

BAPTIST HAITI MISSION

I have held many things in my hands, and I have lost them all; but whatever I have placed in God's hands, that I still possess.

Martin Luther

**Celebrating
500 years of
Reformation**

In Haiti known as Mission Baptiste Conservatrice d'Haiti.



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All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

2 Timothy 3:16-17 ESV



Here We Stand



This year, churches throughout the United States, Europe, and beyond are celebrating the five hundred year anniversary of the Protestant Reformation.

This is an occasion worthy of celebration, as millions of people have heard the gospel as a result of Martin Luther nailing his theses to a church door.

This anniversary is also an occasion for reflection and evaluation: is the Reformation over? Are there places that need their own Reformation?

As I think about the church in Haiti, there are so many reasons to be encouraged and hopeful. The gospel is being proclaimed and lives are being transformed as a result. And yet it's worth considering how the Reformation might continue to bear fruit in Haiti.

There's a well-known phrase, "Semper Reformanda", which means "always reforming," that is urgently relevant for Haiti. The phrase doesn't mean the church should always change merely for the sake of change. Rather, it's a call for the church to seek ever-increasing faithfulness to the Word of God, which is what the Reformation was all about.

My desire and prayer for Haiti is that the good ministry that is happening would be always reforming and conforming to God's Word, and that a commitment to the Scriptures would be the driving force behind all that happens in the name of Christ.

John MacArthur describes the Reformation as "the inevitable and explosive consequence" of the Word of God taking effect. Would you join me in praying for the Word of God to have the same consequence in Haiti, that preachers would proclaim the Scriptures boldly and clearly, and that Christians would not be ashamed of the gospel, but eager to share it?

We want to see a deep-rooted likemindedness around the gospel take shape and in turn see that unity inspire greater faithfulness in gospel ministry.

The Reformation is not over. Here we stand with a stewardship of the gospel and the weighty privilege of watching it work in Haiti.

A handwritten signature in black ink, appearing to read "J.D.", written in a cursive style.

Jeff Dalrymple
President of Baptist Haiti Mission



How the Reformation Shapes Haiti

By Andrew Lambert, Field Director 



Background of the Reformation

Mention the Protestant Reformation and the story most likely to spring to mind is that of Martin Luther nailing his 95 Theses to the door of the Wittenberg Castle Church.

No doubt this was a seminal moment, but neither Luther nor the reformation burst on the scene without a great deal of impetus from the culture and a beleaguered church. In fact, the culture and church of medieval Europe provided conditions ripe for discontent, reform, and even uprising and bloodshed. Let us trace a number of parallels between the Protestant Reformation and Haiti in terms of underlying conditions and necessary outcomes.

Leading up to the Reformation in the medieval church of Europe, the line between official religion and magic was in actuality very blurry. Pagan practices were often assimilated by Christianity rather than dislodged and replaced. Officially, the church was forced to divide magic into legitimate and illegitimate, whereby the legitimate became official religion and the illegitimate became outlawed.*

Moreover, all of life was viewed as religious. Culturally, the common perception did not draw a sharp divide between religious and secular activities. People believed that church ceremonies and rituals put them in touch with the supernatural world, largely as an extension of their prior pagan belief. The orthodox Christian sacraments took on implications that went far beyond the biblical mandate, acting as part of the arsenal to keep evil forces at bay. Alongside

this the medieval culture viewed words as having inherent, supernatural power. Incantations and chanting were a means of defense against capricious spirits that might inflict harm or damage.*

The preaching, teaching, and return to biblical doctrine of the reformers necessarily addressed these entrenched beliefs. Admittedly, the Reformation holds much wider and far-reaching impact than merely these two issues, but it is fair to say it had global repercussions that ultimately impact Haiti even today.

Background of Haiti

When Haiti gained its independence from the French in 1804, it had already labored under the heavy hand of the Roman Catholic church. The religious and cultic practices imported from Africa during the years of slave trading had been forced



underground as foreigners dominated the landscape and insisted on “Christianity.” However, under such circumstances, paganism typically retreats rather than surrenders, and this was precisely the case in Haiti. Syncretism was inevitable, and Voodoo rose to fill the vacuum after the revolution, taking on a new and powerful religious influence throughout the nation.

