

SUMMER 2023

HeartCry

MAGAZINE

JESUS
IS WORTH IT

THE TRIUMPH OF THE GOSPEL
IN PAPUA, INDONESIA



GREETINGS FROM THE DIRECTOR

Dear Brother and Sister in Christ,

What is the worth of Christ? If we calculate His value in terms of creation, it cannot be measured. If we laid the entire universe on the scale and placed Jesus in the counterbalance, the beam would immediately fall to His side. The glory of planets and stars, mountains and molehills, forests and fields, rivers and seas, angels and men, all that was and is and will be, is less than nothing in comparison to Christ. He is the image of the invisible God, the firstborn of all creation. By Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones, dominions, rulers, or authorities. All things have been created through Him and for Him. He is before all things and in Him all things hold together. He is the fullness of God and has preeminence in everything (Colossians 1:15-19).

What is the worth of Christ? If we calculate His value in terms of redemption, it is beyond priceless. The psalmist said, “No man can by any means redeem his brother or give to God a ransom for him — For the redemption of his soul is costly, and he should cease trying forever” (Psalm 49:7-8). And yet, with His one life, Christ purchased “a great multitude which no one can count, from every nation and all tribes and

peoples and tongues” (Revelation 7:9). The people of Israel said to David, “You are worth ten thousand of us” (II Samuel 18:3), but the worth of Christ surpasses a multitude that cannot be counted!

What is the worth of Christ? If we calculate His value in terms of His kingdom, it is worth the loss of all other possessions. Jesus said, “The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells all that he has and buys that field” (Matthew 13:44). And again, “The kingdom of heaven is like a merchant seeking fine pearls, and upon finding one pearl of great value, he went and sold all that he had and bought it” (Matthew 13:44-46). The renowned missionary and martyr Jim Elliot once said: “He is no fool who gives what he cannot keep to gain what he cannot lose.”

What is the worth of Christ? It exceeds all calculation! And it is His worth that compels His people to go out to the very ends of the earth to gather His possession — the riches of the glory of His inheritance in the saints (Psalm 2:8; Ephesians 1:18). As the Moravian missionaries often exclaimed, “Shall not the Lamb receive the full reward for His suffering!”

On the cover

A KOROWAI WOMAN AND HER CHILD SEEK SHELTER FROM A SUDDEN RAINSTORM IN PAPUA, INDONESIA

Your Brother & Fellow-worker,



Paul David Washer

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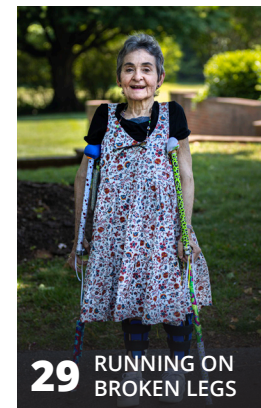
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ARMENIA

NEW TRANSLATION OF *THE GOSPEL OF JESUS CHRIST* DISTRIBUTED IN ARMENIA

THE ARMENIAN TRANSLATION OF *THE GOSPEL OF JESUS CHRIST* BY PAUL WASHER WAS RECENTLY DISTRIBUTED IN ARMENIA. HERE IS THE TESTIMONY OF ONE YOUNG STUDENT WHO RECEIVED A COPY:

“OH, HOW LONG I have been searching for Jesus Christ the Savior!

For all these years I did not know His name, but I knew I needed a Savior.

I thought I might find Him among people, in my circle of friends, or maybe I would leave for a different country and find Him there. He would eventually take my heavy load off from my shoulders and remove my burden from within. He would forgive the multitude of my sins and would help me to forgive others. And then He would always be with me so that I could spend the rest of my life in joy and peace.

One day—which I could have never anticipated to be the best day of my life—someone gave me a copy of *The Gospel of Jesus Christ* by Paul Washer.

I took it not knowing that I would find the One for Whom I was longing for so many years. And when I started reading *The Gospel of Jesus Christ*, it was as if I was hearing news of a Good and Perfect King.

In this book, I found the Lord Jesus Christ. The words in this book impacted me—changed my views on the Bible, on the world, on every person and nation. I received the answer to all my questions.”



ZAMBIA

From HeartCry Missionary Eric Shumba

“This month we baptized seven people, and hosted a children’s seminar. This month I was also able to teach on the role of Biblical womanhood from Titus 2. Please pray for the children and elderly in our church who cannot read or write, that our teaching of Scripture would be accessible to them and bear fruit in their lives.”



ARGENTINA

Argentinian Church Building

HeartCry recently provided funds for the congregation of Iglesia Cristiana de la Gracia in Bahia Blanca to purchase a building for worship. They have rented for years and are overjoyed to have a permanent location they can call their own.

CANADA

Eight Baptisms In Canada

From HeartCry Missionary Hugh Morrison: “We baptized eight new believers last Sunday and seven of them came to faith in the last year or so. Praise the Lord! This was very encouraging for our church after such a hard few years. Please be in prayer for these new believers!”





ASIA - PROTECTED COUNTRY

Asian seminar on marriage

In Asia approximately seventy young people participated in a seminar on Biblical marriage, where one HeartCry missionary taught on preparation for marriage and another taught on courtship and gospel-centered marriage. These young people heard the Word of God and were both challenged and encouraged.



ASIA - PROTECTED COUNTRY

BAPTISMS & CONVERSIONS IN ASIA

A RECENT UPDATE FROM A HEARTCRY MISSIONARY IN WAR-TORN ASIA:

“WE RECENTLY HELD our Discipleship Training Camp during May. We were expecting fifty people but had over seventy attendees. Among them, the story of one man stands out:

For some time this man led a secret dark life of sin. During our Discipleship Camp, God brought great conviction to his heart over his sinful life. Today he is totally changed. His family is very joyful about his transformation.

In his youth he had been baptized without hearing the gospel. His father was a pentecostal prosperity gospel preacher. Because of these false gospels, his heart was hardened against the truth and he became an atheist. After his father’s sudden death, he moved to our city and began attending our church in 2021.

At our church he heard the true gospel, and the truth warned him of his dark life in opposition to a holy God. He still was not yet saved. But during this camp, he continued to hear the gospel’s message, and how the truth of the gospel transforms lives. Then the Lord saved him graciously! He is now growing in the Lord. His love for God, for the Word, and his passion for God’s glory are now clearly evident.

He gave a testimony to our church that he is now truly converted, and last Sunday we baptized him. It was a great time of glorifying the Lord. He was broken with conviction and mentioned many times to his family and church about how sinful his life had been, and how the Lord faithfully brought him to salvation.” ●●●

ENGLAND

Conference in Middlesbrough

At a weekend conference, Robin Singleton preached from Romans 9 on the Apostle Paul’s zealous love for his fellow Jews, and how Paul’s zeal must also be ours in reaching the least, the last, and the lost.



