

Glad Tidings



Children practicing for the Christmas program for the community in Sumba, Indonesia



*"How beautiful are the feet of them that preach the gospel of peace,
and bring glad tidings of good things!" – Romans 10:15*

Glad Tidings

Official Publication of the Mission Committee of the
Heritage Reformed Congregations

Corney Les, *Chairman*

corneyles@gmail.com Telephone: 604-795-6938

John Beeke, *Vice Chairman*

Scott Van Grouw, *Secretary*

Rob Koppert, *Treasurer*

Benjamin Engelsma, Bill Klyn, Ed Otten,

Dick Westrate

Domestic Outreach Committee

Kevin Ash, *Chairman*

kevin.ash@gentex.com

Rev. Johnny Serafini, *Vice Chairman*

William J. Tanis, Sr., *Secretary*

Harry Brouwer, John M. Byl, Chris den Hertog,

Joel Fintelman, Doug Post, Rev. Pieter van der Hoek

Editorial Committee

Corney Les, *Chairman, Editor*

Rob Koppert, *Finance Committee*

Managing Editor - Jane Korevaar

Email: janekorevaar@gmail.com

Telephone: 011 27 73 608 6529

Youth Editor - Lori Van Beek

Editorial Assistants - Coby DeJonge / Janet Les

Subscription Manager - Leneke Fintelman

HRC Missions, P.O. Box 147, Burgessville, Ontario, Canada N0J 1C0

Email: maffam@live.ca

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MISSION STATEMENT

The purpose of the Heritage Reformed Congregations missions program is to glorify the Triune God, by proclaiming the message of salvation alone in Jesus Christ throughout the world, in order that lost sinners might be reconciled to God in Christ by the Holy Spirit.



Dish duty after a meal in Sumba, Indonesia

You can find this magazine electronically at

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MEDITATION

The Promise – I am with You Alway

Rev. John Procee

“Lo, I am with you alway, even unto the end of the world” (Matthew 28:20a).

These words are some of the last words our Lord Jesus Christ spoke to His disciples on this earth. They were spoken just prior to His ascension into heaven, which would usher in a new era for the fledgling church, a time when He would no longer be with them in the flesh. But in spite of all the changes that would bring, these words assure the disciples, and by extension the church throughout time, that the Lord Jesus Christ would at no time be absent from them.

This text has often been used to send out missionaries to distant fields of labour. The immediate context of the Great Commission, in which the Lord instructs His disciples to teach and make disciples of all nations, makes this a natural fit. But this text is much wider. These words apply to every true Christian. Not a day goes by in which the Lord Jesus is not intimately acquainted with the “way that you take”. As we confess, “with respect to His Godhead, majesty, grace and Spirit, He is at no time absent from us” (Heidelberg Catechism Q&A 47).

The story is told of a Chinese man who read this text. His name was Lo. As he read the words, he felt them powerfully binding to him, as if the Lord was speaking to him directly: “Lo, I am with you alway!” Of course, Lo was reading an older English word, not his name. However, every one of God’s people ought to read this text like Lo the Chinese man did: personally. The Lord Jesus is a personal God, and He makes promises personally.

Every one of us, our families and churches, are evidence of the faithfulness of this promise. Is it not true, that through all of life’s journey, all the ups and the downs, the Lord Jesus *has* been with you? Many of you can say with the Psalmist: “I have been young, and *now* am old; yet have I not seen the righteous forsaken...” (Psalm 37:25). He has ever been with you: in the times when you didn’t feel His presence, in the times when you didn’t think you needed His presence, and every time in between. The original Greek word can be translated: Lo, I am with you “all the days.” He who says, “as thy days, so shall thy strength be,” fulfills that word by being your present strength every one of those days. Whether you are struggling along in some foreign place engaged in mission work, or going to your daily work at the jobsite or in the office, the promise is the same: “Lo, I am with you alway, even unto the end of the world.”

Finally, let us see that this text tells us that there is an end coming. “The end of the world” is a real moment in time. There will be an end to time, an end of this epoch of world history, which will culminate in the Lord Jesus Christ coming “with ten thousands of His saints”, with the trump of God sounding, with the dead in Christ rising first, with all His people going to meet Him in the air, followed by the last judgment. But even then, while much will change and be unsettled, this promise will remain. He will be with you. Even to the end. The Apostle Paul puts it this way: “And so shall we ever be with the Lord” (1 Thessalonians 4:17b). Lo, I am with you! What a promise. What a future! Eternity itself cannot remove or alter this truth: “Lo, I am with you, alway, even unto the end of the world.”

EDITORIAL

Where is our Confidence Today?

Corney Les

God declares in Isaiah 40:15, *Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.*

What a comfort it is that we can be **confident** in God’s sovereignty! Our eternal God governs the world with the palm of His hand. All nations, events and rulers are but a drop in the bucket in the eyes of the Lord.

As I write this from the west coast of Canada, we have been experiencing extreme weather and are surrounded by devastation. After a summer of heat waves and wildfires, in November we experienced record rainfalls, landslides and devastating flooding. The damage to homes and farms, highways, railways and bridges is extensive. God’s sovereignty over nature is also felt in the ongoing pandemic that continues to affect the lives of everyone.

In all these events, our perspective is so different from God’s scale, where the whole earth is “counted as the small dust.” The world that we know is but “as a very little thing.” From this perspective, we can humbly look to our eternal God for all our needs and be **confident** in Him.

God created the universe for His glory. Therefore, we promote God’s glory to the ends of the earth, not primarily for any human need, but to glorify the Triune God as Lord of heaven and earth. Promoting the gospel to the world is more than a rescue or relief mission. It is our plea for all to acknowledge that they belong to the Lord. Our mission is to bring God to the people and to bring the people to God. Behind all of our feeble efforts stands the living God, who is willing to open blind eyes and reveal His Glory through the Gospel brought by His inadequate witnesses.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! (Isaiah 52:7)

We can be **confident** in knowing that the mission work of Dr. DeVries in South Africa will be blessed. We have seen how God has equipped him with the ability to shepherd Mukhanyo Theological College in serving South Africa and beyond. We can be **confident** that God will continue to bless the church planting work in South Africa. The work of God does not return empty. Let us pray for wisdom, strength, and the guidance of the Holy Spirit as Dr. DeVries continues to labour there.

We can also be **confident** in knowing that the Lord will bless the various foreign seminaries and students that we partner with. We can be **confident** that these efforts will glorify His Holy Name to the ends of the earth.

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: (Philippians 1:6)



MISSION UPDATE

SOUTH AFRICA

Mission Completed and Continued

Dr. Brian DeVries

The HRC mission has reached a major milestone in its partnership with Mukhanyo Theological College in South Africa. This milestone is also very significant in my personal life and ministry.

