

Your connection with tribal missions

NEW TRIBES MISSION OF CANADA

NTM@WORK

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FROM THE EDITOR

Dear Friend,

Travelling the Pacific Ocean in a dugout canoe was not part of my missions dream, but here I was tooling up the coast of Colombia in a dugout canoe and 25-horsepower outboard motor. My co-workers and I were looking for a place where we could work with the Emberá tribal people who lived in the foothills of the northern coast of Colombia and into Panama.

They were exciting times, and we did what needed to be done. At night we would anchor the boat out beyond the surf and swim to shore in shark-infested waters. (One dark night we lost our boat, and then found it being towed out to sea by a giant hammerhead shark who had tangled himself in the anchor and chain. I fought for the boat — I won; another story, another time ...)

I remember this particular trip well. It was the vampire bats! They were continually flopping down on us and crawling towards noses, ears or toes. It was amazing all the things we did to keep those bats off.

However, what impacted me the most was not all the crazy adventures we encountered; it was sitting on the beaches of the small coastal villages and visiting with the people.

One night, while visiting after a great meal cooked over an open fire by one of the village women, I tried to explain why we were making this trip up the coast. I explained we were missionaries and wanted to be able to share God's message with the Emberá people.

One elderly man who had been sitting quietly looked at me and said, "When the Catholic priest comes to visit, we are Catholic. When the pastor comes, we are Protestant. When no one is here, we are nothing."

His words so impacted me. That night along the coast of Colombia is seared into my memory. Many short-term mission outreaches leave the people unreached and unchanged.

This is not what New Tribes Mission is about. We are not the instant mission, flitting into one place after another. We learn the language well, we build relationships and trust, we present the foundational truths of God's message in the language of the people and translate the Scriptures. We leave behind a thriving church.

This issue of *NTM@work* tells the story of the Ayorés — the very first tribal group NTM entered in 1943. Read as generations of Ayorés express their love of God and their knowledge of God's Word.

This is what missions is all about.

Macon Hare
Executive Editor

NTM@WORK

(ISSN 1527-9057)
Vol. 77 | Issue 1, 2017

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NTM@work is published by NTM Canada.

Subscriptions

NTM@work is provided free to readers in North America on a year-to-year basis. To receive the magazine or have it sent to a friend, sign up online at ntm.org/subscribe, email info@canada.ntm.org, or call 1-844-855-NTMC (6862).

If you no longer wish to receive *NTM@work*, please send a note and your name and address to NTM@work, PO Box 707, Durham ON N0G 1R0.

The magazine may be read online at ntm.org/magazine.

Requests to reprint articles should be directed to Executive Editor Macon Hare at macon_hare@ntm.org or call 407-323-3430.

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Australia 011-61-2-6559-8646
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CORRECTION:

In the previous issue we incorrectly listed the names of David and Ann Heinrich's children. Their names are Rachel, Molly, Joshua, Luke and Samuel.

Cover photo by Courtney Keen

NEWS AROUND THE WORLD

African Missionary Training Course

Missionary teams in Africa are training African believers to plant churches among some of the least reached people groups in Africa. This equipping began when NTM Africa (locally called Integral Vision or IV) received an invitation from several churches in South Africa to determine the practicality of initiating a missionary training program in South Africa. As Tony Verlaan said, “In 2009, a request came to Maria and me [in Australia] ... [to] consider moving to South Africa to look into this prospect. The training would need to be contextual to the South African, be reproducible, self-sustainable and connected to the local church, not independent of her.”



Building relationships and credibility with the South African churches was followed by finding like-minded believers in the churches with the same heart to reach the unreached of their own nation and beyond.

After developing an African training coordinating team, the pieces slowly came together to develop the program for the trade

languages of Africa: Portuguese, French, Swahili and English. These modules are the core of NTM's pre-field training programs and include Foundational Bible Teaching (Creation to Christ), the Maturing Church, Communication and Culture, Language and Linguistics, Culture and Language Acquisition, Bible Translation and Literacy.

In Senegal a team is already training missionaries. South Africa and Mozambique have started their own training programs. In Tanzania they are still developing relationships and asking the Lord for possible ways to initiate the training. In Zimbabwe they will begin on a small scale, teaching some of the modules in several churches. In all of these places IV Africa has not set up institutions, but is working with and through local churches.

Tony finished by saying, “We as the IV family in Africa are very excited about how the Lord has helped, and is helping us, in developing relationships in Africa to better serve the church, to see the unreached reached with the gospel of our Lord Jesus Christ.”



BUDIKS SERVING ONE ANOTHER

Ken and Kathy Satorius are watching the Budik people of Africa grow in their understanding of Christ's love for each other. Kathy wrote, “The Budik people have always had workdays on a pre-arranged date where everyone is invited to help out in the field of whoever scheduled it.”

Kathy continued, “The believers in the village where we live have gotten together to work for each other

sporadically over the past couple years. But this year the believers here and in the neighbouring village have set aside every Wednesday morning to work together, alternating villages until everyone who wants to have the group work has a turn. After the allotted time working, they sit down there together for a time of refreshment from God's Word. Praise the Lord with us!”



Another R66 Helicopter!

NTM Aviation's new blue R66 turbine helicopter for the Philippines was delayed in getting to McNeal, Arizona, by a shipping snag. That meant that NTM Aviation helicopter pilots didn't have time to do their training in it, since it needed to be sent

to the Philippines as quickly as possible.

Even before we could ask, the problem was solved! God met the need with a second R66 — a beautiful gold turbine helicopter — specifically for training. Now the pilots can

train in the gold R66 while the blue one is prepared and shipped to the Philippines.

NTM Aviation's fleet of aircraft is now almost 50 percent helicopters and growing. And they are not the only mission aviation organization moving toward

helicopter usage. NTM Aviation is already making plans with another mission agency to use the gold R66 to help them meet some of their turbine helicopter training needs as well.



THE FIRST BIEM ELDERS

The team of the Buser, Chen and Depner families have ministered among the Biem in Papua New Guinea since 2008. The gospel was presented

to the Biem people in 2012, resulting in the birth of the Biem church. From that time on, the team has asked God to mature the church and to raise up shepherds to watch over the sheep as Christ intended, as servant leaders.