The similarities with pre-reformation Europe are easily identifiable. In Haiti, all of life is holistically religious. The paganistic worldview of Voodoo recognizes spirits as well as inanimate objects as powerful forces interfering and influencing everyday life, often acting capriciously to inflict harm and pain. Unfortunately, many who identify as Christian still try to appease these spirits, obliterating the line between orthodox reformation doctrine and purely pagan practices.

The issue of religious assimilation in Haiti reflects Medieval Europe as well. In this case, however, rather than Christianity assimilating pagan practices, Voodoo has taken themes, names, and motifs

from the Catholic church and put them to work in thoroughly pagan ways. Deeply embedded in this is the belief in magic and supernatural powers necessary to appease the aforementioned malevolent spirits.

The leaders and pastors of Haitian churches must do the same work as the Reformers! They must consistently teach the full counsel of God's word and preach Christ the risen Savior. It is only through the power of Christ that an individual can be truly delivered from superstition and spiritual bondage.

To this end, Baptist Haiti Mission labors to strengthen the church in Haiti through robust, ongoing theological education for pastors and preachers. This is worked out primarily in three venues: conferences, Summer Bible Institute, and a Master's Program. Recurring conferences bring church leaders together for encouragement and edification at least annually, providing a way for “iron to sharpen iron.” The Summer Bible Institute provides systematic training to preachers and leaders. Over the course of four years each student is

trained in a variety of subjects such as hermeneutics and systematic theology, as well as a number of practical topics. The end result is to equip lay-preachers with an ability to properly handle the Word of God. The Masters of Theology degree is the third and most formal way in which the mission serves the theological needs of Haiti. Each cohort of students toil together for two years as they complete 36 hours of formal academic requirements. Additionally, there is a Masters of Education degree available which operates simultaneously in the same fashion. BHM currently anticipates 60 students graduating from these two programs in April 2018.

For seventy years Baptist Haiti Mission has shared the light and love of God. Undoubtedly one of the most vital ongoing efforts is theological education. The precedent of the Protestant Reformation for proper Biblical training, exposition, and understanding continues to resound in Haiti today.

*Kirsten Birkett, *The Essence of the Reformation*. Matthias Media, Kingsford, Australia, 2009.

The Necessity of the Church

By Dr. Brian Payne, Pastor of First Baptist Church of Fishersville   @BrianKPayne86



A few years ago, my wife, Heather, and I had the opportunity to visit El Salvador to meet a young girl that we were sponsoring. Her name was Lizbeth. The very week we were to leave, Time Magazine's cover story was on the "Most Dangerous Street Gang" in the world, Mara Salvatrucha 13. The article said that the F.B.I. was so concerned, it was committing its entire criminal enterprise branch to stopping this gang. MS 13 was formed in Los Angeles in the 1980s by immigrants fleeing the civil war in El Salvador. Since then, the gang has spread to many parts of the United States, Canada, Mexico, and Central America. They enforce their will and way through torture, terror, and murder. But what really caught my eye was that their home base is no longer Los Angeles; rather, San Salvador, the capital city of El Salvador and the place we were planning to go. Furthermore, my wife was eight months pregnant.

When we arrived, we were warned not to leave the hotel at night and we had to give our passports, wallets, jewelry, etc., to the group hosting us. The next day, we were to meet with a church in downtown

San Salvador who would take us to meet Lizbeth. We were cautioned that we would see many MS 13 gang members. They would be recognized by their facial tattoos. I was very concerned for our well-being.

However, when we met with the pastor of the church, he immediately set our minds at ease. He told us that MS 13 does not touch those who are affiliated with the church. I asked him why that is the case. He looked at me with tears and said, "Because we are loving their children." He went on to explain how some 100 evangelical churches had partnered together in San Salvador to minister to the casualties of that gang ravaged nation, the children. These churches have committed to feed, clothe, house, educate, and train in particular trades like farming, computers, etc.

Having said that, undergirding everything the churches are doing there is the gospel of Jesus Christ. The churches there are intentionally evangelizing the children and discipling them in the Scriptures and the core doctrines of the faith. The result? The culture in San Salvador is being transformed from the bottom up. Indeed the churches

there are committed to two things: the Great Commission and the Great Commandment. In fact, there have been several instances of gang members themselves being saved because of the evident change in their converted children.