An important change of status

As many people know, I am no longer employed by the HRC Mission Committee as their missionary, since I'm now employed directly by Mukhanyo Theological College in South Africa. The consistory of the Grand Rapids HRC, my calling church, unanimously approved this change in October 2021, and the HRC Synod affirmed it in December 2021.

This change may seem surprising for some people. But it was not a sudden move; it has been discussed for many months, and I've prayed about it for several years. This year was now the right time, for many reasons:

1. First, this change of employment is very good and timely for Mukhanyo. As a growing indigenous and fully autonomous educational ministry, Mukhanyo must continue building leadership and management capacity. Directly employing their own leader is an important step in the maturity of the ministry organization, also from financial and governance perspectives. Mukhanyo's Board of Directors (14 men plus myself) unanimously approved this concept in September 2021.
2. Second, this change of status is also good for us as a family. We will now apply for permanent resident visas in South Africa, something that we've been advised to do long ago (2015 or sooner); this will reduce future risk and also the frustrating and frequently-required paperwork. Our temporary resident status is not a major risk at the moment, but it is much less certain and could prevent future ministry. In hindsight, I would have made this change sooner; but we've waited since it is never wise to rush into such changes.
3. Third, this change of relationship is both timely and good for the HRC Mission Committee. I was originally called by the Grand Rapids HRC to serve in Indonesia, and my calling was later adjusted and redirected to serve in South Africa, as a Mission Committee employee on loan to Mukhanyo. It is now the opportune time to make space for other men to follow, either to South Africa or elsewhere.

So this change of employment status, while rather insignificant in practice, will be of significant kingdom advantage to my family, to the Mission Committee, and especially for the Mukhanyo ministry.

Let's also not lose sight of the bigger picture: in many ways, the HRC's mission in South Africa has been accomplished! As we all confess, it is the duty of the Church to make disciples (Matt. 28:19-20), which surely includes the training of *disciple-makers* (ministers, pastor-teachers, evangelists, etc.). Since 2005, the HRC has been helping local South African churches to train their leaders by partnering with Mukhanyo, a local educational ministry with this mission. But now, more than sixteen years later, Mukhanyo is in a much stronger position to own this work. So the gospel-partnering

relationship between the HRC mission and Mukhanyo continues, but now in different ways.

This change is a significant milestone and certainly something to celebrate together! God has allowed the HRC to participate in His global mission, and He has enabled us to be agents in the spiritually-strategic task of training disciple-makers for southern Africa. We thank the Lord for this wonderful development in our denomination's mission, and for the advance of God's global mission via Mukhanyo.

Not a change of calling or focus

So the HRC's mission with me has been accomplished, but my mission of leadership in theological education continues. Actually, in practice, very little changes:

1. First, I am still serving as an HRC missionary minister under the ecclesial authority of the Grand Rapids HRC. Since Ascension Day 2004, I have submitted myself to serve in this capacity, at first while preparing for ministry in Indonesia and later when redirected to serve in South Africa at Mukhanyo Theological College, under the employment of the HRC Mission Committee. This ecclesiastical oversight does not change. Like all HRC ministers, I submit myself to the consistory of my calling church (HRC Grand Rapids); and, like other theological professors, to my employer (Mukhanyo's Board of Directors).
2. Second, I am still living with my family in South Africa. This beautiful country is home for my family; we are blessed with a large network of Christian friends; the Lord has confirmed our work here. Subsequently, we are seeking a more secure residency status. Does this mean we will live long-term in South Africa? Only the Lord knows, and we trust He will continue to guide and provide. For the foreseeable future, we feel the Lord's calling to continue serving in South Africa – there are many spiritual needs and challenges here, but the gospel (more specifically, well-trained gospel ministers) is the ultimate answer to these challenges.
3. Third, I am still called to theological education and leadership, and this calling has been reaffirmed again. It is a great blessing to serve with Mukhanyo's growing team of gifted lecturers and many other faithful Christians, who are united by a missional passion to advance Christ's kingdom in Africa. Perhaps the Lord will call me to another educational ministry in the future – there are many places around the globe that urgently need quality Reformed theological education. But for now, my present assignment at Mukhanyo is both very fulfilling and missionally strategic, and it is humbling to see how the Lord is using Mukhanyo in Southern Africa.

Changes in our local church

So while 2021 saw a change of employment status for us, it was not a change of calling or a change of ministry focus. We've also seen a similar change in our local church, the Grace Reformed Church of Northern Pretoria (GRC), with this mission also now mostly accomplished.

The GRC moved in 2019 from being a church plant to becoming an established church with its own spiritual leadership (elders and deacons). Since then, I've been serving as the part-time minister of this young church. But we are growing (now again, after COVID) and the need for full-time pastoral leadership is also growing.

The GRC consistory has been discussing our next steps. This discussion started in 2019, but it was delayed by COVID. The discussion continues, however, and hopefully I'll soon be joined by another part-time minister or replaced with a full-time minister.

We are very grateful for the GRC church family: it is a radically diverse group of people – the largest ethnic grouping forms less than 25% of the total, so we worship together each Sunday with people from 10-15 different ethnicities. While repeatedly interrupted by successive waves of the pandemic, we thankfully continued through 2021 with various ministries: catechism classes, Bible studies, the membership class, and many social events.

Constancy in our family

The DeVries family "ministry" also continues with all the variety and excitement of a growing family. There is never a normal month, but most months include the many planned activities of home-schooling, church, Classical Conversations, and playgroups, as well as the many more unplanned activities (interruptions, illnesses, adjusted agendas, etc.)

Our joys were multiplied with the healthy arrival of Mercy Julianna at the end of March 2021 – which brings the total to five. Now, you must understand, according to society in South Africa: 2 is good, 3 is okay, 4 is almost too much, 5 is crazy and even questionable. But according to God's Word, "children are an heritage of the LORD: and the fruit of the womb is his reward." So while we may be tempted at times to think like society, we are constantly reminded – also in very tangible "huggable" ways – that God's Word always continues to be both absolute Truth and true to reality.

The mission of family is far from being accomplished: teaching them the fear of the LORD (we are trying), mentoring them in the way of wisdom (we fall short), and praying they will follow Christ (we need more grace).

Mission Continued

So there you have it: some important things are changing, but the more important things remain constant. Our ministry, having reached an important milestone, will hopefully continue for many more years, with God's sovereign and gracious blessing.

We will send out our annual family newsletter at the end of 2021, which will be distributed via email to the churches as usual. If you would like to be emailed directly, send me an email at bdevries99@gmail.com to be added to our mailing list.