GERMANY

From HeartCry Missionary Tobias Riemenschneider:

“In January we were able to constitute the Kaiserslautern Evangelical Reformed Baptist Church, baptize three brothers and sisters, and ordain HeartCry missionary Paul Sayers as pastor of the new church. Together we sent two more brothers from the church in Frankfurt to Kaiserslautern to support the work there and to strengthen the new church. Give thanks to the Lord, for He is good, for His steadfast love endures forever!”





ROMANIA

NEW CHURCH BUILDING HOLDS FIRST SERVICE

In May 2023, the church in the village of Zizin held the inaugural service in their new building.

This church began four years ago when HeartCry missionary Emanuel Ivan shared the gospel with one woman (Ava) and her son. Ava became the first convert of Zizin, and soon a tiny congregation began meeting for worship in her house, pastored by HeartCry missionary Alex Palade.

Last year HeartCry purchased a plot of land in Zizin and began construction of a new building. In May of this year, the construction was completed and the congregation of Zizin met to worship in their new

church building for the first time. During this service, two converts were baptized and welcomed as new members.

Today the church in Zizin is attended by villagers and outsiders alike. It is a living testament of the transformational power of the gospel and the unifying work of Christ. Please continue to pray for these believers and their growing church.

Later this year HeartCry will be releasing a documentary telling the story of the decades of labor for the gospel in Romania and God's gracious providence to the villagers of Zizin. ●●●



A NEW DOCUMENTARY BY HEARTCRY FILMS

HUNGER FOR THE GOSPEL

V E N E Z U E L A

WATCH THIS NEWLY RELEASED DOCUMENTARY IN WHICH MISSIONARY PLINIO OROZCO SHARES THE STORY OF HOW THE GOSPEL HAS EXPANDED IN VENEZUELA EVEN IN MOMENTS OF GREAT TRIAL AND SUFFERING. SINCE HIS CHURCH OUTGREW THE HOUSE WHERE THEY MET FOR WORSHIP, HEARTCRY PURCHASED A NEW CHURCH BUILDING WHERE THEY NOW MEET AND CONTINUE TO GROW. A GENUINE HUNGER FOR THE GOSPEL IS SPREADING IN VENEZUELA.

WATCH ONLINE AT HEARTCRYFILMS.COM

SCAN WITH MOBILE
DEVICE TO WATCH



LOOK to the Field

I N D O N E S I A

by Matt Glass

When Portuguese spice traders first arrived in the Indonesian archipelago in the early 16th century they found people who were accustomed to outsiders.

For centuries, Hindu and Muslim traders had not only successfully established trade routes between the archipelago and their native lands, but they had also converted many of the animistic tribes to their religious convictions. Throughout the years, some of these tribes established a dominance that produced feudalistic societies such as the *Srivijaya* and *Majapahit* empires. However, after the arrival of the Portuguese and the Dutch in the 16th century, the centuries that followed were dominated by Dutch maritime and colonial power. Under Dutch rule, and then after its independence in 1945, Indonesia also witnessed the conversion of some of its tribes to Catholicism, Protestantism (mainly Dutch Reformed and Lutheran), and finally evangelicalism. In its diversity, modern Indonesia reflects these historical realities. The archipelago nation is a patchwork of religions, ethnic groups, and 728 languages. As a result, it presents many challenges to those who desire to see the gospel proclaimed and churches planted.

The first challenge is from false religions which have shaped people's worldview for centuries. From the city of Sabang in the West to the district of Merauke in the East, Islam,

Teaching Children in Indonesia

MATT GLASS HAS SERVED AS A HEARTCRY MISSIONARY IN INDONESIA SINCE 2011, OVERSEEING CHURCH PLANTING AND INDIGENOUS MISSIONARIES. HE RECENTLY TRANSLATED THE *1689 BAPTIST CONFESSION* INTO INDONESIAN, AND CURRENTLY WORKS IN BALI WHERE HE LIVES WITH HIS FAMILY.





The Muslim Population of Indonesia

THE COUNTRY OF INDONESIA CONTAINS THE LARGEST MUSLIM POPULATION OF ALL COUNTRIES IN THE WORLD, CLAIMING MORE THAN 200 MILLION ADHERANTS.

There are still 212 **UNREACHED** Muslim people groups living on these islands.

Hinduism, Buddhism, Confucianism, and ethnic religions abound. To exacerbate the matter, seventy percent of all Indonesians belong to an unreached people group. As the largest Muslim nation in the world, there are still 212 unreached Muslim people groups living on these islands. Flying from Makassar to Java, one can see entire islands covered by houses with a mosque at their center, physically representing the centrality of Islam in the lives of the people. Even in the 21st century the glad tidings of Christ's person and work have not reached these places. Although Indonesia's Hindu population is relatively small, the religion seems omnipresent on the small island of Bali. Day and night, *sesajen* (offerings) never cease to be given to deities and demons in the relentless pursuit of blessing and protection. Hundreds of animistic Melanesian tribes also populate the eastern part of the country;

their superstitions and way of life are as primitive as the environment in which they live.

It may be surprising to some to learn that although Indonesia is the largest Muslim nation in the world, it is also home to many Christians. Many of these believers are faithful followers of Jesus Christ. Their lives have been transformed by the gospel's power and they are testimonies of God's grace. For anyone who frequently travels throughout Indonesia, there is great encouragement from God's people. However, in many places the church is unhealthy and immature. This is primarily due to a lack of biblical teaching and godly leadership. As a result, many heresies have taken root such as the prosperity gospel, theological liberalism, and denial of the Trinity. There is also lifelessness in many churches everywhere. Early Lutheran and Reformed missionaries established what

are called *gereja suku*, or ethnic churches. These churches were established with the same DNA that we find in Europe in the 17th, 18th, and 19th centuries—the confluence or merging of church and state. This type of ecclesiology has engendered nominalism. People in these churches have a Christian identity because their tribe is Christian, but Christ has no place in their hearts. For these reasons, evangelizing the lost and training leaders among those who possess a Christian identity is a formidable challenge. ●●●



JESUS


IS WORTH IT

THE GOSPEL
CHANGES EVERYTHING

A NEW DOCUMENTARY BY HEARTCRY FILMS
WATCH ON HEARTCRYFILMS.COM

SCAN WITH MOBILE
DEVICE TO WATCH



A photograph showing Paul Snider, a white man in a grey t-shirt and black shorts, kneeling on the floor of a wooden building. He is holding a smartphone and looking at it. Three northern Korowai men are sitting around him, looking at the phone. One man is wearing a colorful striped beanie. The scene is lit with natural light from windows, creating a warm atmosphere.

FOR A DECADE,
Paul Snider has worked
as a missionary among the
northern Korowai people
IN PAPUA, INDONESIA.

Because the northern Korowai only have a spoken language,
Paul spent eight years inventing
a written form of the northern Korowai dialect
SO THAT THE WORD OF GOD
might be *distributed* and *read*
for the **first time** in their history.

A woman with white body paint and a child in a sling, with a village in the background.

THE KOROWAI

are a tribal people who live

in the lowlands of Papua, Indonesia.