We learned a great deal on that trip. The most significant thing we learned is that even in a setting where evil seems to have dominion, the church is flourishing. Why? The church's head is Jesus Christ and he has triumphed (Eph 1:20-23). That is, Christ has victory through his cross. He has satisfied God's wrath on sin and has crushed the Serpent's head in the process (Col 2:13-15; c.f. Gen 3:15). With Jesus Christ, the head of the church, seated in the place of victory at the right hand of the Father, wherever the church is faithful to the mission of Christ, no matter the conditions, situation, or obstacles, it will see a progressive triumph.

Indeed, the destiny and mission of Christ's church has been secured. In the cross, resurrection, and ascension, the plan of God and the Kingdom of Christ has moved into the world to reconcile, redeem, and renew. And because the work of Christ is finished,



there is nothing that essentially can or need be added. God in Christ has overcome the alienation that characterizes this fallen world and has established his universal lordship. However, the “now” of that kingdom presses forward to the “not yet”; and within and beneath that kingdom stands the church, the sign of what is yet to be.

In other words, the church lives and grows in the context of the “already” of Christ’s kingdom (the kingdom actualized) and the “not yet” of Christ’s kingdom (the kingdom unrealized yet). So there remains a progressive triumph by Christ as the “now” presses forward to the “not yet.” The church in this progressive triumph plays in one sense, “Christ’s storm troopers, spearheading the progress of the kingdom.”¹

Crucial to this calling is that the church must understand that this age in which she operates is under the control of the “god of this age” (2 Cor 4:4), who, though his power has been ultimately broken, has been permitted by the sovereign purpose of God to exercise a tragic sway over humankind. So, it is literally kingdom against kingdom. Yet, because of Christ’s victory, the people of God

are “more than conquerors through him” (Rom 8:37). Indeed, Paul even asserts to the church at Rome that God “will crush Satan under your feet” (Rom 16:20; c.f. Gen 3:15).

This truth has crucial ramifications for the church. The church has a fundamental role to play in the ultimate defeat of evil and the universal reign of Christ. It is through the instrumentality of the church that God is subjecting all things to Christ and extending his kingdom. To accomplish this monumental task, the church plays the role of the witness, instrument, and custodian of the kingdom of Christ.²

In its role as instrument, the church exercises the powers of the kingdom. That is, the church, formed in enemy-occupied territory of this present age, will rescue people from this age of darkness for the kingdom of Christ. Through the agency of the church, God will subdue Christ’s enemies under his feet.

The church as custodian possesses the keys of the kingdom (Matt 16:18) to lead others into the kingdom through the door of revelation and, as a corollary, to exclude others who reject this revelation. This teaching authority enables the church to declare the terms of the kingdom. Of course, this authority is not arbitrary. It is organically linked to Jesus Christ as the sole ultimate source of the church’s authority. This means that whatever authority the church has, it has only by virtue of the fact that it’s derived from Christ. It possesses no intrinsic authority of its own. However, with Christ’s authority behind it and empowering it, the church has a comprehensive authority behind its teaching and activities when she is in harmony with the Word of God.

So the church’s importance cannot be overstated. When we consider the church and church life to be incidental rather than indispensable, we are not only disregarding an achievement of the cross, we are discounting the role of the church in Christ’s kingdom purposes. The church is

crucial because she is important to Christ (Matt 16:18), she is the body of Christ (Eph 1:23), she is the dwelling place of Christ’s Spirit (1 Cor 3:16-17), and because she is the focal point of Christ’s regal activity in the Father’s effectual quest to make all things new in Christ (Rev 21:5).

That’s why what is happening in and through the church is the most important and ultimate thing in the world. As Eric Alexander so profoundly stated over twenty years ago: “The most significant thing happening in history is the calling, redeeming, and perfecting of the people of God.” God is building the church of Jesus Christ. The rest of history is simply a stage God erects for that purpose. He is calling out a people. He is perfecting them. He is changing them. History’s great climax comes when God brings down the curtain on this bankrupt world and the Lord Jesus Christ arrives in his infinite glory. The rest of history is simply the scaffolding for the real work.

