

# MISSION NEWS

Mission Activities of the Free Reformed Churches of Australia

~ VOLUME 16  
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*"For I am NOT ASHAMED of the Gospel for it is the POWER of GOD  
for SALVATION to everyone who BELIEVES."*

Romans 1: 16

FRONT COVER PHOTO BY:  
Joel Bruning

## Birthday Corner

### October

Mrs Cheree vanderWal  
20/10/1986

Timothy deJonge  
20/10/2012

Samuel deJonge  
31/10/2010

### November

Mrs Geta Kleijn  
2/11/1983

Mr David vanderWal  
19/11/1985

### December

Mrs Erika Pol  
1/12/1996

Zachary deJonge  
5/12/2012

Makenna vanderWal  
9/12/2017

Mrs Merinda vanderKamp  
17/12/1991

Benjamin Kleijn  
19/12/2009

## Guest Editorial

# MISSIONARIES NEEDED FOR MISSION WORK

We all know mission work to be very important. We are aware of how the Lord directs us to be busy with it. But there never seem to be enough men to send out. In Matthew 9:37 we hear the Lord Jesus say that: *The harvest truly is plentiful, but the laborers are few. There pray the Lord of the harvest to send out laborers into His harvest.* It sometimes makes us wonder whether we are too strict about whom to send. Must it be only men who are fully trained in the Biblical languages, scriptural doctrines, exegesis, church history and so forth that are sent out? After all, when doing mission work those who are addressed usually know very little about Scripture. Initially the Bible stories and any teaching must be kept very simple. Should not any member who has grown up in the faith be able to do this work?

First of all, the suggestion that not so much knowledge is required to teach simple Bible stories is not necessarily true. At times, more knowledge is needed to teach these stories in an accurate and simple way than it is to explain their meaning with more intellectual formulations. Besides, especially today, those who have heard a little about the faith here and there come with all kinds of strange ideals and expectations. Moreover, those who for generations have been estranged from the knowledge of the Lord often come with a lot of social baggage, including financial problems, drugs, broken marriages, frustrations, anger and so forth.

It may be suggested that when doing this work, the Holy Spirit will help give the missionary or worker insight. While it is true

that a minister of the Word may and should always trust that the Lord will always be at his side, this knowledge should not make us careless of care-free regarding the proper training of missionaries. In fact, when recently studying why Lord's Day 38 mentions the need for schools along with *the need for the ministry of the Word*, some commentators and published sermons point out that this *need for schools* was added to address an unscriptural mysticism. During the time of the Great Reformation some among the Anabaptists, including the Quakers, implied that studying is no longer really necessary because the Holy Spirit enlightens all those who believe. Instead of studying, one only needs sit around and wait to be moved by the Holy Spirit to bring the message of salvation.<sup>1</sup> The result was often all kinds of strange teachings. Mention is also made in this context to how the Synod of Dordt 1918-1919 had to deal with the Arminians who assumed some kind of internal common grace by which men could receive correct insight. It was in this context that in the Catechism, Lord's Day 25, we confess how faith comes *from the Holy Spirit who works it in our hearts by the preaching of the gospel*. This is further worked out in the *Canons of Dort*<sup>2</sup> where it is made very clear from God's word that faith is not given in an automatic like way, but the Holy Spirit works it in the hearts of men through the Word. It is by this Word, the Bible, that everything is to be tested (1 John 4:1).

So, it remains very important for those who are sent to bring the message of salvation to understand what this message is all about. In 2 Timothy 2:2 the Lord instructs the churches, not just to





send anyone out to do this work, but to commit these to faithful men who will be able to teach others also. Based on this instruction, the churches have insisted on theological training. I recall how some minister in the past, knowing how challenging mission work can really become, suggest that only those who have already had some experience in a local congregation be sent for this task.

