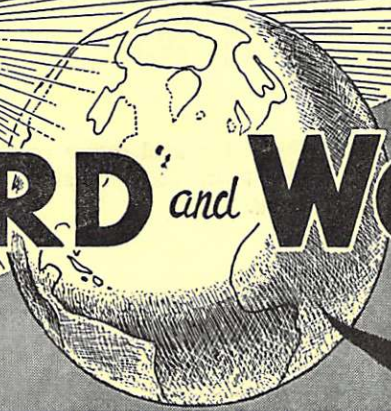


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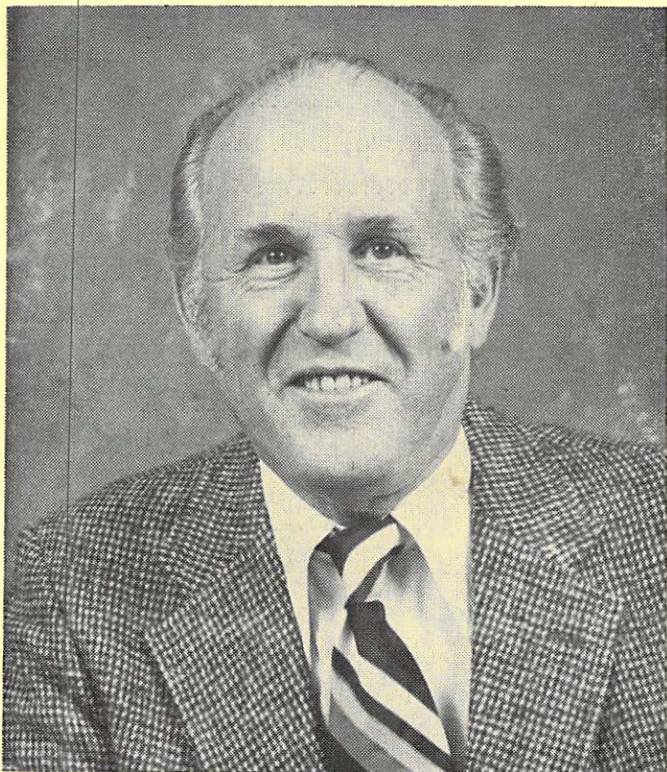


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A Faithful Warrior Has Been Called Home

Alex V. Wilson

"Let us live as people who are prepared to die, and die as people who are prepared to live." James S. Stewart of Scotland said that. Robert Heid *did* that!

On Sept. 24, after more than a year's struggle with cancer, Robert left us to go to Glory. Many of us had prayed fervently for a cure from God, by miracle or by means of surgery and medicine. But our heavenly Father chose to call him home. "Up there, sometimes, we'll understand." Instead of making Robert an example of almighty power to heal (which we know God could have done), He called him to be an example of patient endurance, brave suffering, persevering faith.

What holy memories crowd my heart when I think of this dear brother. He delighted to *worship his Lord*, and chose "Christ, We Do All Adore Thee" to be sung at his funeral. He loved to *sing*, and excelled at it. His family picked six more of his favorite songs for the funeral and graveside services: "Is It for Me, Dear Savior?"; "Arise, My Soul, Arise"; "A Mighty Fortress Is Our God," and others.

Robert loved *the Bible*, and preached its gospel over 30 years at Nelsonville church and 16 years at Portland church. He was deeply concerned for *world missions*, and for years edited the *Missionary Messenger* magazine. *Christ's return* was indeed a blessed hope to him, and the desire to live constantly filled with *the Holy Spirit* burned in his heart. He treasured *Christian education*, and only the calculators in heaven could keep track of the hours he worked and the generous gifts he made to Portland Christian School and Southeastern Christian College through the decades. His life blossomed with faith, hope and love.

Our brother was not perfect, and we do not wish to falsely canonize him. Too much glory is given to Christians these days, and not enough to Christ. Robert himself would object to this editorial. Yet the same Bible that says, "Not to us, O Lord, not to us but to your name be the glory" (Psa. 115:1), also says, "Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith" (Heb. 13:7).

A major area in which we should imitate Robert is his *family life*. What a model husband, father and brother! Shortly after I graduated from college, over 25 years ago, a friend about my age was conversing with me about love, courtship and Christian homes. He commented, "Of all the Christian married couples I know, two stand out as

wonderful examples. I refer to your parents, and to Robert and Jane Heid. They never let the romance die out in their marriages. Their love hasn't declined but has grown, because they have nourished it." May the Lord multiply such homes in our day.

Our brother fought a good fight. Let us follow in his train, with our eyes fixed on Christ Jesus. And let us pray that the Lord will raise up many more godly husbands, fathers, elders, preachers, givers, writers and editors.

Robert Heid, My Dad-in-Love

by Richard Paris

The first recollection that I have of Pop (Robert Heid) was when he would bring his family to Portland Avenue on Wednesday evenings. That was twenty-eight years ago.

Since that time I have enjoyed a relationship that allowed me to see him from a view that few ever had. For nineteen years I have been his son-in-law. Now that bond is frozen in time until God releases it to grow again in the eternal warmth of His love at *my* homegoing. One naturally looks back on that long of a relationship, thinking and evaluating the life now no longer living among us.

In contemplating this man's life, I am drawn to one scripture—Galatians 5:22, 23.

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.

For the fruit of the Spirit is . . ."

Love (love that values and esteems; love of expression)

His only fault, some said, was that his heart was too big. But can a man love too much?

Joy (gladness, rejoicing)

He was always ready with a smile and an uplifting positive thought.

Peace (one again; to join)

He was at peace with all men and he wanted all brethren to be one, as Jesus prayed in John 17.

Longsuffering (patience)

The word means "long temper." I never heard him raise his voice in anger.

Kindness and Goodness (gentleness and benevolence)

He put others first, thinking of the feelings of others. His feelings bore fruit in kindly activity. Only the Lord knows how many people this man helped with money, time, counseling, or even a job.

Faithfulness (trustworthy)

He not only had faith in God but faith in men. He himself was trustworthy beyond a doubt.

Meekness (denying self for others)

Truly he was occupied with others and not self.

Self-control (holding a firm hand)

The word means a fixed strength. He controlled his life for his Lord.

It was not Pop that made himself like that, but rather it was the Lord Jesus Christ. He was clothed with the Lord.

Rather, clothe yourselves with the Lord Jesus Christ and do not think about how to gratify the desires of the sinful nature (Romans 13:14)

So indeed this man showed the fruit of the Spirit. Each of us must set our eyes on Jesus and run the good race so that we too can with confidence say:

For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing. (2 Tim. 4:6-8)

AMEN—so be it.

Viewing the News

Jack Blaes



RAUL A. CHAVEZ, DIRECTOR OF COMMUNICATIONS SERVICE for the Boy Scouts of America, assures the Nation that the organization "has absolutely not changed its long-honored position on 'duty to God'" and reverence toward God. The Director says that when a boy joins Scouting, he pledges that "on my honor I will do my best to do my duty to God and my country and to obey the Scout Law . . ." He signs that pledge on his application for membership. The 12th point of the Scout Law, "A Scout is reverent," includes the written narrative, "A Scout is reverent toward God. He is faithful in his religious duties. He respects the belief of others." If a boy does not subscribe to these precepts, he cannot be a Scout.

JUST A FEW SHORT YEARS AGO, THE LITTLE COUNTRY of Papua New Guinea was almost entirely peopled by headhunters and cannibals. But a happy change has been brought about, and the people enjoy a very much improved life style. Recently a government agency became indignant over American pornographic magazines. A government board reviewing the distribution of *Playboy* magazine banned the degrading publication on the basis that "our custom forbids such things." Mr. Lawrence Sausau of the review board explained the action: "We acted according to the customs of the Christian values of this country." Newsstands have been instructed to remove whatever copies they have of these discredited papers on their shelves.

In a similar move, the Burmese government restricted rock music and break dancing from public stages since the aggressive "dancing" was termed to be "ugly, repugnant, and un-Burmese." This move was taken to safeguard Burma's culture and traditions from the detrimental effects of contrary values. Thus are cultures passed on to succeeding generations.

IN THE EARLY DAYS OF THE DANILOFF OUTRAGE, THE BIRCH LOG, A WEEKLY NEWSPAPER column syndicated by the John Birch Society and authored by John McManus, expressed the following: What happens when the USSR commits another barbarism is a version of the old "one-step-backward-two-steps-forward" game. Start assessing the Daniloff incident by realizing that the Soviets want more arms agreements because the U.S. will abide by them and the Reds will gain advantage by breaking them with impunity. Next, factor in the Kremlin's desire for another summit meeting where its worldwide legitimacy will be enhanced and its U.S. adversary will fawn in the name of peace. Then, understand that outrageous behavior on the part of the Soviets virtually guarantees beneficent treatment from the U.S. Framing Daniloff, however crudely it was done, fits the pattern well. In time, he will be set free and the administration will so delight in the "new spirit of cooperation" that our side will all but give away California. Remember that this was published in many newspapers while Daniloff was still being held as an American prisoner in the Soviet Union.

