Dean of Men at the Apostolic Faith Bible College. Mr. Brening is also pastor of Prosperity Apostolic Church.



Mr and Mrs. Lee Nelson, A.F.B.C. students announce the birth of their son, Michael Wayne, on March 11, 1987. He weighed 7 lbs. 6 oz. He has two sisters Traci and Christina. His grandparents are Mr. and Mrs. H.F. Szcapaniski, Lander, Wyoming, Mr. and Mrs. Clarence Echols, Douglas, Wyoming and Mr. Lee Nelson Sr. of Hilliard, Florida.

The Place Called Calvary

"And when they were come to the place, which is called Calvary, there they crucified him, and the malfactors, one on the right hand, and the other on the left" (Luke 23:33).

It is thus that Luke tells the story. John relates it a little differently, though both accounts are in full agreement with each other. He says, "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst" (John 19:17,18).

Skull, Calvary, Golgotha all tell the same story in different languages. The place of His crucifixion was so designated, not because of skelton parts found there, but because in shape and general contour it resembled a skull. There is only one such eminence in or about Jerusalem today, and that is the skull-shaped hill known as "Gordon's Calvary," outside the wall, northeast of the Damascus Gate. Let others, if they will, believe that the hidden rock beneath the bizarre Church of the Holy Sepulchre is the site of the world's greatest tragedy, I am fully persuaded that the other is the true scene where the Saviour died to redeem a lost world.

Since the days of Helena, the mother of Constantine, who believed she identified the real Golgotha, and built a church over it, millions have accepted that as the veritable place of the crucifixion, and to them the Church of the Holy Sepulchre is perhaps the most sacred place in Christendom. We visited it reverently, realizing that it might prove at last to be the proper location. But the more we saw of it, and the more we pondered the words of Holy Scripture, the more improbable it seemed.

But when we climbed to the top of the north wall just east of the Damascus Gate, and saw the hill rising before us, across the road, with its smooth top, and great caves in its face, we felt at once that we were looking upon something that was in exact accord with the account given in our Bibles. As we conversed with different Christian residents of Jerusalem we learned that evangelicals as a rule accept this as the real Calvary, while sacerdotalists generally cleave to the traditional site inside the walls.

Some have claimed that in ancient times the walls ran very differently to what they do now, and the north wall was once actually south of the church in question. But a part of a very old wall has been discovered which, if it be the original northern one, will settle beyond all doubt that Gordon's Calvary is the right place.

Why is it called Gordon's Calvary? General (Chinese) Gordon spent some months in Jerusalem and occupied a house looking out over this very hill. As he read his Bible and meditated on the descriptions there given and observed how markedly that hill suggested a skull, he became reasonably sure that it was indeed Golgotha. But he felt if he could find a rich man's tomb in a garden adjacent to the hill it would be settled unquestionable. Permission was given to do some archaeological work, and sure enough, the tomb was found on the side of the mound cut into the limestone cliff, with an ancient garden surrounding it.

It seemed to us providential that both Calvary and the Tomb had been hidden as it were throughout the centuries of superstition so that no Roman or Greek churches have been built upon or about them. On Calvary itself is a Mohammedan cemetery, off to one side, but otherwise there is nothing to take away one's attention from the bare skull-like rock upon which in all probability those three crosses once stood.

Our Need for Calvary

As we gazed upon it we found our hearts welling up with conflicting emotions. A sense of our own sinfulness and guilt was almost overwhelming! To think that we were so utterly lost and undone that so great a Sacrifice was needed to redeem us! But the realization of the infinite love that gave the Lord Jesus to go to that place of unparalleled woe for us, was such that it was hard indeed to keep back tears of gratitude as we bowed our heads and silently gave thanks for that supreme Sacrifice.

Attention has often been directed to the three crosses that stood on Calvary, but it will not be amiss to dwell upon them again. He who hung upon the central tree was One upon whom death had no claim. He was the sinless, spotless Lamb of God. But He was there for us: "God hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). It was because of His sinlessness that He could take the sinner's place. And because He was God as well as Man, He could endure the wrath that our sins deserved; He had to be who He was to do what He did. No lesser Person could have accomplished our redemption.