Alexander concluded by asserting, “There will come a day when God will pull down the scaffolding of world history. Do you know what he will be pointing to when he says to the whole creation, “There is my masterpiece?” He will be pointing to the church of Jesus Christ.”³

I saw a foretaste of this in San Salvador. On that trip, I beheld a visible manifestation of the invisible reign of the Davidic ruler who will one day exercise indisputable sovereignty over all peoples. It gave me a vision for what every local expression of Christ’s church can be; if the church will only commit to two things: the Great Commission and the Great Commandment, both of which are fostered by biblical exposition centered on the Gospel of Jesus Christ.

¹ Robert Letham, *The Work of Christ* (Grand Rapids: InterVarsity, 1993), 74.

² George Eldon Ladd, *The Presence of the Future: The Eschatology of Biblical Realism* (Grand Rapids: Eerdmans), 265-77.

³ Eric Alexander, “The Application of Redemption,” in *To Glorify and Enjoy God: A Commemoration of the 350th Anniversary of the Westminster Assembly*, ed. John L. Carson and David W. Hall (Edinburgh: Banner of Truth, 1994), 245-46.

The Heart of the Reformation and the Heart of Worship

By R. Albert Mohler, Jr., President of Southern Seminary



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Martin Luther said about the Reformation that began 500 years ago, “I simply taught, preached, and wrote God’s word. Otherwise, I did nothing. ... I did nothing, the word did everything. I let the word do its work.” Luther preached, and as he slept, the word did its work.

Ulrich Zwingli, another of the great Reformers, said that “the word of God is so sure and strong that if God wills things that are done, the moment he speaks his word, they are done. There is nothing beyond its power.”

The Reformers were merely echoing the words of Scripture itself, which testifies that “the word of God is living and active, sharper than any two-edged sword” (Hebrews 4:12).

The word of God is active and alive, and it is the task of Christian preachers everywhere to preach it and let it work. It must be done with skill - which Luther knew as one who taught preachers. But at the end of the day, the Word will have to do the work, or the work will not be done.

The question for us five centuries later is whether such a commitment to the authority of God’s word defines what happens in the worship of our churches.

Most evangelicals would agree that worship is central to the life of the church,

and yet there would be no consensus to an unavoidable question: What is central to Christian worship? Historically, the more liturgical churches have argued that the sacraments form the heart of Christian worship. These churches argue that the elements of the Lord’s Supper and the water of baptism most powerfully present the gospel. Among evangelicals, some call for evangelism as the heart of worship, planning every facet of the service—songs, prayers, the sermon—with the evangelistic invitation in mind.

Though most evangelicals mention the preaching of the word as a necessary or customary part of worship, the prevailing model of worship in evangelical churches is increasingly defined by music, along with innovations such as drama and video



presentations. When preaching the word retreats, a host of entertaining innovations will take its place.

Traditional norms of worship are now subordinated to a demand for relevance and creativity. A media-driven culture of images has replaced the word-centered culture that gave birth to the Reformation churches. In some sense, the image-driven culture of modern evangelicalism is an embrace of the very practices rejected by the Reformers in their quest for true biblical worship.

A concern for true biblical worship was at the very heart of the Reformation.

But even Martin Luther, who wrote hymns and required his preachers to be trained in song, would not recognize the modern preoccupation with music as legitimate or healthy. Why? Because the Reformers were convinced that the heart of true biblical worship was the preaching of the word of God.

Expository preaching is central, irreducible, and nonnegotiable to the Bible's mission of authentic worship that pleases God. John Stott's simple declaration states the issue boldly: "Preaching is indispensable to Christianity." More specifically, preaching is indispensable to Christian worship – and not only indispensable, but central.

The centrality of preaching is the theme of both testaments of Scripture. In Nehemiah 8 we find the people demanding that Ezra the scribe bring the book of the law to the assembly. Ezra and his colleagues stand on a raised platform and read from the book. When he opens the book to read, the assembly rises to its feet in honor of the word of God and respond, "Amen, Amen!"

Interestingly, the text explains that Ezra and those assisting him "read from the book, from the law of God, translating to give the sense so that they understood the reading" (Neh 8:8). This remarkable text presents a portrait of expository preaching. Once the text was read, it was carefully explained to the congregation. Ezra did not stage an event or orchestrate a spectacle – he simply and carefully proclaimed the word of God.