Several Mukhanyo lecturers in 2021



Appointment of Elder Machaba



DeVries family photo

BRAZIL, EGYPT, TAIWAN Theological Training Support

Dr. Adriaan Neele

The fruit of the work of the Mission Committee is not always known to our members. One of the examples, highlighted in this update, is the support to theological instructors in Brazil, Egypt, and Taiwan. Contacts of the Mission Committee with local and regional confessional conservative seminaries in these countries has led to "investing" in the faculty of these seminaries. Members of our denominational committee met over the last two years with Martin Bucer Seminary Brazil (MBS, Brazil), Alexandria School of Theology (AST, Egypt), and China Reformed Theological Seminary (CRTS, Taiwan), to explore cooperation ranging from advising on theological education in general, consultations with our own seminary PRTS, and financially supporting a next generation of theological instructors in those countries. As such, our brother Pastor Johnny Serafini offers courses from time to time in his mother tongue at MBS Brazil. Also, support for doctoral (PhD) studies at PRTS is provided for the Rev. Tiago Baia who is pastor and professor at the Presbyterian Seminary Brazil, Elder Sherif Fahim Atef of the Presbyterian Church in Egypt and instructor at AST, and the Rev. MohHeng Chee of the Reformed Church of Taiwan and faculty member at CRTS. These men are by God's grace being used to teach a next generation of pastors in the



Portuguese-speaking world, the Middle East, and China and the Chinese-speaking world. In this way, through the prayers and financial support of the members of our denomination, God's Kingdom is being built through these theological educators around the world.

SOUTH AFRICA Update from the Miskins

Dr. Arthur Miskin

Beloved friends, it has been a long time since our last communication and for this we sincerely apologise. Much has happened in the past two years following my emeritation from active ministry. Our lives have changed in a radical manner due to both circumstantial and health-related issues. An important objective was achieved in September, 2019 when our reformed church plant in Pretoria, the Reformed Church, Tshwane, was established as a self-governing church within the Reformed Churches of South Africa. That was a particularly stressful time for me and shortly afterwards I suffered a heart attack which, thankfully, was effectively treated with arterial stents and recovery was very satisfactory. Since then, my health has been reasonably good with no major incidents.

A sequence of events then took place that came as major blows to us, especially to my wife, Sonja. Our youngest daughter Morgan and her husband Jan emigrated to Australia. It left a hole in the family, as it were, but the two of them had laid the matter before the Lord for a long time and He opened all the doors for them and has thus far provided for them beyond all expectation. She now is doing what she always wanted to do – teaching Grade 1 children in a Christian school. It's so interesting to see that she has set up her class along the lines of the classrooms she was taught in at Plymouth Christian. Then early this year, our daughter Scarlett and her husband JP suffered the loss of their little boy Eli shortly after birth. This has changed their and the family's lives in a radical way. We are overjoyed, however, to inform you that Scarlett and JP are expecting their third child and so far everything seems to be fine. Our son Gordon and his wife Sarsih became the proud parents of another little boy – Oliver Eli James – a redhead like his father and older brother.

Sonja became seriously ill during the course of last year as well. Because she had muscle weakness the thought was that she had *myasthenia gravis*, which is an auto-immune condition (the body develops antibodies that attack the nerve-muscle juncture leading to loss of muscle strength). She was admitted to hospital on three occasions, every conceivable test was done and various therapies prescribed, yet all to no avail. The diagnosis could not be positively confirmed.

Then, to complicate things further, we received an offer to purchase on our home in Pretoria – this after it had been on the market for around three years, and many prayers had been prayed toward this very end. "God moves in a mysterious way, His wonders to perform..." particularly in the timing of His answers to prayer! Needless to say, packing up a household in preparation for a move is very testing, even at the best of times. Concerning much of our possessions, our children divided among themselves what they wanted and the rest we gave away. Once again we were struck by the excess 'stuff' that we had accumulated over the years; it was liberating indeed to get rid of a lot of it.

At the end of April, we moved to Sedgfield in the Southern Cape region, which is a small coastal town, rather the size of a village. Life is a lot slower here; in fact the locals call it "Slowtown." We have settled in quite nicely but my wife's health has continued to fluctuate between bad and not so bad. We recently consulted with a neurologist in the area who seems to be a competent professional. Her provisional diagnosis is *functional myasthenic syndrome*, the cause being multifactorial, and her approach is an attempt at effective symptom control. She placed Sonja on new medication which will be increased gradually over time. Apart from a few bad side-effects, which seem to be subsiding, we are cautiously optimistic about this new approach. We would ask for your continued prayer for the recovery of my wife.

Otherwise, we have settled down in one of the local reformed churches in the area (Gereformeerde Kerk George), which has been very challenging due to the persistent resurgence of COVID-19 and restrictive government regulations. We have started a little prayer group of six folk and we meet every Wednesday afternoon for prayer. Both of us find this most edifying and the Lord has answered some of our prayers in remarkable ways. We also attend a weekly Bible study on Thursday afternoons where we are able to contribute. I have had the opportunity to preach in our local church in George and also at a smaller church further west along the coastline. I cherish these opportunities provided by the Lord but I have found that the less one preaches, the more rusty one becomes and once again am standing with all fear and trembling before the Lord before I enter the pulpit. An added difficulty is the fact that here I preach in Afrikaans which is my second language and at times stumble over my words. Two dear old ladies in the church have offered to check my sermons for grammar usage and I find that this helps very much.

It pleases me to inform you that we live in an area where post actually arrives at your post box! So, we have received several cards and letters from our friends in North America. We deeply appreciate hearing from you all. The Grand Rapids Christmas collection last year was received around six weeks ago and once again we are deeply grateful to the congregation for this gesture of generosity. The funds will be used for the annual bonuses of the staff at the Nakekela Clinic – it has been two years since they received any such payment. We continue to pray for the churches in our denomination as well as the work being done at the seminary. May the Lord be and remain with you all.





INDONESIA

Sumba Mission – God Gives the Increase

Bernie Pennings

1 Corinthians 3: 3b-4

"...but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

In today's world a business plan is an important aspect for business, for both profit and non-profit organizations and in clubs and societies. Even many groups within church settings have defined plans which outline obtainable results to ensure clear purpose and to allow for the measuring of success. Where there is demonstrated success, this can often be used to persuade people to support the worthy cause.

In missions and not-for-profit settings where aid is provided to the underprivileged, questions about results or effectiveness of programs are also frequent. These questions are well-intentioned. From time to time, we at Sumba mission also get asked about the success of the mission in various forms. Some of these concerns will be addressed in this article.

Most questions I am asked focus on a particular part of the mission or on some of the operations of the mission. A concise way to sum up the various questions as well as capture the intent behind the questions is the question, "Is the mission accomplishing what it has set out to do? Is it caring for the vulnerable and bringing the Gospel

to these people?"