Almost three years ago, the team began training a group of faithful men. "These guys have stood as lights in the community for several years now, the transformation from their former lives explicable only by divine grace. One was the chief drug dealer on our island; another so wretched he had to leave his home on a neighbour-

ing island because a bounty was put on his head; still another was deemed so vile that he was publicly scorned and humiliated for his vandalism and lawlessness. They were truly a group that the world had deemed worthless," said the team.

Recently, five of those men stood in front of the body of believers as the missionaries prayed over them and committed them to the Lord and the work to which He has called them: shepherding the Biem believers. Praise God for the first five elders of the Biem church.

GOOD TOOLS SPEED UP BIBLE TRANSLATION

Two NTM missionaries, Doug Lotz and Teresa Hiebert, recently trained with SIL in the use of two software programs specifically designed for Bible translators, ParaText and Publishing Assistant.

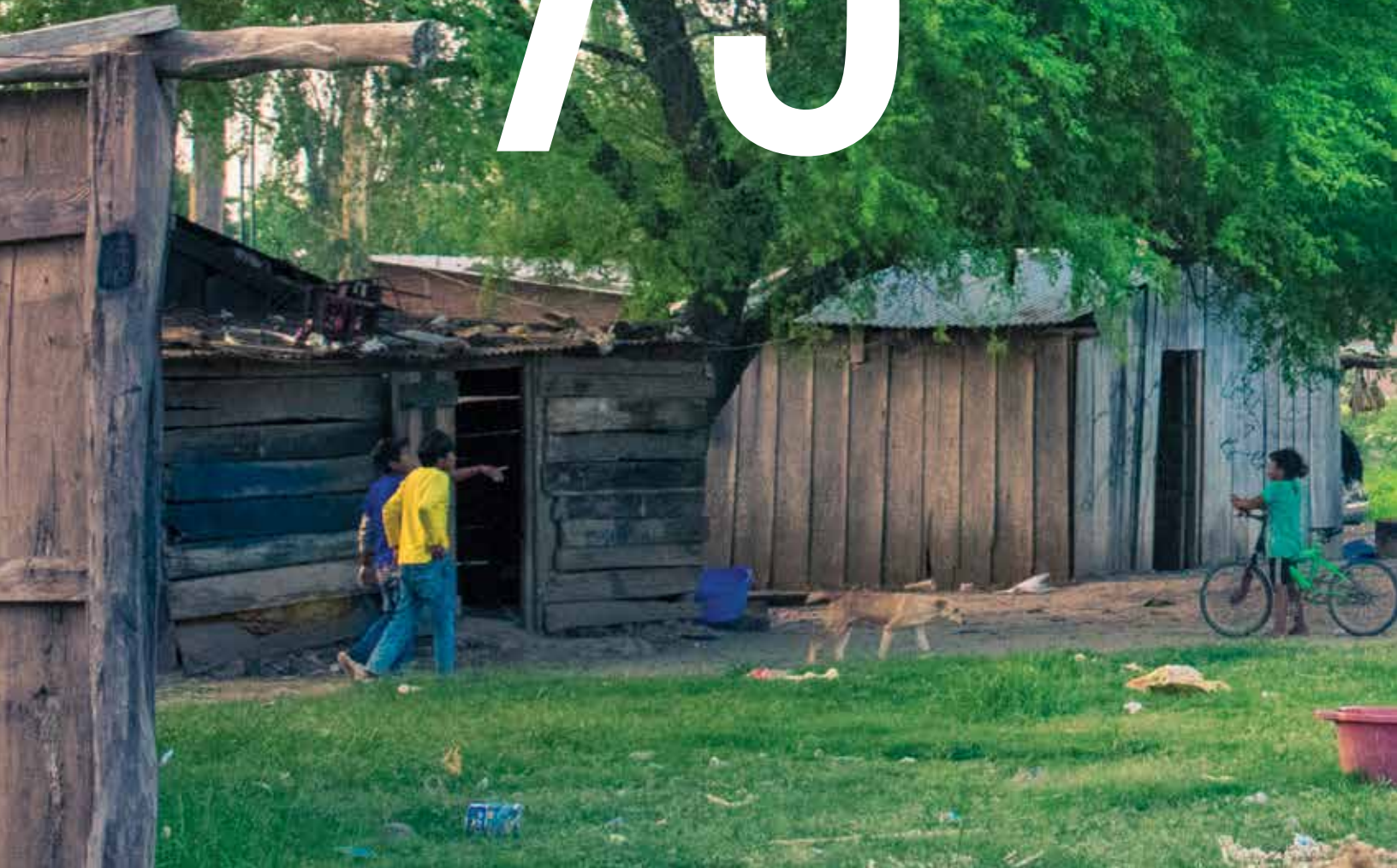
With ParaText, translators can view other translations and biblical source texts alongside their own work while translating. The software performs many checks for accuracy including spelling, punctuation, consistent spacing and footnote references.

Publishing Assistant automates 80 percent of the formatting, adjusting each page of the translation for proper alignment of text and illustrations.

By automating the tasks that can be automated, these tools allow Bible translators to invest more time in the things that can't be automated — the hard work of translation, strengthening relationships and discipling believers. The automation also helps the formatters and printers get the Bibles completed more quickly and into the hands of the believers.



THE AYORÉ CHURCH: 75 *YEARS LATER*



HOLDING ONTO SCRIPTURE LIKE A WEAPON FOR PROTECTION

One day not too long ago, a Bolivian farmer was cultivating his watermelon crop with a gun slung over his shoulder. After a while, he set the gun against a tree. As he kept working, he moved farther and farther from it. When the Ayoré men watching from the jungle saw that the man had separated himself enough to render the weapon useless, they pounced — killing the farmer and taking his watermelon crop and gun.