Therefore, young men, earnestly seek this difficult and beautiful task. It is important to be well prepared to uphold, defend and apply the truth. Both letters of Timothy show in various ways the kind of difficulties the Lord's faithful servants may face but remember the assurance the Lord gave His disciples when He was about to ascend (Matthew 28:20) *I am with you always, even to the end of the age*. So, the Lord's servants may indeed trust on His constant help. He may be sure that the *Helper* (that is, the Holy Spirit, John 16:7) of whom the Lord speaks will be there. When things get tough and opposition grows remember also Lord's promise (Matthew 10:22) that, *he who endures to the end will be saved*.

#### PKA dB

##### Footnotes:

1. J. J. Knap, *De Heidelbergse Toepasselijk verklaard voor de Gemeente des Heere* (J.B. Wolters, 1912). Also K. J. Van de Berg, *Genade voor Genade* (Zuijderduijn, no date given).
2. See Chapter 3/4 especially Articles 11 and 17



## Southern River Mission Board

### CHAIRMAN'S MUSINGS

For the past two months, it's been a case of watching the WhatsApp messages from the workers on (or off) the field. Have the visas been approved? Have they been stamped into the passport? Have the passports been found after they went missing? Have we got approval to enter into PNG? Have we got approval to leave Australia? Where is the quarantine happening? And then throw some updates from Pastor Ryan and Ruth on the field and you can imagine that the phones were beeping a lot, although there was times of silence when the waiting did require a lot of patience.

All the questions were answered in Gods time. And yes, the time has come as I write this on the 25-09-21 that Pastor David and sister Erika have been approved to enter PNG and will fly out next week. This follows brother Ben and sister Merinda who will have come out of quarantine today

(thankfully quarantine was reduced from 21 days to 7 days), and will stay in Port Moresby for the weekend before joining up with Pastor Ryan and Sister Ruth in 11-mile.

Although Pastor Ryan and sister Ruth are in PNG, all 3 families have been doing packing of sorts in the past month. Pastor David and sister Erika have been packing up their home, putting some of it in a container and racing it to PNG. Brother and sister van de Kamp have been packing suitcases to the brim, but the DeJonge family have also been packing up their home at 11 -mile, getting ready for the move to Ukarumpa. So in essence it's been a couple of months of packing for all.

Pastor Ryan has been busy on the field. Currently, Pastor Tony is at RCBC for 6 months due to the health of his wife, so Pastor Ryan is assisting with Wantun. There was also a leadership conference that including Living

Water, Wantun and Hila leadership groups which was a great success. There has also been a trip to Ukarumpa to sort out the last bits and pieces before the moves. And of course Sister Ruth continues to be busy with home schooling. We are very thankful for the energy that the Lord provides them to continue in their tasks in PNG.

From the Board perspective, the meeting in Albany has come and gone, and our first meeting with Southern River consistory has also been had. We are extremely blessed that the work of the board goes very smoothly and whilst made up persons from 5 different churches, there is much in common and the board continues to do its work with much energy.

There might be some readers wondering why Pastor David and his family have travelled straight to PNG and not to Australia to meet the Board and the churches, especially as Pastor David isn't installed. Well needless to say, COVID 19 has caused these plans to be impossible, as immigration wouldn't even consider any request for them to enter Australia. Hence, arrangements have been made for Pastor David and Pastor



Ryan to be installed via livestreaming from Living Water Reformed Church on Sunday the 17<sup>th</sup> of October during the morning service in Southern River. This will be a rare opportunity for the members of Living Water to witness a church service of Australia, and we hope and pray that this too opens the eyes of many to see that Christ has indeed called people from all tribes and nations.

We look forward to the three families joining up with each other in person for the first time, may God bless the efforts of all the workers on the field. To God be all honour and glory.

Prayer points:

- Pray for work at RCBC so that indigenous Pastors might be prepared for the field which is ripe for harvest.
- Pray that God will be with Pastor Ryan and Ruth as prepare to move to Ukarumpa.
- Pray that God will be with Pastor David and the family as they settle into their new role in PNG.
- Pray for Ben and Merinda as they return to PNG and resettle in their task on the field.
- Pray for installation on the 17<sup>th</sup> October, so that all goes well, especially with the IT technology.