THE NEW YORK TIMES, SUNDAY, SEPTEMBER 14, 1986, carried the following: Reagan, in switch, will bolster U.N. by seeking funds. U.S. (the President), a sharp critic in the past, quietly asks Congress to restore most cutbacks. The alarming thing (and you must believe that it is alarming) is the use of the term "switch". Indeed it is a switch from the rhetoric of the past—the organization is clearly anti-U.S., anti-freedom, and pro-communist." Administration spokesmen, including Secretary George Shultz, insist that our nation's chief objection to the UN has been the way it conducted its fiscal

affairs. Claiming that the organization has taken the steps toward fiscal reforms that were requested when Congress voted to cut \$42 million from our donation. There is something very hypocritical in this whole thing. Every previous mention of the UN by President Reagan linked it with the evil machinations of the evil empire, the Soviet Union. The "switch" is too sudden and too severe to wash.

LT. GENERAL GORDON SUMNER, JR. UNITED STATES ARMY (ret.), writing for the Council for Inter-American Security, relates the following as facts: 1) There are members of our own United States Senate and Congress who support the Communist-backed government of Fidel Castro. 2) There are members of our own government who have written letters to the leaders of the Communist-backed Nicaraguan government apologizing for the anti-Communist conduct of President Reagan. 3) A top security official has openly admitted that members of the Communist-Cuban Intelligence have penetrated the U.S. Senate with supporters and spies. And 4) many of our elected officials base their important decisions on Anti-American propaganda provided by radical groups loyal to the Communists in Cuba and Nicaragua.

CHILEAN AUTHORITIES HAVE UNCOVERED A HUGE arms cache they say was smuggled into the country by Castro operatives. The arsenal was valued at above \$10 million. Officials say the weapons—3,383 U.S.-made Vietnam-era M16 rifles, 1,987 Soviet-made grenades, 296 U.S. and East bloc bazookas, plus tons of ammunition—were emptied from Cuban trawlers into chartered Cuban fishing boats, then carried ashore in rubber dinghies. It could very well be that after the Communists get control of South Africa, Chile will be the next target marked for a takeover. However, it will never be called a takeover by the established media.

THE SENATE MOVED QUICKLY TO BREEZE D.C. APPEALS Judge Antonin Scalia into the Associate Justice's seat vacated by Justice Rehnquist. From reading the media smear of Justice Rehnquist, we gather that most of

those voting to install him as Chief Justice, did so as they held their noses. Not so Mr. Scalia. Why? Judge Scalia's record is considered as conservative as Rehnquist's. Yet not a single Senator voted against Scalia's confirmation. Most Washington observers agree that the same liberals who were so quick to throw off on Rehnquist were afraid politically to vote against the first American of Italian ancestry ever to be nominated to the Supreme Court. Does it make it a little easier to go to sleep at night knowing our nation's security is in the hands of such honorable men?

WHEN WAYNE LARSON AND EDNA MOODY HEARD THAT A group of Soviet-Americans were on a peace cruise on the Mississippi and were going to dock at Davenport, Iowa and there be greeted by about 400 people, they decided to hand out litera-

ture there on the dock to inform their fellow Americans just how much the Soviets adored peace. The literature listed 28 countries representing nearly 1.8 millions of the world population that have been swallowed up into the "Communist Empire" in the past four decades. Naturally this literature advocated a change in the U.S. treatment of this evil empire. In fact, it recommended something like "sanctions" only they said it this way: "Let's stop aiding and trading with this 'Evil Empire.'"

Since they were clearly not referring to South Africa, but were referring to the greatest scourge of terror and tyranny to appear on the surface of the earth, and is never-the-less fully supported by a handful of evil men in this country, they were unceremoniously escorted away from the favored 400 and the cruising Soviet-American Mississippi Peace Cruise.

THOUGHTS FROM ROMANS

Ernest E. Lyon



"Trusting the Savior"

Moses describes in this way the righteousness that is by law: "The man who does these things will live by them." But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down) "or 'Who will descend into the deep?'" (that is, to bring Christ up from the dead.) But what does it say? "The word is near you; it is in your mouth and in your heart," that is, the word of faith we are proclaiming: That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. As the Scripture says, "Anyone who trusts in him will never be put to shame." (Romans 10:5-11, NIV).

This is a rather long passage for one short article, but I want us to concentrate on the major thought of this passage—that salvation

comes from trusting the Lord Jesus Christ, Who took our sins upon Himself and died for us (in our place). The word "trust" or "believe" is variously translated, with both of these translations being used by the NIV translators in these verses. But the Greek does have fundamentally just the one word. To give the central thought of this article I would like to quote from the introduction to The Amplified New Testament written by the research secretary, Frances Sievert. Though longer than I usually quote, I feel it is worth a careful study by every thoughtful Christian.

Let us take the sentence, "Believe on the Lord Jesus Christ and thou shalt be saved," (Acts 16:31). What does the word "believe" mean? It is extremely important, for multitudes are pinning their hope of heaven upon it. Yet that word long since ceased to convey, if it ever did, the sense of the original.

Webster's long definition of "believe" includes such synonymous expressions as, "to place credence . . . apart from personal knowledge; to expect or hope . . . to be more or less firmly persuaded of the truth of anything, to think or suppose." In this sense, most people believe in Christ—that He lived; that He was a perfect man Who sincerely believed Himself to be the Son of God, and that He died on the cross hoping to save sinners. But this is by no means the meaning of the Greek word which twenty-two New Testament versions out of twenty-four consulted render "believe". Yet they do so because there is no single better word in the English.

The Greek word is "pisteuo", and means, "To adhere to, cleave to; to trust, to have faith in; to rely on"—which summed up in "Believe on the Lord Jesus Christ and thou shalt be saved," means an absolute personal reliance upon the Lord Jesus Christ as Saviour.

Now if you will read our passage for this article again and substitute that meaning for "faith", "believe", and "trust", you will see the meaning of what Paul is saying. He had already established that doing things, keeping the Law, is not the way of being saved, but he repeats it here to contrast that with what he is presenting. Then he points out that, even as Moses told the Israelites that going into heaven or the deep to find the author of the Law was not needed, so we do not need to go anywhere to have Jesus personally bring the message. Our responsibility is to "believe" what Christ has been telling us through Paul. So our responsibility is to quit trusting ourselves and begin trusting what Christ has already done for us.

You see, it is not enough to have in the head a belief in recorded facts about Jesus. What He wants from us is a complete reliance on Himself as the One Who has already provided the salvation we need.

I hope you realize what it means to confess the "Jesus is Lord." That means that He is the One Who has all rights to our complete service. We do not add anything to our salvation by doing things, but a complete trust in Him means that we will do as He says. As E. L. Jorgenson used to say often, "Jesus is Lord of all or He is not Lord at all." And our confession is not simply that "Jesus is Savior," but that "Jesus is Lord." Believe that with your heart (your intellect, your will, and your emotions) and you will confess it with your mouth and live it in your life.

As we close, let us look briefly at verse 11. What does it mean

to "be put to shame"? I am writing this during the "big league" championship playoffs in baseball, so let me illustrate from that. Have you ever known a young man who is far and above others in your area? Just imagine finally that he was scouted by a National League or an American League team and went off to training camp, with the best wishes of all his acquaintances, who expected him to be a star some day. Then imagine his being sent home, not having made the grade. Imagine how much that would be a disappointment to him—he would be "put to shame." Now look at our verse and imagine one expecting to be in Heaven and not getting there. That would be being "put to shame." But anyone who places his trust in Christ to get him there instead of looking to his own works, such a one will not be "put to shame." He will be in Heaven with Christ for eternity.

Are you one of those who have put your trust in what you've done to earn your salvation? If so you will without any doubt be disappointed in the end. Place your trust in Christ, rely fully on Him and you will truly be saved for ever.

Questions Asked of Us

Carl Kitzmiller



This month we are reprinting some questions and answers by Brother Stanford Chambers, who wrote this feature for many years.

Prove to me how any one today can be an active Christian without being affiliated with some denominations.

There are Christians and congregations of Christians today not so affiliated, are under no denominational control, free to serve one Master only. The ecclesiasticisms, hierarchies, bishoprics and religious "powers that be" are of men, are unknown to the N.T., are not of God. And "every plant that my heavenly Father hath not planted shall be rooted up." The N.T. provides for no organization except the local church, which is divinely purposed to embrace in one communion all the saved of the community. "Let there be no divisions among you." "All with one accord in one place" is the commended and commendable thing. See Acts 2:42 to close in connection with 2:1. In N.T. times divisions proved existing *carnality*. No less does it today, ignore the fact who may.

Some churches are announcing women as their ministers and evangelists. Is there Scripture for it?

If so, those who thus practice have not pointed it out. And such

passages as 1 Cor. 14:34 and 1 Tim. 2:12 have to be explained away. In the language of Paul we truly say, "We have no such custom, neither the churches of God." It is not by way of commendation that God speaks of Israel in a time of her apostasy when he says (Isa. 2:12) "Children are their oppressors, and women rule over them." A sure sign of men's weakness.