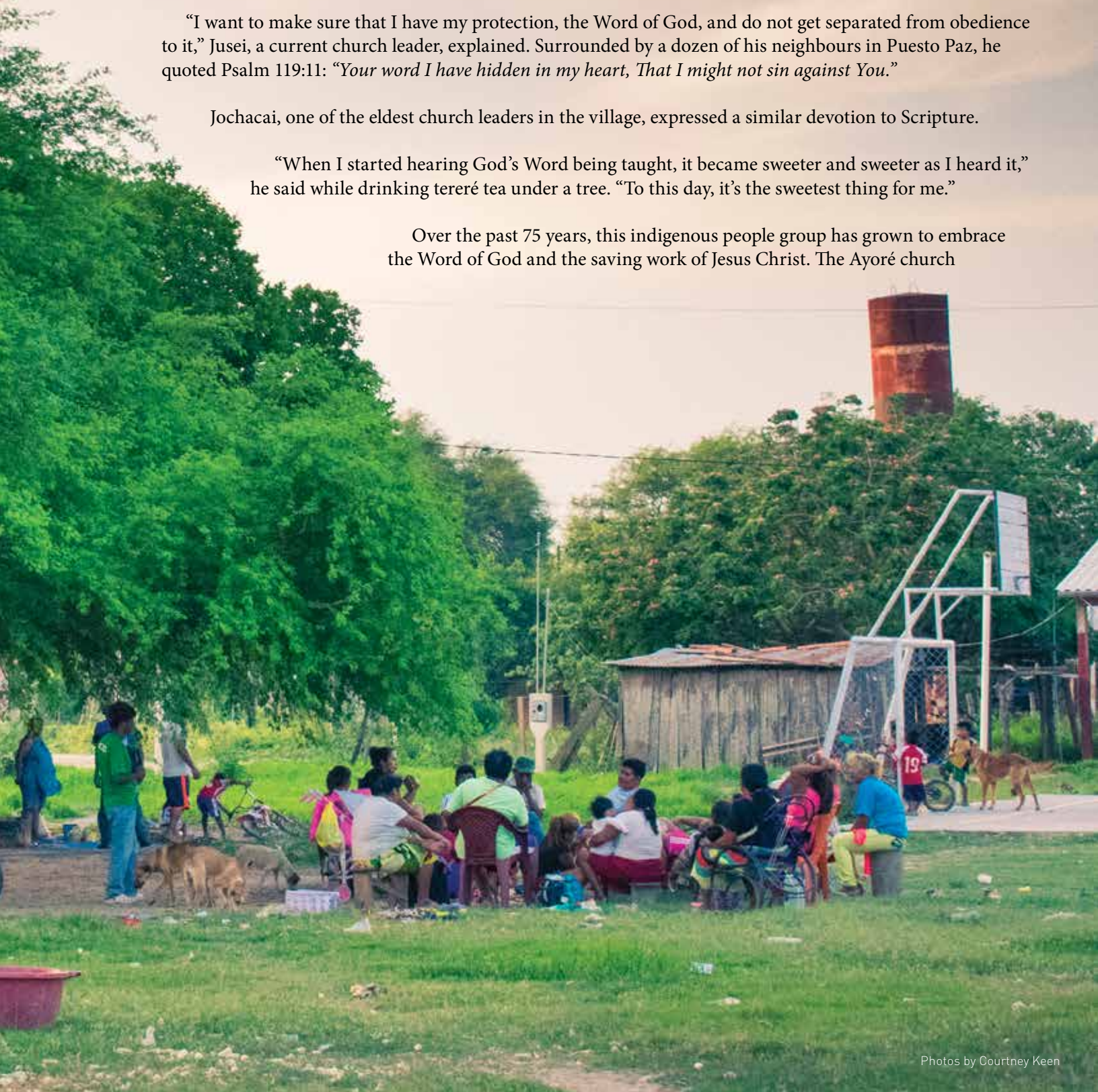
This tale, passed down from one of the first Ayoré believers in the 1950s, depicts a former common practice — hunting for food using any means necessary. But it has now become a teaching lesson for their tribe's faith.

“I want to make sure that I have my protection, the Word of God, and do not get separated from obedience to it,” Jusei, a current church leader, explained. Surrounded by a dozen of his neighbours in Puesto Paz, he quoted Psalm 119:11: *“Your word I have hidden in my heart, That I might not sin against You.”*

Jochacai, one of the eldest church leaders in the village, expressed a similar devotion to Scripture.

“When I started hearing God's Word being taught, it became sweeter and sweeter as I heard it,” he said while drinking tereré tea under a tree. “To this day, it's the sweetest thing for me.”

Over the past 75 years, this indigenous people group has grown to embrace the Word of God and the saving work of Jesus Christ. The Ayoré church



continues increasing in their faith, strengthening their communities and now sending out their own missionaries.

“It’s taking God’s Word and making it ours,” Jochacai said. “We’ve grown to know what joy is by being obedient to His Word. Now we are teaching those who have a desire to walk in obedience to the Lord and want to grow in their love for the Lord.”

Gatherings have become a key part of this effort. The believers hold frequent meetings in their villages to cultivate one another’s faith, and they also organize conferences nearly every month, rotating among over a dozen believing communities in southeastern Bolivia and northwestern Paraguay. At these gatherings, attendees come from multiple villages to encourage one another, teach from the Word and worship together.

“The meetings are not empty. We stop and we listen; we talk. It produces sincerity in our hearts,” Jochacai said. “We want truth; we want to live it. It has resulted in a peace within us. That’s one of the contributing factors for why we keep growing.”

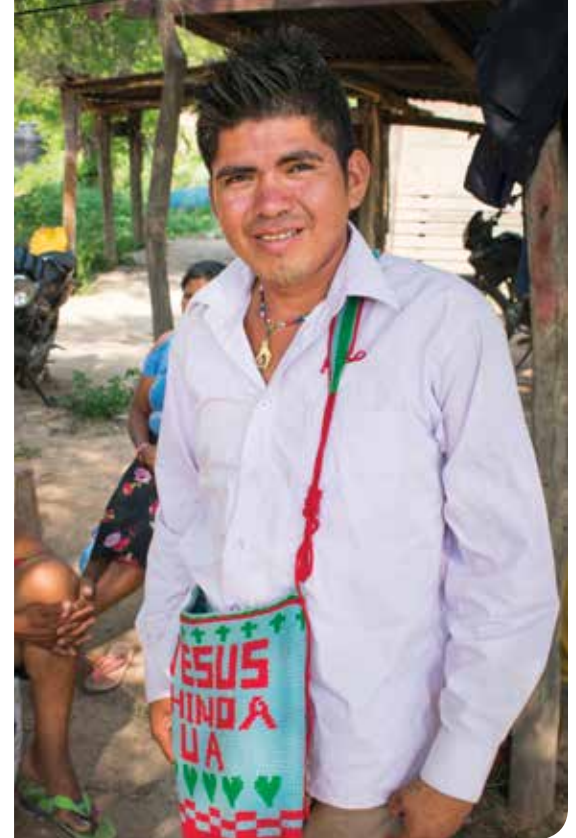
Of the 85 families in Puesto Paz, they estimate about 90 percent currently profess faith in Christ.