This text is a sobering indictment of much contemporary Christianity. According to the text, a demand for biblical preaching erupted within the hearts of the people. They gathered as a congregation and summoned the preacher. This reflects an intense hunger and thirst for the preaching of the word of God. Where is this desire evident among today's evangelicals?

In far too many churches, the Bible is nearly silent. The public reading of Scripture has been dropped from many services, and the sermon has been sidelined, reduced to a brief devotional appended to the music. Many preachers accept this as a necessary concession to the age of entertainment. Some hope to put in a brief message of encouragement or exhortation before the conclusion of the service.

As Michael Green so pointedly put it: "This is the age of the sermonette, and sermonettes make Christianettes."

The anemia of evangelical worship – all the music and energy aside – is directly attributable to the absence of genuine expository preaching. Such preaching would confront the congregation with nothing less than the living and active word of God. That confrontation will shape the congregation as the Holy Spirit accompanies the word, opens eyes, and applies that word to human hearts.

For more material from Albert Mohler, please visit www.albertmohler.com.



Theological Famine Relief

By Bill Walsh, Director of International Outreach for The Gospel Coalition [@wewalsh](#)



In this 500th anniversary year, some may wonder if the Reformation is over.

How could Martin Luther and John Calvin still be relevant to the current struggles of the global church? The situation is so different now. But the teaching of the Reformers was biblical at its core, and its gospel truth freshly affects every kind of people in every kind of age. A young woman in Nairobi, Kenya, stands as one example. Grace's testimony shows the power of Christ-centered theology to pull someone out of the legalistic, man-centered Christianity so prevalent in much of Africa.

Grace Needed Grace

Grace was raised Pentecostal, attending church and Sunday school out of habit and to meet her parents' expectations. She heard a lot about good works from the pulpit, but she rarely—if ever—heard about a sovereign God. At age 13, Grace was baptized for church membership without understanding its meaning. The first challenge to her faith came when her younger sister drowned in a well. Her family's local church grew remote and unsupportive. They believed those who experience tragedy or unanswered prayers lack faith. Her family soon joined another church she describes as "largely based on mysticism."

At this church, Grace learned how to avoid demonic attacks and to use holy water and anointing oil. Sermons featured extra-biblical revelations. Despite the failures she observed in the pastor's life over the years, she looked for a similar church in college—one that preached holiness, which to Grace meant "things you must do to enter heaven and things you should avoid."



So Grace joined a large church with a self-appointed prophet who discouraged members from outside influences. Meanwhile, she was checking out Christian teaching available on the internet, where she discovered the writings of John Bunyan, Jonathan Edwards, Thomas Watson, and others.

“I was really captivated by Martin Luther’s Commentary on Galatians about justification by faith,” Grace said. “Luther was so serious, and now I know why. If we have not preached this, then we haven’t preached at all. I believed it and started to read the Bible with new understanding. It was no longer about what I could do but what Jesus has done.”

Conflicted between the biblical teaching she found online and the rigid legalism of her church, Grace wanted God to speak to her in a vision like those around her. She finally grew weary of trying to live up to all the “dos and don’ts.” She needed another church.

In January of this year, Grace found Bible-based fellowship. It was the godly influence of Reformed teaching that helped her know for what kind of church to search.

My Grace Story

God used the same Martin Luther book in my life a decade ago, during a dark season. Even as a mature believer, I was trudging through months of spiritual heaviness without a sense of God’s smile. A load of self-condemnation clung to me instead. I was desperate for a gospel breakthrough, and it finally came when I received a copy of Luther’s Commentary on Galatians, which John Bunyan called “the best of all the books that I have ever seen for a wounded conscience.”

I have sweet memories of sitting in my living room chair, weeping my way through that precious volume. The Lord used Luther’s teaching to carve away my innate legalism and performance-driven mindset. God gave me a deep and fresh view of imputed righteousness and the justification only Christ could purchase on my behalf.

Theological Famine Relief

Books have played a major role in my spiritual journey, so I’m fascinated by the role books played in the Reformation. Luther was keenly aware of the importance of the printing press. Without its

deployment, the spiritual awakening in Europe would have been confined to small, isolated pockets.

