

A photograph of a classroom with a thatched roof. A woman in a patterned dress stands on the right, holding a book, with a chalkboard behind her showing math problems. In the foreground, a student in a yellow shirt and patterned skirt sits at a wooden desk, writing. Other students are visible in the background.

MISSION NEWS

Mission Activities of the Free Reformed Churches of Australia

Volume 17 • Issue 3 • June 2022

THE WELL-MEANT OFFER OF THE GOSPEL (PART 2)

Guest Article

Wes Bredenhof

In the first instalment, we looked at how the Bible answers the question of whether God graciously desires the salvation of all, including the reprobate. Scripture indeed teaches that the gospel call which goes out universally is well-meant.

Besides studying the Scriptures, we should also briefly consider what the Reformed confessions say. We can start with the Canons of Dort. This confession was prepared by the Synod of Dort in 1618-19 to address the errors of the Arminians. There are two places in the Canons of Dort where we find material related to this topic.

First of all, there's chapter 3-4, article 8:

But as many as are called by the gospel are earnestly called, for God earnestly and most sincerely reveals in his Word what is pleasing to him, namely, that those who are called should come to him. He also earnestly promises rest for their souls and eternal life to all who come to him and believe.

That certainly sounds like a free offer of the gospel, doesn't it? The word "earnestly" (*seriamente*) is the key word there. Not only is the call earnest, but so is the promise. God holds out the promise of rest to the souls of all who hear the call of the gospel. The condition is that they must come to him and believe. If they come to him and believe, they will receive what is promised in the offer.¹ But that condition in no way changes the fact that he earnestly holds out the promise to all.

Second, in the Canons of Dort, there's chapter 3-4, article 9, especially at the beginning of the article where it says,

It is not the fault of the gospel, nor of the Christ offered by the gospel, nor of God, who calls through the gospel and who even confers various gifts upon them, that many who are called through the ministry of the gospel do not come and are not converted.

Here you should note the word "offered." What does it mean that Christ is offered by the gospel? This was originally written in Latin and the words were chosen carefully. The theologians at Dort were precise in their language. They chose words here which have the nuance of an invitation. If they had meant to say that Christ was simply exhibited or displayed in the gospel, they could have used other words. But they did not. They said that Christ is offered. It is a sincere and well-meant offer of Christ.

Homer Hoeksema was a son of Herman Hoeksema, the Protestant Reformed theologian who rejected the well-meant offer of the gospel. Homer Hoeksema came close to recognizing that these two articles of the Canons of Dort were a problem for his view. He wrote, "I believe that it must be conceded that the fathers of Dordrecht are not at their best" in articles 8 and 9 of chapter 3-4.² That is quite a concession.

Let's also briefly look at the Westminster Standards. There's QA 31 of the Shorter Catechism:

What is effectual calling?

Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

According to the Westminster Standards, the gospel freely offers Jesus Christ to all who hear outwardly, but effectual calling is a reality only for Christians (cf. WLC 68).

There's also Larger Catechism QA 63:

What are the special privileges of the visible church?

The visible church hath the privileges of being under God's special care and government; of being protected and preserved in all ages, notwithstanding the opposition of all enemies; and of enjoying the communion of saints, the ordinary means of salvation, and offers of grace by Christ to all the members of it in the ministry of the gospel, testifying, that whosoever believes in him shall be saved, and excluding none that will come unto him.

Elsewhere the Westminster Standards say that the universal or Catholic church (which is invisible) is made up of the elect, implying that the visible church consists of both the elect and the reprobate in this world. Yet "offers of grace by Christ" come to all the members of the visible church. Thus also the reprobate are addressed by these offers of gospel grace.