Jochacai said the first Ayoré Christians learned to lead by example, and their children and grandchildren are following in their footsteps. “Before the foreign missionaries left, they taught our own people how to do this, and we help one another now.”



Jochacai, Ayoré believer





Ejoadi (left) and Rolly (right), missionaries to the Ayoré children

PASSING FAITH TO THE NEXT GENERATION LIKE CARRYING FIRE

In the jungle, the Ayorés always carried fire with them to save time and effort. Sometimes they would fan it into a big flame; other times they used the glowing embers. Regardless, they didn't let the fire burn out during the day.

"That's the way I have found it in my Christian life. If I'm not around other hot Christians, burning Christians, my fire is in danger of getting colder and colder until finally I would need to be revived," said Ajnocai, one of the eldest Ayoré believers in Garai, a village of about 190 families.

"With stopping and taking time to be with other Christians, my fire is built up again, and our fire is collectively built up again so we can continue to live and experience that warmth that God intends in our relationship with Him."

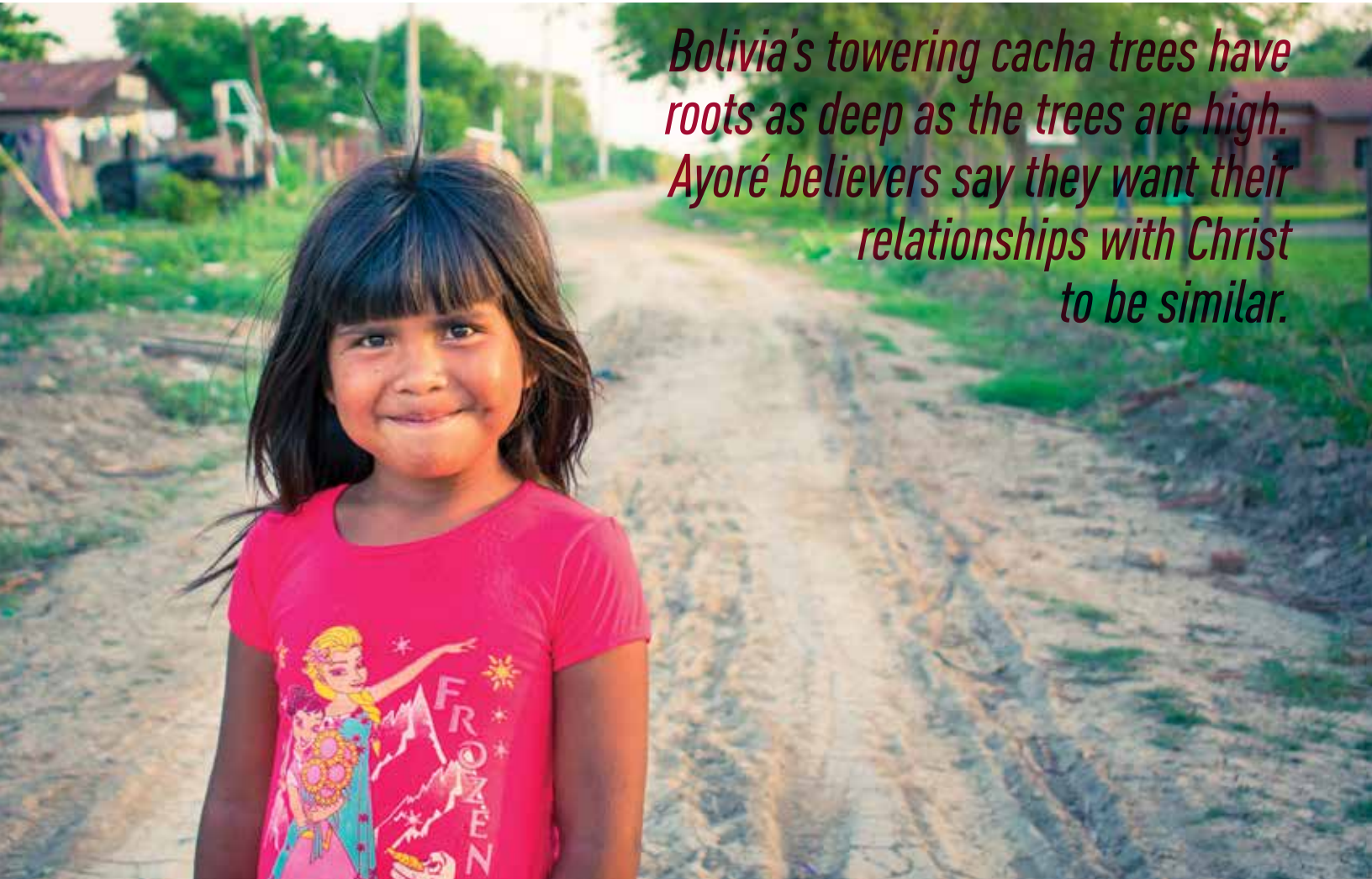
Ajnocai sat in a green chair near the family's water pump, while his granddaughter played nearby. After more than 45 years of teaching God's Word, he can barely stand up and is relying on younger believers to carry the torch.

Ejoadi and Rolly have embraced this responsibility. The men completed training at a local Bible school, where they discerned God's call to make disciples among their own communities.

"I came to realize that missions is also working among my own people group," Rolly said. "There was a real need for an Ayoré missionary to be reaching out among the



Patricia, music leader



Bolivia's towering cacha trees have roots as deep as the trees are high. Ayoré believers say they want their relationships with Christ to be similar.



communities of Ayorés.”

Further, Rolly and Ejoadi feel specifically equipped to minister to the children.

Ejoadi explained, “As I began to learn more, I realized God had given me a gift for communicating with kids. I’ve always loved being around kids, teaching them things and talking to them.”

“This is a very important time in their life to instill these principles and truths in their hearts,” Rolly said.

Sadly, an all-too-common trajectory for young people from these communities involves losing their lives to drugs, alcohol and prostitution in the cities. The men recognize the crucial opportunity they have to point the way to true life with Christ.

Ejoadi has taken eight mission trips to minister to the Ayoré children in Paraguay and is encouraged by what God is doing in the younger generation.

“Some of the ones I started with are now teenagers, and they are influencing their younger siblings and associating with more mature believers,” he said. “I am seeing some of the fruit of what I’ve invested.”