Was christening practiced in the early church?

Not in the N. T. days nor for centuries after. The idea sometimes advanced that it is the antitype of circumcision is nowhere hinted at in the N. T. It is man's invention.

Can a divorced man be a Scriptural elder? Can a single man?

Hardly. See 1 Tim. 3:2 and Titus 1:6. The latter needs the experience of taking care of a family. The former has not proved himself master of a domestic situation somehow, and the question of 1 Tim. 3:5 would appear pertinent. Pastors, elders, bishops, overseers who have responsibility for the care of God's house qualify for the same in their own house.

The man who baptized me has since backslidden and gone very bad. Shouldn't I be baptized by someone else?

And then what if he should go wrong? But when you were baptized, were you obeying man or God? Was your trust in man or in God? It is *your* obedience of faith that determines your acceptance, not how the baptizer turns out. Are you striving and praying for this man's recovery?

What authority is there for the church roll?

The authority of right and duty. How else can God's shepherds (undershepherds) keep account of the sheep and lambs? A good shepherd knows his sheep by name, keeps count, and knows when one is lost. The hog-raiser keeps count; the chicken-raiser likewise. Shall he who is in that position where he shall care for souls and give account use less judgment or have less concern?

A neighbor who professes to be a Christian and a business man claims that one to succeed in business has to practice certain of "the tricks of the trade," that it is expected, and is not a sin. . . .

We've heard that before. But their "tricks of the trade" involve lying, falsehood, deception—all for the sake of gain. The course is unfair to competitors. There are honest business men who succeed. A "business lie" is a lie. No man is any more honest than his word. The man who "loveth and maketh a lie" is going to face a grievous fate. What he gains by the "business lie" will have gone with the wind, will not serve him the tiniest in that day. A "few liars repent" before it is too late.

Is the "business lie" a sin?

Is it a lie? Some are saying that it is impossible for a man to succeed in business and be strictly truthful. Then he'd better get out of the business world. (though we do not subscribe to the statement) A man lying in business does so to make a trade. In that he deceives

his customer, he thereby if believed deprives his honest (or other) competitor in business. His own business is not made to stand on its own merits. He is cultivating his own love of money, is heading toward covetousness, which is idolatry, can become an extortioner before he is aware, can sear over his own conscience. The Bible gives him many warnings.

Is it true as some maintain that in the New Testament elders and bishops are one and the same?

Read Titus 1:5-11 and discover for yourself that Paul uses the two words interchangeably. In N.T. times the word bishop meant simply an overseer. Since then it has taken on quite a sacerdotal meaning, and many would have it so. There has been a departure on this and other lines from N.T. simplicity, as though human wisdom could improve upon the divine arrangement.

Did Martin Luther teach that baptism is immersion? We have heard it so claimed.

Yes. Here is a quotation from a sermon of his on baptism, translated from the German: "Baptism means according to the Greek *baptismos*, in latin *mercio*, that is when you dip something entirely in water, so that it covers it. . . Baptism is an outward sign or pledge, which separates us from all unbaptized people. . . the sign is found in this, that one plunges the person into water in the name of the Father, the Son, and the Holy Spirit, but one does not leave him therein, but lifts him out again; for that reason one says, 'raised out of baptism.'"

Note: It should be of interest to know that Calvin and Wesley both, commenting of Rom. 6:3, 4, stated that "buried in baptism" refers to the ancient practice of immersing in water. For over 1300 years that was the practice of the church of Rome. Edward the Sixth and Elizabeth were immersed. The Greek Catholics have never practiced otherwise. Presumably the Greek understand their own language.

If New Testament baptism is immersion how does it come that affusion is so general today?

It is more convenient, does not require much water, does not require going to the water, much less going down into the water, does not require changing clothes, takes much less time. Neither is it so humbling to the flesh. First instances noted in church history were "clinical baptisms." In such cases it was understood that if the sick one recovered he would go and be baptized in conformity to the New Testament examples. It was by the Church of Rome that the action was changed and affusion became the general practice, and the term "christening" came into general use. Many protestant bodies did not protest this innovation but kept right on practicing what they were accustomed to before coming out of the papal apostate church.

How is one to find out which is the right church to join since all claim to merit your approval?

What church are you seeking to find? The Lord's church? Its roll is kept in heaven. See Heb. 12:23. Apply to Him who is the

Head of His church (Col. 1:18) and transact with Him. He is the One who adds people to His church, and Acts 2:47 says that He adds those who are saved. Note in 2:41 how the 3000 were added. Gladly receive His word as they did, commit yourself to Him as they did, and He will add you to His church as He added them.

After that, where to assemble? Find or form an assembly carrying on after the example commended to us in Acts 2:42, written for our learning.

Your attention is directed to a new address for questions. Please write me at: 1503 Skyline Drive, Johnson City, TN 37604

PRACTICAL CHRISTIAN SERVICE:

HOME BIBLE CLASSES —THEIR PATTERNS & PURPOSES

by Howard G. Hendricks

Personal evangelism demands personal involvement. Many Christians seem to live as if the doctrine of Biblical separation from sin also means isolation from sinners.

By contrast, notice our Lord's contact with publicans and sinners, as recorded in Mark 2:13-17.

“And He went forth again by the seaside; and all the multitude resorted unto Him, and He taught them.

And as He passed by, He saw Levi the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow Me. And he arose and followed Him.

And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and His disciples; for there were many, and they followed Him.

And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, How is it that He eateth and drinketh with publicans and sinners?

When Jesus heard it, He saith unto them, They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance.”

Our Lord called Levi into His glad fellowship. And out of appreciation, Levi invited his friends and associates—the sinners and the publicans—to a feast. This was a sort of informal meeting of the Palestinian “bureau of internal revenue.” Here the Holy One of Israel was seated in the midst of publicans and sinners. This beautiful picture is spoiled only by the religionists whose superficial conclusion is, “He's with sinners, therefore, *ipso facto*, He is a sinner.”

But our Lord replied, in essence, “Men, you don't really understand what this is all about. I'm a Physician and physicians spend their time with *sick* people.”

What our Lord was, determined *where* He was. He was not guilty of a false transferal of His hatred of sin to a hatred of the sinner.

When I was a student at Wheaton College a number of years ago, I took a course in personal evangelism, which included a study of the cults. I remember the professor read a passage from the writings of one of the cults we were studying. It was a blasphemous statement about the person and work of Christ. The following Sunday I went into the Union Station in Chicago to do some personal work. I sat down next to a man and, believe it or not, he was a member of that very cult. And almost verbatim I heard from this man's lips the same blasphemous words concerning my wonderful Lord that the professor had read in the classroom. I'm ashamed to admit that I gave that man a portion of my mind. I mistakenly transferred my hatred of that system to the man holding that system.

Our Lord became *involved* in the lives of many people—people who were sinners and desperately in need of His grace. Yet, many Christians are seldom in contact with the unsaved. They spend much or all of their time with other Christians. They are afraid to become involved with the lost world, because they fear they may become contaminated by its sin. Jesus Christ kept company with sinners without becoming involved in their sin.

Throughout the United States and in some other parts of the world, home Bible classes are being used by believers as a highly effective means of making contact with non-Christians and winning them to Jesus Christ. The Lord is blessing these Bible study classes in homes because they are following *His* example of contacting sinners where they are.

THE PATTERN OF HOME BIBLE CLASSES

There are three characteristics of effective home Bible study groups.

1. *They must be community-centered.* An interesting sociological phenomenon has developed in our country. Most people live in a community that complements their economic status. People who make a salary of, say, \$6,000 a year tend to live in homes that are comparable to that kind of salary. People who make \$20,000 a year tend to live in an entirely different section. And if you want to reach these various people for Jesus Christ through home Bible classes, you must have a class in *their* section of the city. So in an effort to reach people in sections of Dallas, Texas, 12 churches in that city are now sponsoring a total of 142 home Bible classes.

In my judgment there are two classes of people that are frequently overlooked by evangelicals. One is the laboring class. The other is the professional class. For some reason we have developed something similar to an inferiority complex with respect to the Gospel. We're afraid to expose a doctor, a lawyer, or an insurance executive to the Gospel of the grace of God. Yet, experience has shown that when classes in these communities are started people attend them. But they

do *not* go across town to a home Bible class with people in different social or economic strata.

2. *They must be home-centered.* Many people who refuse to go to church *will* come to a class that meets in a friend's home. Home Bible classes capitalize on the informality and hospitality of a home atmosphere to attract people to the Gospel.

3. *They must be evangelism-centered.* This is the key. If a class degenerates into another Bible study for Christians, it loses its purpose—evangelism. Home Bible classes are not to be closed clubs for Christians. Instead, these classes are to be for the unsaved; they are effective when they are maintained as means for reaching the unreached for Christ.

After a person accepts Christ, often his first concern is to reach his friends with his newfound faith, much like Levi did.