In trying to answer this question my mind went to Luke 7:18-23. In this passage we read of John the Baptist sending two of his disciples to Jesus to ask Him whether he was the one that was to come (v. 19). In verse 21 we read, *"And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight."* Here we see that John's disciples first observed what was going on. In verse 22 Jesus gives His answer to them by saying, *"Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."* To summarize this passage, Jesus' answer to John's disciples was *"Observe the happenings and report your observations to John."*

By following this example, I asked four individuals to give me their observations of the mission from their first contact until the present. The four individuals I have asked are: Mr. Bill Sommer, Oktavina (also known as Oppy) a young woman who came to the home in 2003 when she was 6 years old and who has recently graduated from secondary education, Lidia (affectionately known as Idi) who has been a cook at the home for the past 20 years, and Vicky, who has been a teacher for the past 3 years at the school.

The Sommers related that they arrived in 1999 to oversee the drilling of a much needed well. The conditions in the area could only be described as deplorable. The area was full of violence, murders happened regularly, and gambling was a daily pastime. Children were given away or in many cases were just abandoned and left to die. There was poverty everywhere – visible in the state of clothing which was torn or missing altogether. The government officials told the Sommers they could not stay as the area was too dangerous.

Mr. Sommer felt his calling was from a Higher Authority and so he stayed anyway. It was not long before the local people learned Mrs. Sommer was a nurse and started coming to seek her help with their sicknesses. Medication was obtained and given to the people. Children, often near death, were brought for treatment. Many times these sick and abandoned children needed to stay with the Sommers while they were being treated.

There were disappointments as some children did not survive. Many times, the Sommers faced opposition and were discouraged. Through all these trials, Mr. Sommer knew that an important aspect of helping the people was that they needed the Gospel. For this reason, right from the beginning, Bible reading and preaching the Word of God was foremost and included in every activity.

After two years the well was finished, and it was time for the Sommers to return to Canada. This had always been the intention, however, there was now a problem. The Sommers had several children living with them that had no other home to go to. The Sommers' home was their home. How could the Sommers return to Canada and abandon these children? So, a mission was born. The mission was born of necessity and did not have an official or strategic plan, there were no long-term goals, there was just a need that had to be filled. The children in the care of the Sommers needed to be looked after. The Sommers forged ahead not knowing what God had in store for them. But their trust was that in obedience to Him, He would provide both for physical and spiritual needs.

The years ahead were not easy ones. The Sommers can tell you many stories of how the Lord brought them through many challenges and continued to supply for the needs of the growing mission. The

December 2019 issue of the Glad Tidings gives a detailed reminiscing of the first 20 years and chronological order of the events over those years. With growth of the mission came the recognition that more help was needed. Initially caregivers were hired, and eventually teachers were needed, and then the facilities needed to be expanded. Much of the labour was accomplished with local help. This daily social interaction was another opportunity to build relationships with the community and bring the Word of God both verbally and through the witness of godly daily living practices.



Lidia (Idi) speaks of working at the Home for 20 years. She has no schooling and is single. She was thankful for being accepted for her position at the Home, where she has many responsibilities taking care of the children. In the beginning, there were a few children. Now they care for more than 100. Working with the children is so special for her. It is a privilege for her, being single, to have so many children to whom she is a friend, a mother and mentor. She shares times in which she was so exhausted, depressed and wanted to give up, but then would see the children's faces and knew she could not say good-bye. She continues to share that when Opa Sommer left there was a lot of pressure from the outside. Some of the locals thought the Home would close which would finish the work of the school and the whole project. As time went on people realized that the Home, school, and mission not only kept going but it is growing and improving. Today the mission is busier with all kinds of activities. These activities are not only for those in the Home but also for the children in the nearby villages. It is so good to see the happy faces enjoying all the activities.



As the mission continues to grow so does the work in the kitchen. They make enough food for the Home and also for the children in the school. Before the pandemic, they had to make enough bread for the six mission-post Sunday schools. But now the hunger is great. The children are fed twice a week at the school. Idi says for her personally, baking and cooking are her way to serve the Lord, and to preach His Word. She is not a person who can teach the Bible, but she gives her whole heart to preparing food for the children.

When Idi first came to the mission, she never imagined that the mission would grow to be so large. Today, not only is the Bible taught, but medical needs, hunger, and education all are addressed. Today, as many children are being educated, more parents see the value of education and encourage their children to study.

Oktavina (Oppy), who came to the home when she was 6 years old, reflects on being raised in a quiet and comfortable home where she received valuable experiences, learning self-respect and respect for others. She shares that the blessing of wholesome education made it possible for children like her to achieve dreams and accomplish goals. Most of all she learned to have hope, to give thanks to God, and to pray to Him for the strength she needed to remain strong. Oppy writes that the 'mothers' were always there for her and says for her the mission is like a tree which stands very firmly. This tree has wide and strong branches and is a place for birds to make their home. She feels that she is one of these birds and that the mission provided her the ability to grow up in a home that provided comfort with a solid foundation. For Oppy, one of the scriptures that speaks loudly to her is "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105)



Oppy says "from the founding of the Home to the present time, the discipline taught was very valuable" in directing her life. One of the things she will never forget during her time at the Home was that they were able to gather, play, study, work, pray, and sing all because of God's provisions. We may work hard for our goals but must always remember to pray and ask God for guidance. Oppy's hope is that our Home will be more advanced and keep growing under the guidance of His Living Word and she believes that "prayer can change everything."

Vicky writes, "I have been a teacher at Rehoboth Christian School for the past 3 years. I have seen, followed and felt the activities of humanitarian and educational pursuits here. I feel and see that the educational curriculum synergizes with the teaching of Christian principles and values to build science and morals.

"As a teacher I see that the education here is very good. It teaches of God's love and provides weak students with the extra help they need. The educational standards have a way



of impacting the local society through the children as there is a noticeable difference with the progress of knowledge. The school has become part of the community family.

In addition to formal education, when people become sick, more are turning to medicines and medical treatments than before. Many of the staff, kitchen helpers, mothers, nannies, and teachers have come from the community. Some do not have any education; however, they are given an opportunity to learn and serve at the mission. By including the community in the mission, the positive result is that the community has accepted the mission."

Vicky shares that "As both a teacher and a member of society, I hope the mission will continue to exist in TanaMbanas, that it will always be a lamp and provide hope to educate the community and teach biblical truths to TanaMbanas and all of Sumba in general."

By reviewing these brief observations from our four witnesses, it is clear to say that the vulnerable are being cared for, the sick are receiving much needed medicines and medical interventions, the hungry are being fed, the children are being educated, and that the gospel is being proclaimed. One mission worker is planting, another is watering, all are giving of the gifts provided to them, but God is giving the increase. Blessed be the Lord.



A teacher telling the Bible story at a Sunday school outpost



Mealtime at the Home

CHURCH EVANGELISM

Heritage Reformed Congregation of Chilliwack, BC Evangelism Committee Ethiopia to Egypt to Canada

Janet Les

The Brhanu family are blessed and a blessing in our church family! The Chilliwack HRC sponsored the Brhanus through *City of Refuge*, a Free Reformed Church ministry, which arranges private refugee

sponsorship for the Canadian government.