Likewise, Rolly is training young people to trust the Lord in their circumstances. He recognized that the Apostle Paul brought along others, so he identified a young disciple in Barrio Bolivar who now travels with him, learning how to teach. They don’t always have enough food or housing, but Rolly said he reminds the boy: “It’s only in these situations that you’re going to see what I’ve learned — that God provides for what He wants to see happen.”



“After our hearts are stirred up like a pot of food, we are ready to sit and cook some more.” - Patricia, Ayoré believer



WORSHIPPING GOD STIRS UP HEARTS LIKE A POT OF FOOD

The Ayoré still cook outside over fires, putting on big pots of rice, beans and yucca. They stir the food often to keep it cooking properly.

Patricia, a church music leader, used this practice as an example of how worship helps the people stay sensitive to God’s voice.

“Sometimes we come into our meetings and we are just feeling so-so, and the songs encourage us. They prepare our minds and emotions,” she said. “After our hearts are stirred up like a pot of food, we are ready to sit and cook some more.”

She hummed a few bars of her two favourite worship songs and explained that her desire to help with church music began as a child.

“As I got older, I started trying to sing along and learn the words, and eventually I think God gave me understanding,” she said.

The Ayoré are now writing their own songs, and Patricia said the various communities enjoy getting together and exchanging tunes.

“We love to get recorded music from other Ayoré camps, learn their songs and be encouraged by them telling us how they developed the song and the stories behind the choice of words,” she said.

Like many of the other church leaders, Patricia is also passing her role down to her children. “Now I’m telling my daughters, ‘I want you to learn how to sing well so you can take over when I don’t have a voice anymore.’”

*Above: Church in Garai
Below: Patricia leading music*



GROWING IN CHRIST LIKE THE ROOTS OF A CACHA TREE

Bolivia's towering cacha trees have roots as deep as the trees are high. Ayoré believers say they want their relationships with Christ to be similar.

"We realize that our lives are an example, and we want it to be a good one, like in the illustration of the cacha tree that our roots and faith in God are deep and strong," Ajnocai said from his green chair in Garai.

In just a couple generations, the Ayoré church has grown firm in Christ. God used the first missionaries to plant the seeds, others have come along to water and tend to them and the harvest is now multiplying.

Durasei, one of the first Ayoré schoolteachers, helped explain various ideas the church has for the future, like translating biblical materials and videos, constructing a building for their conferences and even developing a phone app with sermons and music. They aren't able to move forward with these projects yet, but the believers have watched God work wonders among them before and know He can do it again.

When asked if he had seen God provide for the Ayoré in the past, Durasei took a moment, smiled and nodded his head.

"We are constantly recognizing and thanking God for the missionaries who brought us out of the dry desert and brought us to this land," he said. "I often think of it like the children of Israel. God had made promises, He fulfilled those promises to them and He's fulfilled them to us."

— Courtney Keen



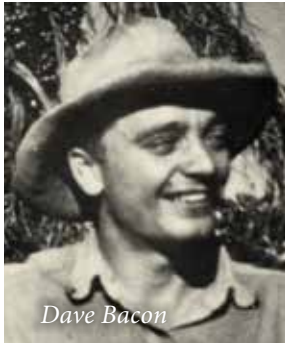
Courtney Keen is a writer, specializing in the nonprofit sector, with a soft spot for underdogs and ordinaries. She has travelled to report on humanitarian relief in places like Myanmar, Vanuatu and Nepal. Her work stateside includes organizations in New York City, North Carolina and Nashville—her hometown. Stories near and dear to Courtney's heart can be found at courtneykeen.com



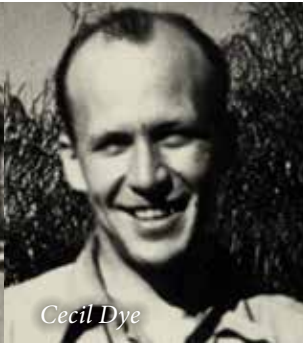
Ajnocai, passing on the torch after teaching for 45 years



Durasei and wife, Ique



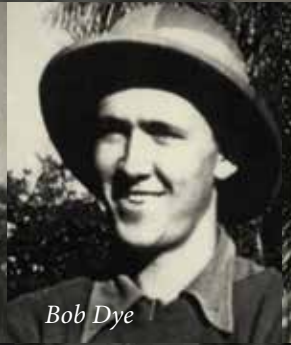
Dave Bacon



Cecil Dye



George Hosbach



Bob Dye



Eldon Hunter

In 1943, NTM's first team of missionaries went to Bolivia to seek out people groups who had never heard the gospel and to establish a church among them. They succeeded — at great cost.

Little was known about the Ayoré people, and what was known would not put your mind at ease. Their nomadic way of life complicated every effort at making a friendly contact — if a friendly contact were even possible.

"You won't come back alive," the missionaries were warned. But this did not deter them.

Others asked them, "Why go out there and risk your lives?"

The answer was simple: "It is because the glorious name of Jesus is not known here, *and must be made known at any cost*, ... that we are going," Cecil Dye explained. "I don't believe we care so much whether this expedition is a failure so far as our lives are concerned, but we want God to get the most possible glory from everything that happens."

And so they went.

After months of arduous labour, cutting their way through the dense jungle and suffering physical injuries and diseases in the process, they reached a small stream. It was November of 1943, and from here on they anticipated contact with the Ayorés at any time. Clyde Collins and Wally Wright returned to Robore with the donkeys and excess supplies while the other five men prepared to continue on: Dave Bacon, Bob Dye, Cecil Dye, George Hosbach and Eldon Hunter.

Cecil's final words to Clyde and Wally were, "If you don't hear anything inside a month, you can come and make a search for us."

A month passed. A long month. And no word.

THE UNKNOWN

Search parties went out. They found items belonging to the men — but no men.

"Just below the surface ... was the question, 'Are our husbands still alive?'" wrote Jean, Bob Dye's wife. "There was nothing we could do but wait. ... It would be good to know. The days dragged on ... The waiting became unbearable."

YOU WON'T COME BACK ALIVE

Days turned into weeks, months and years before the truth would be known. But the remaining missionaries were determined to win the souls of the Ayorés to Christ. Their loss was great, but their outlook unchanged. They picked up the torch laid down by the five men.