Their culture is entrenched

in pagan practices

AND SATANIC RITUALS.

Their history is darkened

by **CANNIBALISM** and

MURDER,

their minds enslaved

TO ANIMISTIC BELIEFS.

But in 2014

a group of Korowai men

came to Danowage from a

NEIGHBORING VILLAGE.

The men said to Paul:

“We have come to

LEARN GOD’S WORD.”


That very day Paul began

to teach them **SALVATION HISTORY**

and how to take

the MESSAGE OF THE GOSPEL

to other villages.




Living in the savage jungle for years
took its toll when Paul was struck
by several mosquito-borne diseases.
In addition to contracting malaria *three times*,
Paul suffered Dengue fever and Chikungunya fever,
which led to Guillain-Barré syndrome,
causing **brain trauma**
and *partially paralyzing* his body.

But none of this stopped Paul from his work.
By the grace of God and while undergoing therapy to recover,
Paul spent two years in the HeartCry office,
WORKING CONTINUOUSLY on the Indonesian Bible
project, on *book translations*, reworking the
orthography of the northern Korowai dialect,
and also recording
theological materials.

"JESUS
is worth it
AND THE GOSPEL
is more important
than my health...

" ...YES, WE ARE
supposed to suffer.
Suffering is not something
we should see as a negative thing.
It draws us **closer to God**
and God uses it to sanctify us.
JESUS IS EVER NEARER
in the suffering...



“...When you bring **THE GOSPEL**
into a place as remote as this,
it changes everything.
NO LONGER do we see people
arguing and **THREATENING**
each other with *bows,*
arrows, and machetes...”

“...**NOW** we see fathers
CARRYING THEIR CHILDREN
and walking alongside their wives.
THE GOSPEL truly changes
EVERYTHING.”

—Paul Snider



Please continue to pray
for the Northern Korowai people
and the ongoing labor for the gospel.
Pray for the leaders to remain faithful,
to preach the Word of God **with power and clarity,**
AND TO DISCIPLE OTHERS
to do the same. . . .

The work here is not the effort
of just one person.
IT IS THE GRACE OF GOD
and the **power of the Holy Spirit**
among the people.



ELINOR YOUNG

RUNNING ON BROKEN LEGS

Nineteen years ago the Kimyal people butchered their last human victim on the rock where I sit. Now I chat with my Kimyal friends in their language, fluently and without fear. A few of the men wear shorts—most wear traditional gourds. The women wear grass skirts and nothing else. Long ago all this became normal to me.

From angry bow-and-arrow fights to joyful baptisms, from happy births to dreadful murders. I love these people and their mountains. I cannot imagine the day when I will have to leave them and this life behind.

We sit at an elevation of one mile, just six degrees south of the equator. Today's rare sunshine is welcoming, and the cool wind carries scents of all it passes over: bare rocks,

clay-rich garden mounds and sweet-potato vines cascading down them, trees high on the mountains and orchids beneath, grass roofs of huts in the scattered villages, and from within them the smoke of cooking-fires.

Just as these wind-borne odors intermingle into something fresh and pure, so too do the terrors and delights of life in Koropun mingle into joy and contentment.

How much I have learned about the Kimyals, about myself, about the marvelous flora, fauna, and geology of this place. How much I have learned about God.

Yet I feel change coming into my world. A new weakness and pain inhabits my legs—polio-affected legs. I try to hush another voice emerging. It says: "You recognize this. You have been here before."

— FROM ELINOR'S JOURNAL, 1991.

INDONESIA. KORUPUN VALLEY IN IRAN JAYA.
THE PROVINCE NOW CALLED PAPUA.

THE FOLLOWING IS AN ABRIDGED EXCERPT
FROM THE BOOK *RUNNING ON BROKEN LEGS*
BY ELINOR YOUNG

Elinor served for over seventeen years as a missionary to the people of Korupun in the highlands of Papua, Indonesia. Elinor's story begins when she was diagnosed with polio as a child, which permanently impaired her ability to walk. Despite this, Elinor knew she was called to the mission field. Her life is a testament to God's power and grace to call and equip laborers for the field, in spite of all seeming human impossibility. "God has chosen the weak things of the world to shame the things which are strong." - 1 Corinthians 1:27

January 1, 1952. Spokane, Washington.

The nation was seized by fear, in the grip of a polio epidemic. Everyone knew someone struck by polio, and they were terrified. During previous summers, public spaces thought to harbor and spread polio were shut down. Authorities quarantined the homes of polio patients. Polio was the most feared national enemy. The Spokesman-Review newspaper described 1952 as "the worst year yet" for polio in Spokane County, Washington State, where I lived.

When I woke on that January morning, I had never before felt such hot pain at the base of my head and lower back. I heard the usual breakfast noises in the kitchen below my bedroom. My family was already awake and in the kitchen. I got out of bed and walked to the top of the stairs.

"Why are my legs so weak?" I thought. There were no handrails and I knew I couldn't make it to the bottom by myself. I called out, but no one could hear me. Trying to hug the wall, I eased myself down each step. With four steps to go, my legs collapsed. I tumbled to the bottom, slamming against the stairway door.

My parents ran to the noise and found me sprawled there. They picked me up and carried me to the living-room couch. By then I was paralyzed.

Dad ran to the phone and dialed our family doctor, Dr. Brown, who told him to bring me in immediately. I don't remember anything about the drive there, but I do remember Dr. Brown putting something in front of my face so I couldn't see what he was doing, then poking and scratching me with a pin in various places.

"Do you feel that?"