We asked Wonde, Addis, Armoneam and Chabod to share their thoughts.

You came a long way to live in Chilliwack, BC!

How did this happen?

Addis: My husband and I were born in Ethiopia and grew up in the Orthodox church. When we became born again Christians as young adults, our families and community would have nothing to do with us. We each moved to Cairo where we married and lived for 12 years before coming to Canada with our two children.

In 2011, *City of Refuge* told us a Canadian church was sponsoring us. They prayed for us and sent encouraging emails, but the wait was long. Five years later, we heard the sponsorship was transferred to the Chilliwack HRC. This was amazing because we knew a family in Chilliwack! After 10 years as UN refugees, we arrived in Canada in March 2018.

What was it like for you to live in Cairo?

Wonde: It was very hard. We could not legally work or become citizens in Egypt. I was an evangelist with our Ethiopian Evangelical Church and Addis worked as a housekeeper and nanny. Sometimes she didn't get paid but there was nothing we could do about that. As refugees, we couldn't have a bank account, buy a home, or have a future for our children.

There are many refugees living in Cairo and much discrimination. The streets were not safe, especially in the Christian area where there was bombing and violence. In 2016, when Syrian refugees came to Egypt, it became worse.

Addis: Our children started their education in a United Nations school for refugees. The school for Armoneam was one hour by train from our home and kindergarten for Chabod was at another location. Parents are happy when their children are growing up but for us it was a big worry because there was no good school. The classes at the UN school were only 3 hours per day, and we couldn't always go because the train was sometimes full.

What are your impressions of Canada?

Addis: It's safe and peaceful here. We can go out, walk anywhere, and we know our kids are safe at school. The HRC church family is very special to us. They teach us everything, guide us, show us love and care in different ways. Our children have grandparents for the first time.

Wonde: Worship is different here. The Bible is the same, but in our Ethiopian church we have a choir, loud music, and clapping. We were amazed at the big families: 4 kids, 5 kids, one family with 10 children. Wow! Such a blessing.

What have been some challenging adjustments?

Addis: I had to learn to use a calendar for appointments, kids' activities, classes, work... In Cairo we had a simple routine. I learned English in Cairo working for English speaking families so I can understand, but it's still hard to explain all the things I'm thinking inside. We speak Amharic at home, the children only English now. In Amharic, what you hear is what you write. English spelling and reading are not easy for me.

Wonde: People talk quickly and there are many different accents. At work, I couldn't communicate but now it's better. I work at Structure Craft as a machine operator. Working 10-hour days was

difficult for me but now I like to work overtime as much as possible.

Armoneam, tell us about yourself! I am in Grade 7 at Timothy Christian School. I'm super-excited to go to high school next September. I have lots of friends and we have play dates; we go to the park, play board games, watch movies, and we talk a lot. I like our church youth group. Last week we made apple crisp at Girls Craft Club.

...and Chabod: I am nine and in Grade 4. My favourite subject is P.E., especially soccer. I also play soccer with the Chilliwack Football Club. I like living across from our church so I can practice in the parking lot. I really like helping Grandpa Les a lot.

Do you have any final comments?

Addis: We know people in Cairo who are waiting for sponsors. They are struggling for schooling like us. We think about them all the time, and pray they will also have an opportunity like we have now. For information on refugee sponsorship, visit www.cityofrefuge.ca



The Brhanu family in traditional Ethiopian holiday dress.

A visit to the Brhanu family will usually include an Ethiopian coffee ceremony...delicious!



We love the nature in Canada, the weather, the seasons and snow. We enjoyed the HRC Church family camp. Our Ethiopian friends were amazed! You slept in a tent?!?

DOMESTIC OUTREACH

Faithful From Field's End

Kevin Ash

I want to teleport you back to the year 95AD to a little island in the Aegean Sea. Hundreds of feet above the rocky, forbidding shoreline stands a man wrapped in a well-worn robe. He stands near the mouth of a small cave, facing east, slightly bowed either from age or perhaps anticipation.

His right hand is raised as an old soldier's salute to shield his eyes from the rising, dazzling sun. As he turns, he sighs somewhat resignedly, "Not today, it would seem."

Outwardly there is nothing remarkable about this man, but he is a great ambassador and a seer. He was once surnamed Boanerges, a Son of Thunder, but now he is known as John the Beloved.

We are by the grotto or cave of the isle of Patmos to which John has been banished by the Roman Emperor Domitian. John was snatched from his fruitful work in the expansive Field of the Gospel, where all around him the harvest was white and ready and the laborers were few, and he was deposited upon this forsaken, volcanic rock. He has been torn from his beloved pastoral post at Ephesus, from caring collectively for the Seven Churches of Asia Minor. He has been consigned to this place, as if he were some troublesome stone, pulled out of the field and tossed aside out of the way. And Patmos is out of the way, off the beaten path. He has been in essence defrocked by a Roman emperor. He has been effectively set aside, and is now as a man without a call, removed to the edge of the gospel field.

The disciple John, who as a younger zealot would have called down fire from heaven to consume Christ's naysayers, is now sequestered here in this grotto. As such, John joins the ranks of others who have seen their lives inexplicably sidetracked, shelved, or marginalized. He is like that "dreamer" Joseph, languishing far from home and family in an Egyptian prison. Or like Moses, trained in all the art, leadership, war, and science of Egypt, governing a bunch of sheep on the backside of the desert for forty years. Or like Abraham, the Father of Many Nations, wandering about under the accusingly starry sky of Canaan as a childless old man. Or like Shadrach, Meshach, and Abednego demoted by Nebuchadnezzar from his court to the fiery furnace of his fury. Or like Daniel ensconced amongst the lions' pride because of his enemies' pride.

John is like all of these men, who found themselves in circumstances contrary to their God-given expectations. Together they are among the heroes of faith, *Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided*



some better thing for us, that they without us should not be made perfect (Hebrews 11:33-40).

What then do all of these individuals have in common? Well, in the first place, none of them knew exactly what God was up to or what He had planned for them. We of course have the advantage of retrospection and know the outcomes in each of their lives. Frankly, and more to the point, each of these men demonstrated that they were faithful to God to the end regardless of their circumstances. In fact, this, John's faithfulness, is what brought him to this desolate rock, this Alcatraz of the Aegean.