DESCENDANTS OF WHITE BUTTERFLY

It would be four long years of unsuccessful attempts before the first friendly contact was made on August 12, 1947.

“That one who gave us things ... the very white one with the very white hair, where does she come from?” the Ayorés asked amongst themselves. “Who are her ancestors?”

Ejene, one of the Ayoré men, had made up his mind about her. “She is Corabe’s descendent,” he answered them with an air of authority. “She and her companions are the offspring of White Butterfly.”

This brought about a stunned silence. In Ayoré folklore, there was a fair-skinned Ayoré named White Butterfly who was held in high esteem. To them, she was the essence of loveliness in body and spirit. Her fair skin stood out in contrast to her bobbed black hair, and though she and her friends prettied their bodies with charcoal designs, White Butterfly never left herself painted for long. She didn’t particularly like getting painted up. And why did it matter? She was the most sought-after bachelorette in the tribe with or without it.

Every eligible young man in her tribe pled with White Butterfly to choose him. But as was the tradition among her people, the choice was White Butterfly’s — and she wasn’t quite ready to settle down and get married.

As fights broke out among her would-be suitors, White Butterfly felt pressured to make a choice. But how could she when she didn’t know “how her insides went”? How should she choose a husband?

And then it came to her. She climbed to the top of a slippery tree in the jungle. And like a night owl calls for its mate, she called out a challenge through a friend to her would-be suitors.

Soon the village was buzzing with White Butterfly’s unorthodox manner in choosing a husband: “Corabe will be the wife of the one who climbs the slippery tree and reaches her first!”



Jean Dye Johnson



Audrey Bacon with Avis



Dorothy Dye travelling to another village



Ayoré warrior



Upoide, a transformed life

Young warriors searched the jungles, peering through the foliage to the tops of each tree in search of the desirable White Butterfly. And then they found her.

One after another, the young warriors attempted to climb the slippery tree. The crowd below swelled in numbers as relatives cheered on the would-be bridegrooms. But one after another they failed to reach the top. White Butterfly alternately taunted them — and then cheered them on.

“Remember, whoever reaches the top first will be my husband. It doesn’t matter whether he is young, an inexperienced hunter or even if he’s not handsome. Whoever reaches me first shall have me!”

And then Little Lizard pushed his

way through the crowd. He was inexperienced, short, squat and far from handsome. But he didn’t let that stop him. White Butterfly had said, “Whoever reaches me first shall have me.” That included him.

“Get out of my way so I can have a chance to shinny up that tree!” he cried out. “I think I am going to make it.”

“You make it?” the crowd jeered. “Where all the valiant ones fail, what makes you think you’ll succeed?” But they made way for him to approach the tree.

Little Lizard began to climb. Slowly. Steadily. But with a firm grip.

The jeering faded as the crowd watched him disappear into the upper branches.

“He made it!” the crowd cried. And true to her word, White Butterfly claimed him as her husband.

But that was not the end of it. Many of her would-be bridegrooms were consumed with jealousy. They began to continually find fault with Little Lizard, which in Ayoré culture was a threat. And threats often led to killings.

Fleeing was their only option. They fled north, farther north than any other Ayoré had ever ventured, and that was the last they were seen.

And now here were people from the north with fair skin, fair-skinned like their ancestor White Butterfly. Did it not stand to reason that these fair-skinned people could be descendants of White Butterfly?

God used this thought process to instil in the Ayorés a desire to become friends with the missionaries — and eventually brothers and sisters in Christ.

BUT WHAT ABOUT OUR MEN?

But one question always remained: What had happened to the five men?

It wasn't until 1950, after a friendly contact was established with a neighbouring clan, that the truth came out. One of the men had been there. He knew what had happened. And he was willing to talk.

He shared that though the Ayorés were alarmed when the five white men walked into their village, they didn't shoot on sight. But they did keep a vigilant eye on the men placing gifts in the centre of the clearing.

At first, all went well. Gifts were a good thing. But an hour into the contact, trouble brewed. One of the warriors got upset, believing he deserved a bigger gift. And out of that greed, the five men were killed.

Later, when the chief returned and learned what had happened, he

was upset with the warriors. "You shouldn't have killed them," he told them. "I would not have killed them."

He noticed what his warriors had missed. The white men had not brought guns. They had come in peace.

But it was too late. The men were dead. They were buried in an Ayoré garden.

BEAUTY FROM THE ASHES

Do you remember what Cecil wrote before facing martyrdom? "I don't believe we care so much whether this expedition is a failure so far as our lives are concerned, but we want God to get the most possible glory from everything that happens."

And God did. God brought beauty from the ashes. An Ayoré church was born. And eventually, the family of those who'd killed the first five men became part of the family of God.

It was a bittersweet moment when these relatives, accepting the blame as their own, told Audrey Bacon, "We're sorry we killed your husband. We didn't know better." And then they waited for a response.

Can you imagine being Audrey?

How does one respond to that? In and of ourselves, it would be hard to come up with a good response. But God bringing beauty from the ashes wasn't limited to the Ayorés. He turned the ashes of grief to something beautiful, to hearts focused on Him.

"It was worth my husband's death to see you come to know Jesus Christ," Audrey reassured them, speaking from the heart for each of the widows.

It was worth it. Do you hear the sacrifice behind those words? Do you hear the challenge behind those words? What is it worth to us, today, to see others reached for Christ? ntm.org/75 !))

—Rosie Cochran, Staff Writer



Born in Wales and raised in Canada, Rosie Cochran has served with NTM for more than 20 years, most of them in Venezuela. She uses her writing skills as a staff writer on the NTM Communications team.

Rosie is grateful for her sending church, Second Baptist Church of Auburn, New York, who have stood with her all these years.



Cecil Dye's son, Paul, with his Ayoré friend Jomone



Ayoré believer, Ecarai, sharing the gospel with fellow tribesmen

Church Planting Internships



Photo by Dale Stroud

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CONNECT WITH ...

Sean and Tiffany Martin

Anna

Desiring to serve in the Asia-Pacific region

Sending Church: Ferndale Bible Church,
Peterborough, ON

We (Sean and Tiffany) started on separate paths into missions but God brought us together. Sean started out training at Loyalist College as an Electrical Engineering Technician, later going to Kawartha Lakes Bible College and then joined New Tribes Mission. Tiffany started out going to Kawartha Lakes Bible College, later went for training to work with people with a disability (DSW) at Loyalist College and then joined Operation Mobilization. God used our joint passion for missions to bring us together and we were married in January 2014. We then entered the NTM training in August 2015.

