



CONTENDER

I thought it would be appropriate in this editorial to refocus our attention for a moment on the aim of our magazine: "Contending earnestly for the faith...". Are we as youth of the Free Reformed Churches clear about what that really means?

Contend as the dictionary explains it means "to strive or fight or struggle, especially in competition or against difficulties". Do we contend, or do we do as we please, following the desires of our hearts and the ideas of our sinful minds. If I look around me today I wonder if we still have a grasp on the concept of contending? In the past there were many struggles in the churches e.g. 1944, 1967 or the Reformation. Contending was obvious. The men of the reformation and the church fathers fought for the way they believed God wanted to be served in His church. But today it all seems a bit different. It seems that we are more at peace with the world around us. It is no longer so bad to do things that once were clearly forbidden. More and more it seems that we lose the sense of our confessions. More and more we seek unity with people of other churches regardless of our differences. More and more it seems to be accepted to look for a partner from outside the church. What are we doing?

We must not be at peace with the world. The Bible makes it clear that we cannot be at peace with those who hate God. We have been placed on this earth for

God's glory and we must do what we can so His name is glorified. Therefore people or actions that do not serve God's glory cannot be tolerated. With unity too we must be very cautious, for we may not serve God in a way that is pleasing to us. The Bible again is very clear on the way in which He must be served. Let us strive for unity not at the cost of truth but always in truth.

Remember that in the last days the devil goes around like a roaring lion seeking whom he may devour. We need to fight against him and his hosts including our own flesh. As time goes by he knows that he must work harder to destroy the work of Christ on earth. Let us not play into the devil's hands but let us contend earnestly for the faith. Reconsider your practices, your friends, your entertainment. Are all pleasing to God and serving His glory? Can you just go to another church (denomination) if it suits you better, or if the people have a better character?

Let us not lose sight of our confessions and what it means to be set apart from the world around us. Let us question ourselves "Are we still contending earnestly for the faith?"

■ Royce Vermeulen

August 2001 Vol 6 Number 6

In this edition

Editorial

Royce Vermeulen.....1

Their Silent Screams

Charlene Bosveld.....2

In the Wilderness

Greta Ballast.....3

Is your time up?

Ashley Hart.....4

I heard that...