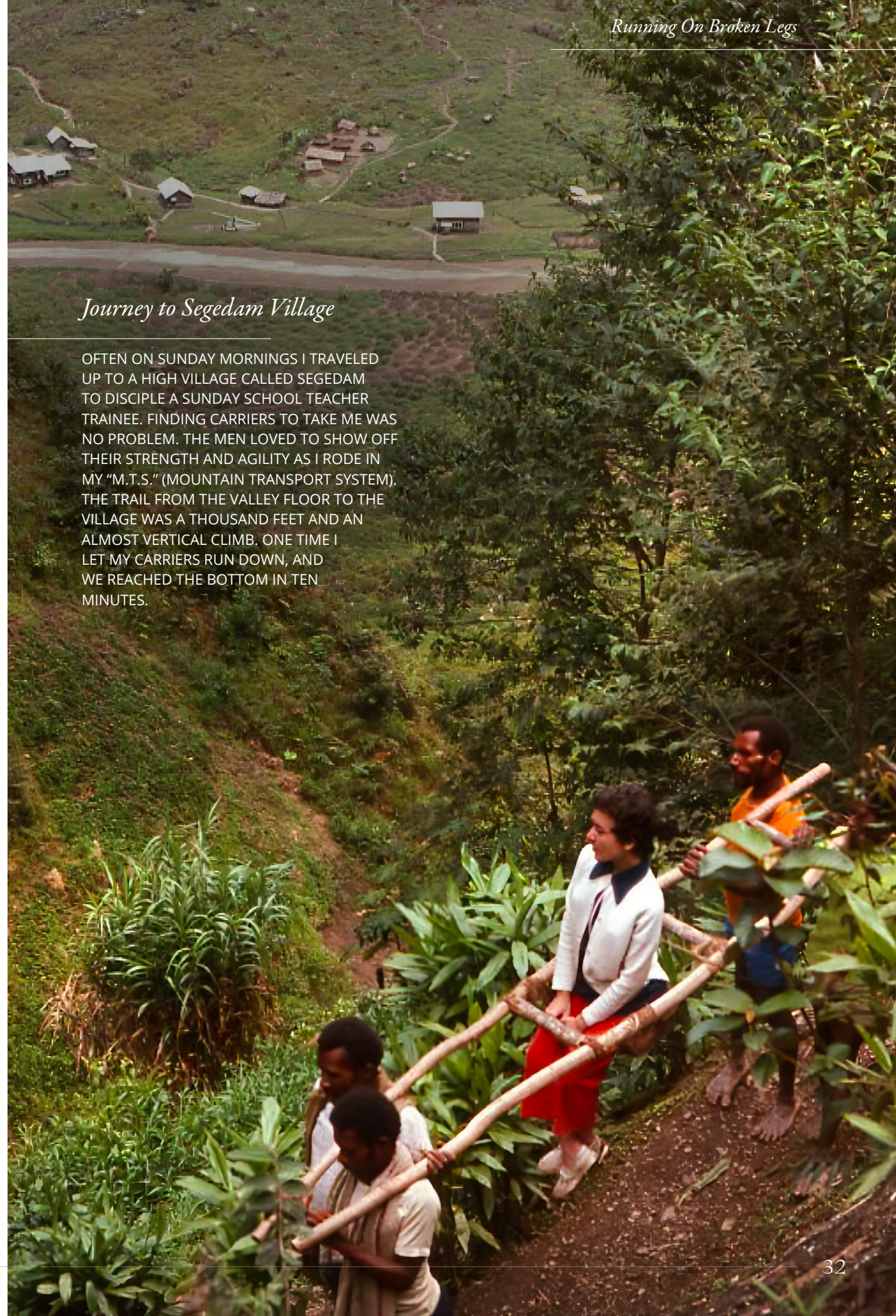
I didn't flinch, not only because I couldn't move but also because I couldn't feel the prick. All I knew was the loud pain at the back of my head and lower back.

Dr. Brown told my parents: "This isn't meningitis. It's polio. Take her to St. Luke's hospital. I'll meet you there."

I did not understand the desperate prognosis. Both bulbar and spinal polioviruses were active in my body. The doctors at St. Luke's said that I could die—or that if I lived I would most likely be an invalid.

Many years later, when I was well into adulthood, Mom told me about my parents' cries to God during those early days while the polioviruses were attacking my central nervous system. Their initial demand to God was, "No! You can't do this to our daughter." As my condition worsened, their plea became: "Please, please help our little girl survive." I grew still worse until my parents said to God, "She is yours. You may do with her as you wish." At that point, my physical state turned around.

I would at least live.



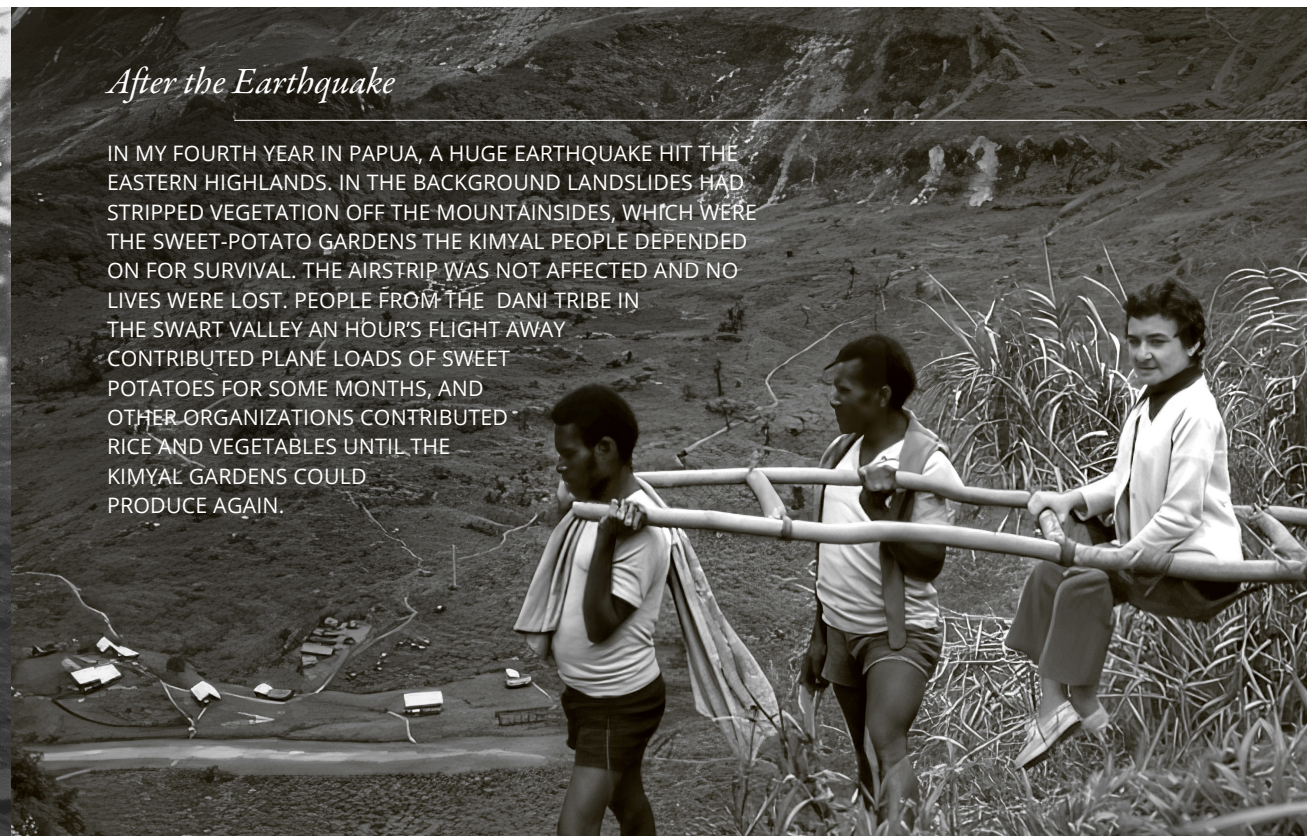
Journey to Segedam Village

OFTEN ON SUNDAY MORNINGS I TRAVELED UP TO A HIGH VILLAGE CALLED SEGEDAM TO DISCIPLE A SUNDAY SCHOOL TEACHER TRAINEE. FINDING CARRIERS TO TAKE ME WAS NO PROBLEM. THE MEN LOVED TO SHOW OFF THEIR STRENGTH AND AGILITY AS I RODE IN MY "M.T.S." (MOUNTAIN TRANSPORT SYSTEM). THE TRAIL FROM THE VALLEY FLOOR TO THE VILLAGE WAS A THOUSAND FEET AND AN ALMOST VERTICAL CLIMB. ONE TIME I LET MY CARRIERS RUN DOWN, AND WE REACHED THE BOTTOM IN TEN MINUTES.