This kind of evangelism is low-pressured and long-ranged. Many feel it is best never to give an invitation in a home class, that it is best to omit altogether any tactics of undue pressure. This evangelism is long-ranged in the sense that no shortcut to evangelism is sought. It takes time to win some people to Christ. Perhaps God does not always work as quickly as we might prefer, but He *does* work!

For example, an oral surgeon attended a class for two years. Near the beginning of the third year, he came up to the teacher after one of the classes and said, "If what you've been talking about is true, I need to do something about it." The instructor replied, "Why don't we get together during the week? Do you have some time when we can sit down and talk about this?" The surgeon said, "I'll make some time." And the next day that prominent oral surgeon carved out two hours in his schedule, called up his nurse, and said, "I don't want any disturbance for any reason. I'm faced with the most important decision of my life."

The Christian businessman came and explained to him the plan of salvation again, and then the surgeon knelt down in his office and received Jesus Christ as his Saviour.

Interestingly the first time I saw the surgeon after that, he lamented, "I don't think the people out at the medical school in our city know about Christ. And the men over at the hospital with whom I am associated don't know the Lord either." He then asked me to teach a class for these fellow-surgeons of his. So we conducted a class in that doctor's home. Every Thursday night 38 medical men were exposed to the Gospel through direct Bible study! Some people think physicians wouldn't be interested in the Gospel. But there's hardly a class that's any more alive than this one. Home Bible classes—low-pressured, long-ranged, but always evangelistic in their thrust; giving men an opportunity to make an intelligent decision concerning the Saviour.

THE PURPOSE OF HOME BIBLE CLASSES

1. *The first purpose is to provide an opportunity for Christians to reach the unsaved.* Evangelism is the weakest link in many local

churches. Unfortunately, some churches are evangelical but not evangelistic. But there may be a reason for this. Perhaps we don't give believers sufficient opportunity to reach the unsaved.

It's not enough to beg and to plead and to clobber Christians to do personal evangelism. We need to provide a practical means of *implementing* their concern for the lost. One year in a church in Dallas 67 adults were led to Christ, and 57 of them were won through home Bible classes. A steady stream of men and women and young people are coming to know the Lord—all because Christians are being given an opportunity to invite lost friends to a class of this type.

2. *Another purpose—and the main one—is to present the Gospel to the unsaved.* I think every person should have an opportunity to make an intelligent decision for Christ. And this, as we've been indicating, is the genius of a home Bible class ministry. It reaches people where they are. Many people have reported that it was in a home Bible class that they first heard the Gospel.

3. *The third purpose is to provide a feeder for the local church.* After people are won to Christ, you should seek to integrate them into the program of the local church. Advertise that your home Bible classes are "nonsectarian." In other words, don't talk in the classes about "our church."

When does reference to the local church come in? In this way: After a person receives Christ as Saviour, begin a follow-up program immediately. Among other things, urge him to unite with a good Bible-teaching church. When he asks which one to attend, he will most likely go to the one you recommend.

Home Bible classes become excellent means of building local churches with new converts—and thus adding fresh spiritual enthusiasm to the church. (Next month: Practical Procedures for Home Classes)—from *Crusader* magazine, October 1969.

James Dobson Answers Questions About Child-Rearing

(Concluded from last month)

What do you tell a parent whose 18-year-old knows the Lord and keeps out of trouble, but who doesn't desire spiritual things?

Assuming that the 18-year-old had moved out and was on his own, I would suggest that his parents be very cautious. They should pray for him in private and allow him to come to God as he matures in the years ahead. Research shows that about 85 percent of such young people eventually return to the values of their parents.

By contrast, if a mother, for example, tries to force spirituality, she will drive him away from it because he doesn't want to be mama's little boy anymore. Whatever she demands of him at the age, he probably won't want to do. The best thing she can do is to live the Christian life in front of him and stay on her knees for him.

There comes a time, even in Christian families, when teenagers typically say to themselves, "Wait a minute! Do I really believe what I've been taught, or is it all phony?"

You see, if that question is never asked, then their faith belongs to their parents and has never been incorporated as their own. That's why we must permit our sons and daughters to struggle spiritually, remaining calm while their faith is on trial. That's a time for private prayer in our closets.

What can we do to assist our children in making God's principles their own?

I think the best approach is described for us in Deuteronomy 6:7-9. As I interpret that passage, our obligation is not merely to engage our children in formal devotionals 15 minutes daily or to have prayer with them at meals and bedtime. We are instructed to make our faith a part of every aspect of our lives, to talk about the Lord when we sit in our houses, when we go for a walk, when we lie down, and when we get up.

Symbolically, we are to write the biblical principles on our hands, foreheads, and the doorposts of our homes. In other words, our love for God should be evident in everything we do. This emphasis makes children aware that our faith is at the very heart of who we are—more important than anything else in life.

My great-grandmother was skilled at conveying this message and she had a great influence on men. I remember standing with her in the backyard when I was five years old. An airplane flew over us and she said, "Let's pray for the man in that plane."

I said, "Why? Is he about to crash?"

"No," she said. "But there's a man up there, someone who God knows and loves, a man with a family, a man with feelings, needs, and problems. Let's pray for him."

So we paused right there and prayed. Although that happened 42 years ago, I still remember it vividly.

You see, my grandmother was teaching me to think about the Lord and spiritual things throughout the day. It is through such instruction that parental faith becomes more than a Sunday-morning exercise for children.

How would you continue to develop spiritual sensitivity when the child is a teenager?

When I was a senior in high school, I played on a 25-member tennis team. I was the number-one player, and tennis was my whole life.

During one weekend tournament, I won both my Friday and Saturday matches and was therefore scheduled to play on Sunday.

My father came to me and said, "Jim, I don't think you ought to continue because you'll have to play on Sunday. Nevertheless, it is your decision, and I will not intervene if you insist on participating."

... It would have been easier for me if my dad had said, "You can't play." That would have made me angry, and I would have held

him accountable for restricting me. Instead, he made me accountable before God.

I wanted to stay in the competition, of course, because I had a chance to win the tournament. I struggled with the decision and finally concluded that my father was right. I would withdraw.

So I told the tournament director I was going to drop out because I felt I shouldn't play on Sunday. I made quite an impression on him. Two hours later, he came back to me and said, "There are probably other boys who would like to go to church, too. So we're going to hold the tournament over 'til Monday."

My father knew the right way to handle that situation. If I had been eight years old, he would have told me what to do. But because I was 18, he expressed his opinion and then permitted me to choose.

Is it true that a parent who offers the best parenting will receive the best children?

Not necessarily. There's a serious misunderstanding among Christian parents today regarding the outcome of their parenting efforts. In fact, many don't realize they've been influenced by a tenet of humanistic psychology called "determinism."

Determinism strips the individual of a free will and makes him a product of his environment. According to this notion, children at birth are like a blank slate—everything they are and will become is the result of what they will experience; parents, therefore, are the major determiners of behavior.

I don't believe the Bible validates this perspective, and in my work I have not found it to be true. Some of the best parents have rebellious children because God gives every individual the right to choose. The influence of peers during adolescence sometimes leads them in the wrong direction. Individual temperament is another factor. The strength of the will is yet another.

I don't want to take parents off the hook completely. They do have a vitally important role to play, but they merely influence the outcome—they don't determine it. That's why it's unfair for parents to blame themselves completely when their children do wrong.

God, the perfect Father, lost Adam and Eve in that they both went into sin. If it were possible to prevent willful defiance, He certainly should have been able to do it. But they had a free choice, and even God would not take it from them, nor can I take it from my children.

What else do you tell parents who feel guilty when their children go astray?

Parents who believe they are totally responsible are tremendously vulnerable to self-doubt and self-hatred when their children don't do what they want them to. That causes parents to hold on too tightly, perhaps to retain decision-making from an older teenage even as he reaches adulthood. They find it too frightening to release him. They feel tremendously vulnerable because everything they've done is about to be validated or rejected.

For example, last year a pastor's wife wrote me to say that although she and her husband had raised their children according to biblical principles, their college-age son had gotten a girl pregnant.

He had not been a rebellious boy, and he immediately repented. Nevertheless, the young man's parents assumed the full blame for his sin, and the pastor resigned from his church.

I wrote these parents and said I felt they were being unfair to themselves. I'm sure many other Christian parents are blaming themselves for similar "failings" that are beyond their control.

How do you counsel parents who realize they've missed doing their best during their children's formative years?

It's never too late. Prayer is powerful, and parental influence is still strong during the adult years. Even if parents make many mistakes initially, they can still make a positive contribution later.

I'm a firm believer in the value of intercessory prayer, especially for the spiritual welfare of our children. Realistically, however, the task of influencing the next generation gets more difficult with the passage of time.

Should we ever try to select friends for our children?

Yes, we do have an obligation to influence our child's choice of friends, especially during the younger years. Parents should explain that their child's selection of friends will shape the kind of person he will become, because he will assimilate their behavior and they will adopt his. The older the child, of course, the more difficult it becomes to influence the choice of friends.

When I was a high school counselor, parents would call me and say, "I don't want my son running around with that boy, and I want you to do something about it." It was an impossible request.