**Frank Janssen**

**Chairman Southern River Mission Board**

## Lae, PNG

# THE MISSION AND ME

I didn't realize what a vague sense of "mission" I had as a young person until I began to really start studying missions in depth. I knew what it involved at a basic level, namely, bringing the gospel to people who did not know it. Yet, to a certain extent, I was held back a bit by how we sometimes talk about "missions" in our federations of churches. Though it is taught crisply and clearly, the way that we use the term in our every day speech can turn it into something hazy, something foggy and foreign.

As that's the case for many of us, let's take the time to address some of our presuppositions when it comes missions. "The Mission and Me" is the topic that I would like to address as I unpack Matthew 28:19-20 with you over the next two articles.

### Mission defined

When we speak of "missions" or "the mission field", it often falls into two camps. First, missions abroad. Second, missions at home. We think of Brazil and PNG, of Mexico and the Philippines. We think of Brampton or downtown Hamilton. We think of reaching out to people outside the church who do not know the gospel: a



task that seems overwhelming for us as the average church member. A task that is best left in the hands of professionals whose stories we grew up under, like Ken Wieske, Ian Wildeboer and Ryan DeJonge. We think that when a church gets to a certain level (whatever that may mean), *then* it becomes “missional”, making missions a whole separate category of church work that some churches do and some people do, but no one else does.

Yet on reading of “missions” defined in the various books that discuss the topic of missions, we get quite a different picture again. Certainly, there are those books that lean towards an “incarnational” church with the members being “a kingdom of priests” serving in society, or books that lean towards “social justice” missions with a professed emphasis on obtaining justice in society. There still can be a whole lot of “other” and intimidation wrapped up into those definitions as well. But of

the more Reformed missiological books that are in print, we get a different definition: one not nearly as intimidating, perhaps, yet one which still deals powerfully with the human condition and is an instrument for the salvation of souls. It’s a picture of people leading, encouraging and teaching people. Friends building up friends. Brothers and sisters providing for each other in the best way that they know how: by pointing each other to Jesus Christ. It is, in the words of Matthew 28, simply to “make disciples”.

The mission of the church is:

*“Go therefore and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”*

We know this. We do. We’ve been raised on this as our ministers preach faithfully and Biblically. Yet when we speak about “missions” in an abstract way, seeing it as something that’s done “out there” we can lose sight of what Christ teaches here in Matthew 28.

### Who is involved?

First of all it is the work of Christ himself. We can see this from the way that the doctor and historian Luke approaches the work of Christ in his two books: first speaking about what Christ began to do in his gospel, and then what *Christ* continued to do in the world in the book of Acts, even though he ascended into heaven. Through his Word and the Holy Spirit and through the presence of Christ in his divine nature, though in heaven with his flesh, Christ himself is first and foremost at the wheel.

In the second place, it is the disciples who are involved.

Now I want to note *which* disciples are involved here. Though Christ had more disciples (70 sent out to preach in Luke 10, the women of Luke 8:1-3), he is speaking to what will be the leadership of his young church. Christ is speaking to the Twelve who will be his *disciple makers*.

What is their job as disciple makers?

Their job is to “*teach them to obey all that I have commanded you.*” All that I have commanded you. Including teaching them



that command about making other disciples. That's right, even the disciples who have been made are called to help in the kingdom work of making of other disciples.

### Go-ers vs Senders

Now some have stepped back and said: "That may be true, but that's why we have some who are go-ers and others who are senders."

Yes, where there are some who are "go-ers", we must have others who are "senders". We have some who must remain on the home front for prayer support, for financial support, for encouragement and for oversight, as the church at Antioch did when they commissioned and sent out the Apostle Paul (Acts 13:2-3; 14:26). However, that didn't rule out the church on the home front from continuing in the work as well, in *addition* to being sent out. Nor did it rule out the churches that were planted by Paul from being called to the task of being disciple makers themselves (more on what exactly that looks like in the next article).