The need for reformation now is as strong as it was 500 years ago. Both digital and printed books remain critical to the health of the church in the modern era.

Along with Africa, Haiti is almost devoid of doctrinally sound materials. Haitian pastors suffer from a lack of biblically faithful, easily accessible, gospel-centered resources. Many pastors labor in the far reaches of Haiti with a tattered Bible and little to no theological training.

Would you consider partnering with The Gospel Coalition International Outreach and Baptist Haiti Mission to translate Arthur W. Pink’s *Attributes of God* into Creole in order to strengthen the church of Jesus Christ in Haiti? Biblical resources are critical to equip the church in Haiti to stand against syncretism and the prosperity gospel.



The Reformation: Spawning Preachers and Pupils in Haiti 500 Years on

By Maxime Pierre-Pierre, Pastoral Training and Christian Education Coordinator 



One could think of the Reformation as a river whose life-giving streams fanned out into countless rivulets throughout the world. The timespan of the Reformation's influence is lengthy - 500 years.

Its geographical expanse is vast. In 1816, three centuries after it had broken out in Europe, the Reformation reached the shores of Haiti. Two centuries later, one can say with confidence that the work of Baptist Haiti Misison in Haiti reflects Reformation thoughts and practices. One of the areas where this is true is education, imparting knowledge to the next generation. This has happened and continues to happen at two levels within BHM.

Pastoral training

One of the hallmarks of evangelicalism is training leaders to carry out the task of preaching the Word of God. In the 16th century, for instance, John Calvin founded the Genevan Academy in order to train ministers from all over Europe. BHM takes seriously Paul's admonition to Timothy: "And what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also" (2 Timothy 2.2). That's the only way to ensure that the faith will be passed on to the next generation.

No matter how healthy the Church may seem, the spirit of error is always lurking about and waiting to slither through any unguarded opening. The history of the people of God often follows a cycle of revival and reprobation, of virtue and vice, of spiritual prosperity and poverty. It has been said that Christianity is never more than one or two generations away from apostasy. Who are we to pretend that we are not that generation only once or twice removed from the abandonment of the faith?

For example, in the Old Testament, during the reign of King Josiah in the 7th century B.C., the Mosaic Law had fallen into oblivion. A revival occurred upon its rediscovery (2 Kings 22.8-20). In the time of Ezra the people who had come back from the Babylonian captivity had again forgotten the Law and needed a reminder (Nehemiah 8). Before the reformers burst on the public scene in the 16th century, the truth of God's word had been dethroned by tradition and superstition within Christendom.

If the Lord tarries, there may unfortunately come other times when the Word of God

will be under attack, when Satan will sedate the people of God and induce spiritual amnesia. That's why the ministry of theological formation is very important. Present-day believers and Christian leaders must not take it for granted that the light of the Reformation has been shining, if not always brightly, but at least visibly for the past five centuries. The ignorance, indifference, or disobedience of those who should be the light of the world, might well put out the light, as has been the case before. A few decades after Calvin, the great reformer, had preached in Geneva, the church became dead. Three centuries later, preachers were forbidden to preach the doctrine of justification by faith, one of the defining doctrines of the Reformation. The Genevan Academy became rationalistic.

BHM takes very seriously the responsibility to train pastors and lay leaders and does so in different, venues and different formats. Our church leaders are encouraged to receive their Bachelor's degree from reputable Bible schools. Others receive their training during four consecutive, two-month summer sessions at our homegrown Bible Institute.

Occasionally the BHM's leaders will go throughout Haiti teaching leaders and pastors in remote places of ministry. They typically spend 2 to 3 days expounding upon topics that pertain to the Bible, systematic theology, and practical ministry.

Universal education

The Reformation has left an imprint, not only on pastoral training, but also on universal education. Throughout history, Christianity has been at the forefront of social change as a result of Jesus' command



to love one's neighbor as oneself and to do unto others what one would have them do to him. Hospitals and orphanages, for instance, are first and foremost outgrowths of the Golden Rule.

