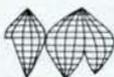


CHURCH OF GOD

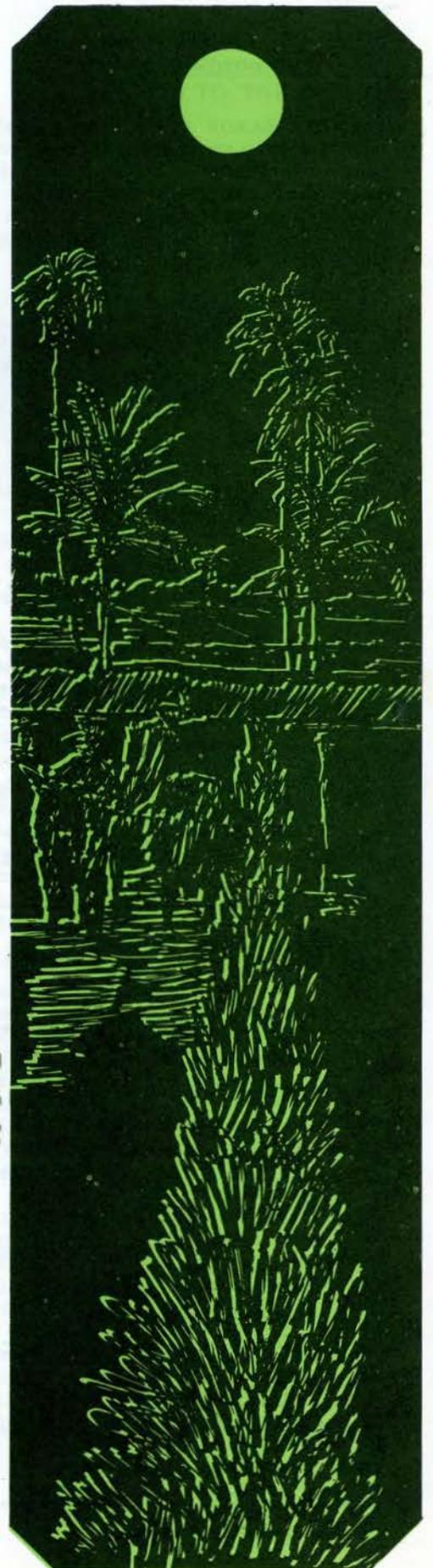
Evangel

JULY 24, 1967



Special Issue

INDONESIA





THE CHURCH IN PRAYER

CASA GRANDE, Ariz.—Please pray for our son who has a very serious kidney infection. The doctors here in Arizona say that they have done everything they can for him; but we know God is able to heal him.

—Mr. and Mrs. Jack Gayler

CANDLER, N. C.—I receive the "Evangel" and enjoy reading the testimonies.

I have a very special need from God; please pray for me. Also, pray that my husband will be saved.

—A sister in Christ

BALTIMORE, Md.—Please pray that my three sons will be saved. Also pray for my three brothers and their families.

—Susan Pucciarella

PHILIPPINES—My sister and I have an incurable disease. After reading the testimonies in the "Evangel," I believed and trusted God that He would heal us too. We are both feeling better, but please pray that we will receive complete healing.

—A sister in Christ

DUFFIELD, Va.—Please pray for my son who must have a spinal operation. I know God can heal.

—Vicki Geddes

Vol. 57, No. 19

July 24, 1967

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COVER—Design by Paul West

Evangel

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DECLARATION OF FAITH

WE BELIEVE:

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. 3. That Jesus Christ is the only begotten Son of the Father conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saint's feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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OPEN DOOR IN INDONESIA

By CHARLES W. CONN



LEADERS MEET. Dr. Charles W. Conn; the Rev. W. E. Johnson; the Rev. C. Raymond Spain, represent the Church of God; the Rev. Ho L. Senduk and Dr. The Sean King represent the Bethel Full Gospel Church in the negotiations of union.

DURING THE PAST decade Indonesia has been prominent in world news, yet most Americans are only vaguely acquainted with the land. To many it is known only as a remote exotic land somewhere on the other side of the world. It is in

ONE OF 431. This beautiful church, located in Djakarta, is one of 431 churches in Indonesia with 71,127 members.



fact a land that since World War II has emerged from Dutch Colonialism to become a strong independent nation, a land that teetered for a while on the brink of Communism, a land of Moslem religion and tremendous Christian possibility.

Indonesia is on the exact opposite side of the world from the United States. With a population of 112 million, it is the world's fifth largest nation. It is a tropical land, an archipelago of more than three thousand tropical islands that lie south of the Asian mainland, just below the equator. The principal islands are Java, Sumatra, Bali, Maluccus (Maluku), New Guinea (Irian Barat), Borneo (Kalimantan), Timors (Nusatenggara), and Celebes (Sulawesi). These are islands of lush tropical beauty, economic need, and spiritual challenge.

During the past decade, a Christian awakening has taken place in Indonesia. This fact has been reported by the National Association of Evangelicals, the American Bible Society, and other Christian groups in contact with the land.

The Church of God now figures prominently in this great revival movement; and Indonesia is now a vital link in the worldwide ministry of the church.

We have just effected an amalgamation with the Bethel Full Gospel Church, one of the two largest Pentecostal groups in Indonesia. By this union, we now have 431 churches and 71,127 members in this new field. The amalgamation is the result of long and careful labor and fellowship. We praise God for the great spiritual victory He has given us in the face of many adverse circumstances. To Him be all praise and glory.

In 1958, the Reverend Ho L. Senduk, pioneer of the Bethel Full Gospel Church in Indonesia, visited North America and joined the Church of God. He returned to his homeland as an ordained minister of the church,

Please turn the page

Open Door in Indonesia

Continued from page 3

with a vision of effecting a merger of the two groups. But the times were not favorable.

Sundry problems prohibited formal union of the Bethel Full Gospel Church with the Church of God. Moslem zeal, Nationalistic spirit, and Communistic potential in Indonesia made union with an American church virtually impossible.

A strong fellowship, however, was effected, a fellowship that spanned the antipodal seas and defied the hemispheric separation. Contact was maintained by steady communication and occasional visits. At various times such men as Wade H. Horton, James A. Cross, and C. Raymond Spain visited Indonesia and preached among the people.

In the autumn of 1966, James L. Slay went to the island nation and preached among the churches. At the time of his visit, conditions were greatly improved and Indonesia had been touched by a Christian revival spirit. The Indonesian brethren sent a petition to the Church of God asking for formal union with the Church of God. It seemed that God had opened the door, and we did not delay to go in.