Every disciples' job is to train others to seek to become disciple makers themselves. Yes, even those who are on the home front.

### Practically speaking

But if the call to go and make disciples of all nations is true, what does that look like for the mother of three children? What does that look like for the single young man who's looking forward to a lifetime of taking over his parent's farm? Are you being disobedient to the calling? Is anything less than pulling up stakes and going to the far side of the world disobedience?

Certainly not. After all, *all nations* includes our own.

You have to understand what the Lord Jesus was doing when he said "all nations". Christ was removing the barrier between the Jews and the Gentiles for his disciples. Before they would have been hesitant to go beyond the borders of Israel. No more would the gospel be restricted to one people group. Rather, it was to go everywhere. But at the end of the day the point was not that the disciples were being sent *out to all nations*.

Why is that an important point to consider?

It shows us that it wasn't that Christ's primary concern was on sending his church abroad *as such*. Christ was addressing a particular situation. He was addressing his disciples' inclination to stay within the familiar, within the borders of Israel. But that didn't mean he was somehow lessening the disciple making that had to happen on the home front.

The point here in Matthew 28 was that they were being sent to those who were not disciples. Yes, people from all kingdoms and peoples of the earth would ultimately be brought under his dominion. Yet the main point remains: that the people of God were being sent wherever disciples were not, that by our Lord's power all may freely and willingly come to submit to his rule.

So no, remaining in place and faithfully carrying out your work on the home front is not a failure to carry out this commission. It's even commended in the Bible (1 Thess 4:11). However, we are called to pray to God to open our eyes to where in our

life we relate to people who are not disciples of Jesus; people who are not yet following in obedient love; and prayerfully ask God for opportunities to speak to those who may be open and be able to teach them to the best of our ability, whether directly or indirectly, what it means to be a disciple *and a disciple maker* of Christ.

I love the definition William Kynes offers: "*A disciple is one who responds to the call of Jesus in faith, resulting in a relationship of absolute allegiance and supreme loyalty through which Jesus shares his own life and the disciple embarks on a lifetime of learning to become like his Master.*"<sup>1</sup> I would perhaps add to that: "*and seeks, by the power of the Holy Spirit, to draw others in obedience to him as well.*"

How do we go about this? Where do we look for such people? How do we see opportunities that God gives? How do I know that I am ready to train others or still need to be trained myself? These are all good questions. Questions we hope to address in the next article. But as of now, let's take some time to reflect on the truths found in Matthew 28:19. Pray for the work of the Spirit in your life as you walk in obedience in the footsteps of Christ. Lastly, pray that God might give you a heart to be made into a disciple who is a disciple maker of disciple makers.

**David Pol, September, 2021**

#### Footnote:

1. William L. Kynes, PhD, New Testament scholar, pastor, and currently moderator of the Evangelical Free Church of America, in private correspondence with Dr Thomas Tarrants of the C.S. Lewis Institute.

# The Armour of God

color & copy



Helmet  
of  
Salvation

Color the picture above and copy the verse below.

The Helmet of salvation is part of the armour of God that the missionary Paul discusses in Ephesians 6. In the Roman army, the helmet served as protection for the head. It was a very important piece of the armour, as an attack to the head could result in instant death.

For Christians, to receive salvation means to be saved from our sins and the harmful consequences that come along with them. Jesus Christ paid the ultimate price by being crucified on the cross, so that we might have eternal life if we believe in Him. We deserve death, but Christ stood in for us out of His great love.