As they nailed Him to that cross He had no sins on Him, nor did He have sin in Him. But when the darkness enveloped the scene and God "laid on him the iniquity of us all," He hung there with our sins on Him, though still sinless within. On the other side hung the impenitent thief, blaspheming and reviling to the last. Alas, poor wretched man, he was in everything the very contrast to the Man he abused. He had sin in him and sins on him, and he was soon to meet God in judgment because of this.

But the other malefactor when convicted of his guilt turned in faith to Jesus and confessed Him as Lord, and immediately all his sins were transferred to Christ. True, he still had sin in him, but he had no sins on him. What a sublime faith was his! He recognized in a dying Man, agonizing on that middle cross, God's anointed King. "Lord, remember me" he cried, "when Thou comest in Thy Kingdom." But the Saviour said, as it were, "I will do better for you than that. You will not have to wait for bliss until I return to take My Kingdom. Today shalt thou be with Me in Paradise." And ere sunset that day, both the saved and the Saviour were together in that place of gladness.

As we contemplated the height of that rock and these thoughts ran through our minds, we looked down upon the road below. Cars were gliding back and forth. Nearby some sheepmen were buying and selling. Souvenir vendors were hawking their wares. Beggars were crying for baksheesh. Merchants were busy yonder just inside the Damascus Gate. We alone seemed to be interested in "the place called Calvary." And, we thought, what a picture of the world we saw that day! Men interested in anything and everything pertaining to this life, and so few who have any heart for the Christ of God, His sufferings, and His joys!

When the well-known evangelist, Dwight L. Moody, visited Palestine years ago, he was permitted to hold a most unique open-air meeting on this very hill. Standing on Gordon's Calvary, he preached to a vast throng the unsearchable riches of Christ-dwelling on the grace of Him who there laid down His life for our salvation. In spirit I stand on that same spot today, and bid you gaze on Him who nineteen hundred years ago "died for our advantage on that bitter cross."

"Behold, behold the Lamb of God
On the cross;
For us He shed His precious blood
On the cross
The sun withhold its rays of light,

The heavens are clothed in shades of night,
While Jesus wins the dreadful fight
On the cross."

Say to your soul, "O my soul, it was all for me." And so find rest of heart and peace of conscience in that finished work wrought out by God's beloved Son at "the place called Calvary."

It may never be yours to visit the actual hill of the cross in this life, but faith can take you there in a moment as in penitence you bow low before the Crucified and own Him as Saviour and Lord. Then indeed you can say from the heart:

"Near the cross, a trembling soul,
Love and mercy found me,
There the bright and morning star
Shed its beams around me.
"In the cross, in the cross,
Be my glory ever,
Till my raptured soul shall find
Rest beyond the river."

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HE
has
Risen!



In honour of the

Fiftieth Wedding Anniversary of

Mr. and Mrs. Quinn Eiland

their daughter and family

request the pleasure of your company

at a Reception

Sunday, the third of May

nineteen hundred and eighty-seven

two until four in the afternoon

Patterson Civic Center

Rockdale, Texas

No gifts, please

April 1987

PALM
SUNDAY

Since palm branches are mentioned in only one of the four Gospels, why do we call it "Palm" Sunday?

Tradition plays an important part in the role of the church, and one of the traditions during the time of Christ when Rome was the leading power in the world was that whenever the Romans were victorious in battle, the way of the returning heroes was strewn with palms.

This was the accepted custom of reception, so when Jesus rode into Jerusalem it was only right that he be given a hero's reception, for soon he would be victorious over death.

Immanuel Lutheran Church
Muskegon, MI.

Good
Friday

Remember always that the road from Palm Sunday to Pentecost must first pass through Good Friday and Easter.

The Lambert Fathers



THE RESURRECTION OF CHRIST

The basic meaning of the Resurrection is the liberation of Jesus Christ. John Masefield in his play tells in imagination how Procla, the wife of Pilate, sent for Longinus, the centurion in charge of the crucifixion, and asked him what had happened. "He was a fine young man," said Longinus, "but when we were finished with him he was a poor broken thing on a cross."