If anyone should doubt that the well-meant offer of the gospel was the position of the Westminster Assembly, they need to read the Minutes. There was debate and deliberation on all sorts of questions, but eventually the Assembly reached resolutions which would later be worked into the Standards. On December 7, 1646, the Westminster Assembly agreed on an answer to the question: "What ground or warrant have you, being a sinner, to believe in Christ?" This was the answer: "The ground of my believing in Christ is God's offer of Him in His word to me as well as to any other man, and His commanding me to believe in Him, as well as to believe or obey any other thing in His word."³ Note the words "to me as well as to any other man." Not just to the

elect, but to all. There's plenty of evidence from individual members of the Westminster Assembly to support that view as well.

Why Some Reject It and How We Should Regard Them

So there's biblical support for the well-meant offer of the gospel. There's also confessional support. So then the question might be asked: why do some Reformed and Presbyterian people reach a different conclusion?

There are a number of different ways we can explain that. Some of them are quite theologically complex. Let me just mention one of the reasons that is not as theologically complex. There is something that happened in the last two centuries in Reformed theology. At the end of the nineteenth century and well into the twentieth century, there was this idea called the central dogma theory. Attempts were made to identify the central doctrine or dogma of Reformed theology. For the Dutch theologian Abraham Kuyper and many of his followers, that central dogma was the sovereignty of God. Some in the next generation went further and argued that the central dogma was God's eternal decree of predestination. For them, Reformed theology has to be considered in connection with election and reprobation. Everything must be filtered through the lens of that doctrine. I believe that was especially what happened with Herman Hoeksema and

his followers in the Protestant Reformed tradition. With others, there are other reasons.

If you have a filter like that on your theology, then it's more likely that you'll reject the well-meant offer of the gospel. Everything is related to election, and so also the offer of the gospel. That offer can only be meant for the elect. It's the only logical conclusion when you use this filter. So if you come to the Bible passages that are quoted in favour of the well-meant gospel offer, you'll read them through that filter as well and you'll reach the conclusion you want to reach. The same happens with the confessions, though as we saw with Homer Hoeksema, sometimes the evidence just about breaks through.

I'd compare the situation to discussions about infant baptism. When you arrive at an understanding of how the covenant of grace unfolds from the Old Testament to the New Testament, then it's not a huge step to accept the Reformed doctrine of infant baptism. But what if you have this idea fixed in your mind that there is no or little continuity between the Old and New Testament covenant of grace? Well, then you'll continue holding on to baptism for believers only. You have that filter. You have that framework in your mind that prejudices you against infant baptism. It's much the same here with the well-meant offer of the gospel. Because they make the doctrine of election central in their theology, they are



automatically prejudiced against the well-meant gospel offer – despite what the Bible may say, and despite what the Confessions may say.

That leaves us with one last question: if you affirm the well-meant offer of the gospel, how should you regard those Reformed or Presbyterian believers who don't? We need to be careful. In theology we distinguish between heresies and errors. Heresies are wrong teachings that endanger your salvation. For example, if you deny the Trinity, that's a heresy. Errors are other wrong teachings. Some errors are more serious than others. For example, some errors obviously contradict our Reformed confessional standards. Denying infant baptism would be one such serious error. But there are other errors where a fellow believer professes to be Reformed and says he believes according to the Reformed confessions. He might hold to an error which is supported by a certain interpretation of the Reformed confessions, even if that interpretation is poor from our perspective. We look through the history of the church and we see that there's no absolute consensus on such a matter. We'll still say that he's wrong, and we might still try to persuade him that he is wrong, but we wouldn't deny him a place in the church of Jesus Christ. In my view, that's where we are with the well-meant offer of the gospel. If you deny it, it isn't a heresy. It's an error to deny it, but not such a serious

error that one who holds to it needs to be placed under church discipline. Whether we like it or not, our history tells us that there have been many faithful Reformed and Presbyterian men who have denied the well-meant offer of the gospel, but yet were in good standing in the church. The sad part of this is that sometimes the reverse doesn't hold true. Some who deny the well-meant offer of the gospel argue that those who hold to it are Arminians – as such, they should be disciplined for their views, and there can be no fellowship or ecumenical relations with those who believe such things.