Now remember, John the Apostle has literally "seen it all." He was in the very thick of it throughout His discipleship with Christ. He is among the first of the faithful called by Christ to "Follow Me." John is present when Christ first demonstrates His veiled creative power and turns the common water into connoisseur's wine at the wedding of Cana of Galilee. He is there at the instruction of the crowds, the multiplication of the loaves, the healing of the sick and the blind, the raising of the dead. When Peter declares, "Thou art the Christ, the Son of the living God," John already knows this in his heart of hearts. John sees His Master transfigured with the glory which was His before the worlds began. John leans on Jesus at the first Lord's Supper. Though later he fled with all the other disciples, John recovers his composure enough to use his connections to gain admittance to the High Priest's courtyard, where he witnessed Christ tried by the Sanhedrin. He is in attendance even at the foot of the cross, amongst the brave women who had basically nothing left to lose, having given their all to Christ. John is the only male disciple there, drawn by His Savior's love to be the then sole credible witness to the salvific spectacle while all others remained in hiding. "We love Him because He first loved us." He is the only one whom Jesus will entrust with the care of His mother. John outruns all others to the Tomb of the breached seal. He is the first to see the folded grave clothes there and to believe what they imply. He is the first to realize who the fish buyer on the shore really is when he and his fellow disciples fail at fishing. He is there on the beach during Peter's recovery at the hands of Christ. He is there for Peter's subsequent walk of restoration, where Peter says, referring to John, "Lord, and what shall this man do?" And John hears the Savior's rejoinder: "If I will that he tarry till I come, what is that to thee? Follow thou Me." So, the first command of Christ is the same as the last command: Follow Me. *(to be continued)*

Grace Reformed Christian Church, Harrison, Arkansas People, Places, and Perspective

Rev. Terreth Klaver

"There is one body, and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."
Ephesians 4:4-6

Sometimes people think that each congregation of the Lord Jesus should be exactly the same, but that is a mistake. Each congregation is different, and they should be different. The book of Revelation addresses seven different churches



with different messages, but all the messages that came to those churches were the Word of God from the same Lord. What was true of the church at the time of Revelation is still true today.

The congregations of the Heritage Reformed Churches are all different. The people are different. They are located in different places, some even in different countries with different customs and laws. But every Heritage Reformed congregation is also the same. We have the same Lord, the same Word, the same confessions, and the same church order. As Ephesians 4:4-6 says, "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." Please allow me to give you a little picture of the Heritage Reformed Church in Harrison, Arkansas. You may find us a little different from your congregation, but we strive to follow the same Saviour by His Word and Spirit.

First, we are a young congregation. The majority of our attendees are young children and we have very few older attendees by comparison. All children are present in the worship service and there can be a bit of noise from time to time. After the services, children are running through all sections of the church and often scooting around on ride-on toys, especially on the ramp that leads down to the kitchen and gym. To begin our fellowship lunch after Sunday school, catechism, and adult Bible study, we sing a birthday blessing to those who had birthdays that week and open the meal in prayer. Parents and young children line up first for the food. Adults follow after the children, often chatting about the Bible study, sermons, family life, or general goings on. After fellowship lunch, some of the youngest children go down for naps in cribs and porta cots set up in different classrooms with the rest again joining for afternoon worship. Having our children with us through the services, instructional classes, and fellowship lunch is a great blessing. It sets before us how God has called us to serve Him not just as individuals, but as families. We are constantly reminded of our need to raise these children in His fear, the blessings of Christian fellowship, and how God has been and will be faithful to His people for Jesus' sake.

Second, we are a growing congregation and growing in more than one direction. Our families are growing. Having many young families is a blessing and part of that blessing is the Lord blessing us with more children being born into the church (Psalm 127, 128).

We have a youth group, which has been growing a sense of fellowship and ownership, in our congregation's young people ages twelve and up. The group meets monthly and is led by a young couple from the congregation. We open the Lord's Word together, share a meal, and then play games together. We occasionally engage in acts of service for members of the church as well as those in our area. By the grace of the Lord, we can see His blessing on our youth group. Those that attend engage in the Bible study, asking good questions and building relationships with each other and the adults involved.

Our congregation is growing in knowledge and faith as well. The Lord has graciously blessed us with members and regular attendees who love the Word and seek to apply it in their lives. A Berean spirit is evident as people search the Scriptures, ask questions, and wrestle through challenges. Most of the congrega-

tion members were not raised in a Reformed or Presbyterian church, but have been powerfully convinced of the doctrines of God's sovereignty and particularly the sovereignty of His grace as the Spirit works salvation; but many of the other truths that can easily be taken for granted from our confessional heritage, they have never considered. It is an exciting time as people are growing in their knowledge of the Word and faith in the Saviour.

Our congregation is growing in attendance as well. Some regular attenders have recently become members. New regular attenders have come as well; some were invited by friends, some have recently moved into the area, and some were simply looking for a sound Biblical church. Some have even moved to this area to escape the liberalism, immorality, and progressivism of other states in the US.

Third, we are a down-to-earth congregation, in a literal sense. Many of the folk in our church come from a farming or rural background or have chosen a farming or rural life. A number of the congregation have chosen a homesteading lifestyle, doing their best to live off of or make the best use of their land. Many grow vegetables in home gardens of various sizes and raise chickens, sheep, goats, and even some cows. But the "down-to-earth" element is not just limited to the physical sense.

The Biblical and theological concerns of the people are always focused towards practice and application. There is not only a desire for the Word, and a felt sense of need for the Spirit to apply the Word, but a tremendous desire to faithfully live the Word. Our Bible studies in Greenbrier (two hours south) and Harrison are focused on understanding the Word and applying it - whether we are considering the Gospel of Luke, parenting, the book of Hebrews, or the Biblical concept of Christian disobedience to the magistrate.

Fourth, Dr. Tyler Milliken, who is leading our adult Bible study on the book of Revelation (available on sermonaudio.com) and occasionally fills our pulpit, once remarked that we are a militant church. He was not only teaching proper ecclesiology, but alluding to the clear dedication of our church members to defending the faith and defending themselves.

One of our folk has said, "It would be easier to count the number who do not carry firearms than those who do." A number of the congregation have been trained in systems of self-defense and some teach self-defense. One member is an instructor in Gracie Jiu Jitsu and another teaches Taekwondo. Though we think it is important to defend ourselves physically, our greatest goal and desire is to defend the faith: "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:3-5).

Lastly, our congregation comes from diverse geographical and church backgrounds. Most of our congregation was not originally from Arkansas. We have moved here from different states across the US. Some have come for the cheaper cost of living. Some have come out of political convictions. Some have come for greater freedom and some for a rural lifestyle and living closer to the earth.

Our church backgrounds vary as well. Some of us were believers-only Baptists (like the majority of churches in our area). Some of us were Seventh-day Adventist. Some of us were

Pentecostal. Some of us were Lutheran. Some of us were evangelicals, but strangers to the doctrines of grace and confessional Christianity (familiar with confessions like the Three Forms of Unity and the Westminster Standards). A couple came from the Netherlands Reformed Church. Now by the grace of the Lord, we find ourselves in the Heritage Reformed Church of Arkansas, seeking to serve the Lord Jesus as Biblically as we can.