Autumn 1952

FOR SEVEN MONTHS, BETWEEN JANUARY AND AUGUST OF THAT YEAR, I WAS IN THE HOSPITAL RECOVERING FROM POLIO. NO MATTER WHAT, I WANTED MOST TO BE OUTDOORS—AND STILL DO!



After the Earthquake

IN MY FOURTH YEAR IN PAPUA, A HUGE EARTHQUAKE HIT THE EASTERN HIGHLANDS. IN THE BACKGROUND LANDSLIDES HAD STRIPPED VEGETATION OFF THE MOUNTAINSIDES, WHICH WERE THE SWEET-POTATO GARDENS THE KIMYAL PEOPLE DEPENDED ON FOR SURVIVAL. THE AIRSTRIP WAS NOT AFFECTED AND NO LIVES WERE LOST. PEOPLE FROM THE DANI TRIBE IN THE SWART VALLEY AN HOUR'S FLIGHT AWAY CONTRIBUTED PLANE LOADS OF SWEET POTATOES FOR SOME MONTHS, AND OTHER ORGANIZATIONS CONTRIBUTED RICE AND VEGETABLES UNTIL THE KIMYAL GARDENS COULD PRODUCE AGAIN.

•••

After seven months in St. Luke's Hospital, I had recovered enough function to go home. When I was discharged, I still couldn't walk, but I could stand with the help of braces from my ribs to my feet. The braces locked at the hips and knees to prop me up, and crutches gave me something to lean on. At home I began to carefully take a few steps.

A few months later, I was listening to a radio broadcast of Back to the Bible. That day the speaker explained that Jesus wanted to clean my heart and live with me. I'm sure I had heard it all before, but that day what I heard became clear to me. That night, all by myself in my bed, I asked Jesus to do those things. I knew He heard and answered me, and I began to learn what life with Him means. I am still learning.

My parents continued to take me to physical therapy at St. Luke's hospital until my therapist taught Mom how to do the therapy.

Dad built a parallel-bars ramp off the kitchen porch, where I could practice walking. I was so proud of myself with every step.

Before I left the hospital, my parents had agreed to allow me to be nominated for the March of Dimes Poster Child of the next year. Professional photos were taken for that purpose, but that is as far as it went. Soon after I returned home, Mom and Dad wisely withdrew the nomination. Other people questioned that. They were sure I would win not only the county but also the state title. After all, my polio had been profound, and—I must admit—I was a cute little girl.

"No," my parents said, "Elinor must not learn to take advantage of her weaknesses to get special attention and favors. She needs to learn to earn what she gets, the same as everyone else."

And so I began to again enter the "real" world.

•••

My family attended the only church in Chat-taroy, Washington. The small congregation of farm families held a weekly prayer meeting on Wednesday evenings. Typically it was not heavily attended, but there was one meeting that was an exception. A missionary speaker was going to be there, so about thirty people attended that night. I was among them.

A few years before, I had started to sense that God wanted me to become a missionary one day. It began as just a tiny, unformed inkling. But I had turned thirteen years old, and by then I knew for sure that being a missionary was my future.

That evening at our church, the guest speaker was a man from China. His broken English indicated his origins, and his physical appearance confirmed what he told us of the severe malnutrition in his village during his childhood. He said that living conditions in his village changed when missionaries brought the message of Jesus to them, and most of the villagers had believed. They no longer needed

to sacrifice large portions of their food crops to the idols—or waste their profits on opium. From that point on they were better physically nourished.

The speaker pleaded with our handful of farm families to see God's heartbeat for the people of the world who did not yet know Jesus. Then, of all things, he asked: "If anyone here feels God wants you to be a missionary, would you step up to the front and say so openly?" What a thing to ask of this audience of farm families. Nobody there could accept such an invitation. Except one. Me. I felt it was my time to let my church family know what I knew in my heart.

I retrieved my crutches from under the pew in front of me and walked down the short aisle. As I did, I saw embarrassment in the eyes of the adults. I saw they were thinking, *Oh dear, this little girl doesn't know what she is doing.* I became embarrassed knowing that this looked like a foolish goal, and that it made me look foolish.



Korupun Valley

HERE I LOOK DOWN INTO THE KORUPUN VALLEY, JUST AS IT WAS WHEN I FIRST ARRIVED. HANGING CLOUDS ARE AN ALMOST CONSTANT FEATURE, AS IT RAINS ALMOST EVERY DAY, AND MUCH OF THE GREEN ARE SWEET-POTATO GARDENS. TODAY THE AIRSTRIP HAS BEEN EXTENDED AND THE VALLEY FLOOR FEATURES WESTERN-STYLE BUILDINGS.

At the time, all I knew was that I was embarrassed. I felt I had made a fool of myself, and I determined that I was never going to be seen as ridiculous again. I tried to shove my commitment to missionary work to the back of my mind.

•••

One day, during my senior year of high school, as my internal war continued, I read Psalm 143:10: “Teach me to do thy will, for thou art my God: thy spirit is good. Lead me into the land of uprightness.” I understood that I didn’t have to be fully cheerful about doing what I knew God wanted, I just needed to be willing to be taught that it was a happy thing. So I was frank with God: “I am afraid of being made to look foolish by aiming for something impossible, but you are my God. Teach me to do your will. I will take the first step and let you take care of what happens.”

As best as I could, not knowing totally what was happening within me, I confided to my parents, “I believe God wants me to go to Prairie Bible Institute.” PBI would mean concentrated missionary training, something that would seem a foolish choice to many. I knew, though, that I could not have it both ways. I either had to follow God’s way or stop pretending to. I could not straddle the paths of obedience and rebellion.

“I was frank with God:
I am **AFRAID** of being
made to look foolish by
aiming for something
impossible, but **YOU ARE
MY GOD**. Teach me to
do your will.”

I quickly applied to Prairie and was accepted on physical probation. Winters in northern Alberta are usually very snowy, with frequent strong winds. I might not be able to handle walking around campus in those conditions, but they would let me try for one semester to see what I was capable of.

I had little idea of the challenges ahead.

•••

A few years later, as my time at Prairie Bible Institute ended, I began to ask missions agencies to send me to a foreign country. Because of all that God had been teaching me, I felt confident that He would work through me and that polio would not impede my calling. I was therefore

surprised when the agencies refused me.

“We are sorry,” one rejection read, “but it has been our experience that people with less severe handicaps than yours can’t make it on the foreign mission field. We suggest that you find a ministry in North America where you can serve the Lord.”