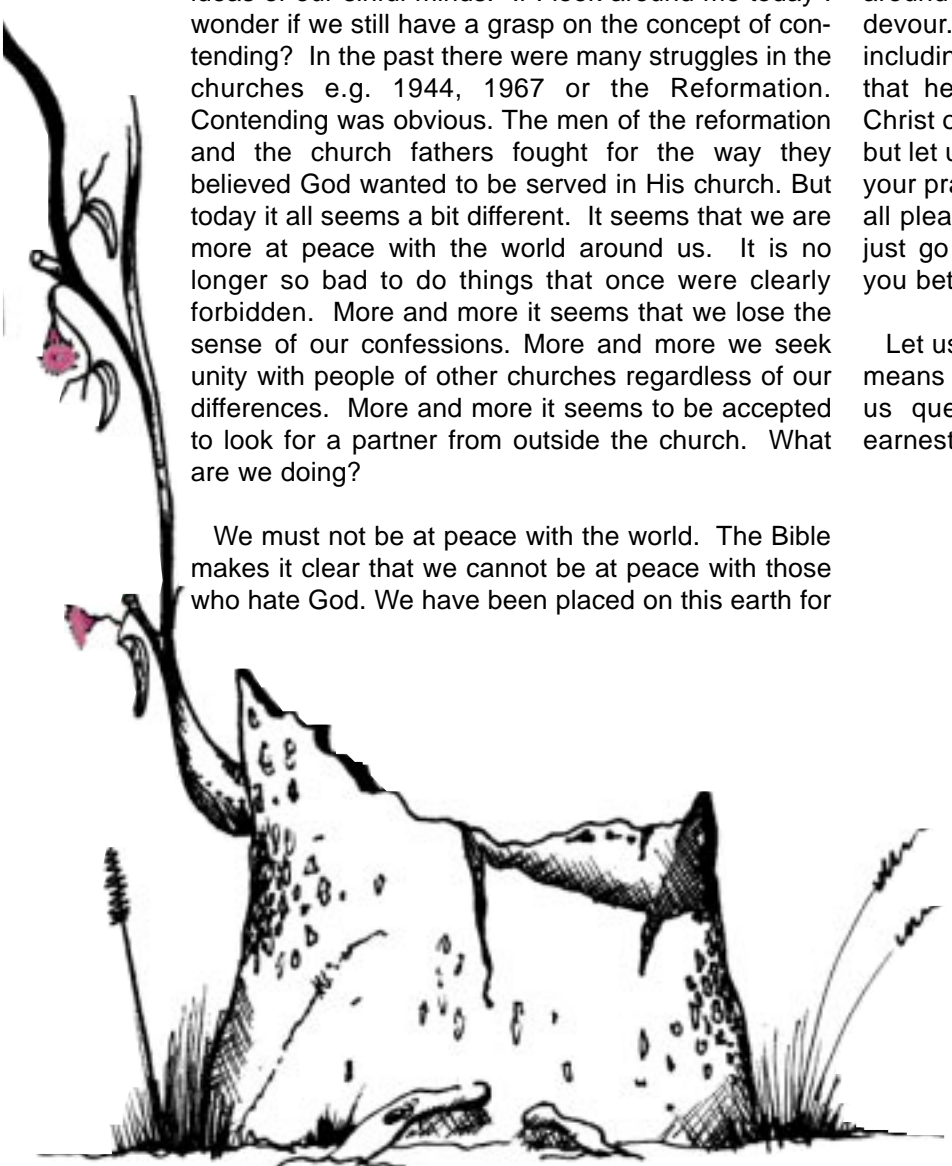
Ed 't Hart.....5

In His Time

Jessie Groenewold.....6

Logos

Hans van der Jagt.....7



MAGAZINE FOR THE YOUTH OF THE
FREE REFORMED CHURCHES OF AUSTRALIA

Their Silent Screams

Can you hear her scream? Can you hear her cry, involuntarily released in extreme pain? Do you feel her pain? Can you understand what she is going through?

An unborn child rests peacefully in her mother's womb. Her world is quiet, dark and comfortable. She is contented, curled up, with her thumb in her mouth, unaware of the malicious event about to take place.

A young woman rushes into the small, privately owned surgery, and immediately a chill runs down her spine. She didn't really want to come here in the first place, but felt pressured to by her boyfriend and friends. They had convinced her that this was the only logical solution to her 'problem'. The doctor stood next to the bed, with his tray of lethal instruments next to him, ready for the grueling task ahead of him. He gently coaxes the girl to get up onto the cold, stainless steel table, and she quickly obeys.

A cold, foreign object has entered the child's neighbourhood, and is poking and prodding at her home. She quickly squirms to get away from the forceful attacks of the disturbing instrument. Her heart rate has increased now, as she is violently thrashing about to avoid contact with the inextricable instruments that are wildly trying to extinguish her young life. She opens her mouth and releases a silent scream, but is heard by no one.

In the hostile surgery room a young woman slips in and out of consciousness, overwhelmed by the effects of the environment. She feels very uncomfortable, uncertain if she has made the right choice.

The unborn child cannot escape, she is trapped. The doctor's tools have burst her home, and now she is left out in the cold. Slowly, she is being pulled downwards,

despite her desperate attempts to get away. A vacuum-like instrument has latched onto her body, pulling her apart. In acute agony she screams out once again, but, once again it goes unheard.

"STOP!" the frightened woman yells. However, it is too late. Her child has been torn apart, dismembered, crushed and destroyed by the unfeeling instruments of the doctor. He is now removing the last few indiscernible parts of the child's body from the uterus. Only a head remains, which he has to crush with forceps to remove. Finally, all that remains are the pieces of tissue that reveal a previous human existence which no longer lives.