In February, 1967, I took a committee from the Church of God to confer with leaders of the Bethel Full Gospel Church. The other committeemen were C. Raymond Spain, assistant general overseer, and W. E. Johnson, chairman of the Missions Board. We arrived in the capital city of Djakarta, on the island of Java, on February 2. We were met by the Overseer of the Bethel Full Gospel Church, Brother Ho L. Senduk, and entered immediately into extensive consultation with the Indonesian brethren. For the next several days, we were very busy. We visited local congregations, spoke at the Bible school, and conferred with the people. We met often with the Indonesian Executive Committee and then with a group of more than forty pastors of the Djakarta area.

During those days the joint committee studied the problems of merger, the similarities of our programs and church operation, and our doctrinal and organizational bases for union. Carefully we drafted articles of amalgamation. This historic document was formally signed on the night of February 5. It was a memorable occasion when the joint committee gathered in the home of Brother Ho to refine and sign the document. Due to an electrical power failure, we had to work by candlelight. Following the signing, we American and Indonesian brethren joined hands in a circle around the table on which the document lay and prayed for God's blessings upon our union. Signers for the Church of God were Charles W. Conn, C. Raymond Spain and W. E. Johnson; for the Bethel Full Gospel Church, Ho L. Senduk, Dr. The Sean King, Ong Ling Kok, Khoe Soe Liem, and A. I. Peleau.

During its March session, the Executive Council of the Church of God studied and approved these articles of amalgamation. The final draft of the amalgamation articles was signed by the Executive Committee of the Church of God and the Executive Committee

SPECIAL ANNOUNCEMENT

Indonesia has been selected as the Youth World Evangelism Appeal (YWEA) project for 1968. The Reverend Donald S. Aultman, national Sunday school and youth director, has just informed me that the National Sunday School and Youth Board, acting upon the recommendation of the Missions Board, has made the erection of a seminary in Indonesia its 1968 project for YWEA. This will be a great and worthwhile project, for a school of this type is the pressing need in Indonesia. I trust that all of our people will pray for and support this project.



H. ARMSTRONG ROBERTS PHOTO

ERWING GALLOWAY PHOTO



This chain of beautiful islands is rich in resources which its industrious citizens are beginning to exploit and use for a better life. However eighty percent of Indonesia's population lives in impoverished areas.

of the Bethel Full Gospel Church. With all formalities ended, the church in Indonesia is now the Bethel Full Gospel Church of God.

The effecting of this amalgamation is a great victory of Christian union and purpose. I am well impressed with the depth of spirituality and moral integrity of our brethren in Indonesia. The leadership of the church is dedicated and capable, of high intellectual



The Indonesians like to sing and have developed many well-trained church choirs. This is a youth choir in one of the churches in Djakarta.

*Characterized by checkered rice paddies,
these lush, verdant islands
yield two rice crops annually.
Yet millions
of Indonesians
remain inadequately fed.*

caliber and sterling spiritual quality. Brother Ho and his assistants have done a tremendous work in Indonesia and have built upon a sturdy foundation. In every church where I preached, I witnessed a genuine move of the Spirit and an atmosphere of worship that is parallel to our worship in America.

According to the records in Indonesia, the Bethel Full Gospel Church of God has a total of 71,127 members in 431 local congregations. These are located as follows:

Java	
Djakarta	50
West Java	32
Central Java	32
East Java	64
Sumatra	77
Kalimantan (Borneo)	58
Sulawesi (Celebes)	10
Maluku (Maluccus)	12
Nusatenggara (Timors)	70
Irian Barat (New Guinea)	26

Consequent to the amalgamation, the Missions Board has appointed the Reverend and Mrs. Lawrence Walston as missionaries to Indonesia. Brother and Sister Walston will depart for Indonesia later this year.

Let me urge you to join us in prayer that God will continue the great move that is begun in Indonesia. The needs are many and the challenge is great. We feel that God has given an open door to a fertile field for Jesus Christ. We have much for which to be thankful as we continue our calling to press the gospel into every land.



H. ARMSTRONG ROBERTS PHOTO





INDONESIA'S CONFRONTATION WITH THE FUTURE

To most Americans these days it appears that the future history of Southeast Asia will be written on the battlefields of Vietnam and by the current civil strife in Red China. But a quieter revolution is under way in this turbulent quarter of the world that in the long run may dwarf the events so portentous in today's headlines.

The largest and potentially most powerful of all Southeast Asian nations is Indonesia. Its strategic location, untapped reservoirs of natural wealth, and the sense of destiny of its peoples mark it uniquely as the natural seat of future political leadership in its area of the world. The direction taken by Indonesia in the next decade or so may prove far more influential for the world's future than the outcome of the upheavals to the north that now divert attention from what is happening in Indonesia today.

Like its neighbors, Indonesia is in ferment, but surging through its search for a clear path for future development is a growth of Christianity unprecedented in the world. If all of the tens of thousands of Indonesians who today are voicing real interest in Christ's message can be given that message, the course of world history may be radically altered.

Indonesia is the world's fifth largest country. Its population of 112 million is increasing at a rate of 2.5 to 3 percent annually. As in most new nations, the political unity on which future progress depends is a tenuous thread running among Indonesia's diverse millions. Though united by three and a half centuries of colonial subjugation and the revolutionary struggle for independence following World War II,



A nation of vast contrasts, Indonesia's scene is dotted with insistent poverty as well as an emphasis on education (above). It is a nation whose mobility ranges from antiquated farm methods (left) to busy, bustling mechanized cities (below).

Indonesians are yet divided by profound differences in historical and cultural experience.

Indonesia's 3,000 islands, cast across a 3,000-mile expanse of ocean, split by volcanic mountain ranges and impenetrable tropical forests, only serve to further aggravate the already difficult task of nation-building. Inadequately prepared for its hard-won independence, without capital reserves or even effective control of its own economy, and limited in trained leadership, Indonesia embarked in 1949 upon a path of political development which has been a turbulent series of trial and error. First, Western-style parliamentary democracy disintegrated into a stalemate of irreconcilable petty factions; then "guided democracy" under the powerful leadership of President Sukarno culminated in the abortive communist takeover attempt of September 30, 1965.

Struggling to recover from the abortive coup which left hundreds of thousands dead in its wake, Indonesia has, for the moment, brought its mounting flirtation with the radical left to an abrupt halt. Today, political leadership has been temporarily vested in a national council in which the military

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In an interview with the *Reverend Lewis J. Willis*, editor in Chief of Church of God Publications, and the *Reverend Duran M. Palmertree*, administrative assistant, the *Reverend Dr. Charles W. Conn*, general overseer, voiced the aims and aspirations resulting from the amalgamation of the Church of God in the United States of America and the Bethel Full Gospel Church in Indonesia.