Shock. Bone-rattling.

“Lord, now what should I do?” I prayed. “I am afraid you are calling me to do more school. I really don’t want to, Lord. But help me to be willing if that is the next step!”

God was indeed calling me to attend another school—now was not the time for me to begin missions work. Going through another four years of college to study language and teaching was daunting, but God was preparing me for the work ahead.

Teaching in Korupun

EARLY ON I HAD FEW VISUAL AIDS FOR TEACHING CHILDREN, AND ANY MATERIALS BROUGHT IN FROM OUTSIDE WOULD NOT BE IN THE KIMYAL LANGUAGE, SO I HAD TO MAKE MY OWN. IN GENERAL WE DID NOT USE WESTERN TUNES, BUT THIS SONG WAS TO THE TUNE OF "JESUS LOVES ME," WHICH THEY EAGERLY KIMYALIZED. BEFORE LONG, KIMYAL ADULTS LEARNED HOW TO TEACH THE CHILDREN FROM THESE MATERIALS.

After graduating college a second time, I again began applying to missions agencies. This time I was accepted! But they asked me to take summer linguistics classes before going to the agency's headquarters to determine if I was ready to become a missionary. This was an adventure for me. Since the headquarters were all the way across the country from my home, I made a roadtrip out of it—from Washington to Oklahoma for the linguistics course, and then on to Philadelphia where I joined other candidates hoping to be sent as missionaries.

For two weeks, I and the others lived together, attended classes,

“I know one thing:
If you don't accept
me, someone
else will, because
I know for sure that
God HAS CALLED ME
to tribal work.”

and prayed about where God might call us to go. At the end of the training, we each met with a group of men and women from the missions agency who would decide if we were ready to be sent to the field. Some were told yes, others no.

I was given a different answer: “We can't decide about you, Elinor. Would you be willing to stay one more week? We will each spend time praying alone, asking God if now is the time for you to go, and where He wants to send you. Next week we will meet again with our decision.”

“Yes, I can stay,” I said. “But I know one thing: If you don't accept me, someone else will, because I know for sure that God has called me to tribal work.”

I spent much of the next week in prayer, speaking to my heavenly Father and feeling convicted that God was clearly directing me to go to the people of Irian Jaya in Indonesia. When at last the morning of the meeting came, I was helping to prepare tea and snacks for the agency members, trying not to be too nervous as each man and woman arrived.

“Elinor, each of us prayed on our own this week,” they told me. “We did not talk with each other about whether you should go, or to where. But each one of us agree that God is calling you to be a missionary now, and we believe He is calling you to work with a tribe in Irian Jaya!”

• • •

My flight left Spokane in the afternoon. I landed in Jakarta, Indonesia, and then on to Biak, just north of the big island of Irian Jaya. After noon the next day, we left



Elinor at the HeartCry Office

ELINOR YOUNG SPEAKS WITH PAUL WASHER AFTER AN INTERVIEW. THEY DISCUSSED ELINOR'S STORY—FROM HER CHILDHOOD DIAGNOSIS OF POLIO THROUGH HER SEVENTEEN YEARS IN KORUPUN—AND THE TRIALS AND JOYS THAT ARE A MISSIONARY'S LIFE ON THE FIELD. (THIS INTERVIEW WILL BE PUBLISHED LATER THIS YEAR.)



Biak on a tiny plane (it had only nine rows of seats) and landed at Jayapura airport. Missionaries picked us up—I would be staying with them for two or three weeks until my flight to the interior of Irian Jaya.

The first few days I went nowhere, exhausted from the long trip. But soon I began to take in my surroundings in the town of Sentani. All the sights, sounds, and odors combined into one voice that said I was, indeed, a foreigner. Through my eyes, nose, ears, and mouth, I began to learn about this land that was to become my home.

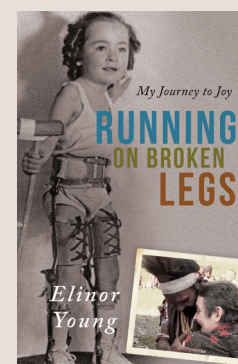
•••

I spent over seventeen years ministering in Korupun, a village on the Indonesian half of the island of New Guinea. I worked at about six-thousand feet of elevation in the rugged Eastern Highlands among the tribe who lives there—the highly intelligent, fiery, assertive Kimyal tribe.

While there, my main assignment was linguistics. I learned the Kimyal language (without lessons because there were none), analyzing its sound system, creating a written alphabet that fit, and writing a description of Kimyal grammar and discourse structure. The aim of all this was the translation of Scripture. I also did an armful of other things along the way—even medical work, until a professional nurse joined the team.

In my seventeen years in Korupun, I lived through many adventures and trials—including a devastating earthquake and the relief efforts that followed, numerous joys and triumphs, depression and peace, life-threatening illnesses, recovery, and above all the love and friendship of the Kimyal people who I came to respect and deeply love.


Eventually, the effects of my original polio caught up with me and, in 1991, I was forced to leave the place and people that my heart had embraced. Our final goodbye expressed the profound change that we all experienced together. •••

*Read the rest*

of Elinor's story in her book *Running on Broken Legs*, available here:

www.elinoryoung.com/memoir

PAUL SNIDER



THE
GOSPEL
CHANGES
EVERYTHING

*How the Power of the Gospel
Transforms Culture*

As a result of the Fall, the cultures of the world have become corrupted by a spiritual darkness that is passed down from generation to generation through their customs. Genesis 6:5 tells us, “The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.” In Romans 1:21-23, the Apostle Paul writes:

“For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.”

Apart from God’s restraining grace or the intervention of the gospel, the customs of the nation will spiral down into greater spiritual and moral decay. A powerful example is found in the Korowai tribe of Papua, in which my wife and I have ministered for more than a decade. The Korowai live in one of the most remote and isolated jungles of the world. They are animists who live in treehouses high above the ground to escape the powers of darkness that dwell below them. They are scantily clothed with grass skirts and gourds; they hunt with bows and arrows, and barely live beyond subsistence. Until recently they practiced cannibalism as a way of life.

Some customs of any given culture may be admirable.

This is true of even the Korowai. However, each culture is also corrupted by an ignorance of God and depravity of the heart. This is powerfully illustrated in a Korowai custom in which multiple clans gather together for their “sago-grub feast.” In this feast the Korowai prepare grub worms with sago bread, wrap them in banana leaves, cook them under hot rocks, and then eat together. In itself this custom is not sinful—the Korowai must eat and they work hard to provide for their clan members. The problem is that during this feast the Korowai make offerings to an evil spirit called Saip. As a

“Apart from God’s
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Sago Grub Feast

A KOROWAI WOMAN PREPARES SAGO GRUBS WRAPPED IN BANANA LEAVES FOR THE SAGO-GRUB FEAST. THESE ARE OFFERED TO THE EVIL SPIRIT "SAIP," WHO THE KOROWAI BELIEVE IS RESPONSIBLE FOR THEIR WELL-BEING. THESE SUPERSTITIOUS AND ANIMISTIC BELIEFS TRAP THE KOROWAI IN PERPETUAL FEAR AND IDOLATRY. THEY ARE IN DESPERATE NEED OF THE FREEDOM THAT ONLY COMES THROUGH THE WORK OF CHRIST.

result, this simple feast is deformed into an act of idolatry, and one which is clearly Satanic. In other words, a harmless custom is turned against the one true God by the spiritual darkness of the people and the influence of the prince of the power of the air.