An unborn child rests peacefully in her mother's womb. Her world is quiet, dark and comfortable. She is contented, curled up, with her thumb in her mouth, unaware of the malicious event about to take place.

The woman receives the pleasure of being allowed to remain in the room for a few minutes to recover from her ordeal, before she is asked to leave so that the doctor can make the room ready for his next patient. On her way out she rumbles for her purse, and collects the money she has had to save to pay for this annihilation. The doctor does not make eye contact as he receives her payment. How could he, since he makes his living from the

dead?

As the young woman walks outside, she is too distraught to notice the nervous girl waiting outside the door. She walks blindly to her car and clambers into it. Shakily, she reaches for her car keys, but before she can insert them into the ignition, she breaks down. The young woman begins to weep with uncontrollable sobs, the full impact of what she had just done finally devastating her. Her baby is gone. A human life has been decimated, ruthlessly slaughtered, killed, because of her selfishness. She opens her mouth and releases a silent scream.

■ Charlene Bosveld

In the Wilderness

What I'm about to write, is nothing very fancy, or deeply inspiring, but I'd just like to outline an interesting discussion we had recently, at club, and draw on the important meaning it has for our lives today. The text that we discussed, was Isaiah 40:3.

"The voice of one crying in the wilderness: Prepare the way of the Lord; make straight in the desert, a highway for our God."

Questions came up, such as "What is the wilderness, what is its purpose, and how is it relevant for us today?"

There are a lot of references to "the wilderness" in the Bible. In the Old Testament, the "wilderness" refers to a rocky, dry wasteland, which received very little rain. In Biblical times, people feared the wilderness, as a "great and terrible wilderness" (Deut 1:19,8:15) a land of deserts and pits... of drought and the shadow of death... a land that no one crossed, and where no one dwelt (Jer 2:6). The wilderness was thought of as a place inhabited by beasts of prey, snakes and scorpions, and even demons, to which the scape goat was driven. (Lev.16: 10,22,26: Isa.13:21-22) therefore, the wilderness was also the right place for Jesus' temptation. (Matt. 4:1-11) These Biblical references to the word "wilderness," give us reason to think that this barren wasteland is the dwelling place of the devil himself!

We then asked, "What is the purpose of this wilderness? Why is it written about for us to read today? When we speak of the wilderness, we immediately think of Israel on their way to the Promised Land. Throughout their journey, they were continually attacked by the devil, who made them fall into temptation and rebel against their God. We can also think of John the Baptist, who had to deal with attacks from the scribes and Pharisees, while preaching, and preparing a way for the coming Christ. There is also a reference to "the wilderness" in Rev. 12, where the devil attacks the woman, who is then forced to flee into the wilderness. After reading through these passages in scripture, we could conclude, that the Wilderness, where Satan is, is a place of temptation and testing.

And, what about today then? Are we also tempted and tested, as the Israelites were, as John the Baptist was, and as the woman in Rev. 12 was? Sure! For today too, we live in a wilderness: the world, society around us. We can't think ourselves to be above the temptation that this wilderness offers us either. We are no different than the Israelites in that respect, for we too, continually fall into sin.

For example, what are our weekends made up of? Do we go to club on Friday nights, only to go to the pub on Saturday night? Do we go to church on Sunday to listen to preaching against idolatry, only to attend a GLORY soccer match the next possible time we can? Do we go to catechism to be taught about the wickedness and obscenities in the media, only to sit in the cinema the next evening, or to listen to the rock on 96fm or 92.9 on the way home? The Bible teaches us that we 'cannot serve God and mammon.' Rev 3:16 says that God will spew out of his mouth, all those that are lukewarm for him - the hypocrites. What a call for us today then, to resist the temptations of Satan in the wilderness and to instead, do as John the Baptist. Let us "prepare the way of the Lord, make straight in the desert, a highway for our God." For He is coming, SOON!