It's good to think deeply about these things. The well-meant offer of the gospel isn't an easy topic. But it matters for how we speak to unbelievers. It matters for how we share the gospel of Jesus Christ with the lost. We can and should tell all people that God sincerely desires their repentance and faith in Jesus Christ. God doesn't desire their death, but that they turn from their wicked ways and live. In his love, God has sent them the gospel. As to who are the elect and who are the reprobate, we leave that in his hands. He knows the answer to that. We simply have to faithfully deliver the message he has entrusted to us.




“That leaves us with one last question: if you affirm the well-meant offer of the gospel, how should you regard those Reformed or Presbyterian believers who don't? We need to be careful.”

CHAIRMAN'S MUSINGS

Southern River Mission Board

Frank Janssen



When sitting in Southern River Church, listening to the presentation by Brother Mark Mulder, the need for the Gospel to be preached to the people in PNG and Australia came to the forefront of our minds. The reminder that the Gospel is for all people was very clear, and we can be very thankful for the Mission work being done in PNG. It is a blessing that we have a full team in NE-PNG, however, we hope and pray that we can have a full team in POM.

The use of the word full in the previous paragraph can invite a lot of thoughts. What makes a full team? How much fuller or emptier can it get? When will the national pastors/churches take up the call? These are interesting questions, and as I have been on the board for a while now, it is amazing to see these questions being asked and answered. During our annual Co-Operating meeting, where the board meets the church representatives, we reflected on the fact that the churches in PNG on the whole have indigenous pastors (currently 1 church is vacant, and another new church plant is also vacant). It was also noted that there is a provisional classis (Provisional as only one church is instituted) and also that the church in Lae is really taking up its task as a Mother church including work in outreach. These are wonderful blessings and signs of a maturing church in PNG. However, there is much work to be done, and the labourers are still few, so we continue to pray for men to rise up in PNG and Australia (and elsewhere), so that we can become fuller, so that there are men to become leaders and Pastors in the church to continue to spread the Gospel.

After listening to the presentation from Brother Mulder, we can look forward to (or have already) listening to Pastor Ryan's update on "What's New." Also added to his itinerary is a session on church planting, a topic that is being discussed in our churches in Australia too. Hopefully, these speeches encourage you all in the work of Mission, whether in PNG or in Australia (or elsewhere around the world).

We have had a change in the Board with Brother Jordan Swarts being replaced by Brother David Terpstra from Darling Downs. We are thankful for the work that Jordan did on the board, and look forward to David's contribution.

Currently, our team is either in Australia or Port Moresby. We are thankful that all the families could have taken/taking a break and we hope and pray that they get some refreshment from their break, but also take encouragement from the churches here in Australia with the support that the churches provide for the work. May God continue to bless them in their task.

Prayer points:

- For the national Pastors and the congregations, so that every Sunday God's word can be declared and that many more people in PNG may come to hear God's word.
- Be with all the workers currently on leave/furlough so that they can get their rest to take up their tasks again. Also, be especially with the churches in PNG during the mission personnel's absence.
- That God will guide the work so that a call can be made for a missionary in Port Moresby and the harvest that needs to be attended to can be.



HOW TO PLANT A CHURCH (VIII)

TRAINING AND ORDAINING LEADERS

Southern River Mission Board

Pastor Ryan De Jonge , North East PNG

“No organization can be stronger than its leadership,” says David Hesselgrave, author of *Planting Churches Cross-Culturally*. The Apostle Paul made church leadership a priority for his mission work. In Acts 14:23 we read, “And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.” Training and ordaining elders and deacons is the seventh step in the Pauline Cycle.

In addition to his practice of appointing elders, the Apostle Paul wrote to both Timothy and Titus regarding elders and deacons in the church. Here he emphasized that character is especially important for leadership in the church. Of the fourteen qualifications for elders that he lists in 1 Timothy 3:1-8, only one relates to skill (“able to teach”), one deals with life situation (“must not be a recent convert”), while fully 12 are about moral



character.