Take the helmet of salvation, and the sword of the Spirit, which is the word of God.  
(Ephesians 6: 17 ESV)

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## MEMORY VERSE:

For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.  
(Ephesians 6: 12 ESV)

G N O R T S W G S Y T S I J D  
 L U F R E W O P W N B N L M F  
 H Y N T Z M N H O B L A H C G  
 S E O H S Y R P R C W I T A L  
 X H R O M R A C D H O S L F B  
 B R E A S T P L A T E E E I W  
 T E M L E H I X L T F H B Z L  
 J S H I E L D R U P O P N D H  
 Q H K E D L D K F W X E D C J  
 J G Q P O J I F N H R I B F J

ARMOR  
 BELT  
 BREASTPLATE  
 EPHESIANS

HELMET  
 POWERFUL  
 SHIELD  
 SHOES

STRONG  
 SWORD

## PHILIPPINES MISSION

## ZOOM IS MINT!



Not everyone who's had to resort to regular meetings over Zoom or Microsoft teams would still be calling this arrangement "mint". In these days of COVID, Zoom fatigue is a real thing and it is not the same as meeting in person, face to face. Nevertheless, meeting over Zoom is a great alternative and it opens new possibilities for ministry. Over the past year I've been blessed to be able to connect with our Filipino brethren over Zoom and other platforms to partner with them in their theological instruction. Allow me to share some of my experiences.

### Seminary over Zoom

One of the greater challenges facing the Reformed churches in the Philippines is the lack of a local seminary where their future pastors can be trained. A few brothers have been able to travel to the United States and Canada to be trained there. One such brother, Kim

Lapiz, graduated from the Canadian Reformed Theological Seminary (CRTS) recently, and another has just begun. For others, however, this is not feasible and so there's a need for a local solution. Ideally one would want a physical seminary in the Philippines, but until then it's necessary to consider other options. One of those is the Heidelberg Theological Seminary, a small seminary in the United States that offers its courses online. Ernnel Tacandong, an elder and church leader in the city of Butuan is enrolled there. The church of Baldivis is supporting Ernnel's studies and it's my task to connect with Ernnel every six weeks or so to offer him encouragement, talk about life and ministry, and to give mentorship and oversight with respect to his studies. We do this over Zoom and it is a wonderful thing to share with him in his joys and struggles.

Another seminary option that we're now doing more with is the Miami International Seminary, affectionally known as MINTS. This Reformed seminary was established in the year 2000. On their website ([www.mints.edu](http://www.mints.edu)) they describe themselves as follows:

*"MINTS encourages a "school without walls" approach where classes are held in churches, parks, homes, and restaurants in the communities where their students live. We advocate taking the education to the people by having the professors go and establish new schools in an ever-expanding circle of communities rather than one central location. MINTS provides curriculum, academic standards, administrative software, and training to the locally owned and operated schools. MINTS partners with national believers to start these schools with the understanding that these centers will multiply regionally." MINTS operate throughout the world and*



have over 4000 graduates. The MINTS model is excellent, particularly for remote and other locations where there is no "bricks and mortar" seminary and where the students are unable to leave their place of work or residence.

Late last year a MINTS study centre was established in Cagayan de Oro, the Philippines, and there's a small number of students who are attending these classes with the desire to serve the Reformed churches there. What Zoom has done for us, however, is that it has enabled us to have a hybrid classroom where most students are together in the one place but where others are able to "dial in" from elsewhere. We're also able to have mentors and teachers join in from other parts of the world. This year I've been privileged to co-teach units on ancient and medieval church history, and it has been a real pleasure to do so. Although it would always be better to be physically present in the classroom, making use of Zoom, WhatsApp and FaceBook chat has opened up new ways for ministry and education.

### **Introducing one of our students (PICTURED LEFT).**

With his permission, allow me to share the life story of Bong Deripaz. Bong was born to a poor family in a mountainous area in the southern Philippine island of Mindanao. His father died when Bong was a year old and so his mother raised him on his own. It was a hard life for the whole family but his mother, a member of the Christian and Missionary Alliance church, trained him in the ways of the Lord. Bong left home in his teens in order to go to school, but he fell in with