But has God not also promised to help us in this fight? He sure has. Just as He nourished and refreshed Israel in the desert with His promises, was with John the Baptist, and protected the woman in Rev 12, so today, He has sent His Spirit to dwell in our hearts, to renew us, that we are able to make a highway for our God in this wilderness. "For in that He Himself has suffered, being tempted, He is able to aid those who are tempted." (Heb 2:18)

And, in doing so, we will receive everlasting life. "Blessed is the man, who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him." (Jas 1:12)

What a comfort!

■ Greta Ballast

Is Your Time Up?

'Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit"; whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away.'

James 4:13,14

A few weeks ago a tragic accident occurred in which the Lord took to himself a well-known and loved young member of our churches. It is not the first time a young person has died 'before his time', yet as it has done in the past it sent shock waves through the churches, especially the youth. He was so young, he was so happy with his lot, yet God in His infinite wisdom decided that He wanted this young man to be with Him in His glory. The other young man involved in the accident was seriously injured, indeed within hours of also dying. And God decided that this person still had a task on this earth.

The question will always remain - why? Why would God take a young person from this life when people normally get old? Why would God allow so much grief to family and friends, especially parents who, when they promise to bring up their child in the Lord, don't expect to have to bury this child before they die. But should we, as church community, indeed as youth of the church community, have to ask this?

'Just like that!' God is in total control of everything that happens on the earth - we all know the Bible verse about the hairs on our heads. (Matthew 10:30) Yet it is still hard for us to understand when something like this happens. It is so unexpected, it happens just like that. We can't say to someone, 'I'll be there, nothing can stop me!' If God has decided that your time is up, that is it, final! We always have to be ready

'We must ask ourselves if what we are doing is for God's glory'

for this. We can't think that just because we are young and still have many years left in us we don't have to be careful. The truth is, we might not have many years left in us. We might not even have many hours left in us. Therefore we have to be careful and responsible. We must ask ourselves if what we are doing is for God's glory.

As youth in this world today, there is no denying there are many ways in which we can have fun. This includes the 'fun' of the world. There are so many places where we have to question whether it is appropriate for us to be there. It is not just the fun that we take part in, it is also what

we do in our normal way of life. Our work, our learning, everything which we do we have to accept the responsibility of living as a Christian.

We should think twice about everything we do. Every single one of us knows this in our hearts. We are responsible for our own actions, and can blame no one else for our mistakes. We have to ask the Lord for His guidance in all we do, and we have to remember that we have to shine as lights in this world. Every minute of our lives should be for God, for who are we to say that we are still going to be in this world tomorrow?

Everyone knows the outcome of what happened. 'Just like that' God took the life of one person, and changed the lives of countless others. We all know that in His Word God tells us that He could come at any time, or we could be taken up at any time, yet it takes something like this accident to happen for us to actually think like this, to stir up these thoughts in us. It shouldn't be necessary for this to be the case for we should always think like this, but if it has made us think, then this is a positive that we on earth can take from this.

"Instead you ought to say, "If the Lord wills, we shall live and do this or that."

James 4:15

■ Ashley Hart

I Heard That...

God has granted us, His children, many wonderful and undeserved blessings. Not the least of these is the extraordinary gift of the Communion of Saints. This gift allows us all, as brothers and sisters, to be able to share with each other our love and gratitude towards God for the works He has done so that we might inherit salvation. This we do, for example, in our weekly/fortnightly Bible study clubs. It also allows us to show our love for each other when we share experiences with one another. This blessing becomes very apparent with the passing away of a loved family member or friend. We are then greatly comforted by our brothers and sisters when they remind us that the dead person is with our Saviour, and, as opposed to us who must remain, is in eternal happiness. This is especially so when the death is very sudden. All our many questions can then be answered by the knowledge that these events do not happen by chance. Rather, they are all in the control of our Heavenly Father, and they have occurred according to His plan, and in His time. In short, the Communion of Saints unites us with the common bond being that we are all reliant upon Christ and His acts of salvation.