AN EXCLUSIVE INTERVIEW WITH
THE GENERAL OVERSEER ON
THE STATE OF THE

CHURCH OF GOD IN INDONESIA



Q Dr. Conn, has an amalgamation between the Church of God and the Bethel Full Gospel Church already taken place?

A Yes. It has been a long and careful process, but it is now completed. The amalgamation has been approved by Bethel Full Gospel Church of God in Indonesia and the Executive Council of the Church of God. The documents are all appropriately completed and in hand.

Q How was the amalgamation brought about?

A The churches have been in close fellowship since 1958. In 1958 Brother Ho came to North America and united with the Church of God and became an ordained minister. Since then we have enjoyed a close rapport with each other.

Several of our ministers have gone to Indonesia to minister. When James L. Slay went there in the fall of 1966, the Indonesians voiced a desire to become officially united with us. In response to the request, I asked C. Raymond Spain and W. E. Johnson to go with me to Indonesia. While there we engaged in several conferences and finally reached an agreement.

Q How old is the Pentecostal movement in Indonesia?

A The Full Gospel Church began in 1952. Our contact with them started in 1958.

Q What was involved doctrinally and legally in bringing the two groups together?

A The Articles of Faith of both groups are strikingly similar. During discussion we compared the two and discussed our many similarities. Any differences were so small that they did not present any obstacle.

Q How will this uniting affect our worldwide mission program?

A To begin with, the amalgamation gives the Church of God a position immediately that would have required twenty years to achieve. This is the fifth largest country in the world. First is China, which is closed to the gospel; second, India. We are there, but only members of the Commonwealth can go there as missionaries. Third is Russia. It is closed. Fourth is the United States. The fifth largest is Indonesia, which is the last of the truly large countries still open to us. So, it gives us an increased opportunity to spread the gospel, especially to the millions in Asia.

Q Dr. Conn, so much of the vitality of the Christian church around the world is coming from what is known as the "young churches." Do you foresee that any missionaries will be sent from this group to other Asian countries?

A The leaders of the Full Gospel Bethel Church of God are very concerned about this. A good portion of the church's leaders are Chinese. So, if the door to China ever opens, they are hoping that Indonesia will become the hub of Church of God missions to the great Chinese mainland.



The Reverend Charles W. Conn, general overseer of the Church of God, relates to the Reverend Lewis J. Willis, editor in chief, the great possibilities of the Church of God in Indonesia.

Q What are some of the plans for future church progress in this large nation?

A Our immediate hope is to aid the brethren there in establishing a seminary, an advanced school of ministerial preparation. A great many of the church people there are among the educationally advanced.

Q How would you compare the spirituality of the Indonesian church with American Pentecostals?

A The spirituality is very similar. At one church, for instance, I preached at eight o'clock in the morning; at another, at ten o'clock. There were over one thousand in attendance at both. This was the norm for them.

Everywhere I went, the churches were filled with young persons. I saw them weeping, rejoicing, and praying as I see among our people here.

Q How well organized are they in reference to Christian education?

A They have a Sunday school organized similar to ours. Most of their supplies come from the United States. The leaders are progressively inclined and plan to continue a vigorous Christian education program.

Q How do you explain the large youth groups when the country has so recently been dominated by Communism?

A The youth are everywhere. They were instrumental in the overthrow of the Communists. In Indonesia one definitely must reckon with the youth.

Q Viewing this amalgamation through the eyes of a historian who has had insights into events that have shaped us, how, do you foresee, will this affect us as a church?

A I feel that in years to come we will look back and see this as one of the significant events of this church generation. Indonesia is now our largest mission field according to numbers and persons to be reached. Also the caliber of our leaders there is of a high quality.

The nation is strategically located as far as reaching Asia's millions with the gospel, and the men in leadership have such intense desires that they speak in terms of participating fully with us in spreading the gospel.

Q Have we appointed an American missionary to Indonesia?

A Yes, the Reverend Lawrence Walston.

Q What will be the Reverend Lawrence Walston's responsibilities?

A For one thing, he is to spearhead the founding of a seminary. They already have a Bible school with about forty students.

Q What is the name by which the church will be known?

A Bethel Full Gospel Church of God. In their language it will be called **Geredja Bethel Indjil Sepenuh.**

Danger and Opportunity the **Challenge**
to the Indonesian
Church



In the process of becoming one of the leading nations of Asia, Indonesia is raising skyscrapers in modern cities and replacing new buildings with modern, functional structures.



H. Armstrong Roberts

ACCORDING TO early 1966 reports, the Indonesian Christian community then numbered between six and seven million. Five million were Protestant—about 5 percent of a population which was 85 percent Islamic. One of the largest Protestant churches in Asia, the almost seventy communions of Indonesia are an accepted, integral part of their nation's life. Their leaders have struggled side by side with their countrymen in Indonesia's revolution and so the church speaks today with a representative voice in national affairs and acts as a full partner in its nation's ongoing progress toward political selfhood.

Though scattered over a thousand islands in more than ten thousand congregations, Indonesian churches seek to strengthen the cooperative bond both between themselves and with churches in other parts of the world. Especially, they have invited their American brethren to share their challenges and opportunities.

What the specific meaning of the challenge and opportunity of Indonesia today is for Bible societies becomes immediately clear in item number one of the four-point program developed by the Indonesian Committee of the Division of Overseas Ministries:

"1. Strengthen programs of the



WYBRO HAZARDWAY

Indonesian churches in communicating the Gospel and giving nurture in the faith.

"Adherents of other historic religions have for many years found their way into the Indonesia church at a rate higher than elsewhere in Asia or the Middle East. But in recent months this movement has increased dramatically. In some areas whole villages have come in. In one region of Central Java 2,000 members have been added to the church in the past year, and it is reported that 12,000 inquirers await an opportunity for instruction. Under the New Order atheism is embarrassing, and disillusioned communists come in considerable numbers. Church leaders point out that, just among

people now practicing animism in Indonesia, there are about four million who are expected to seek entrance into the Christian fellowship in the next few years. Within the last two years the church has been given by the government the responsibility of providing Christian teaching in all schools as religious instruction has been required by law at all levels. The doors of evangelism are wide open, but remembering the resources of the churches the task of adequately nurturing new believers in Christian faith and life is an overwhelming one. In this situation there is as much danger as opportunity for the church." (Reprinted from *Bible Society Record*.)