The student usually resented his parents' interference and became angry if they persisted. In those instances, it would have been better for them to be less assertive and dictatorial. Much depends on the parent-child relationship and on the teenager's temperament.

What do you see as the single most important key to rearing godly children?

There are so many answers to that question—the need for love between the mother and father, spiritual commitment of the parents, stability in the home, living out the principles we say we believe, being involved in a good church.

Child rearing can be likened to landing a plane at night. The pilot looks ahead, sees the lights on both sides of the runway, and knows he has to set the plane down between those boundaries. In parenting, those borders are love and discipline.

The healthiest children are those who learn early that they are the recipients of incredible love and respect at home, and because of that affection, they can trust and must obey the leadership of their parents. The balance between those factors provides the most secure environment in which to grow.

The same is true in our relationship with God. Good parenting is modeled after the love and discipline provided for us by the Father. (This interview originally appeared in *Moody Monthly*, Feb., 1984. Used by permission.)

Missionary Messenger

"Greater things for God"

Shichiro Nakahara

Shizuoka City, Japan

September 25th

As you all know, we as church were able to purchase the long wanted lot for the church last January and we owe nothing to anyone, and now we're in process of a new church building to be built, but that is included in our five-year-plan. The present building is not only getting old and looks shabby but also has reached its seating capacity. So the new building is a desperate need for us and the next goal to reach. Your prayer is so much appreciated.

We have had two young people at our Bible camp who wanted to become Christians but both of them have been kept from confessing the Name of Christ and being buried in baptism. One is a senior high student who is to take entrance exams for a university this coming Nov., and his parents insist that he not get involved in it until the exams are over. The other junior high girl—student is very hesitant about her father who has little concern for her salvation and understanding of what it means to have faith in God. I am to discuss it with him in case she wants me to and am waiting for a call. We want you to remember these two young people.

We have a couple coming to services for some time and the wife has recently expressed her desire to be a Christian. The husband has been so busy with his business that he's been kept from coming to services now. He is also interested in becoming a Christian, and Teruko and I have gone over to their apartment house to hold a home Bible class many a time. I'm pretty sure when the time comes, he'll too become a Christian. Your prayer is appreciated on their behalf. His name is Hayashi. We also have another aged couple coming on Sundays for worship services. They're Sis. Yamanashi's parents, at whose home we used to hold Bible classes, but no longer because of the home situation. We are praying to God that the truth may be instilled in their minds and hearts as they listen to the messages delivered each Sunday. Besides these, we have another neighboring woman, who is the mother of two young children that come to our Sunday school. She came twice in a row so far and we hope that she'll continue to join us in our Sunday services. The Lord has given to us these additional people who are interested in their spiritual welfare.

Moto Nomura—City Preacher Moves to the Country

by Elmer Prout

For all of his preaching career Motoyuki Nomura (Brother Moto) had lived and worked with churches in big cities—Los Angeles, Yokohama & Tokyo. He had no doubt that city people need the gospel and yet a call to move to a country area kept pulling at his heart. Then a series of events in the Hachiman-yama district of Tokyo, where Brother Moto had been preaching and teaching for twenty some years, made it necessary that the church move from its location.

Moto Nomura saw this as an opportunity to think more carefully about his dream of a country-side ministry. Eventually a piece of property was located in the mountain country of Yamanashi Prefecture. Sale of the property in Tokyo made purchase of land in Yamanashi possible and plans for the move went forward quite rapidly.

There would, of course be a church and evangelism in the new location. But there would, if plans worked out, also be a retreat and study center where believers from the crowded cities could come for times of rest and renewal. With this in mind Brother Moto located his home—which serves as suite for church meetings and retreat center and is called “Bethany Home”—near the foot of the Yatusgatake Range and in the middle of a pine forest. Their area is undeveloped and provides a quiet natural setting which is very conducive to the purposes envisioned.

The plans moved along well but Moto, a city person, had not counted on the mountain village mentality. He was glad to be there but the villagers were not that eager to accept his coming. All along the way roadblocks were put in the way of building construction. For example, access to the existing road was denied—Moto had to have a new road built, an added and unexpected expense. Water and sewer facilities also were the occasion of costly local rules. Children were forbidden to visit their home or the church activities. The move from city to country village was not as simple as it seemed.

But that was a year or so ago. Things have changed—or perhaps it would be more biblical to say that the Lord has used Moto to open doors for the gospel in this beautiful mountain section of Japan.

When I visited Bethany Home for a unity forum this summer (July 29, 30, 31) the power of the gospel through the Nomura Family was evident. “We will have a *yakisoba* (friend noodles) party for the young people of the village tonight,” said Brother Moto when I arrived. Between fifteen or twenty young folks came—from the very families that a few months before had forbidden their children to have any contact with the “outsider from Tokyo”! The children not only came to eat, they stayed to play and talk. The children’s fondness for Mr. and Mrs. Nomura was very evident. Doors were being opened.

Half a mile or so from Bethany Home live the Sakamoto brothers. They are what might be called a “hard luck story”. Their lives have been marked by ill-health, accidents, alcoholism and the scorn of the community. Exploited by people looking for cheap labor, the Saka-

moto brothers and sister had grown suspicious and more than hesitant about people's motives. When Moto moved into the community he attempted to make friends with the Sakamoto Family but was rebuffed. They would cross the road to keep from looking at him and talking was completely out of the question.

Then, after Moto had been there a short time, the Sakamoto brother decided to see if the "city fellow" was an easy mark. They had been exploited so why not try it on Moto? They found the "Christian preacher" wouldn't be taken in but they also found in him something they had not experienced for years: friendship and acceptance.

The table turned! The Sakamoto brothers began to bring simple gifts of fruit and vegetables to the "new-comers". Friendship grew. This summer Satoru Sakamoto, the older brother, sat with us at Bethany Home and heard for the first time the story of God's love through Jesus Christ. He wept. In halting voice he joined in singing (for the very first time in his life, I am sure) "Jesus Loves Me." Next morning early Satoru was back with a gift of fresh vegetables for the "visiting foreigner" and some canned juice for the village children that come to the Nomuras often.

Progress for the gospel! But Moto is under no illusions. "It will take time—lots of time," he said. "Mountain village people change slowly. Customs are deeply ingrained. Local shrines and temples keep reminding villagers that we (the Church) are intruders and can't be trusted. But we believe that with the power of God in the gospel we will see more and more changes like we've seen in the young people who came for *soba* and the Sakamoto family."

As I drove away from Bethany Home after the unity forum I thought: "If a city set on a hill cannot be hidden neither can the light of the gospel as it shines through the life of evangelism and service being done by Brother and Sister Nomura."

(Elmer Prout is a veteran missionary in Japan with the Christian churches. He has written for *Word & Work* previously.)

Enlarging Our Borders

Julius Hovan

In the last few years I have often been asked why the attendance and interest in Louisville Christian Fellowship Week has been on the decline. I share this concern of my cohorts in the ministry and offer my opinions about why such is true (and it undeniably *is* true).

A recent experience of mine will allow me to offer some suggestions for improvement not only in the Fellowship Week but of individual ministries. I attended a week-long Biblical Preaching Institute in Memphis, TN sponsored by Encounter Ministries, Inc. Dr. Stephen Olford is founder and president of Encounter and is an internationally known speaker and writer.

Dr. Olford is obviously not from the premillennial, a cappella Churches of Christ and neither were the other speakers at the In-

stitute. But I have never attended another conference where the love of God and the presence of the Spirit were more apparent. Christ and Him crucified was central to every part of the program. God's Word was highly esteemed and soundly, clearly and powerfully proclaimed. Earnest prayer was a vital part of each day's activities.

I did not agree with every statement of every speaker. It is unlikely that any growing, thinking person could do that at any conference, including Fellowship Week. It is a grave error to believe such agreement must be present in order for fellowship and God-pleasing growth to take place. I did not give up belief in any part of God's Word and was not asked to do so to be a participant. In fact to my delight I found that Dr. Olford's teaching about conversion and salvation agree with my own. Here are quotations from a tract written by him and made available at the conference:

WHAT SHALL I DO—AS A LOST SINNER?

"Repent and be baptized . . . in the name of Jesus Christ for the forgiveness of sins, and you shall receive the gift of the Holy Spirit" (Acts 2:38).

As a lost sinner, you are invited to:

1. **TURN** to God—"Repent . . ." This calls for a change of mind that leads to a change of life. You must turn from your sins to God alone. The Bible says: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7). This is the first step in your relationship to God—son turn to Him (Proverbs 28:13; Mark 1:15; Luke 13:3, 5; 2 Corinthians 7:10).

2. **TRUST** in Christ—"Be baptized . . . in the name of Jesus Christ for the forgiveness of sins." First, you must put your trust in Christ who died for your sins, rose again to make you right with God, and lives to be your Savior. Secondly, you must show your trust in Christ by confessing Him as LORD of your life. Only then will you know the joy and peace of sins forgiven (Romans 4:24-25; 10:9; Acts 10:43).