However, because we are sinful, we abuse this special gift. Instead of using it for the purposes outlined in Lord's Day 43 (where, in a summary, we are called to defend and promote our neighbour's honour and reputation), rather we can use it to spread rumours and gossip. Here I wish to draw a distinction between these two. Gossip refers to the tendency we all have to spread stories about other people's shortcomings behind their back, or when we spread the latest news on an event. These stories may be true, however, they are very often hurtful, as the subjects of these stories may not wish others to know these details about their lives. When the term 'rumours' is used, it refers to how we speculate on the details of an event without knowing the

full details. As a result, the rumours which circulate are more often than not partially or totally untrue. Gossip is therefore not necessarily always a rumour, however, rumours are always a form of gossip. This article is aimed first and foremost at rumours, however, the same also applies to gossip in general.

When the people of Israel were at Mount Sinai, God gave them His Ten Commandments. They deal with two distinct areas of our lives. This we read in Matthew 22:37 & 38, where Jesus responds to the question "Teacher, which is the great commandment in the law?" with "'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. And the second is like it: 'You shall love your neighbour as yourself.' " The first four show us firstly and most importantly, how we ought to live in relation to God. The last six commandments teach us, to use the words of question and answer 93 of our Catechism, what duties we owe our neighbour. For the purposes of this article, the most important commandment of these six is number nine: "You shall not bear false witness against your neighbour."

The tendency we have to spread gossip is purely natural for our old nature. For it is a universal truth that, deep down, we would rather hear something bad about our neighbour than something good. People realise that this sort of talk gets the attention of their audience. It is a shame that we do not realise just as intuitively how hurtful these rumours can be. Rumours about, for example, a car accident are often based on incomplete (and even imagined) bits of 'news', which are not known in the context of the full accident and investigations. These rumours can be potentially devastating for those involved, and thus also their families. The rumours can have the ability to impede people's rates of recovery from events which the Lord directs. Our

lives (and recoveries) can be guided by what people say. Think of what we read in James 3:4, where he writes, "Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires." The spreading of rumours can damage us far more deeply than just physical and mental injuries. Our faith in God, as weak as that is, can easily be shaken, resulting in a long recovery process for the heart and soul as well as the body and mind.

Often these rumours may be fueled by our desire to immediately know more about such events. We are not content with just sketchy details, and we speculate on what most likely happened. In this, we are forgetting that it is God who directs these events. He had them in His eternal plan from eternity. Thus it should be only those who are immediately concerned who need to know the full details of events such as those recently in Tasmania. Although the rest of us are also somewhat affected, it is an act of faith if we just make ourselves accept what has happened as coming to us from God's Fatherly Hand.

It is quite obvious then that by perpetuating and circulating rumours we are breaking God's commandment to us. Contrary to the command to show love, we are in fact demonstrating our sinfulness and showing quite the opposite for our neighbour. It's not that we spread rumours out of hate for each other. Rather, the degree of our love for each other will be a reflection of the love we have for God. We show once again the inclination of our old human nature to rebel against our God.

This is therefore cause for us all to fight against this shortcoming. We are all commanded to do away with our old nature and to put on the new nature. This will be evident by "a love and delight to live according to the will of God in all good works." (question and

answer 90 of our Catechism). These works will include showing love for our neighbour, especially our brothers and sisters in Christ. When one member of The Body of Christ hurts, then we are all affected. The Body of Christ (and thus each individual member) can be built up by the demonstration of love for the other members, as we read about in Ephesians 4:15 "but, speaking the truth in love, [we] may grow up in all things into Him who is the head - Christ - from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for

the edifying of itself in love." So that we individually, and also as The Body of Christ may grow, we must do as Paul writes in 1 Peter 2:1 & 2, "Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, as newborn babes, desire the pure milk of the word, that you may grow thereby." Thus if we intend to obey our God in all which we do and to show love for our neighbour, it is essential that we maintain their honour as much as we can. For since God has forbidden us to injure the reputation of anyone, in the opposite sense He wills for us to endeavor to protect their reputation as much as we can. We can take

a lesson from Michael the archangel who, as recounted in Jude verse 9, dared not bring a slanderous accusation against even the devil.