THE WORDS OF Jesus as recorded in John 17 in which He prays for His followers—who, though citizens of an earthly society, were to be kept from the evil of the world—have posed a problem for the most learned theologians of the Christian era. And the problem—how to be *in*, but not *of* this world—has not become less in our day. From John 17, innumerable sermons have been fashioned by perplexed ministers and preached to equally perplexed congregations. But the truth of the chapter is close and searching, and the main difficulty with it seems, in men's efforts, to avoid that which is not to their comfort.

When Jesus prayed in John 17, He recognized that there was a discernible line between two extremes—*in* and *of* the world. It was His intentions that men be citizens of earthly society, and at the same time, sanctified disciples of God, though He knew full well the incompatibility of the two. He was very clear in His commands that men who followed God's way should not become entangled or all wound up in the affairs of the world and its evil, though He never discouraged these same followers from their rightful places in the social and political affairs of the same world.

But, how to do this? Well, it was difficult in that day too. But upon reading the message of the whole Bible—especially that of the New Testament, and more especially that of Jesus Himself—it begins to emerge that there is yet a significant difference between *in* and *of* the world. There is a line drawn, and we may know the difference and walk circumspectly before God. There is a way of knowing, but it is only in truly knowing God that we shall know His way.

"Render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's," proclaimed Jesus. Citizens of Jesus' day were trying as hard as many of this day are trying to "serve both God and mammon." That was their difficulty.

All must recognize "Caesar," but too many are trying to give to him that which belongs to God. All must recognize Mammon—money—but too many are his slaves. Jesus never expected us to close our eyes to the demands of Caesar, money, and the other requirements of existence, but only that we give proper place to each. Caesar represents political and social demands, and a proper apportionment of our lives should go to these things—to "render unto Caesar the things that are Caesar's." This is just as much a demand of Christ as to "render unto God the things that are God's." The pagan god Mammon was the god of wealth or money. Money is essential to life. Even the poverty vows of monastic societies are of no real value. It takes money even to operate monasteries. But Christ did not condemn money, only the *love* of it. We are wrong when money captivates us, enslaves us, demands all of us. As long as we can keep everything in proper perspective, we fall under no condemnation.

This does not mean that we may have a proper balance of sin and sanctification in our lives. No! Sin is to have no place with us. We are to be born of God, and a child of God gives no place to evil in his life.

ARE WE FACING

SPIRITUAL

But Caesar and money are not evil—unless we make them evil.

WE SHOULD EVER be trying to walk closer to God. And the closer we live to God, the more we will see the world as it really is—simply as a dressing room for eternity. The closer we are to God, the clearer we will see that line that distinguishes being *in* and *of* the world. And it follows that the farther from God we stray, the less we shall see the line; and that we may, after some time, fail to realize that there is a line at all. The lure of Caesar and money, as well as other things, may cause us to lose sight of God and truth altogether. The closer we are to anything, the larger it is to us. The closer we are to God, the more He fills our vision. How beautiful He is! And what beauty—that which fades not with time and trial! The world is beautiful also, but it is a beauty which fades with the dulling of the senses and disillusionment of time, and that finally evaporates when one finds himself in the hands of an angry God! How big God is depends not on God, but on where we stand in relation to Him.

In spite of all biblical knowledge today, however, it is yet no simple matter to state the difference between *in* and *of* to inquiring, troubled minds. The church should have the answer; but between involving itself too deeply in "Caesar" itself, being too occupied with budgets and other temporal matters, and trying to lose its identity in the search for ecumenical fantasy, it has itself lost sight of where the difference is. We are leaving more questions than answers.

Not many answers are forthcoming from ministers either. We, in the more conservative, orthodox, holiness churches have preached both long and loud that one cannot be both worldly and godly; and it has been good preaching—as far as it went. But it has not, and does not, in most cases, go far enough today. We have not recognized that "Caesar"—the demand of society—is not evil, or that Jesus said,

In the World but not of the World

AL IMPASSE?

"Render unto Caesar. . . ." We make no difference in Caesar and evil. We have lambasted anyone who happened to have a little more worldly wealth than we as obviously evil, but this is not necessarily true. We and our members are finding it impossible to live in this era without becoming more and more involved in the world.

Where is the line between *in* and *of* the world? It becomes increasingly difficult to put one's finger on it, and we need to admit it. *Why are so many failing in their devotion to God? Why does our level of true spiritual life become lower with time? Why are some very distinguishing marks of our church seeming to fade with the day?* Perhaps these questions are pertinent only to the writer, but it seems that an increasing number are asking them and demanding answers—not answers that are general, vague, ambiguous, but specific, pointed, perspicuous.

Have we reached the spiritual impasse in our day that will throttle our efforts of spiritual refinement? The answers are still with those who walk with God. The line between *in* and *of* is still there.

A matter of great consideration here is that we are living in a *secular* age, and not especially the *church* age. Earthly life is physical, temporal, and necessarily secular, but the demands of temporal, secular objects and activities are thriving at the expense of the spiritual. We do not intend to eliminate the eternal; there simply is no room for it. Those areas of our lives under government and financial control leave no room for those things of spiritual domain. Sacred things are less sacred to us. We put them on the shelf. There is no room for them on the altar of our lives. We hardly have an altar any more. The profane and modern have squeezed out God and spiritual concerns.

We are demanding shorter workweeks, more money, longer vacations, extended holidays. Recreation facil-

ities are available only by reservation. Everybody is getting into the boating, riding, swimming, climbing, golfing, camping crazes. There is no need to deny it—this is our day.

The real tragedy is that the world is claiming more and more, while God, His church, spiritual integrity are getting less and less. The summer slump gets longer and more pronounced. Mid-week services are dying if not already dead. Sunday night worship crowds are dwindling. Many get enough of church in Sunday school alone. When will even that be unimportant? Most are not rejecting the church. They simply do not have time for it. It is not important in their lives any more. They are biting at the lure of making just a little more money, or are too tired from that they have already made to give God any place in their lives any longer.

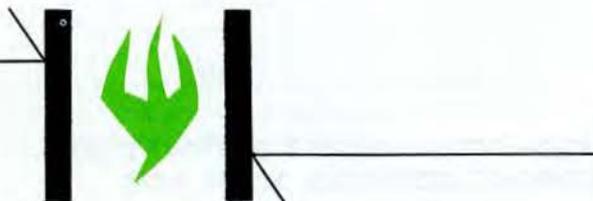
Many are being tricked into thinking that if they support the church financially and "pay the preacher," that is all that is required of them. They go on "buying" their way into heaven. The secular society has laid a very well-concealed trap in the path of the sanctified, and they are moving toward entanglement with the world while being told they are all right.