3. **TAKE** the Gift of the Holy Spirit—"and you shall receive . . ." As you trust in Christ, you will receive by faith the gift of the Holy Spirit to make you a new person and live in you forever. The Spirit Himself will testify with your spirit that you are a child of God (John 3:5; Titus 3:5; Romans 8:16; John 14:16-17.)

I gained so much from the conference! There was acceptance by the Encounter staff as well as by those from many church groups who also attended. The fellowship and worship were warm and inspiring. The expositions produced clearer understanding of the Word, and much practical knowledge was gained. Some things I already knew were forcefully affirmed: We are not the only people who love the Lord, and God is working mightily among others.

My experience with Dr. Olford and his staff was like that for which David praised the Lord in 2 Samuel 22:39 and Psalm 18:36: "Thou hast enlarged my steps under me." I shared in something of what God desired for Israel in Isaiah 54:2—An enlarging, a stretching, a lengthening and a strengthening.

It was a joy to leave warmed, filled, inspired and motivated. My ministry in the past year has been a more joyous experience and the church here has been enriched as a result.

Thus I have two suggestions in conclusion. First, Let us seek

to hear the voices of some Spirit-filled men of God who are not among us (such as Dr. Olford).

Second, let us participate in future Institutes in Memphis (or other places with other believers if we know about them.) The next Biblical Preaching Institute in Memphis is November 3-7, 1986 on the subject of "Preaching and Evangelism." Full information may be obtained from: Biblical Preaching Institute, P. O. Box 757800, Memphis, TN 38175-7800. Because the time is short you should call 901-365-9696.

HEROES OF THE FAITH:

FIVE MISSIONARY MARTYRS—

WHY DID THEY DIE?

by David R. Enlow

On Sunday, January 8, 1956, five missionary wives gathered eagerly around their radios to hear a progress report from their husbands, deep in the Ecuadorian jungle. Careful planning and concerted prayer had led the pioneer missionaries into cautious contact with the fierce Auca Indians.

It was a thrilling time, for acceptance by the tribe meant an opportunity to bring the Gospel of salvation to these hostile and isolated people. Earlier, the missionaries had contacted two Auca women and a man, and a noon report had declared they were on the verge of meeting ten or more Aucas. "We'll report again at 4:30," they ended cheerfully.

But, as the world soon learned, there was no 4:30 report. The five young men—Ed McCully, Pete Fleming, Jim Elliot, Nate Saint and Roger Youderian—were attacked by the suspicious savages. Days later, a search party found the speared, broken bodies (except one which was seen earlier but was apparently washed away before it could be recovered) in the muddy Curaray River. They buried the martyrs together on the river bank, far from their loved ones.

A shocked Christendom soon realized they had lost five missionary princes. Each prior to death had done a substantial work on the mission field and gave great promise for outstanding accomplishments in the future. A more gifted group would be hard to find: if they had chosen other pursuits, each would have been the kind "most likely to succeed."

Twenty-eight-year-old Ed McCully, for instance. At Wheaton College, he became an outstanding end on a championship football team. His Wheaton record of 22.33 seconds in the 220-yard dash stood for years. He excelled in oratory, and in 1949, won first place in a national contest. His senior classmates named him their president.

Nate Saint, at 32, was the "old man" of the stalwart five. He served three years in the Air Force, and later earned the commercial pilot's license, aircraft and engine mechanic's license, flight instructor's

rating, and instrument flight rating. After he went to Ecuador in 1948 with the Missionary Aviation Fellowship, he "transformed the jungle," in the words of a missionary veteran. His skillful piloting helped to double the number of jungle missionary stations during the seven years he was there.

The youngest of the five, Pete Fleming, was 27 years of age. At the University of Washington, he was active in the evangelistic efforts of the Navigators, Inter-Varsity Fellowship, Young Life, and Youth for Christ. He graduated with honors in 1951 with a master's degree in literature. In Ecuador a revival campaign he conducted among Quechua Indian young people produced better results than had any other effort, a missionary leader reported.

Jim Elliot, 28, was an honor student at Wheaton College. President V. Raymond Edman recalled, "Jim was the jolliest of fellows, yet desperately in earnest in the things of God. He majored in Greek to prepare himself for Bible translation work in some pioneer mission field." In athletic competition, Elliot won the College Conference of Illinois middleweight wrestling championship.

Roger Youderian, 31, won paratrooper laurels in World War II. In Ecuador, he opened new frontiers in the spiritual battle of the jungle. He and another missionary started a station which attracted a sick Indian of the fierce Atshuara tribe, never before reached by white men. Through that contact, friendly relations were established, and now the Gospel shines on the Atshuaras.

Representing three mission organizations, these five were assigned to the same locality in Ecuador. Their consuming ardor to carry hope to the absolutely hopeless led them to join in the pioneering venture to the Aucas.

Meticulous care shaped the months-long operation. A Captain Craig, with the Army in Panama, said he had never seen a military operation more carefully planned, or reports more fully and excellently prepared. Yet, within sight of victory, the men were slain.

"Why did they die?" asked people in sorrow, or resentment, or criticism, when the news went around the world. "Why should five talented men, courageously living for others, be sacrificed before their lives had really begun?"

The answer is not fully known, but it is becoming increasingly clear with the passage of time. To those who knew the martyrs best — wives, parents, and missionary associates—there was never any question.

Two weeks after the slaying, Betty, the wife of Jim Elliot, wrote: "I have only joy in my heart at the thought of the glory Jim knows now, before the face of Him he so passionately loved and faithfully served. I can think of no more fitting way for him to die—at the height of his manhood, with his dearest friends, and in the attempt to reach the people so near to his heart for so long."

Dedicated parents of the men echoed Betty's faith and serenity, in the midst of their sorrow. One father said, "That week (before the final death report came in) was the most soul-searching and the most intense trial of our lives. God's sustaining grace and strength were

experienced in a real way. . . . The Auca Indians have not put out the fire of these five young men. God will light another and another."

And He has. Through memorial services and missionary messages across the country, hundreds of young people have been stirred to surrender their lives to God for service wherever He leads them.

At a memorial service at Northwestern College in Minneapolis, where Youderian studied, scores of young people consecrated their lives to missions. At a Chicago rally where T. E. McCully, Ed's father, testified, 30 made their decision public. When W. Cameron Townsend, general director of the Wycliffe Bible Translators, spoke in Spokane's First Presbyterian Church, 65 missionary volunteers responded.

Thousands of dollars poured in for a "Five Missionary Martyrs Fund" set up to aid the widows and children of the slain men. Soldiers at Fort Dix, N.J., took up an offering of \$234.23 and sent it, through Chaplain William Golder, to be used in the work where these men labored.

At Wheaton College, among scores of volunteers, was one New Hampshire girl who told Dr. Edman, "I have long been interested in the Lord's work. I'm a Christian Education major. But I never thought about the mission field for myself until our Wheaton lads gave their lives in Ecuador."

On the first Sunday after the slaying, the Quito, Ecuador, church had its biggest service in history with many decisions. The Ecuadorian Christians, for the first time, began to sense their deep responsibility to the Aucas and other unreached tribesmen of their own land. Their former attitude had been, "Let the gringos (Americans) come down and witness to the Indians." When missionary Dee Short took up the unfinished job of building a school some of the missionaries had started, Indians of several tribes gave him a hand—an unheard-of occurrence.

Few would have imagined the impact of such an event. In ten drama-packed pages, *Life* reporter-photographer Cornell Capa told the gripping story of the martyrs. Radio and television sounded the call of the Gospel with an urgency that many unchurched had never heard. As Pearl Harbor was to the United States militarily, the Curaray martyrdom may be to Christians spiritually. All because five young men paid the "supreme sacrifice."

"Sacrifice?" That wouldn't sound right to these fellows.

Less than a month before they died, one of them, Nate Saint, wrote: "If God would grant us the vision, the word sacrifice would disappear from our lips and thoughts; we would hate the things that now seem so dear to us; our lives would suddenly be too short, we would despise time-robbing distractions and charge the enemy with all our energies in the name of Christ."

The missionaries' painstaking precautions show that they did not seek death, but they did not fear it. Before they left their wives for what turned out to be the last time, they sang together:

"We rest on thee—our Shield and our Defender!
Thine is the battle, Thine shall be the praise.

When passing through the gates of pearly splendor,
Victors—we rest with Thee, through endless days.”

Do any still ask, “Why did they die?” A better question would be, “Why aren’t we willing to die as were they?”

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The Heart of A Martyr

Below are selected quotations from the letters, devotional diary, and spoken messages of Jim Elliot, one of the five martyrs. His biography, including these quotations, may be found in the book, *Shadow of the Almighty*, by his wife Elisabeth Elliot.

He is no fool who gives what he cannot keep to gain what he cannot lose.

. . . .

We are so utterly ordinary, so commonplace, while we profess to know a Power the 20th century does not reckon with. We are harmless, and therefore unharmed. We are spiritual pacifists, non-militants in this battle-to-the-death with principalities and power in high places. We are “sideliners”—coaching and criticizing the real wrestlers while content to sit by and leave the enemies of God unchallenged. Oh that God would make us dangerous!