Why is character so important? Several reasons come immediately to mind. First, because of the character of the church. The church is the blood-washed bride of Christ. She is precious in Christ's eyes and so must be led only by worthy men. Second, the enemy of the church is very powerful and very crafty. Church leaders must stand firm in the battle against the devil himself. Finally, the church must be set apart from the world. In worldly leadership, there are a host of other qualifications that people look for. But church leadership is and must be fundamentally different.

Sadly, in many churches in Papua New Guinea, these standards for church leadership are not appreciated nor upheld. Elders are chosen based on their standing in the community, financial means, status in the family, etc, not their moral character. When they fall into sin, there is often nothing that is done. I recently heard about a pastor in another denomination who drank himself into a stupor and was seen passed out in the middle of the road by the whole community. When I asked how he was

disciplined, my question was met with laughter. Nothing was done.

Unbiblical church leadership structures also cause of a lot of pain and heartache in the church. This was highlighted for me again recently when I read about the sexual abuse scandal in the Southern Baptist Convention (SBC). While there is much to commend and appreciate in the SBC, I couldn't help but wonder if having a more biblical model of church leadership and governance, particularly avoiding hierarchy, wouldn't have negated some of the sin and pain related to this scandal. It is the same with the continual reports of abuse in the Roman Catholic Church.

In Papua New Guinea, church hierarchy is overwhelmingly the norm. We are constantly asked where our church's headquarters are. "In heaven," is not the reply anyone is expecting, as it is assumed that a church must have some kind of earthly leader, bureaucracy, etc. In Reformed church planting, we build on the solid foundation of Reformed church polity that has been formed out of centuries of drawing principles



Institution of Living Water Reformed Church, 2021

from the Bible and carefully testing them in practice and against the spirit of the age.

A third important standard of biblical leadership is the ability of the (potential) elder to carry out church discipline in a biblical way. Of course, this relates very closely with the third mark of a true church (Belgic Confession Article 29). Sadly, just as many churches fail on this third mark, so too do many elders. One of the cultural issues that militates against applying biblical church discipline in PNG is the *wantok* system, the idea that people of the same family, village or area must stick together, no matter what. While the *wantok* system makes for a strong social fabric and sense of community, it also tempts elders to overlook the sins and moral failures of those who are closest to them. Since in most cases there are a lot of familial connections in the church, an elder must be willing to go against the wanton system and judge according to the higher standard of God's righteousness (Deut 16:18-20).

Before we finish, we should briefly deal with the number of men required to form a church council, to use the language of the Belgic Confession. Hesselgrave points out that the rule for Jewish synagogues in the 1st C. was 10 men. Our rule of thumb in Papua New Guinea is five

qualified men. How did we arrive at this number? Well, two would be too few as there would be no tiebreaker in the case of a disagreement. While three is sufficient to form a council, this does not allow for any of them to take a break after their term, nor are there any replacements if one leader moves, becomes sick, falls into sin, etc. Therefore, five (3 + 2) is our common sense rule of thumb for the number of men required to form a council and institute a church.

Reformed church polity dictates that a church is not officially formed until elders and deacons are ordained and a consistory is formed (c.f. Belgic Confession Article 30). This is the goal of this seventh step of the Pauline Cycle and of all church planting. In Lae, this happened in 2019 after close to 20 years of mission efforts. We hope that Wantun and Hila (and other places in the future) will not take quite so long before an appropriate number of men are fit for service, but we cannot predict how long this will take. Until such time as the men are ready, we will continue to train potential leaders in all areas of the work of elder while carefully watching their conduct and praying for the Holy Spirit to build them up into godly and capable leaders, men made worthy of the awesome task of caring for the bride of Christ.



Leadership conference, 2021

MISSION AID COMMITTEE

North-East PNG

Tamara Alberts

Update from Mission Aid Committee (North-eastern Papua New Guinea)

It has been sometime since Mission Aid North-eastern PNG has made a contribution to the Mission News, but that does not mean it has been sitting idle. In this brief article, I would like to introduce you to the current Mission Aid committee and give you a brief overview of our current projects.