Oh, that we might awaken naturally or hear the alarm of the Gospel, before we are rudely awakened by tragedy, or taken from life without further warning. We can awaken naturally. Read the Bible, and nearly every chapter screams with the words, "God first!" This is the inexorable demand of God. Hear true, anointed preaching, and somewhere you will get the message: "Turn! Repent! Put God first!" God is constantly ringing little alarms, less than tragedy, to awaken us out of a sleep of death. O that we would only listen! But, sadly, it is often tragedy or crisis that must strike us mute, before we can find desperate voices, crying, "How foolish I am." God will have His part of our lives.

We need to stop now, and admit that, in spite of a full busy life, there is enough time taken by unnecessary things that could be better spent shoring up our spiritual defenses. If we must live at such a high degree of efficiency, let us make our lives really efficient. Include God! Put God first. He will occupy no other place.

As A. M. Greenwood stated in *Christian Herald*, April, 1967, "Why keep running when you've caught the ferry?" Do we really need more than we already have? Will the futile search for more only lead us to less of the things that count? We must eventually be satisfied. We must include God. Put Him first. He will occupy no other place.

Then we must finally admit that we have reached a spiritual impasse when we forget God. We have become both *in* the world and *of* it. And God can never tolerate this. It may be difficult to find the line. Theologians may not know where it is, but God does. Is it not reasonable to believe that if Christ thought this line was significant enough to ask the Father to show it to His followers, that we, His followers today, shall be able to find it—rendering unto both Caesar and God the things that are theirs?



**Indonesia's Confrontation
With the Future**

Continued from page 7

provides essential stability as Indonesia seeks its way to a new order, this time, it is hoped, a lasting one.

Economic rehabilitation is Indonesia's top-priority problem. Government spending must be restrained and the tax system reorganized in order to balance the national budget and overcome rampant inflation. Full output must be realized from the industrial and transportation systems now operating at about 30 percent of capacity by importing the capital goods essential for the production of export commodities. Stable, long-term economic development is Indonesia's greatest material need. The prerequisite human and natural resources for it exist; what is lacking is the political unity, without which they can never be exploited. The communist threat has been defeated for the present, but only real progress in social and political life can prevent its return.

Indonesia's continuing revolution, so evident on the political and economic level, has perhaps even more profound meaning in personal terms, in the spheres of social relationships and cultural patterns. The disruptive influences of Western-style industrialization and political organization have thrown Indonesian society into a state of rapid, confusing transformation. Modernization has overthrown traditional ways of life with their deep emotional roots. The values, ideas, and spirit of huge numbers of these people have been cast adrift.

For Americans, so accustomed to rapid social change within a framework of stable political and social institutions, the impact such change can have when it comes for the first time is difficult to grasp. Change does not threaten the very spiritual foundations of our lives, but today's Indonesian is confronted with the need to completely reestablish his life on a new groundwork of ideas and values. Amid the competing systems which vie for the allegiance of this new, Indonesian man in transition, the new way of life offered by Christ must be made to appear more compelling than any other. As Christians this is our responsibility, both to God and to the future of mankind. We must not fail to meet it.

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- 5 Jeanette O'Bannon, Honduras
- 6 Timothy Holbrook
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- 10 Larry McKenzie
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- 12 Ernest Romine
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- 14 Brenda Morton
- 17 Danny Fowler
- 18 Brenda Gail Parlier
- 19 Dorothy Howard
- 20 Samuel Peterson, Haiti
- 21 E. B. Ford, Philippines
- 24 Robert Conley
- 25 Robert Graham, Bahamas
- 26 Virgie Graham, Bahamas
- 27 Carolyn Costner
- 28 Michael Lynch
- 31 Leon Pack

Let us faithfully support these missionaries and our lovely young people and children in the Church of God Home for Children during the month of July. The prayer date that is given is on or near the birthday for each person. Many of you will want to send a card or note to these dear ones as an indication of your prayerful interest in them.

Let's Build

a


 House With Stamps !

By MARY R. MITCHELL

IT LIES THERE—a large area of strangely vacant, roughly smoothed ground—waiting silently for its future to begin. Signs of its past are scattered about; such as, a few bricks and boards which were missed by the hungry shovel of the earth-moving machines, a lone piece of pipe protruding from a circle of broken concrete, and steps and sidewalks that used to lead into a dormitory, but now lead to nowhere.

How odd the lot looks with the dormitory no longer there. But the days of the dormitory's usefulness have come to an end. For twenty-four years it provided adequate housing for college students, first for Murphy College and then for the Church of God Bible Training School and College.

Then eighteen years ago, at age twenty-six, it became the home of dozens of girls. The girls came to live in it because it had become a part of the Church of God Home for Children, and the girls depended upon the Church of God for their care. But the dormitory had been built as living quarters for students—not as a home for homeless children. Although it was grossly inadequate for its new responsibilities and use, it served the girls as well as it could, until the fact became obvious that it was crumbling away with old age.

As quickly as funds became available, three well-planned, beautiful cottages were constructed in which to house the girls who were living in the old, worn-out building. Unfortunately, three homes were not enough to provide shelter for all of the girls. So twelve of them had to move into the Annex behind the Administration Building. They moved into

two rooms which were built to serve as classrooms—not as bedrooms for active growing girls.

For nine months the girls have lived there, surrounded by their clothing, because classrooms have no built-in closets. Neither does the building in which the classrooms are located offer adequate laundry or bathing facilities. Therefore, a tight schedule has to be followed in order for each girl to get her turn at using the facilities. Life becomes increasingly difficult for the girls and their housemother as they strive to achieve a small measure of privacy in their crowded unpleasant situation.

They, too, wait for the future of the vacant lot to begin. Eagerly and impatiently they wait, for their future is intertwined with the future of the vacant lot, because that lot has been designated as the location for a new home for them.

The new home will contain six bedrooms. Each bedroom, complete with large built-in closets and storage space, will be shared by only two girls. Located between each series of two bedrooms will be a bathroom with very adequate facilities. It will be used by the four girls who live in the two adjoining bedrooms. The home will also include a lovely spacious living room, a comfortable TV and dining room combination, a roomy kitchen with built-in appliances, a well-equipped laundry room, and a sick bay with private bath. To insure a degree of privacy for the housemother, she will have an apartment of her own in the home consisting of a living room, a bedroom, and a small bath.



The old boys dorm, which played so vital a role in the lives of earlier citizens of the Home, has been razed to make way for new girls home.

These young girls make plans for their new house as they look at one of the modern homes already built.