One of the windfalls of the Reformation is the propagation of education among the masses. Literacy and academic learning were sacrosanct privileges reserved to an elite of aristocrats and priests. But the Reformation was all about a book, the Bible - Sola Scriptura. The reformers believed that all needed to read it, while the official church thought that "ignorance is the mother of piety." The Bible was translated into the common language and became widely available thanks to the use of the moveable-type printing press. The Reformation tenet of the priesthood of the believer turned the reformers into formidable pioneers in mass education. Luther, for one, started many schools in churches. Calvin founded a secondary

school, the Collège de Genève, where attendance was compulsory and free.

In Haiti, Protestant schools represent 37% of non-public schools. In a February 2010 article in the *New York Times*, Marc Lacey and Ian Urbina wrote,

“Christian missionaries run more than 2,000 primary schools in Haiti attended by about 600,000 students, roughly a third of the country’s school-age population, according to the Haitian Education Ministry”

Teaching people to read and write and showing them how to become responsible citizens, as a result of the love of Christ which constrains us, has also been a characteristic feature of the work at BHM. Almost every church that is planted becomes the seedbed for a school. The Mission’s Christian Education Department works “to establish quality schools that are focused on the spiritual, physical, and

mental development of each and every child.” BHM works “with 55,000 students in over 300 schools to combat the bonds of poverty with Christ-centered learning.” Those statistics establish the difference BHM is making in the realm of universal education. Praise God for the Reformation!

BHM has pastoral training and universal education in its DNA. This organization is a true daughter of the Reformation. In a statement made on the radio, the President of the Protestant Federation of Haiti said that 45% of Haitian men and 55% of Haitian women are Protestants. Although the source of those statistics was not mentioned, it is not hard to tell that the influence of the Reformation is alive and well in Haiti. This is substantially due to pastoral training and universal education. At BHM we strive to have faithful Christians teach in our schools. Teaching children while they are young to fear the Lord is fundamental in helping them know how to live and why to live.

God's Word with God's Resources

By Aaron Scott,
Director of Development

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The reformation was a turning point for the church, affecting the whole world, and its impact is still being felt today in nearly every region of the world. But how did the reformation begin? And who were the main contributors to Martin Luther's "nail heard 'round the world"? Were there other main contributors to the Reformation that we do not hear or think about as often? When someone brings up the Reformation, my mind is immediately pulled to the pillars of the Reformation—Martin Luther, Ulrich Zwingli, John Calvin, Theodore Beza, John Huss, William Tyndale and the list goes on. As Christians today, we are eating bread that was baked in the ovens of these men's lives. These men, through their lives, have made indelible marks in this world for the cause of Christ.

As we celebrate the 500th anniversary of the work that God did in the Reformation, my mind is particularly drawn to the life and work of William Tyndale. As an American who is a member of a Baptist Church, I find the roots of my heritage in the English Reformation, of which William Tyndale played a significant role. God placed an unquenchable passion in the heart of William Tyndale to get the Word of God into the hands of every English-speaking man and woman. On one occasion, Tyndale's passion could be seen when he confronted a businessman who stated that it was better to have the Pope's laws than God's laws. Tyndale's response to the man was, "If God spare my life, ere many years pass, I will cause a boy that



driveth the plough shall know more of the Scriptures than thou dost."¹

Eventually, Tyndale's passion for the Word of God to be translated into English drew the attention of King Henry the VIII, Bishop Stokesley (Bishop of London), and Sir Thomas Moore. He ultimately captured Tyndale, tried and condemned him as a heretic, and then executed him by strangling and burning him at the stake in early October 1536. His final words rang out as he cried aloud, "Lord, open the king of England's eyes!" Though his life was snuffed out on this earth, the flames of his work on the English Bible spread throughout the world! The Lord answered Tyndale's dying prayer, for, in 1537, King Henry VIII gave authorization for the first English translation of the Bible to be printed. And by 1539, the King required that every parish church in England should make a copy of the translation available to its parishioners. You may ask, "So how does William Tyndale's story affect Haiti?" I am writing this article to underscore the fact that none of William Tyndale's work with translations would have been printed if the Lord had

not brought faithful patrons for the gospel his way to fund his translation efforts. Behind every translated word of Tyndale's Bible, God used John and Anne Walsh, the Poyntze family, and a businessman named Henry Monmouth to fund the work of Tyndale. It was through the financial support of these generous, gospel-centered patrons that God gave Tyndale the time and resources to be able to translate the Bible into English.