All cultures, including our own, are permeated by human depravity and spiritual darkness. As a result, we cannot even begin to reform our thinking or our sinful customs until our darkness is shattered by the light of Christ. This can only occur through the proclamation of the gospel. On the road to Damascus, the resurrected Christ commanded Saul of Tarsus:

"I am sending you [to the Gentiles], to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me." — Acts 26:17-18

This is the true work of missions. When it takes place, the power of the gospel transforms the hearts and renews the minds of those in bondage to the deepest spiritual darkness and moral corruption. As a result, they no longer dwell in darkness and under the influence of Satan, but live in the light of Christ and by the power of the Holy Spirit. As Paul wrote in II Corinthians 4:6, "For God, who said, 'Light shall shine out of darkness' is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ."

The God of Scripture is a sovereign God who has demonstrated His love to "every tribe and tongue and people and nation" by giving His only begotten Son so that whoever believes in Him might not perish but

have everlasting life. This truth is amazing in itself but becomes even more so when we realize that God was not bound to show us such mercy. He would have been righteous if He had withheld His grace and dealt with us according to our sins, but He showed "His love for us in that while we were still sinners, Christ died for us" (Romans 5:8). It is this message that must be preached to the world. Jesus is the only "name under heaven that has been given among men by which we must be saved" (Acts 4:12) and the gospel alone is "the power of God for salvation to everyone who believes, to the Jew first and also to the Greek" (Romans 1:16). And this salvation of which Paul speaks is not limited to the individual but to entire cultures. Just as the Holy Spirit transforms the individual heart through the gospel, so too can the gospel transform entire cultures as individuals come to Christ and abandon their sinful practices and customs. Apart from the power of the gospel and the grace of God, all cultures are slaves to sin (Romans 3:23; 6:17) and under the dominion of the



The church in Danowage

THE CHURCH IN DANOWAGE WAS FOUNDED IN 2014 AND IS PASTORED BY JIMI, HUSBAND TO PERIN. SEE PAGE 51, MISSIONARY SPOTLIGHT ON PERIN W.

devil (Acts 26:18; Colossians 1:13). But by the grace of God, the power of the gospel can change a culture at its very core and reform its customs so that they abound to the glory of God.

The gospel changes everything! This is not a cliché but a reality that has been proven time and time again. Through the preaching of the gospel, the Holy Spirit regenerates the nature and renews the mind. As a result, the believer rejects his sinful inclinations, puts to death the sinful desires of the flesh, and submits to the will of God. His thinking, desires, and way of life are now patterned after the gospel of Jesus Christ. This beautiful reality has been exemplified countless times in the Korowai people.

My wife and I have been serving in the Korowai tribe for over eleven years. When we first arrived, they were oblivious to the outside world. They lived in spiritual and moral darkness, practiced animistic rituals, and offered sacrifices to the evil spirit Saip. They believed that Saip was in control of their daily lives and had to be constantly appeased for them to have success in their families, gardening, and hunting. They attempted to ward off sickness by wearing necklaces, which they believed possessed power from Walapuul—another evil spirit whom they believed created the world. They hung the skeletons of fish, pigs, and rats on the rafters



of their houses, and when the meat on the skeletons disappeared, they believed that Saip had consumed the meat and was pleased with them.

The Korowai people lived in a continuous and all-consuming fear. They held long vigils, chanting by the fire to appease Saip. They were reluctant to communicate with outsiders, even other Korowai, in fear that they might be witches. If an individual among the Korowai was accused of being a witch, he would be taken out of the village and shot through with arrows or drowned. In some cases, the accused would be tied up and force-fed chicken feces and hot sauce to induce vomiting in an attempt to exorcise the evil spirit.

In Korowai culture it is normal for an older

man to buy a little girl of five to ten years of age, bring her into his home and raise her up to be his wife. Even though a man may already have several wives, it is considered appropriate for him to purchase a little girl and consummate the marriage with her when she is as young as ten years old. As payment, this girl's family may receive pigs, bows and arrows, stone axes, or clothing. In these situations most girls experience terrible abuse, leading to barrenness or the trauma that results from bearing children at such a young age.

Another cultural practice among the Korowai that is greatly concerning has to do with how the men discipline their children and treat their wives. I cannot count the number of times I have witnessed Korowai fathers holding

their children upside down by the ankle and beating them on the head or back, nor the number of times I have witnessed Korowai husbands harming their wives. Women are thought of as commodities by Korowai men and marriage is exogamous (marrying outside of one's tribe) and polygamous (taking more than one wife). It is also customary for the men to avoid and neglect their mothers-in-law. The man cannot use the name of his mother-in-law and she is are not allowed to cook from the same fireplace or eat from the same utensils. Any violation of these taboos are believed to bring illness to the man's children.

Murder, theft, and adultery still plague the Korowai clans. Until the year 2006, they even widely practiced cannibalism—we are



Animism in the Korowai

SKELETONS HANG FROM A TREEHOUSE IN DANOWAGE TO APPEASE THE EVIL SPIRIT SAIP. ONCE THE MEAT IS PLUCKED CLEAN FROM THE BONES, THE KOROWAI BELIEVE THAT SAIP HAS CONSUMED IT AS AN OFFERING AND IS PLEASED WITH THEM.

LEFT: THE KOROWAI MAN ARIUS SITS WITH HIS BOW AND ARROWS. ONCE A NOTORIOUS MURDERER, CANNIBAL, AND THIEF, ARIUS HAS SINCE BEEN REDEEMED AND TRANSFORMED BY THE BLOOD OF CHRIST AND IS NOW A FAITHFUL MEMBER OF THE DANOWAGE CHURCH.



No cultural
DARKNESS
is too dark
for the
light of the
GOSPEL.

not aware if this practice has continued since. One of the most notorious murderers, thieves, and cannibals was a Korowai man named Airus Dian. Airus is now a believer and a good friend of mine, but for many decades his life was marked by the most grievous sins. He has admitted to killing seven Korowai people and, on many occasions, consuming their flesh. He has also admitted to being the worst thief in the northern Korowai. If someone owned something that he coveted, he would simply wait for the clan members to leave their treehouse and then steal it. Airus married two Korowai women who were several decades apart in age. When one of Airus' daughters was seven years old, he sold her to a man in a neighboring village.