THE CHURCH IN



So the lot waits, and the girls wait for the good friends and members of the Church of God to take action. You see, no funds have been stipulated with which to build the new home. Therefore, Superintendent P. H. McCarn, acting on his faith in God and in his fellowman, has received permission to build the home with money to be received from cashed-in stamps. The specified stamps are S&H green stamps, Top Value, Plaid, Gold Bond, and Family stamps. Brother McCarn is so sure his fellow church members and friends will not fail him that he has given the contractor permission to begin the home as soon as possible. He is not dismayed by the fact that the cost of the building will require twenty thousand books of stamps. He knows that if each church will send in only ten books, the amount will be quickly made available, and he is believing that the churches will do this. He further believes that, if necessary, some churches will give more than their share in order to make up the deficit of the ones that do not give.

They are so small and insignificant—those individual stamps. But when placed with other equally small and insignificant stamps, they will become the means of providing a lovely new home for homeless girls. Their combined value will create a beautiful project which will stand as a monument to the unselfish, sharing love of Church of God members and friends.

If you want to be a part of this inspiring project, send your stamps to the Church of God Home for Children, Sevierville, Tennessee 37862. How about doing it today? Remember, the lot is waiting and ready. And so are the girls.

Warwick, Rhode Island, Revival Interests Catholic Priests

The Bible states, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, . . . then will I hear from heaven" (2 Chronicles 7:14). This is what the West Warwick, Rhode Island, Church did. They humbled themselves and tarried before God for revival.

The congregation began witnessing to others about the love which God had imparted to them. During the first week of revival services, people were saved, sanctified, and baptized with the Holy Ghost. Other denominations also participated in the meeting.

One night a young man who is studying for the priesthood visited our service. A few nights later he brought two other priests with him. They sang and rejoiced, and, at the conclusion of the service, testified that regeneration was what they needed and that they were glad that it had become a living reality to them.

Pastor Vernon Truitt and I received a special invitation to visit Our Lady of Providence Seminary where the young priests attended. We received a warm welcome and answered questions pertaining to regeneration and the baptism of the Holy Ghost. Two hundred and ten men are enrolled in the seminary and they were hungry for the truth of God's Word. What a joy it was to see the faces of these men as they were told about the unsearchable riches of God's grace.

During the two and one-half weeks of revival services, there were seven persons saved, five sanctified, five baptized with the Holy Spirit, and eight united with the church.

We would like for you to join with us in prayer for the work in the New England States. —Harold Jones, home missions evangelist

Jacksonville's Southside Makes Spiritual Strides

The Southside Church in Jacksonville, Florida, recently experienced a wonderful two-week revival in which there were five persons saved, three sanctified, and three filled with the Holy Ghost. Many were blessed each night by the inspiring messages of Evangelist Evelyn Roberts.

The church has progressed in many ways since the Reverend George Sellers assumed the pastorate in August. The interior of the church has been painted and the floors have been tiled. Some paneling has also been done. Also, two members have been added to the church. —Reporter

Tarheel Church Gains Twenty-Nine New Members

We recently closed one of the greatest revivals in the history of our church. During this week and a half of revival services, there were forty persons saved, sixteen sanctified, and eighteen filled with the Holy Ghost. Twenty-nine members were added to the church. The Reverend Kenneth Boyd of New Bern was the evangelist. Pastor of the St. Pauls Church is the Reverend J. C. Souther. —Stella Jernigan

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Duran Palmertree
PREVIEWS

SUNDAY'S LESSON

For Sunday, July 30, 1967

DAVID FLEES FROM SAUL

Read First: 1 Samuel 21:1-15; 22:1-4; Psalm 37:1-11

IT IS ONLY WRONG IF YOU GET CAUGHT—
1 Samuel 21:1-15

Frightened, hungry, weary, and unarmed, David seeks refuge with Ahimelech, the priest. For this he goes to the city of Nob. When he presents himself to Ahimelech, he does not give a true picture of his predicament. Rather he pretends he is on a secret mission for King Saul. He is so hungry that he asks for food, but the priest has no food except the shewbread—the food which is normally reserved for the priests and other help. But after Ahimelech inquires as to the ceremonial cleanliness of David and his men and receives David's assurance of their purity, Ahimelech, going against the law, gives them food.

We have always had difficulty in deciding what is right and what is wrong, particularly when it comes to customs and to moral law. Now we think in terms of customs and mores as being of minor importance to the basic teachings of God. But as a matter of fact, we human beings tend to place more importance on these rights and ceremonies than we do upon moral standards. For instance, prophets have more often become martyrs because they challenged the validity of customs and ceremonies than because they questioned the truth of ideas. Ceremonies, forms of worship, and what have you, many times become ends in themselves, rather than being means to greater ends. Men, for instance, will remove their hats reverently as the flag passes by in a parade, while at the same time they are guilty of civic corruption for evading income tax. Likewise persons will attend church religiously and observe all the forms of worship, while at the same time they are completely unrepentant about serious breaches in Christian conduct. Apparently Ahimelech recognized a basic human need and unhesitatingly gave it priority over ceremonial demand.

David not only sought food, but he also sought help in arming himself. David accepted the sword of Goliath which had been placed behind the ephod. We should recall that when David was a boy preparing to fight Goliath, he would not use Saul's armor and sword because, as he put it, "I have not proved them." Basically there are two things which we can learn from this one instance with the armor or the sword of Goliath. One is that David's experience and valor

had now proved his fitness to use armed might. It is a privilege of the mature to be able to use weapons which are denied the young. But when adults accept this right and privilege, they should also accept the corresponding moral obligation and responsibility.

The second thing we may learn is that David's pattern of lying had brought him into a compromising position. He goes another step in that same direction by attempting to find refuge in the territory of the enemy—Philistia. David sought refuge in Gath under King Achish. In order to escape and not be harmed, David feigned madness. Obviously this course of action was taken because of a lapse of his faith.