Mission Aid Committee's objective is to provide financial support to projects that will aid the FRC Southern River and its Mission Board in fulfilling its task. As such we work closely with the SR Mission Board and the mission team in PNG. The projects we support are those identified by the missionaries / mission workers as they see needs in PNG.

Our committee is made up of 5 members and a board liaison person. Current members of the committee are

Henry Strating (chairman)
Brooklyn Vanderlaan (secretary)
Carina Dekker (treasurer)
Joel Bruning (website coordinator)
Adam Sibum (project manager)
Elaine Vandenbos (board liaison)

A long standing and valuable member of our committee is retiring at the end of this financial year from his role as treasurer. We would like to thank Gerrit DeVos for the

many hours of work he has contributed to ensure the monies were collected and properly distributed. Gerrit has a passionate interest in mission work and in Papua New Guinea, and his valuable knowledge has been an asset to the committee. All the best in your 'retirement', Gerrit.

At present, the main focus of Mission Aid is to support the development of covenantal education in Lae (Living Water Christian School) and in Wantun (Logos Glory Christian School). Recently, the Mission Aid Committee was able to sponsor sister Tamara Alberts to provide the teachers in these schools with much needed professional development. Tamara has spoken to me of the joy of assisting the teachers in Lae. Thank you, Tamara, for taking the time to provide such valuable support! You can read about her work here.

Professional Development in Living Water (Lae) and Logos Glory (Wantun) Schools

Early in April, the teachers from the Logos Glory School in Wantun were able to travel to Lae to take part in a series of workshops and to have fellowship with their colleagues from the Living Water Christian School in Lae.

Due to Covid-19 and its subsequent travel restrictions, it had been three years since these teachers were able to be part of a Teachers' Conference so there were many

workshop topics requested by the staff. Pastor Isidore opened the day with a thought-provoking talk on the importance of Christ-centred education, praying with the teachers that they continue to seek God for wisdom and guidance in their task. Following this, the teachers participated in a series of workshops on covenantal education and what it looks like in the school. This is the first year that the Living Waters School has opened Grades 3-6 for covenant students alone with the earlier

years having an open enrolment policy. They have adopted the curriculum called My Father's World which is a Christ-centred curriculum also being used at the Logos School as well as the Reformed Schools at 9-Mile and Beretete (Port Moresby side). It was encouraging to see the enthusiasm of the teachers at adopting such a curriculum, and the discussions that followed clearly showed how eager and committed these teachers are to be a light to the world.



Supporting Mission Aid

Mission Aid has a website that you can access by googling *Mission Aid – North-East, Papua New Guinea*
<http://missionaid.frcarmadale.com/>.

Mission Aid values the donations which come each year in the form of the Birthday Appeal envelopes and through personal donations from different people. If you wish to support Mission Aid in its work, your donations can be made electronically to the following account:

Mission Aid

BSB 066-131

Account 00902095

With Christian greetings,

Elaine Vandebos



Teacher's conference at the Living Waters School

Two sessions at the Conference were spent on discussing classroom management strategies. As the schools have an excellent reputation in the community, the class sizes in the lower grades are very large. With a mixture of students from the church and 'outsiders', many of whom come from dysfunctional homes, discipline and management in general is extremely challenging for the teachers. We discussed the importance of opening Scripture with the students and explicitly teaching Christian character traits to all students on a daily basis. It was encouraging to see the collegiality amongst these teachers and the support they offer one another.

There was a lot of laughter during our workshops on phonetics and mental maths. Historically, maths is not seen as an important subject in the PNG education system as it was never considered necessary for day-to-day living. It is only in the last few years that the government has encouraged schools to place more importance on mathematics education. This has meant that most teachers have had to up-skill themselves to



Clotilde teaching phonics to her class



teach mental maths. I introduced a range of activities for all age groups, and we had a lot of fun practising these activities.