If you ever find yourself near northern Arkansas, please spend a Sabbath with us. If you are in our area and want to learn more about salvation by and service to the Lord Jesus, please come and join us. We may be a little different than some other Reformed churches, but may we all by the grace of the Lord "follow the Lamb whithersoever he goeth" and live as "the redeemed from among men, being the firstfruits unto God and to the Lamb" (Revelation 14:4).





BOOKS TO ADVANCE YOUR MISSION & EVANGELISM SKILLS

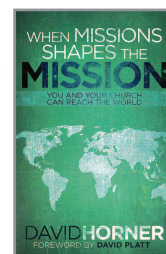
Erin Willis

When Missions Shapes the Mission: You and Your Church Can Reach the World

David Horner

When Missions Shapes the Mission unpacks a statistical study of traditionally evangelical churches that reveals their anemic level of commitment to the biblical mandate of making Christ known around the world. Veteran pastor David Horner makes the data easy to understand, challenging other pastors to radically assign their best leadership and resources to missions as he looks at where the church is today, how it got there, and where we must go from here: "Let's dream a godly dream. What if you committed to step up and lead your church in the pursuit of becoming a mission-focused church? Then, what if you invited ten of your pastor friends to join you in the effort-and each of them did the same? What would happen to the available missions force beginning right here in the West?"

(B&H Publishing Group, PB, 261 pgs.) ~~\$15.00~~ | \$11.00



A Covenantal Vision for Global Mission

Edited by Paul Wells, Peter A. Lillback, and Henk Stoker

Bringing together contributors from Africa, Asia, North and South America, and Europe, *A Covenantal Vision for Global Mission* seeks to ground the growing interest in the missional character of Christian outreach in the classic biblical and historic Reformed theological understanding of God's covenantal relationship—of creation, grace, redemption, and consummation—with mankind. In the words of editor Peter A. Lillback, president of Westminster Theological Seminary, this is "the best paradigm for developing Christ's global mission."

(Presbyterian and Reformed, PB, 384 pgs.) ~~\$30.00~~ | \$18.00



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YOUTH EVANGELISM

Story for the Youth The Boy and the Bible

Michael went to a school where he learned to love the Bible. One day his mother sent him to the store to buy some soap. They did not have paper bags or boxes in those days. Instead, the clerks wrapped what you bought in all sorts of paper. Therefore, when Michael put his soap on the counter, the clerk tore a page from a large book for wrapping paper. But when Michael saw the wrapping, he exclaimed, "Why, Madam, that is the Bible!" The woman carelessly answered, "Well, what if it is?" "But it is the Bible," Michael repeated, "and what are you doing with it?" "Wrapping soap," she answered. "But Madam," he cried, "you should not tear up that book or use it like that. It is the Bible."

"What difference does it make?" she asked. "I bought it for wastepaper to use in the store." "What- the Bible! Oh I wish it were mine; I would not tear it up like that." "Well," said the woman, "if you pay me what I gave for it, you may have it."

Away he went. When he arrived home, he said, "Mom! Mom! Please give me some money!" "What for?" asked his mother. "To buy a Bible. The woman at the store was tearing up a Bible, and I told her that it must not be torn up." But his mother replied, "I wish I could, but I cannot give you the money, for I have none." Michael cried, but there was no money to be had.

Still sobbing, he went back to the clerk and said, "My mother is poor and cannot give me money; but please, don't tear up the Bible. It is the word of God!" The woman saw that Michael was greatly concerned. She said, "Well, don't cry. If you will bring me its weight in wastepaper, you shall have the Bible." At this unexpected good news, Michael dried his tears and hurried away. "I certainly will, Madam. Thank you!"

Soon he was home again. He asked his mother for some paper. She gave him all she had. Then he went to all the houses in the neighborhood, asking for paper.

When he had collected enough, he hurried back to the store. "Now, Madam," he said, "I have the paper!" "Very well," said the woman, "let me weigh it." The paper was put on one side of the scale and the Bible on the other. The scale showed he had enough. With tears of joy sparkling in his eyes, he cried out, "The Bible is mine!" As he took it from the woman, he exclaimed, "I have it! I have it!"

He ran home to his mother. As he went he cried, "I have the Bible! I have the Bible!"

Boys and girls, have you also been taught that the Bible is the word of God? Do you have as much respect for it as Michael did? Do you place it among your books as just another book? Or does it have a place of special importance among your possessions?

The author is unknown. This story is found in Bible Doctrine for Younger Children by James W. Beeke.

Bible Quiz – End of a Year

Lori Van Beek

We are quickly coming to the end of this year! This is a good time to think back on what the Lord has given us this year. It is also a time to think about what we have done with what the Lord has given us. What do you think are some good verses to read at the end of a year? This month's quiz uses the word 'end' in either the questions or the answers.

1. What does Psalm 37:37 say about an upright man?
2. What were the Israelites supposed to do at the end of every 7 years? Jeremiah 34:14
3. Who can look to God and be saved? Isaiah 45:22
4. What does Jesus say about the end times? Matthew 24:44
5. What was Job asking in Job 6:11?
6. What does 'I am Alpha and Omega' mean in Revelation 21:6?
7. What does Paul say Christ is the end of, in Romans 10:4?
8. In John 18:37 Jesus says, 'To this end was I born.' What is Jesus explaining to Pilate?
9. What does the Lord say to Judah in Jeremiah 4:27?
10. What is the blessed end of the person described in Romans 6:22?

MISSION FINANCES

Rob Koppert and James van den Brink

Dear Friends of the Mission,

Once again we would like to express our thanks for all the support we have received during the pandemic. We thank the Lord above all for inclining hearts and we thank our donors for their generous contributions. We are up to date with all of our commitments!

We ask that you continue to remember the Mission Committee and the many pastors/mission endeavours we support in South Africa and in Sumba, as well as several international theological students and lecturers. We covet your prayers and support for these worthy causes. During the pandemic some of our committed support was not utilized as travel was restricted for our international students; thankfully we are seeing those opportunities open up again.

We ask your prayers for the Mission Committee as we search out further opportunities to fulfill our mandate in spreading the light of the gospel of our Lord and Saviour.

On behalf of the Domestic Outreach Committee (DOC) we ask that you remember this cause in your giving. We are currently supporting pulpit supply in the Plymouth Wisconsin congregation, the Harrison Arkansas congregation, and the newly formed Tillsonburg Ontario congregation. We are thankful for the increased donations to the DOC, but we do ask for your continued support as balances remain quite low in this account. Above all we thank the Lord who inclines hearts for all the support we have received.