DAVID AND HIS ROBIN HOOD MEN—*1 Samuel 22:1, 2*

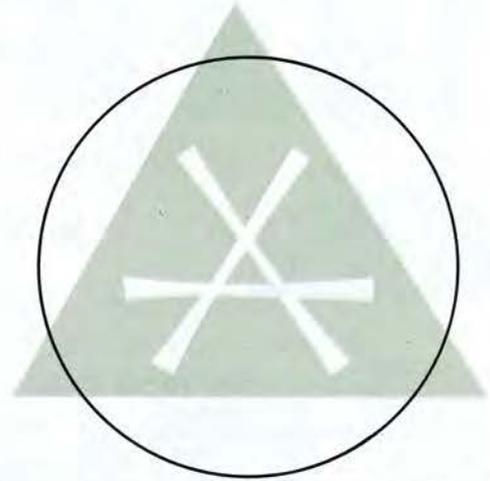
David became a common outlaw. He escaped to the cave of Adullam where he lived with kinsmen and with the malcontent and disinherited who had been attracted to him. His life is comparable to that of a Robin Hood. Because he took refuge in the borders of Israel, David made it possible for his family and other Israelite sympathizers to gather around him. Now the followers who came to David were men who were not exemplary of law and order. They were basically a band of men who had tried to find themselves a place in society, and as such, had come to break the law or to be cast out. Their only claim to excellency was their attachment to King David. They felt that whatever this magnetic person had, was, or proposed, would be worthy of their loyalty. Because of this, David attracted some four hundred men to his side.

THE MIRACLE OF FAITH—*Psalm 37:1-11*

The time described by this psalm cannot be dated: it is universal. It was a time when those who were following godly patterns and holding to principles and practices of right were having a hard time. But the psalmist offers some sound wisdom. He begins by indicating that Christians should not fret or be envious; he should not become wrought up or jealous of the progress of evildoers, for they will soon be cut down like the grass. This psalm wrecks havoc upon the much-used phrase of our day, "If you can't beat them, join them." But it seems as if the psalmist is issuing a clarion call that Christians should stand steadfast, because the salvation of the Lord will prevail.

Now this is a psalm of faith. The psalmist exhorts the hearer to believe in divine judgment and divine providence. Basically he is saying, "God reigns, therefore prosperous wickedness cannot last. God will in His own time give to every man according to his deserts. Therefore, wait and hope. God's justice does not change." When these facts are placed over against the frailty of evildoers, it is clear which will win. Likewise, since divine justice shall prevail, those who follow God and believe in Him shall be brought in to divine blessings. The believer in the Lord is to delight himself in the Lord. He is to find full satisfaction and fullness in God's grace, wherein is all sufficiency.

Wanted: An Active Case of Chicken Pox



SUCH WAS THE tenor of an urgent appeal carried by a Ventura, California, newspaper. The plea was placed by a local mother, Mrs. Sharon Evans.

Most parents propose to protect their children from exposure to infectious diseases. But Mrs. Evans wanted her four-year-old daughter to contract a case of chicken pox. The incident attracted nationwide attention. Newspapers all over the country carried an Associated Press dispatch which commenced, "Fighting fire with fire—aiming a dose of chicken pox at a lethal case of leukemia—is the only hope Mrs. Sharon Evans says she has left in the battle for her young daughter's life. Mrs. Evans has already set the backfire—deliberately exposing four-year-old Joy Lynne to chicken pox."

What prompted this unusual expedient?

About ten days before exposing Joy Lynne to the disease, Mrs. Evans read that a few cases of terminal leukemia seem to have been arrested by chicken pox. Joy's physician warned the mother that the procedure was very dangerous, but she reasoned, "It is worth a calculated risk." Mrs. Evans felt there was little to lose, since the child definitely was in her last month of life.

Other medical authorities conceded that infectious diseases like measles and chicken pox may sometimes mobilize body defenses enough to arrest—and on rare occasions even overcome—leukemia.

Thirty-five replies reached the mother as a result of her appeal through the press. On August 1 Mrs. Evans' daughter and a three-and-a-half-year-old boy with chicken pox played together and drank from the same cup. "We won't know for at least two weeks whether Joy caught chicken pox, but I desperately hope so," the mother told reporters. "We have tried everything—all the pills and injections the doctor prescribed—since I found out about Joy's condition last January. Nothing seemed to help."

On August 11 Mrs. Evans complained, "There is barely enough time left for Joy to break out."

Unfortunately, this "last resort" failed. Joy Lynne died.

But nearly two thousand years ago God fought death with death and achieved a glorious victory!

Death entered the world in Eden. God had warned

our first parents that in the day they ate of the forbidden fruit they would surely die. "But Adam lived to the ripe old age of 131 years," some object. "He didn't die the day he sinned!"

But he did! He died a worse death than physical death! Physical death is the separation of the soul from the body. Spiritual death is the separation of the soul from God! In a state of spiritual death all men exist until they experience the quickening power of the gospel of Jesus Christ who fought death with death!

"But Jesus never suffered spiritual death," some proclaim. "He only died physically. His soul separated from His body; it never suffered separation from God."

To refute this we need only tune in on Christ's sayings from the cross. His fourth utterance represents Emmanuel's orphan cry: "My God, my God, why hast thou forsaken me?" (Matthew 27:46). Jesus endured spiritual death as well as physical death. This is the "cup" from which He drank in Gethsemane. He did not cringe in terror for the pain His physical torture would inflict. But He dreaded beyond measure the desperate agony of separation—albeit temporary—from God.

Jesus Christ fought death with death. He fought physical death with His physical death. He fought spiritual death with spiritual death. And He overcame both for our benefit! His sixth cry from the cross represents a proclamation of triumph: "It is finished."

Jesus could conquer death for us by dying, because He conquered sin—not by sinning Himself, for He lived a perfect life, but by bearing our iniquities. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6). Christ assumed the guilt of His people's sins. Paul said that God "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21).

Our natural birth as descendants of Adam involves us in sin and death, both physical and spiritual. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for

The Last Resort

that all have sinned" (Romans 5:12). A second birth in Christ is necessary to enable victims of sin and death to become victors over sin and death. That is why Jesus told Nicodemus, "Ye must be born again" (John 3:7).

The apostle accurately diagnoses human need at the commencement of the second chapter of Ephesians. There he reminds believers how they "were dead in trespasses and sins" (Ephesians 2:1). Walking dead men—that is what all humans are until they experience the grace of God. Though physically alive, they are spiritually dead, separated and alienated from the spiritual life of God. But once a sinner exercises saving faith, he experiences a real resurrection! "Even when we were dead in sins, [God] hath quickened us together with Christ" (Ephesians 2:5).

Today the term *quicken* suggests "speed." But in the time our Bible was translated, it suggested life. To quicken means to resurrect. To be quickened means to be alive. Jesus communicates life more abundant!

To be sure, a believer faces physical death; but Christ has robbed this of its sting, which the Bible calls sin. He did so as our substitute. No man could conquer death by dying himself, but the Son of God did it for us. Willingly He exposed Himself to the full consequences of our guilt. He took and consequently took away the sin of the world. Thereby He robbed death of its terrors for the believer, and with Paul we can challenge, "O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:55, 57). Through death, according to Hebrews 2:14, Jesus Christ destroyed him who had the power of death. Successfully He fought death with death and now stands proclaiming, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Revelation 1:18). And to believers He promises, "Because I live, ye shall live also" (John 14:19), for "He that believeth on the Son hath everlasting life" (John 3:36).