The last sessions of the week were spent with Mama Jen and Chris who teach Grades 3-6. These classes are fairly small in number (14 students in total) as enrolment in these grades is only open to the children from the Living Waters Reformed Church. All subjects in these grades are taught from a Christian world-view. I was able to spend a solid amount of time with Mama Jen and Chris,

explaining how to incorporate a Christian world-view in all subjects and how to teach multiple year levels in one class.

Please continue to pray for these teachers as they continue to create a Christian, supportive and safe environment for the children entrusted to their care.

BIRTHDAY CALENDAR

June — September

Shanelle van der Kamp 08.06.15

Grace van der Kamp 09.06.17

Cornelis Kleijn 09.06.81

Scott van der Kamp 17.06.21

Matthew DeJong 18.06.08

Isaiah Pol 18.06.18

Rev. David Pol 24.06.90

Isaac VanderWal 25.06.11

Liz Mulder 02.07.

Mark Mulder 02.08.

Abigail DeJonge 12.08.14

Nikolas VanderWal 13.08.09

Madison VanderWal 15.08.15

Jonathan Kleijn 19.08.08

COME AND SEE WHAT GOD HAS DONE!

Philippines Mission

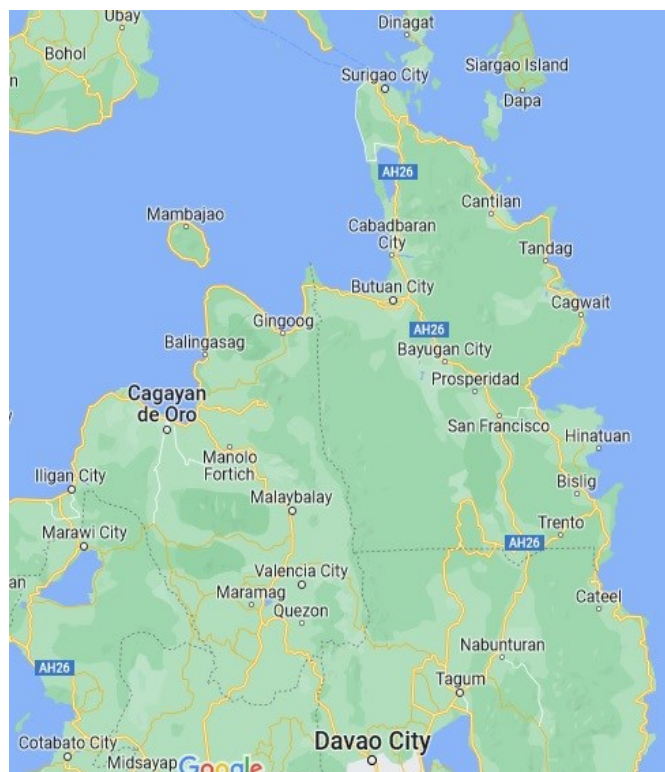
Wes Bredenhof

My first experience of the Philippines was ten years ago. In 2012, I was invited to come and visit a small, struggling group of Reformed believers in Cagayan de Oro, on the southern island of Mindanao. I was only there for a few days, but what I saw wasn't all that encouraging.

I was serving the Providence CanRC in Hamilton at the time and upon my return I drafted a proposal to establish a committee for Theological Assistance to the Philippines (TAP). This proposal was adopted by the church leadership. They, with me, saw the need to support our Filipino brothers and sisters in the best way we could – by providing solid Reformed theological instruction from qualified men.

There was a parallel development happening in Australia with the Free Reformed Church of Baldivis, pastored at the time by Rev. Stephen 't Hart. They'd come into contact with the same group of believers and also wanted to help. Providence and Baldivis endeavoured to coordinate their efforts to achieve the same goal.

Since then there have been many visits to the Philippines, both from Canada and Australia. I recently (April 25 to May 9) visited for my fourth time. My previous three



visits were on behalf of Providence, but the most recent on behalf of Baldivis. With praise for God, I can tell you that things have come a long, long way since 2012.