"So you think," said Procla, "that he is finished and ended?"

"No, madam, I do not," said Longinus. "He is set free throughout the world where neither Jew nor Greek can stop his truth."

William Barclay

A. F. Report

The Love Of God

"This is my commandment, That ye love one another, as I have loved you." John 15-12

"By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

If you neglect thy love to thy neighbor, in vain thou professest thy love to God; for by thy love to God the love to thy neighbor is begotten, and by the love to thy neighbor, thy love to God is nourished. - Quarles -

A lawyer came to Jesus tempting him. He asked, "Which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. 22:35-39.

Love is the river of life in this world. Think not that ye know it who stand at the little tinkling rill, the first small fountain.

Not until you have gone through the rocky gorges, and not lost the stream; not until you have gone through the meadow, and the stream has widened and deepened until fleets could ride on its bosom; and poured your treasures into its depths— not until then can you know what God's love is. - Henry Ward Beecher -

We humans feel that we have love and understand love, but we are so shallow in our understanding and giving of love.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." I John 4:10.

The greatest happiness of life is the conviction that we are loved, loved for ourselves, or rather in spite of ourselves. - Victor Hugo -

Love is the hardest lesson in christianity; but for that reason, it should be most our care to learn. - Penn -

Love, it has been said, flows downward. The love of parents for their children has always been far more powerful than that of children for their parents; and who among the sons of men ever loved God with a thousandth part of the love which God manifested to us? - Hare -

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all the saints, what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:17-19.

There is vast room for improvement in our love to God; to Christ; and to our neighbor. Our comprehension is small. The measurements of our breadth, length, depth, and height is in meters instead of miles. Our knowledge, of the love of Christ, is meager, therefore we come short of being filled with the fulness of God.

As every Lord giveth a certain livery to his servants; love is the very livery of Christ. Our Saviour, who is the Lord above all Lords, would have his servants known by their badge, which is love. - Hugh Latimer -

A man may be a miser of his wealth; he may tie up his talent in a napkin; he may hug himself in his reputation; but he is always generous in his love. Love cannot stay at home. A man cannot keep it to himself. Like light, it is constantly traveling. A man must spend it, must give it away. - Macleod

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." I Thess. 3:12-13. God intends for love to increase and abound from him to us and us one to another. You be the judge: Has love been on the increase or on the decrease?

Love, and you shall be loved.—All love is mathematically just, as much as the two sides of an algebraic equation. - Emerson -

No disguise can long conceal love where it is, nor feign it where it is not. - Rouchefoucauld -

We are shaped and fashioned by what we love. - Goethe -

If no body loves you, be sure it is your own fault. - Doderidge -

Since God's love is the greatest force in the world, we should learn more about its working. We are compassed about with hate and greed, therefore it is hard to grasp the full effect of God's love. Add to this human pride, and God has a big task to get his love working among us.

"He that loveth not knoweth not God: for God is love." I John 4:8

The cure for all the ills and wrongs, the cares, the sorrows, and the crimes of humanity, all lie in that one word 'Love'. It is the divine vitality that everywhere produces and restores life. To each and every one of us it gives the power of working miracles if we will. - Lydia M. Childs -

Try to imagine a world with 'Love' instead of 'hate'. War would cease. Lawyers would be out of business. The court dockets would be blank. Judges would be out of jobs. Crime would cease. Police would have very little to do. Backbiting and gossip would disappear. Our way of life would be so different that we would not recognize our society.

Love is the weapon which Omnipotence reserved to conquer rebel men when all else failed. Reason he parries; fear he answers blow for blow; future interests he meets with present pleasures; but love is that sun against whose melting beams the winter cannot stand. There is not one human being in a million, nor a thousand in all earth's quintillion whose clay heart is hardened against love. - Tupper -

How much does God love? Poets have tried to put it into words. Orators have tried to explain it; and writers have tried to define it. All have done well but have only scratched the surface. The 'Golden Text' of the Bible uses a little word that sums it up; "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. The writer of John said, "God so loved—". 'So loved', That is the best explanation. How much is 'so loved'? That is just how God loves: 'so much'.