For both of us the idea that there are people in this world that have NEVER heard of God's love breaks our hearts. God has used this to challenge us to serve Him in the



unreached places of the world, so that all people might know and hear His amazing message! We look forward to the day when people from every nation, tribe, people and language will praise the Lord (Revelation 7:9-10).

Although we started on this journey as two singles, we have now grown into a family of three with one more on the way, and we are excited to see

what God has in store for our family. As of January 2017 we have completed the training and now find ourselves heading towards tribal church planting, and we are desiring to serve in the Asia-Pacific region.

Connect with Sean & Tiffany

canada.ntm.org/sean-and-tiffany-martin

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John and Debby Lazenby

Maintenance and Hospitality in Canada
 Sending Church: Eastwood Fellowship
 Baptist Church, St Thomas, ON

We, John and Debby, met the Lord as adults during a neighbourhood Bible study. We began serving at our church where we became acquainted with missions. We were challenged by a short term mission trip to Paraguay while we stayed with missionary friends in a tribe. We were able to experience a group of loving Christians working together to learn the indigenous language and love the people.

We were struck with the vast effort it takes to bring the gospel to those who have no written language. It also became clear that God would use anyone with a willing heart no matter their skills or education. These same people would eventually hear and read about God sending His own Son,

Jesus, to die for them. He would take their punishment for their sin and if they repented and believed, they could have a relationship with the Creator.

We wanted to be involved in this type of ministry but the demands of family distracted us from direct involvement. Now God has renewed that desire to use our abilities to help reach those people groups who have no access to the gospel or are hard to reach.

Currently, we are developing ministry partners as we serve at the Canadian office located in Durham. It is a humbling experience to be a part of God's assignment for us in the later years of our lives.

Psalm 105:1 says "Give praise to the Lord, proclaim His name; make known among the nations what He has done."

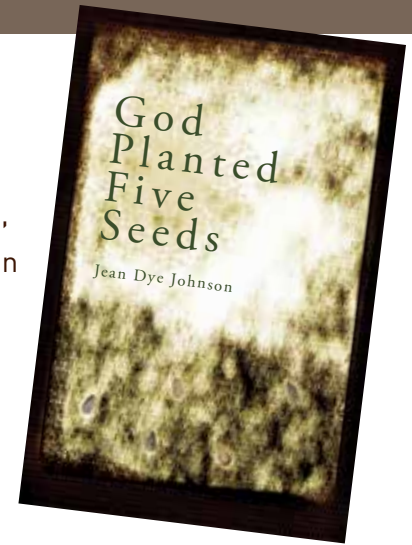
Connect with John and Debby
canada.ntm.org/john-and-debby-lazenby



God Planted Five Seeds

Were you inspired by the article *You Won't Come Back Alive* on page 12? If so, you'll want to read the whole story. Five men travelled deep into the Bolivian jungle to bring the gospel of grace to the Ayoré people. Their martyrdom blazed the trail for future missionaries to win the Ayorés to Christ. Written by Jean Dye Johnson, widow of one of the five martyrs.

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- Education Coordinator for Gifted and Talented Students
- High School Principal
- High School Teacher (All Subjects)
- Homeschool Aide
- Homeschool Education Consultant
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- Mother Tongue Class Teachers
- School Secretary
- Special Education Therapist
- Superintendent

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- Accounts Payable Specialist
- Accounts Receivable Specialist
- Bookkeeper
- Business Manager
- Estate Planning Director
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- School Caterer

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- Dental Hygienist
- Nurse
- Personal Care Attendant
- Personal Care Nurse RN

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LAW

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- Paralegal

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- Database Manager
- Director of IT Operations
- Director of Service Support
- Hardware Technician
- Helpdesk Support Manager
- Information Manager
- Systems and Network Administrator
- Senior System and Network Administrator
- Software Developer/Trainer
- Software Licensing Manager
- Telephone Technician/System Admin



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PRAY

■ A New Work

“We picked a village!” wrote Susie Locklin, as all that meant swirled around in her mind. Much time and energy had been invested to reach this point. Surveys within Burkina Faso narrowed it down to two possibilities, and now a decision had been made. This was a pivotal moment.

The villagers provided temporary housing for Susie and her co-worker, Jen Rabe. They may need to do a few modifications before moving in, “but it will be nice to have a place to live in as we start to learn the language and culture and build relationships and basically start over at zero in life.”

Now the adventure begins, an adventure with the vision of seeing a thriving church for every people. **Pray for Susie and Jen as they take on the role God has for them among this people group.**



Photo by Jen Rabe



Photo by Linda Steinbacher

Rachel Chapman and Queen

■ Outreaches Limited by Lack of Teachers

“Bible teaching at the three outreach villages continues, howbeit not without glitches along the way. Especially the latest, due to how far away it is. Please pray that these challenges will be met through wisdom, dedication and strength from the Lord,” wrote James and Judy Burdett, missionaries in Papua New Guinea. These challenges include logistics, weather and a shortage of outreach teachers.

“Currently there are three Dom men doing it all, and they are a bit overtaxed,” James and Judy shared. And the work isn’t done! “There is another opportunity to take the gospel to a village in a related language, but without additional teachers this cannot go forward.”

Please pray that the Lord would raise up more Dom men and women to share in the work of the ministry.



Photo by Jim and Judy Burdett

PRAISE

■ No More Idols

“What do you think about the Yahweh God from the Bible?” Rachel Chapman, missionary in Mexico, asked Queen. They had been translating Scripture that clashed with the traditional Nahuatl idea of God and their saint-idols.

“I believe that Yahweh God is true. I believe that He is most powerful, more powerful than any of our saint-idols. And I think He is good,” Queen responded. “But I don’t think my parents believe in Yahweh God, though, because they have the saint-idol in their house to take care of them.”

It took a moment for Rachel to process the unspoken message.

“Her parents have a saint in their house, but she does not!” she wrote later. “I realized that she and her husband had not put up an image of a saint on a shelf to protect them in their new house because Queen knew that Yahweh God is more powerful.

“God’s Word is coming to the Nahuatl! And they are believing it. There seems to be good understanding among those that work on the translation and they are hungry to hear more.”

Pray for the Bible translation and for the Nahuatl people as they hear God’s Word.