In many ways, Airus was the epitome of the spiritual darkness that abounded in the Korowai people. But in 2015 we witnessed a change in him. He began to attend the worship services on Sundays and listened intently to our gospel presentation. Suddenly it was as if he had become a new man. He told me that he did not want to murder or steal any more. He said to me "Tamos Abuul"—God wants me to follow Him. He then added, "I want to listen to God. I do not want to do these things anymore." I truly believe that God saved Airus. Several months later, his second wife, Tabita, also confessed that she wanted to follow God.

In 2016, I baptized Airus and Tabita in the Danowage river after they had been faithful in our twelve-week baptism course. As we studied the Scriptures together

they came to understand the truth about God, Jesus, the Holy Spirit, sin and salvation, and what it means to live as a Christian. Since then, Airus and Tabita have been faithful to worship with the Danowage assembly and help the ministry in whatever way they could. Before Airus' first wife died, I told him he could not serve as a church leader because he had two wives. Nevertheless, I gave him opportunities to serve in other ways. He would pray in our worship services and give

Paul Snider Visits the Village of Waina

UPON HIS RETURN TO INDONESIA AFTER TWO YEARS IN THE UNITED STATES, PAUL SNIDER IS WARMLY GREETED BY A REUNION OF VILLAGERS FROM THE WAINA VILLAGE.

testimonies of God's grace to his family. He would take medicine to sick people and hike with me to different villages where I taught. Even today, Airus continues to be faithful. Instead of stealing or causing fights in the village, he helps me treat the sick. On many occasions he comes to my house to ask for medicine because he has heard that someone is sick in their treehouse. He goes to give them the medicine and pray with them and tell them about Jesus.

What can transform the heart of a man who was once a murderer, thief, and cannibal? Only the power of the gospel can accomplish such a thing. It is not the missionary that is responsible for these kinds of results. It is the power of the gospel through the regenerating work of the Holy Spirit.

As the gospel marches forth and the Holy Spirit renews the hearts of individuals, a greater change in the larger Korowai culture is occurring. No longer do we see men holding their children by their ankles and beating them over the head. No longer do we see men neglecting their wives. Men now provide and care for their families, walk with their wives and carry their children. We no longer see men rushing into our worship services and threatening us with their bows and arrows and machetes. Men are no longer purchasing child brides or offering their food to Saip in the sago-grub feasts. In contrast, we see them going out to preach the gospel and treat the sick.

Today in the Korowai tribe we have a medical clinic, a school, a dormitory for children, and most importantly a functioning biblical church. The gospel truly changes everything! It changes how we behave, how we think, how we live. Old customs that were tainted with sin swiftly die, and new God-honoring customs begin to take their place as the Holy Spirit sanctifies hearts. The power of the gospel is beyond any power that man can contrive. It is so powerful that it raises the spiritually dead man to abundant, eternal life in Christ.

All cultures—not just those in the jungles of Indonesia but also in the largest and most refined cities of the West—need to be changed and their sinful customs transformed according to the dictates of the Scriptures. But this change must be the result of a total transformation of the heart as men and women are “rescued from the domain of darkness and transferred to the kingdom of God's beloved Son in whom we have redemption, the forgiveness of sins” (Colossians 1:13-14). As we have witnessed in the case of the Korowai, there is no cultural darkness too dark for the light of the gospel, for it is “the power of God for salvation to everyone who believes, to the Jew first and also to the Greek” (Romans 1:16). The gospel changes everything! ●●●



missionary SPOTLIGHT

PERIN W.



PERIN W. MINISTERS ALONGSIDE HER HUSBAND JIMI IN DANOWAGE VILLAGE, PAPUA INDONESIA.

Perin W. is married to HeartCry missionary Jimi, the pastor in Danowage. She works with the children in Danowage village.

Perin says that in herself she does not have the strength to serve these children, but God is faithful to give her what she needs. Though she encounters many challenges, she has seen great change in the children. They try to walk closely with God in prayer and have witnessed His gracious answers to their prayers. They call her Mama Perin, because she is so much like a mother to them.

Through the years Perin has often been sick. She is frequently counseled to leave the village and move to the coast for the sake of her health. Yet she is confident that her ministry in Danowage is a calling from the Lord that she cannot neglect.

Pray that God might continue to give her strength and heal her infirmities so that she will be able to carry on the ministry that God has entrusted to her—evangelizing the Danowage children and teaching them the Word of God. ●●●





FROM the archive

CAMPUS MINISTRY — BY ION TOMECI

This short update by Ion Tomeci was first published in issue No. 17 of HeartCry Magazine in the year 2000

We greet you in the Name of Jesus Christ. We are always praying for spiritual revival and renewal in Romania. The situation here has changed a great deal in the last several years and it is obvious that the Romanian young people are becoming more and more closed to the gospel. Day after day we can see how our generation is being drawn away from the gospel and biblical principles by the worldly, carnal things of this life. Many are seeking to be like the West and they are learning many immoral things from television and films that are bringing about terrible changes in their way of talking, thinking, and their habits.

Here in Romania we are in great need of spiritual men and women with a vision and a calling from God. We understand that real change only comes from God and we rest in His hands, but at the same time He has put a desire in our hearts to seek revival so that His glory might be demonstrated in our country. We pray that His Name be magnified, that His kingdom come, and that His will be done. We do not know how God will answer our prayers, but we know that this passion in our hearts comes from Him—to see Him glorified by all people and by all nations.

RECENTLY, I WAS DOING door to door evangelism in the dorms with my disciple Sergiu. We knocked on one door and were invited into the room. There were four male students in the room from the city of Resita. They knew Sergiu and began to mock us and our faith in Christ. When Sergiu saw their attitude he wanted to leave, but I knew that we needed to endure their mocking so that Sergiu would learn to be a strong soldier of Jesus in the face of persecution. One day he would have to stand on his own and even disciple others, so I knew this was a necessary lesson for him to learn.

When the students saw that we were not going to leave, one of them told us mockingly: “Okay! Tell us how we can have a relationship with God as you have!” I knew the boy who was

making fun of us and so I looked directly at him and began to talk to them about their sin and the holiness of God. The words pierced into their hearts, the mocking stopped, and everyone became very serious.

I was amazed to see the changes that God worked in them. At the end of my message, one boy said: “I do not live in this room, and therefore I could have been anywhere else tonight, but your God brought me here to hear these words that you are speaking. If I do not repent now, I will be the biggest sinner in the world because I will have rejected God.”

It is wonderful when God works among us with great power. Sergiu told me later: “I almost cannot believe how God changed the situation and how He worked in their hearts!” ●●●

Walking The Campus Streets

NOW SERVING AS AN ELDER AT PROVIDENCE CHURCH ALONGSIDE FELLOW ELDER SORIN PRODAN, MUCH OF ION'S EARLY MINISTRY CENTERED AROUND THE UNIVERSITY. IN THIS PHOTOGRAPH, ION POSES WITH ONE OF HIS YOUNG DISCIPLES ON THE CAMPUS OF THE UNIVERSITY OF TIMISOARA.

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