the wrong crowd and ended up going in a wayward direction. At age 18 he dropped out of college and found work in the city of Butuan. Then in 2009, Bong was invited by his brother-in-law to move to Cagayan de Oro to help run a bakeshop. At that time his brother-in-law was involved in ministry in the Jireh Reformed Church and so Bong received his first introduction to the Reformed gospel. When Bong first went to that Reformed church, he saw that it was different to what he had previously experienced and wondered about it. He began to learn about the gospel but at this time he was not yet converted. He moved away from the church and then at age 22 he married a girl who was just 17. The first six years of their marriage was hard. Not only were they very poor, but their marriage was not a marriage in the Lord. Three years after they got married, Bong's mother passed away, and then in 2016 the Lord brought him back to the Jireh Reformed Church. Bong was welcomed back with open arms, and God worked mightily in his heart. Bong and his wife Jesah now have two children and the Lord continues to bless them in their marriage and family life. Bong is now a deacon in the Jireh Reformed church and he leads in worship services, runs an hour-long Bible program each Saturday afternoon, and conducts Bible studies and other outreach events. Life is still hard for Bong's family. Bong works for a company connected to Nestle, and his wife is an English tutor. Although they've recently purchased a house, it is in such a state of absolute disrepair that they're still living in a single room with family, and are slowly making repairs to the point that the house is habitable.

With the support of his wife, Bong is passionate in his desire to minister to others and share the gospel. One might think that working 8-10 hours a day, caring for his children when his wife is at work (which includes supervising their on-line school classes during the pandemic), his church ministry and radio program would be enough, but Bong wants to keep serving and keep learning. And so Bong is also enrolled in the MINTS program. His hope is to one day be ordained as a minister of the gospel and he's currently taking courses in the Doctrine of God, Ecclesiastes and Church History. Sometimes it's hard to complete everything but Bong presses on all the same. One day, if God so calls, Bong would love to plant or pastor a Reformed church.

Listening to all that Bong is doing, and learning about the hardships he and his family still experience, I'm humbled at his passion and desire to see Christ proclaimed. I wondered if, considering everything, the study of church history was all that helpful, all that important. But Bong assures me it is: Not only has he learned how Christ preserves his church, but he's also greatly encouraged by the saints who have gone before him. Learning about the church fathers, the martyrs and others gives him both courage and motivation to keep studying and learning about Christ's church gathering work.

Bong is just one student studying in the Philippines and there are others like him, each with their own life story to tell. But what a blessing it is to walk alongside brothers such as this, encouraging one another in gospel service.

**Rev. Stephen 't Hart**

R.C.B.C.

## COLLEGE CORNER



## 2021 College Year...

Much has happened at the Reformed Churches Bible College (RCBC) since I last wrote. Liz and I enjoyed some time off the field, as we visited our children and grandchildren in Canada. That sure was a time of refreshment and was worth every challenge that flying internationally now entails.

In our absence the Vaatstra family finally arrived, to take up their task at the RCBC for the next three years. Rev Hans Vaatstra, his wife Lisa, and their son, Leo, are settling in quickly. Ps Hans fortunately has a very calm and unflappable disposition, so the unexpected

moments which occur very frequently over here, hardly seem to bother him. His wife, Lisa, is chock-a-block full of energy, and has rather gamely taken on giving sewing lessons every Friday afternoon during block teaching, on top of home-schooling Leo. As for Leo, he's fitting in well and is developing good friendships with the Kleyn children, even if he is a bit older than them.

Getting to know the language is obviously really important, so Cor and Greta Kleyn organised some one-on-one instruction for the Vaatstras with some nationals for a 2-week period. Though the language is basic it does take a fair bit of time, energy and thinking to be able to respond effectively. Part of the problem is that the limited Tok Pisin vocab means you need to string together a series of words to describe what one word in English conveys. The other problem is that the older you are, the less 'flexible' our brains are and so generating new neural pathways is 'hard yakka'. It's as well that Hans and Lisa are prepared to do the 'hard yards', and we hope that soon they can communicate with confidence.

Ps Melvin Dotinga and his wife Jane also arrived at the college in our absence, to teach in block 4. They are familiar with Tok Pisin, having been here before, and so slotted in seamlessly. One 'advantage' they have is that they just come for a 4-week block and then depart, meaning that some of the burdens of living here full-time have less impact. They, from all accounts, had a wonderful time and have already indicated that they would like to come back again next year! We certainly would like that.