Today there's a growing Reformed congregation in Cagayan de Oro, Grace Reformed Church. This instituted church is running out of room in their current worship venue – a wonderful problem to have! But there's also another thriving instituted church in Butuan, about a 4 hour drive to the northeast.

I spent my first week there, visiting, teaching, and preaching. It was so incredible to see what God has been doing there and what he continues to do. I was privileged to baptize four covenant children as well as to administer the Lord's Supper. The rented space for the church was full of members and visitors. I did a talk on Reformed ecclesiology during the week and there were several area pastors from non-Reformed backgrounds visiting. They were challenged and intrigued by what they heard. I also spoke to the parents of the church about Christian parenting and education. Together we explored and discussed options for developed Reformed Christian education in Butuan. It was encouraging to see



“It was encouraging to see their desire and vision for God-honouring education for their children.”

their desire and vision for God-honouring education for their children.

On May 2, I travelled down to Cagayan de Oro. There I taught a 15 hour introductory course on Reformed preaching. We had ten students, some of whom are already pastoring local churches. Topics covered included redemptive-historical preaching, application, introductions and conclusions, and catechism preaching.

Other activities at the Grace Reformed Church included leading Sunday worship, giving a talk on



Philippines Grace Reformed Church church picnic

parenting teens, and enjoying fellowship at a church picnic. In addition, I also had the opportunity to connect with other Reformed pastors in the area. On May 6 I attended a fellowship dinner at one of the other Reformed churches and we had a great opportunity to build relationships. All of that was with a view to building more unity between the various like-minded churches in the Cagayan de Oro region.

God has done and is doing amazing things here in this part of the Philippines! From what can only be called inauspicious beginnings, two instituted churches have developed. It's all by God's grace, despite much human weakness and sinfulness on every side. Now we pray to see more development, not only of more spiritual and numerical growth in the existing churches, not only of more new Reformed churches, but also a growing level of unity with other existing like-minded Reformed churches in Mindanao and elsewhere. These goals will serve the advance of the gospel and the glory of God in this corner of the world.



KIDS MISSION CORNER

What is a missionary?

A missionary is a person who is called by God to go and tell people about Him and to work with the people to build a church. Churches in Australia call ministers to be missionaries and help the missionaries do their work. It is important to pray the missionaries and their families.

Write down the names of missionaries you can pray for. Then think about special things to pray about. You can get help from the web on the next page.

Name: _____ Country: _____

What to pray: _____

Name: _____ Country: _____

What to pray: _____

Name: _____ Country: _____

What to pray: _____

Continued on the next page..



A missionary often has a family. Do you know anyone your age you can pray for?