The Missionary Epistles

Can thinking about who wrote a book of the Bible add depth to our understanding of it?

Have you ever heard of the missionary epistles?

No?

What about the pastoral epistles?

That rings a bell, doesn't it? 1 and 2 Timothy and Titus are often referred to as the pastoral epistles. Their focus is church leadership and church life, but the primary reason they're called the pastoral epistles is because they were not letters to churches, like so many other books of the New Testament, but personal letters to pastors.

But what else are they?

Tradition tells us Timothy was a pastor, and there's one historical reference that indicates he was.

At the same time, the Bible tells us Timothy was a co-worker of Paul — that's a term Paul reserved for folks working with him to spread



the gospel, or *missionaries*. Paul also called Timothy an evangelist, which means someone who spreads the Good News. Again, that's a New Testament term for missionaries.

Is that important?

Consider this. We call them the pastoral epistles because we believe the books are best understood as letters to pastors. But does it change our understanding if we think of them as letters to missionaries? Are these, perhaps, not so much written to direct pastors in leading an existing church, but instruction for establishing a thriving church? We ought to at least have the context to consider the possibility.

Should we also consider who wrote the books?

Of course. That's an important principle of Bible study. Many

commentators point out that Paul wrote them near the end of his ministry.

Shouldn't we also note that Paul was a missionary, and this was near the end of ministry as a missionary?

Should that affect how we understand the books?

Or what about the fact that Paul, a missionary, wrote more than a quarter of the New Testament? Luke, his protégé and co-worker — and fellow missionary — wrote another quarter. Mark, whom we see in Acts assisting in Paul's missionary work, wrote another book.

Together, the letters of these missionaries account for more than half of the New Testament.

Consider the book of Philippians. You've probably heard teaching from

Philippians for years. **But has anyone mentioned that the book was written by Paul, a missionary, as a thank-you letter for the Philippians' large and generous gift to his work?**

That should make a difference in how we understand Philippians, as well as all the other books written by Paul, Luke and Mark. They were missionaries.

Remembering that fact as you read the New Testament will bring you a greater and richer understanding of God's Word. I think you'll begin to see the Great Commission for what it is — a central theme of the New Testament.

— Ian Fallis, *Contributing Editor*

THE BACK COVER

reproduces a poster drawn by pioneering missionary Sophie Muller for New Tribes Mission about 1950.



NEW TRIBES MISSION OF CANADA

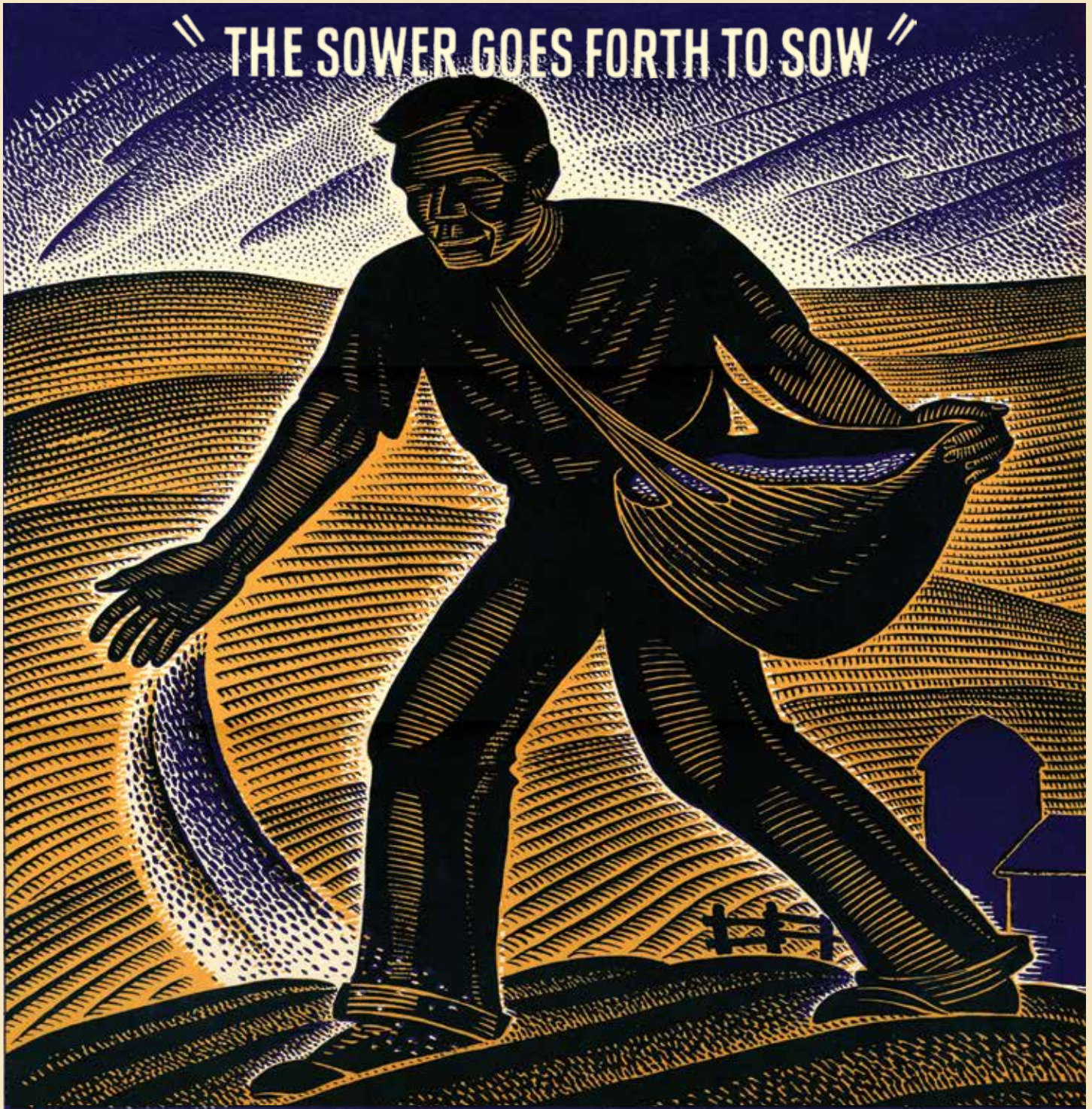
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“ THE SOWER GOES FORTH TO SOW ”



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February 2017 #013898