In this era of having to quarantine when arriving from overseas, it sure was a blessing for the DeJonge family and the Dotingas to be given permission to quarantine at the RCBC. Can you imagine the DeJonges, with their 7 children, having to stay in a hotel for 14 days? How much better that they could stay in our house (we were away anyway), and be able to walk outside in a 'fenced off' area, enjoying conversations with colleagues and friends. The only requirement was for them to snap a picture of themselves four times a day, and upload it to a special tracking app on the phone. Melvin and Jane didn't even have to do that, because when they entered the country, they were the last in line, and with the process taking so long, the people responsible for setting up the app, had packed up and gone home. :)

They could've spent the two weeks doing whatever they felt like, however, to their credit, they didn't. He who is last shall be first. :)

We weren't so fortunate on our return as the PNG government revoked all our approvals when we were in Canada. To be able to return we had to be fully vaccinated and quarantine for 21-days in a hotel. That caused a bit of stress as we needed to organise vaccinations as foreigners in Canada, and sort out a hotel to stay in for 21 days. It all became last minute stuff, but the Lord opened doors, and we were able to return as planned. The requirement for 21-days quarantine meant we needed to delay the start of block 5 by a week. Once in quarantine we had opportunity to appeal the length of stay, and fortunately our appeal was successful and they let us out after 10-days. Phew.

Now the government has changed the conditions again, stating that a fully vaccinated traveller only needs to quarantine for 7 days. This was great news for Ben and Merinda van de Kamp, resulting in them staying in Richard 't Hart's place for 7 days. At the time of writing,

we don't know if the Pols have been granted permission to quarantine here. We sure hope and pray that they can.

Thankfully the teaching has been allowed to continue and we're enjoying the progress the students are making. Unfortunately, Satan doesn't rest easy when he sees God's kingdom grabbing a foothold and he succeeded in causing a student to become very violent and forcing us to send him home. But even through this sad development, God allowed us to see how he was working, by having the single men share a common meal with the affected student and then three of the senior men encouraged the student by opening scripture and praying

for him. What a blessing to see that there was acknowledgement that we all are naturally inclined to look after own interests first and that it takes more strength to be humble and subservient, then it does to be defensive and proud. God turned Satan's attack into a strengthening of

unity amongst the student body instead of disunity.

And so we ask that you continue to pray for us; that the college can produce godly men and women who are prepared for works of service in his kingdom, so that the reformed churches grow strong and can stand on their own here in PNG.

In Christ alone

**Mark Mulder**



Waiting for the service to start at 9-mile church.



# MISSION COMMITTEES

## **Mission North East Papua New Guinea**

*Sending Church:* Southern River

*Cooperating Churches:*

Armadale, Byford, Darling Downs, West Albany

*Supporting Churches:*

Albany, Bunbury, Busselton, Launceston, Legana, Melville

Chairman: F Janssen (FRC Southern River)  
General Deputy: R Dekker (FRC Darling Downs)  
Meeting Secretary: R Plug (FRC Byford)  
Report Secretary: D Hordyk (FRC Byford)  
Treasurer: E Eikelboom (FRC Byford)

Members:

K Bruning (A) B Dykstra (A) N Huizinga (A)  
J Swarts (DD) V vanDyke (DD) E VandenBos (SR)  
D teWierik (SR) N Dekker (WA) L t'Hart (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](http://www.frcmissionpng.org)

<https://www.facebook.com/groups/271603523844307>

## **Kelmscott/Mount Nasura**

Chairman: L vanBurgel  
Clerk: F Brits  
Member: F vanderLinde

## **Mission Philippines**—FRC Baldivis

Chairman (contact): W. VanderVen  
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Members

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

Supporting and building reformed churches on  
Mindanao island in and around Cagayan de Oro.

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Rev Markus Ndihi Jawa - Tanabanas  
Rev Yan Pariamalinga - Bali  
Rev Balla Rihi - Maubukul  
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