. . . .

(Jim Elliot’s letter to his parents after telling of his decision to go overseas:) I do not wonder that you were saddened at the word of my going to South America. This is what the Lord Jesus warned us of when He told the disciples that they must become so infatuated with following Him that all other allegiances must become as though they were not. And he never excluded the family tie. Remember how the Psalmist described children? He said that every man should be happy who had his quiver full of them. And what is a quiver full of but arrows? And what are arrows for but to shoot? So, with the strong arms of prayer, draw the bowstring back and let the arrows fly—all of them at the Enemy’s hosts.

Consider the call from the Throne above, “Go ye,” and from round about, “Come over and help us,” and even the call from the damned souls below, “Send Lazarus to my brothers, that they come not to this place.” Impelled, then, by these voices, I dare not stay home while Quichua Indians perish. So what if the well-fed church in the homeland needs stirring? They have Moses and the prophets and a whole lot more. Their condemnation is written on their bank books and in the dust on their Bible covers.

(Another letter to his parents, written from Ecuador six years later:) You wonder why people choose fields for Christian service away from the U. S. when young people there are drifting. I’ll tell you why I left. Because those State-side young people have every opportunity to study, hear, and understand the Word of God in

their own language, and these Indians have no opportunity whatever. I have had to make a cross of 2 logs, and lie down on it, to show the Indians what it means to crucify a man. When there is so much ignorance over here and so much knowledge and opportunity over there, I have no question in my mind why God sent me here. Those whimpering Stateside young people will wake up on the Day of Judgment condemned to worse fates than these demon-fearing Indians, because, having a Bible, they were bored with it—while these never heard of writing.

“We are the sheep of His pasture. Enter into His gates with thanksgiving and into His courts with praise.” And what are sheep doing going into the gate? What is their purpose inside those courts? To bleat melodies and enjoy the company of the flock? No. Those sheep were destined for the altar. Their pasture feeding had been for one purpose, to fatten them for bloody sacrifice. Give Him thanks, then, that you have been counted worthy of His altars. Enter into the work with praise.

Lord, give me firmness without hardness, steadfastness without dogmatism, love without weakness.

Forbid, Lord, that any of those to whom I minister should be so foolish as to take my word as though it were Thine; or so daring as set aside Thy word as though it were mine.

I've had difficulty in getting anything at all from the Word. No fervency in prayer. Disturbance in the house, cold weather, and occasional headaches have made spiritual things less precious this whole week. I find I must drive myself to study, following the “ought” of conscience to gain anything at all from the Scripture, lacking any desire at times. It is important to learn respect and obedience to the “inner must” of godliness is to be a state of soul with me. I may no longer depend on pleasant impulses to bring me before the Lord. I must rather respond to principles that I know to be right, whether I feel them to be enjoyable or not.

(Written 5 years after the preceding paragraph; now in Ecuador:) We baptized fourteen this morning in the river. I often lack the deep feeling that I should experience at such times, and there was a certain dryness this morning, but I cannot stay for feelings. So cold is my heart most of the time that I am almost always operating on the basis of pure commandments, forcing myself to do what I do not always feel, simply because I am a servant under orders. And there was enough of the physically distracting this morning to save me from walking in the clouds. Part of the cliff gave way and three girls sat down on the beach amid shrieks and laughter. School-boys threw stones into the water; Antonia's son fell, and just as his mother was being baptized, set up a great wail. Mockers came by and taunted the baptized ones about bathing with their clothes on. But God is my witness that I have fulfilled His word as I knew how.

O Jesus, Master and Center and End of all, how long before that glory is Thine which has so long waited Thee? Now there is no thought of Thee among men, then there shall be thought for nothing else. Now other men are praised, then none shall care for any other's merits. Hasten, hasten, Glory of Heavens, take Thy crown, subdue Thy kingdoms, enthrall Thy creatures.

The Power to Forgive

by J. Miller Forcade

In Matthew 18:15-20 we have recorded what is often considered the key passage in church discipline. After hearing these words spoken by Jesus, Peter asked, "Lord, how oft shall my bother sin against me, and I forgive him? Until seven times?" Jesus answered, "I say not unto thee, Until seven times; but Until seventy times seven." Then Jesus spake a parable, which is the subject of this study, recorded in Matthew 18:23-35. There are seven lessons in this parable upon which we would like to focus attention in this article.

FIRST, OUR DEBT TO GOD IS ENORMOUS. Sometimes we forget that all sin is against God (Gen. 39:8, 9; II Sam. 12:13), but of course not against God only. Every time we sin against ourselves or others we add to the enormity of our sin against God. Ten thousand talents, whether of silver or gold, is an enormous debt. Vincent's estimate is twelve million dollars. McGarvey's estimate is sixteen million to three hundred twenty million. Those figures are about one hundred years old so we must allow for inflation. It certainly was an enormous debt even by our standards, and more so by their standards, for their average wage was only about sixteen cents per day.

SECOND, OUR TOTAL ASSETS ARE NEVER ENOUGH TO MEET OUR INDEBTEDNESS TO GOD. "...his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made." "The law of Moses allowed such a sale—Lev. 25:39-47; II Kings 4:1" (McGarvey) It is evident that "all he had" was not enough to pay his enormous debt. Our total assets plus all of our promises are never enough to pay our debt to God. Every sinner is morally bankrupt. "For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment." (Isa. 64:6).

THIRD, OUR REAL NEED IS FOR BOTH GRACE AND MERCY. Our need is not for justice for no human can meet the demands of divine justice. Patience only postpones the penalty for our debt of sin. We may beg for patience, as this servant did, because we are too proud to admit our inability to pay. But patience can only extend our time of reckoning. It is powerless to help us pay our debt. The passing of time does not reduce liability.

FOURTH, EVEN FREE FORGIVENESS MUST BE ACCEPTED TO BECOME EFFECTIVE. Evidently the Lord of that servant was not impressed with his proud bearing or his glib promise, "Lord,

have patience with me, and I will pay thee all." Because "the Lord of that servant, being moved with compassion, released him, and forgave him the debt." But it seems the servant was too proud to accept free and full forgiveness when it was offered to him.

FIFTH, NO FELLOW-SERVANT OWES US ONE MILLION-ETH OF WHAT WE OWE GOD. The proud servant who hoped to pay what he owed by collecting from those who owed him was doomed to fail. For the enormity of our debt to God exceeds what all others owe us. "No one can whiten himself by blackening the other fellow."

SIXTH, FORGIVENESS EXPERIENCED INAUGURATES A NEW CODE OF CONDUCT. "Thou wicked servant. I forgave thee all that debt, because thou besoughtest me: shouldst not thou also have had mercy on thy fellow-servant. EVEN AS I had mercy on thee?" For Jesus expects us to treat others "even as" he has treated us. That is the new code of conduct inaugurated by his forgiveness. There is one thing the Lord will not tolerate in his servants. He will not let them mistreat their fellow-servants. (Matt. 24:48-51)

SEVENTH, THE LOVE RESULTING FROM FORGIVENESS RENDERS "THE GOLDEN RULE" OBSOLETE "all things therefore whatsoever ye would that men should do unto you, even so do ye also unto them:" (Matthew 7:12) is often called "the golden rule". But the example set by Jesus and the love shown by Jesus in forgiving us renders the so called "golden rule" obsolete. For it is only, "the law and the prophets." (Matthew 7:12) "For if righteousness is through the law, then Christ died for naught." (Gal. 2:21) To think we can be saved by "the golden rule" is equivalent to saying we can be saved by keeping the ten commandments. This might be true if one could keep them perfectly. But the Bible makes it clear that no one ever did but Jesus. "If we say we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8)

It is the love of Jesus shown in forgiving us of our sins that gives us the power to forgive those who sin against us. The parable Jesus spoke in response to Peter's question ends with the solemn warning, "So shall also my heavenly Father do unto you, if ye forgive not everyone his brother from your hearts." (Matt. 18:35) This illustration may help us to appreciate more fully the warning of Jesus that we must forgive one another from the heart. Zeke and one of his brothers in church had fallen out many years before. The brother became very sick and sent for Zeke to talk things over. After a long discussion of their differences Zeke started to leave and the brother made these closing remarks, "Now Zeke, you understand how it is don't you. If I die, I forgive you. But, if I get well, it is just like it was."

So often as brothers in Christ we "bury the hatchet" but let the handle stick up. When a new occasion arises we grab the handle of the "buried hatchet" and start the old dissension over again with the addition of the new differences. It is my understanding that only the love that we experience when God forgives us can enable us to forgive, from the heart, those that have sinned against us.

ABUSING OUR PHYSICAL MACHINERY

Ern Baxter

On the morning of June 12, 1979—10 days before my 65th birthday—I was taking a shower in preparation for my day's activities when I became aware of a strange pressure in my chest. I had experienced it before, but never for as long as it lasted this time. On this occasion the sensation persisted with some intensity.