Much like the men and women who supported Tyndale, God is using you as a supporter and patron of Baptist Haiti Mission to see the light of the gospel reach the people of Haiti. We truly could not have seen God do the work He has done through Baptist Haiti Mission without your faithful financial support. We thank God for you and for the support He has provided for us through your generous gifts. We pray that God will continue to use supporters like you to continue the work of the reformation in the nation of Haiti.

Recommended reading *Gospel Patrons* by John Rinehart.

¹ Timothy Larsen, D. W. Bebbington and Mark A. Noll, *Biographical Dictionary of Evangelicals*, 678 (Leicester, England; Downers Grove, IL: InterVarsity Press, 2003).

SUPPORT

Will you prayerfully consider continuing to aid us by involving yourself in one of these ways?

Subscribe

We would love to send you updates about how God is transforming the lives of our missionaries and the lives of the Haitians. There are so many things that the Lord is doing in Haiti we don't want you to miss it!

Short-Term Missions

You and your church can join us in Haiti for a short term missions trip where you and your church will help us share the gospel, fix buildings, and help us on various projects. These trips are great for our team, as they encourage us and help us get things done that would take us a long time to accomplish.

Donate

The need in Haiti are great, but the opportunities are even greater. It is our goal to use your funds for the Kingdom by being faithful stewards of your investment.

Prayer

- We can do many things in Haiti in the Lord's name, but if we fail to trust in Him and pray to Him then we work in vain. We need your prayer to help us stay focused on God.
- We trust that each of you will continue to support us in one or more of these gracious ways!

Child Sponsorship

BHM cares about the physical and spiritual well-being of children in Haiti. Our students receive education from a biblical worldview and the gospel. We teach Christ's death, burial, resurrection to every child in our elementary schools.

I want to help!

Check off where you would like your donation to be designated.

FERMATHE FUND

- Paint Conference Center Interior \$750
- Miter Saw \$1,000
- Mission Housing Repairs \$2,000
- Repairs Dining Hall Kitchen \$2,500
- Table Saw \$4,000
- Mattresses for Team House, Apartments, Conference Ctr \$5,000
- Team House Roof \$6,000
- Wood Chipper \$6,000
- Road Repairs on Campus \$15,000
- Honda Utility Vehicle \$20,000
- Fire Extinguishers and Smoke Detectors \$4,500
- Translation Project \$3,000
- Summer Bible Institute Scholarship \$5,000
- Theological Textbooks \$10,000
- 40-foot Shipping container to Haiti \$10,000

CAMP LE PHARE

- New Oven - commercial stove top/oven \$2,000

ATREL CONFERENCE CENTER

- Male Bathhouse \$30,628
- Female Bathhouse \$30,628
- Office/Admin Building \$40,136
- Dormitory (one of two required) \$40,779
- Kitchen \$47,682
- Classroom \$48,286

Enclosed is a gift in the amount of \$ _____ toward the project that I indicated.

NOTE: This contribution is made with the understanding that Baptist Haiti Mission has complete control and administration over the use of the donated funds. If Baptist Haiti Mission cannot honor your preference, your gift will be used where most needed. All gifts are in US dollars and receipts are valid for US tax deductions only.

Name _____

Address _____

Email _____

City _____ State _____ Zip _____

Cut off and mail to: **Baptist Haiti Mission** - 13420 Eastpoint Centre Dr. Louisville KY, 40223.

Please enclose your cheque addressed to **Baptist Haiti Mission**.

You can also give online at www.bhm.org/give



PRAYER REQUESTS

Praise the Lord for the 1500 children that came to camp this year. Pray that the Gospel will remain in their heart and they will know Jesus.”

Pray for ASCBACH that God would create unity in the churches and enable pastors to teach His word alone.

Pray for the Turnbull's as they travel throughout the U.S. and connect with friends and supports.

Praise the Lord the book store in Haiti is open and running. Pray that God will use it for his glory and people will be encouraged.

Pray that God will provide missionaries for the key position of Camp Director, Hospital Administrator, and Accountant.

Pray for the students and teachers of the Master's classes.

Praise God for sparing Haiti from the devastation of Hurricane Irma and Maria.

Pray for the team of missionaries as they serve Haiti, the churches, and one another.

Pray for the students, teachers, and leaders in the school system through the new school year.



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