The heart of him who truly loves is a paradise on earth; he has God in himself, for God is love. - Lamennaine -

Love gives itself, it is not bought. - Longfellow -

The love of God is accepted by all. There are very few that question this. It is like the breath we breathe, we accept it but seldom really appreciate it. Now how should we love one another?

Love is the crowning grace of humanity, the holiest right of the soul, the golden link which binds us to duty and truth, the redeeming principle that chiefly reconciles the heart of life, and is prophetic to eternal good. - Petrarch -

They are the true disciples of Christ, not who know most, but who love most. - Spanheim -

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift or prophecy, and

understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not, chaity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Beareth all things, believeth all things, hopeth all things, endureth all things; Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity." I Cor. 13:1-13.

What more is there to say? Be sure you have not lost your first love. That love is charity: God's pure love. It is available to every one who will search for it and use it like God, Jesus, and the Holy Ghost directs.

Donald D. Dibbens.

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From the Superintendent's Desk



The 1987 Spring Semester at A.F.B.C. will soon be finished. And even though everyone will go their separate ways, we won't forget them or the way the Lord provided for all of their needs. God is so good to take care of His children.

During the month of March, Bro. Ted Barker and the choir visited churches in the South Texas and Alabama area. I appreciate so much the opportunity given to the choir to minister, as well as the hospitality shown to make them feel at home. The offerings sent back with the choir were beneficial in the operation of the school. Thank You very much.

With the choir tour behind us we can now concentrate on future happenings left in this semester:

May 6th	
May 7th	
May 8th	
Advisory Board Meeting	2:00 p.m.
Final Choir Concert	7:30 p.m.
Ordination Service	10:00 p.m.
Commencement	7:30 p.m.
General Business Meeting	10:00 p.m.
Alumni Banquet	6:30 p.m.

I trust you are making plans to attend these special events. The faculty and student body alike, look forward to visitors, as they often bring smiles, hugs, and news from home. So try to come and be a part of the 1986-1987 closing exercises.

Sincerely,
Lyndel Arnall



Girls Dorm

Acts 14:17

Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

As springtime brings a freshness to the earth, so has the Lord brought a freshness to our hearts in the past few weeks! Every morning the girls rise early in order to be at prayer in the chapel at 6:30 a.m. With this prayer time in addition to regular classes, church, chapel, and extra prayer time in dorm devotions, we have witnessed an increase in spiritual growth that is visible daily. Spending time in prayer does change people and circumstances, and praises for answered prayer are given continually! Praise the Lord that He is teaching us by His Holy Spirit and that we are learning through Him. He really has given us "rain from heaven, and fruitful seasons", and is "filling our hearts with food and gladness".

Shari Cook
Dorm "Mom"

**APOSTOLIC FAITH
BIBLE COLLEGE
COMMENCEMENT**

May 6 - 8, 1987

Schedule of Services

Wednesday, May 6

Advisory Board - 2:00 p.m.

Choir Concert - 7:30 p.m.

Thursday, May 7

Dedication-Ordination - 10:00 a.m.

Graduation - 7:30 p.m.

Friday, May 8

General Business Meeting -

10:00 a.m.

Alumni Banquet - 6:30 p.m.

**Pine Crest Youth Camp
Quitman, Mississippi**

June 28 Registration 4:00 pm

July 2 Close 2:00 pm

\$10.00 craft fee per student

Chairman: Rex Jenkins

Rt 2 Box 348

Butler, AL 36904

205-398-3910

**CAMP MEETING - 1987
July 27-Aug 2**

Chairman: Rev. Paul Clanton

Rt 2 Box 346

Baxter Springs, KS 66713

Ph. 316-856-5100

Pan Handle Youth Camp

May 29-31 - Special Services

Friday-Saturday - 7:30 p.m.

Sunday - 2:30 p.m. and 7:30 p.m.

June 1-5 - Youth Camp

Chairman: Jack Cornell

Box 337

Laverne, OK 73848

Ph: 405-921-5144

4-STATE YOUTH CAMP

June 14-19

Baxter Springs, Kansas

Chairman: Alvin Buschman

P.O. box 286

Cave Springs, AR 72718

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