I had been aware for some months that I was in serious physical trouble. (Problems with blurred vision had prompted me to have a medical checkup, and the specialist, after learning of my symptoms and analyzing my blood test results, confirmed that I was diabetic. A daily injection of insulin became part of my life.

Cardiovascular disease often accompanies diabetes, so I was a candidate for a stroke or a heart attack or both. I was carrying excess weight and had consistently high blood pressure. Despite my condition, however, I had added to my already taxing work load a teaching post which carried a full schedule of classes.

That morning in the shower I realized that the sensation in my chest was not going to pass as it had on other occasions, and that I urgently needed medical attention. My wife, Ruth, sent for the paramedics, who found my blood pressure alarmingly high and my pulse erratic. They sent me to the hospital by ambulance.

A cardiologist was called in to perform a number of tests, and I was put on a telemetry unit for three days to monitor my heart. The staff assured me I had not actually had a heart attack (they were, it turned out, angina symptoms), but all the preliminary symptoms were sufficiently alarming to warrant a restriction of my activities and a certain regimen to follow. I was released from the hospital on the understanding I would have to undergo an angiogram and perhaps coronary bypass surgery.

NITROGLYCERIN

The angina did persist, and arrangements were made for the angiogram. I prepared for my trip to the hospital with a characteristic resignation to the facts of my age, the nature of the human body, the experiences I had been through, and the purposes of God. After all, I thought, at sixtyfive, having spent my life feverishly in the service of the Lord, shouldn't I be prepared to find my used and abused heart in serious trouble? I was simply the Lord's servant, and my "vile" body was behaving in a way appropriate to the manner in which I had used it.

What an example of order and efficiency the angiogram was! I was fully conscious as it was carried out, and I watched the entire procedure on the screen with fascination. The doctor was obviously in command, yet totally dependent on the supportive roles of those under and around him. The results indicated that the anterior artery in my heart was 70 percent clogged. I was released a few days later

armed with medication, including the angina patient's standby —nitroglycerin. Surgery was a possibility in six months time, and I was advised to take it easy. But after six months, I thought, what then?

LAST "GOOD" MEAL

Interestingly enough, a friend in northern California whose wife had had angina as a young woman had urged me to this incident to go to a treatment center called the Weimar Institute. The staff there had helped her tremendously. Ruth and I had agreed to go and had already made our deposit when I became sick. We called them, and they were able to register us for a program in August. So I went to Weimar as a kind of last hope.

I had no idea what they were going to do there; I only knew they had helped my friends. I certainly was not ready for the kind of radical procedure I was to discover there.

We drove to the institute from our home in San Diego, ensuring that all my insulin, syringes, blood pressure pills, nitroglycerine, and other medications were packed and handy. Just before going in to register, we stopped for lunch and had a last "good" meal. It proved to be the very last of that kind.

The first two days at the institute were given to orientation. My blood pressure was elevated, and I did not do too well on the treadmill or the cardiogram under stress. When my blood tests results came back from the analyst, they indicated that my blood sugar was elevated and also that my cholesterol and triglycerides were high. The next step after the tests was to set up a regimen in which my entire day was mapped out for me.

DIET, EXERCISE

I did not realize at that time the extent to which this was the start of a whole new way of life. It started at 6:30 a.m. with breakfast. My usual diet of ham and eggs with hash browns, buttered toast, and the necessary stimulant, coffee, was replaced by hot cereal, specially baked toasted bread, and fruit. No fluid was allowed for half an hour before and an hour after a meal, nor could I eat between meals. What is more, I was limited to one thousand calories a day.

In addition to the diet was a schedule of exercise. I had been accustomed to walking until I felt pain and then resting with my "nitro" until the pain receded. Now I was encouraged to take the nitro but "walk the pain out."

Within a week or ten days my blood pressure had decreased considerably and my weight had begun to come down. They took me completely off insulin and all other medication. At the end of my stay at the institute, twenty-six days later, blood tests were run again. My sugar was almost down to normal, my triglycerides were normalized, and my cholesterol was a little below normal. I had lost ten or twelve pounds and was walking a brisk four or five miles every day.

One other benefit I experienced was in my sleeping habits. Before the program I had generally gone to sleep between midnight and

1:00 a.m. and awakened at 3:00 a.m. If I slept at all the rest of the night, it would only be catnapping. But now I was able to go to bed and sleep six or seven hours, a sufficient amount for me.

As a result of my drastic change in life style, I have a general feeling of well-being which I have not known for years. Ruth and I are walking regularly morning and evening, and I am playing some vigorous racquetball.

A NEW ATTITUDE

I do not want to give the impression that I have found the mystical elixir of youth. I am still semibald, I can still count the wrinkles, and I have not sprouted any new teeth. But I have experienced a remarkable degree of restoration, and because of that I am a little evangelistic—especially to young people—about the necessity of giving attention to their health. I have realized how important my physical condition is, and that proper care of my body is a required and desired response to God and his word.

The problem (and I experienced this myself) is that when we are young we can abuse our physical machinery and seem to get away with it. But it is amazing how it catches up with us. This happens to many of God's servants. My concern is to find a way of getting young men and women to see that *now* is the time in their lives to build some genuine life insurance into their physical bodies.

In the light of my own physical restoration I am now having another look at what the Bible says about the body. Although I have found no new passages, the old ones with which I have been acquainted for years speak to me with a fresh significance, and I realize how easy it is to be academically informed and functionally uninvolved.

The truth is that God has quite specifically included the body in the scheme of his revealed redemptive purpose. Therefore it is important for us to purge ourselves of "vile body" thinking, which becomes the breeding ground for neglect, contempt, lack of physical discipline, and other assorted ills. We must begin to have right attitudes toward our bodies, for they are designed to be the vehicle of spiritual faculties and the efficient agent of our Lord's purposes.

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"The biggest thing that keeps us pastors and leaders from getting the full benefit of scripture is simply that we do not feel needy enough. One of the problems of the pastoral role is that it encourages leaders to think that they are fully competent; they know it all. This self-sufficiency is a satanic temptation. . . .

"There is nothing like a sense of hunger to give one an appetite for a meal, and there is nothing like a sense of spiritual emptiness and need to give me an appetite for the word of God."

—James Packer, "Knowing Notions or Knowing God?"

NEWS AND NOTES

"They rehearsed all that God had done with them . . ."

We need articles such as appeared in the July issue. At times I feel one article has been worth the price of the magazine. At our ladies' Bible class, I was told the latest *W & W* was really good, so I'll get into mine tomorrow.

Roberta Koll
Jennings, LA

(Mrs. Koll's letter also included a question re: the teachings of a certain group—are they sound, or not? Instead of answering her ourselves, we sent it to our Question/Answer columnist, Carl Kitzmiller. Others of you also may want to write directly to him with your questions.)

I enjoy the magazine very much—hope I'm not so late with the renewal that I miss an issue—your efforts are good and far-reaching—keep it up!

—Don McGee

I have always deeply appreciated the *WORD & WORK*—it is such a grace oriented publication and so very needed. I can look back over the years and realize the impact it has had on me—especially the reprints by Brother Boll on grace.

I used to preach in Jeffersonville for

a while—at the "mainline" church. It was a great experience for me. It was during that time that I became acquainted with Ernest Lyon and have maintained contact with him over the years.

—Michael Hall, Grand Junction, Col.

I have been a constant subscriber to your little journal since 1952. You have many good things to tell the folk, and I pray God's blessings on you.

Perhaps you would include a notice concerning the revised edition of *Great Songs of the Church*. We are keeping the older book in print too and it is selling right along. (We will be reprinting it shortly.) In addition, nearly $\frac{2}{3}$ of the initial printing of *Great Songs, Revised* has already been sold to the churches across the length and breadth of our land. We have received favorable comments from all quarters.

—Forrest M. McCann

The old edition of *Great Songs* costs \$5.95 each, though the price may increase soon. The new, revised edition costs \$8.95 each plus handling plus postage, for 1-99 copies; \$8.50 plus postage for 100-299 copies; or \$7.95 for 300 or more copies.

TRIBUTE TO MY DEAR DEPARTED FRIEND, ROBERT HEID

My friendship with William Robert Heid, whom I liked to call "Billy Bob," goes back to my youth. His brother Walter, who is also now in the presence of Jesus, was my Sunday School teacher when I was a teenager. His wife, Jane, started first grade with me under Sister Florence Neal, who not long ago went to be with Jesus.

In my late teens and early twenties, Robert, Jack Blaes, Bruce Chowning and I sang together as a quartet. A month ago on September 7, Jack Blaes visited Robert, Jane and Rebecca (God bless her) at Baptist Highland and sang a couple of the songs we used to sing as a quartet. One of the songs was "Dearer Than All", which begins,

"Ye who the love of a mother have known,
There is a love sweeter far than your own,
Love all-sufficient for sin to atone;
Jesus is dearer than all."

I'm sure that Jane, who misses Robert more than any of us, knows this and leans sweetly on Jesus. Jesus is coming soon and we will see "Billy Bob" again.

—Bill Cook; Morrow, Ga.

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