Please find attached the financial statements for the Mission Committee and the Domestic Outreach Committee:

**HRC General Mission
Financial Reports
For the Year Ended July 31, 2021**
Actual and Budget figures presented in CAD

STATEMENT OF OPERATIONS

	Actual YTD	Budget YTD	Act vs Bud Variance	Actual Prior YTD	CY vs PY Variance
Revenue					
HRC Church Donations	\$ 173 099	\$ 201 880	\$ (28 782)	\$ 167 374	\$ 5 724
Individual Donations	5 017	-	5 017	-	5 017
Total Income	\$ 178 115	\$ 201 880	\$ (23 765)	\$ 167 374	\$ 10 741
Expenditures					
Mission Staff Related Support	\$ 124 577	\$ 144 930	\$ 20 354	\$ 128 225	\$ 3 648
New Mission Opportunities	33 590	27 350	(6 240)	-	(33 590)
Glad Tidings - Pub. & Dist.	12 201	10 200	(2 001)	9 259	(2 942)
Administration Costs	861	2 000	1 139	1 448	587
Delegate Travel	-	4 000	4 000	-	-
Mercy Ministries	-	2 400	2 400	-	-
Bank Charges	550	1 000	450	497	(53)
Emergency Fund	-	10 000	10 000	-	-
Exchange Loss (Gain)	2 913	-	(2 913)	(2 696)	(5 608)
Total Expenses	\$ 174 692	\$ 201 880	\$ 27 189	\$ 136 734	\$ (37 958)
Excess of Revenue (Expenditures)	\$ 3 423	\$ -	\$ 3 423	\$ 30 641	\$ (27 217)

STATEMENT OF FINANCIAL POSITION

	Actual YTD	Prior YTD	CY vs PY Variance
Assets			
Bank	\$ 216 907	\$ 172 746	\$ 44 161
Due From DOC	-	3 398	(3 398)
Prepaid Expenses	-	32 476	(32 476)
Other Current Assets	-	-	-
Total Assets	\$ 216 907	\$ 208 619	\$ 8 288
Liabilities			
Donations Rec'd for Other Orgs.	\$ 11 419	\$ 10 092	\$ 1 327
Due To DOC	2 771	-	2 771
Other Current Liabilities	766	-	766
Total (Current) Liabilities	\$ 14 956	\$ 10 092	\$ 4 865
Net Assets	201 951	198 527	3 423
Total Liabilities & Net Assets	\$ 216 907	\$ 208 619	\$ 8 288

**HRC Domestic Outreach Committee
Financial Reports
For the Year Ended July 31, 2021**
Actual and Budget figures presented in CAD

STATEMENT OF OPERATIONS

	Actual YTD	Budget YTD	Act vs Bud Variance	Actual Prior YTD	CY vs PY Variance
Revenue					
HRC Church Donations	\$ 64 393	\$ 68 285	\$ (3 892)	\$ 44 792	\$ 19 601
Other Donations	7 000	-	7 000	-	7 000
Total Income	\$ 71 393	\$ 68 285	\$ 3 108	\$ 44 792	\$ 26 601
Expenditures					
Outreach Support	\$ 56 683	\$ 67 751	\$ 11 068	\$ 56 206	\$ (477)
Bank Charges	268	534	266	348	79
Delegate Travel	-	-	-	-	-
Exchange Loss (Gain)	23	-	(23)	482	459
Total Expenses	\$ 56 974	\$ 68 285	\$ 11 311	\$ 57 035	\$ 61
Excess of Revenue (Expenditures)	\$ 14 419	\$ -	\$ 14 419	\$ (12 243)	\$ 26 662

STATEMENT OF FINANCIAL POSITION

	Actual YTD	Prior YTD	CY vs PY Variance
Assets			
Bank	\$ 25 788	\$ 4 711	\$ 21 077
Due From General Mission	2 771	-	2 771
Prepaid Expenses	-	12 827	(12 827)
Total Assets	\$ 28 559	\$ 17 538	\$ 11 022
Liabilities			
Due To General Mission	\$ -	\$ 3 398	\$ (3 398)
Other Current Liabilities	-	-	-
Total (Current) Liabilities	\$ -	\$ 3 398	\$ (3 398)
Net Assets	28 559	14 140	14 419
Total Liabilities & Net Assets	\$ 28 559	\$ 17 538	\$ 11 022

SPECIAL DATES and PRAYER NEEDS

Please remember the following with prayer, praise and/or greetings:

Pray for the conversion and/or spiritual strengthening of all that read this magazine and all those that are included in these pages.

- Dr. Sonja & Dr. Arthur Miskin Anniversary – January 18
- Micah DeVries Birthday – February 8
- Mercy DeVries Birthday – March 28

CONTACT INFORMATION

DeVries Family, P.O. Box 4, Montana Park, Pretoria, South Africa, 0159.

Email: bdevries99@gmail.com or lanaedv@gmail.com

Telephone: +27 79 933 9884, MTC: 27 13 947 2179

Drs. Arthur and Sonja Miskin, 17 Jan van Riebeeck Street, Sedgefield, Western Cape, South Africa, 6573.

Email: sonjamiskinza@gmail.com or miskinza@gmail.com Telephone: +27 83 657 4980

Bernie and Ina Pennings, 310 - 8 Centre St. Norwich, Ont. N0J 1P0 Canada.

Email: buildingstonesministry@gmail.com or bpennings@gmail.com

Telephone: +1 519 852 7134

**Your contributions will help bring the gospel and
spiritual encouragement to the areas
where our missionaries are serving the Lord.**

PLEASE SHARE AND DONATE

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HRC FOREIGN MISSIONS

- ☐ Mukhanyo Theological College and related Ministries
- ☐ Theological Education for foreign students and PRTS partner Seminaries abroad
- ☐ Nakekela Care Centre, South Africa
- ☐ Sumba Orphanage and Christian School, Indonesia

HRC DOMESTIC OUTREACH

- ☐ Church Planting
- ☐ Small Congregations Support

OTHER MISSIONS RECOGNIZED BY THE HRC AS WORTHY OF SUPPORT

- ☐ Christian Ministry to Israel
- ☐ Jason Fintelman – Mission Aviation Fellowship

OTHER: _____

**Please clip out & include your name, telephone, address, city,
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The Master's Call

Have you heard the Master's call?
Will you go forsaking all?
Millions still in sin and shame
Ne'er have heard the Saviour's name.

Some may give and some may pray,
But for you He calls today—
Will you answer: "Here am I,"
Or must Jesus pass you by?

Have you heard their bitter cry?
Can you bear to see them die,
Thousands who in darkest night,
Never yet have seen the light?

Soon 'twill be too late to go
And your love for Jesus show.
Oh, then quickly haste away—
Tarry not another day!

What if you refuse to go?
Someone then will never know
Of the Saviour kind and true,
And the blame will rest on you.

Will you then forsaking all,
Gladly heed the Master's call:
Answer quickly, "Lord, send me!
To the lands beyond the sea"?

Oswald J. Smith