Name: _____ Country: _____

What to pray: _____

Name: _____ Country: _____

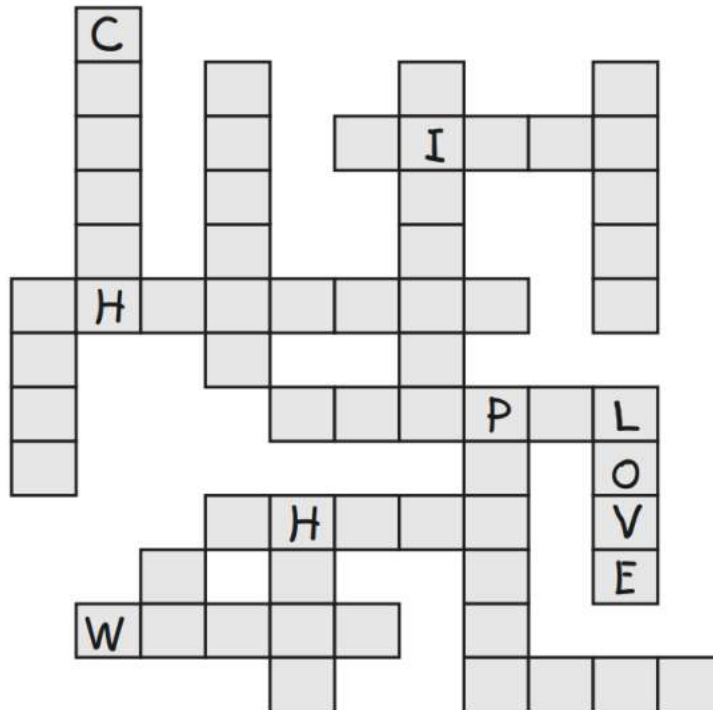
What to pray: _____

On the following page there is a missions crossword.

Fill in the spaces with the right words. There is a word missing.

Answer the question below it.

LOVE
 JESUS
 PREACH
 CARE
 GO
 WITNESS
 PEOPLE
 HEAL
 CHURCH
 GOSPEL
 BIBLE
 SHARE
 CHILDREN
 HELP



Where do we need to do mission work? _____

Help Needed

Is there anyone with an interest in becoming involved in the production of the Mission News Magazine?

The task of the committee is to ensure the magazine production runs smoothly, collect articles and coordinate the printing. The magazine is printed six times a year.

We are looking for a third committee member to come on board and help with this work. It doesn't require a lot of time but a three person committee is always better than two.

If you are interested, please contact Brad Dijkstra at bradley_dykstra@hotmail.com.

MISSION COMMITTEES

Indonesia • Papua New Guinea • Philippines • Sabu • Sumba



Mission North East Papua New Guinea



Sending Church: Southern River

Cooperating Churches: Armadale, Byford, Darling Downs, West Albany, Southern River

Supporting Churches: Albany, Bunbury, Busselton, Launceston, Legana, Melville

Chairman: F Janssen (SR)

General Deputy: R Dekker (DD)

Meeting Secretary: R Plug (By)

Report Secretary: D Hordyk (By)

Treasurer: E Eikelboom (By)

Members: B Hordyk (A) C Plug (A) K Bruning (A) B Dykstra (A) N Huizinga (A) J Swarts (DD) V vanDyke (DD) E VandenBos (SR) D teWierik (SR) N Dekker (WA)

Missionaries: Rev R & Mrs R DeJonge, Rev D & Mrs E Pol

Mission Workers: Mr B & Mrs M van de Kamp

Web: www.frcmissionpng.org ; <https://www.facebook.com/groups/271603523844307>

Mundijong Mission (LITINDO)



Chairman: H deJonge

Secretary: R Bosveld

Treasurer: D Minchin

Mission Aid North East PNG



Chairman: Henry Strating

Secretary: Brooklyn VanderLaan

Treasurer: Gerrit deVos

General Member/Correspondence: Joel Bruning

Mission Board Liaison: Elaine VandenBos

Kelmscott/Mount Nasura

Chairman: L vanBurgel

Clerk: F Brits

Member: F vanderLinde

Mission Philippines



Sending Church: FRC Baldivis

Chairman/Contact: W. VanderVen wvdv11@gmail.com

Members: H deJonge (B) D Veltkamp (B) J Bolhuis (K) Rev. S 't Hart (Mel) Rev. C Vermeulen (DD)

Mission Indonesia



Sending Church: Rockingham (R)

Supporting Church: Baldivis (B)

Chairman (contact): Br E DeHaan (R) eric@zenecon.net.au

Vice-Chairman: Br B Bosveld (B)

Treasurer: Br B Bosveld (B)

Minutes Secretary: Br B Pleiter (B)

Correspondence English: Br Q Slobe (B)

Correspondence Indonesian: Br B Bosveld (B)

Consistory Liaison: Br A Byl (R)

Member: Br J Moesker (R)

Evangelists:

Rev Muriwali Yanto - Malang

Rev Markus Ndihi Jawa - Tanabanas

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Mission News Magazine for the Mission and Mission Aid activities of the Free Reformed
Churches in Australia.

Mission News is published bi-monthly.

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