By RAYMOND L. COX

Battle Creek, Michigan, Burns Church Mortgage

IN THE SPRING of 1948 a few dedicated people banded themselves together and started having services in their homes.

In the fall on October 15, 1948, the Reverend D. C. Boatwright, state overseer of Michigan, set the Church of God in order with eleven charter members. At that time the Reverend Henry Sadelmeir of Lansing, Michigan, was appointed as our first pastor.

We rented a hall for that first winter and had three worship services a week. By early spring of 1949 we were averaging around one hundred in Sunday school attendance. At that time we rented a wood-frame church building. We then had four worship services a week including Young People's Endeavor and midweek prayer meeting.

While at this location we had persecutions from the outside world—the usual thing that goes along with a new work—for we were making a joyful noise unto the Lord. But, we were a determined people, and the persecution made us pray more often to our Lord. The next-door neighbor sold her home and moved, and the new owner was more tolerant.

With a lot of hard work and sacrifice on every one's part, we were able to purchase this church building in the fall of the same year for the sum of \$7,000, with a down payment of \$2,056. We wor-

The Rev. LaVail Maguire, pastor, burns the mortgage, making the Battle Creek Church debt free.



shipped in this church for five and one-half years.

In the spring of 1954 lots were purchased at the corner of Nineteenth and Andrews Streets. A new church building was started. Again with more hard work and sacrifice on every one's part, with much labor donated by members and the pastor of the church, and with much prayer and a lot of grace and help from God, we were able to move into the new church in September of the same year. The church building was valued at \$45,000, with an indebtedness of \$15,000.

After nineteen years of worship here in the Church of God, I would like to express for every member

of the Battle Creek Church their thankfulness and gratefulness to every person and pastor who has labored to help us have a church free of debt. Above all we give God the honor and glory for all things accomplished.

With the burning of our mortgage on March 19, 1967, we celebrated the third anniversary that our present pastor, the Reverend LaVail Maguire, has been with us. He and Sister Maguire came here from Port Huron, Michigan, where he pastored for seven and one-half years. We here at Battle Creek appreciate and love them for the work they are doing here.

—Dixie McGuffey, charter member and first church clerk

Spain Speaks at Jasper, Florida, Homecoming



Built along simple but graceful lines, the Jasper Church is well constructed and conducive to worship.

A CAPACITY attendance of over three hundred people enjoyed the activities and services of homecoming held at the Church of God in Jasper, Florida, on April 30, 1967. Implementing the homecoming atmosphere were such activities as the traditional covered-dish dinner, a singspiration, and the preaching service. Because of advanced planning and publicity, increasing enthusiasm for this occasion made it a good day of fellowship, worship, and response to the blessings of God.

The Reverend C. Raymond Spain, who serves the Church of God as assistant general overseer, was the guest speaker for the

homecoming affair. By his anointed preaching, he challenged the spellbound congregation to a deeper devotion to the will of God. Using the Apostle Paul's caution to the Philippian church, Brother Spain urged the morning worship attenders to "be steadfast and unmoving in the faith." For the afternoon service he chose a text from 1 Samuel 5:1-7 and preached on the subject, "The Revelation of the True God." Brother Spain allowed himself to be used of God and, as a result, his messages will have a lasting effect upon those who heard them.

Other homecoming guests were the Honorable Leon McDonald, Florida House of Representatives; Mr. Harry T. Reid, superintendent of Hamilton County Schools; the Reverend L. M. Thomas, district overseer of Jasper District; and the Reverend John Kincaid, pastor of the Jasper Methodist Church.

The 1967 Homecoming at the Jasper Church of God was a memorable occasion. Because of the bonds of fellowship which it helped to strengthen, it will never be forgotten until that blessed home gathering of the saints for which we wait.



THE CLARION-CALL

Ewing Galloway

Awake, awake, O Church of God!
 Comes now to thee the call
 Of Christ, thy Lord, who bids thee on
 Till every foe shall fall.
 What though the hosts of darkness stand,
 Their last fierce battle make?
 The Victor, Christ, he summons thee;
 O Church of God, awake!

The fathers heard; they followed fast,
 And eager met the foe,
 The prison's chain, the dungeon's gloom,
 And drank the cup of woe.
 With faith-cleared eye they saw the Lord,
 The meaning of His cross;
 For mankind's sake, for Jesus' love,
 All things they counted loss.

The toil and labor of the years,
 Let these not be in vain;
 Haste, reap where others sowed in tears,
 And weary served in pain.
 Thy sons, thy daughters ready are
 To dare for Jesus' sake;
 O golden Hour! what call is thine!
 O Church of God, awake!

—Anonymous

DAILY BIBLE STUDY—UNITY IN CHRIST

- M. Unity of Believers—1 Corinthians 12:12-31
- T. Christian Unity—Ephesians 4:1-6
- W. Brotherly Love—1 John 4:7-21
- T. Redeemed Nations—Revelation 7:9-17
- F. Universal Gospel—Luke 24:36-53
- S. Universal Worship—Psalm 86

Behold, how good and how pleasant it is for brethren to dwell together in unity (Psalm 133:1).

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The Glossolalia Phenomenon

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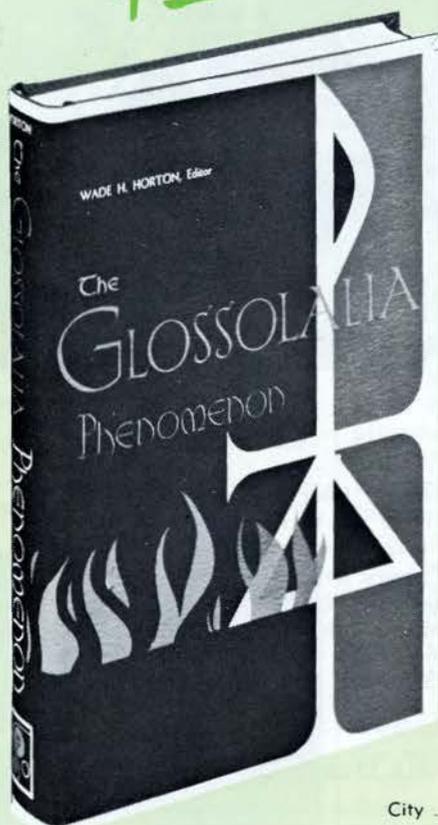
The subjects covered in this definitive work are:

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