Finally, in Phillipians 2:4 we can read what may well be a summary of one of the purposes of the Communion of Saints: "Let each of you look out not only for his own interests, but also for the interests of others." Let us therefore use this wonderful gift from God for the purpose that He intended it - for the upbuilding and edifying of its members in faith.

■ Edward 't Hart

In His Time

Dedicated to John van Dijk, who was killed in a car accident on 27th June, and to Vernon Postmus, who was seriously injured in the accident.

I didn't know them very well,
Though my friends were close to them.
They put a smile in my life,
They put joy into my friends.

Liked and loved by all who met them,
They were a light on a hill,
The salt of the earth,
Spreading warmth and kindness.

To have known them better,
To have shared more smiles,
To have heard them laugh,
To have been their friend.

I grieve not only for them,
Or for their families;
I grieve also for my friends,
Who have lost more than I.

They say 'tis better to have loved and lost,
Than never to have loved at all.
But the hurt of loss cuts so deep,
How can one love again?

They were only young, full of life,
Over here on holiday.
They planned to go back soon,
Oh, that we could see them off.

There was an article in the paper,
About the accident that claimed a life.
They said John was 'killed instantly',
Trapped lifeless in the car.

About the driver, Vernon, they said:
'In a serious but stable condition'.
What they mean is that he could live,
Or still could die.

We pray to the Lord to keep him here,
To let him see another day.
We also pray that He look after,
Those John has left behind.

It's at sad times like these,
That we remember,
How the Lord controls everything,
With tender love and care.

We don't know why John was taken,
We must just accept,
That for whatever reason,
God took him to Himself.

May we take comfort in Him,
In the knowledge that He cares.
He holds us all in His hand,
And tenderly heals our wounds.

■ Jessie Groenewold

The burden against Nineveh ... God is jealous, and the Lord avenges; the Lord avenges and is furious. The Lord will take vengeance on His adversaries, and He reserves wrath for His enemies. Nahum 1: 1 & 2

The LORD surely had something against Nineveh! The LORD is a just God! God is a jealous God Who avenges sin. Nahum even tells us that the Lord is furious. God is good to those who fear Him, but at the same time He is the avenger who gets even with his enemies.

Nahum uses some strong language. It is as if a rage of anger has burst out in Nahum's inner being. In this rage Nahum's flood-of-words can't be stopped. Nahum's words come to a climax. Yet while these are words of Nahum we should keep in mind that he speaks the words of the LORD.

Nahum starts off by describing the LORD. This description gives courage to believers but makes God's enemies shiver. Verse 3 speaks: The Lord will not acquit the wicked!

Does this only count for the enemies of the Lord? Are we so much better? Are we not also guilty before the Lord? Why should we be better than those outside the church? When, on Sundays, we drive past a shopping centre and see people do their shopping, can we then say: those, they are the wicked?

Questions arise: are we as bad as people outside the church? Don't we often indulge in sins that even people from the world frown upon?

Sadly we often have to answer yes to these questions. We are no better. The Church-people and the children of Israel are in no way better than the people from Nineveh. But the church (Zion) is the healing place for sinners. There we may once again learn to live as children of the light. When we live as God's children of the light we must clearly see the sins of the world. This is to warn those people but also in order that we may not fall into the same sins.

Nineveh was the capital of the Assyrian world power. The Assyrians were the Nazi's of the Middle East. Their leader Ashurba-nipal was the Hitler of those days. Nineveh was the lions den of the Middle East (2:11ff.). They were hauling in the loot from the countries around.

Nahum's strong language goes out against these malicious people. It is the LORD's just anger which speaks: "because of the multitude of harlotries of the seductive harlot, the mistress of sorceries, who sells nations through her harlotries, and families through her sorceries. Behold I am against you, says the LORD of hosts; I will lift your skirts over your face, I will show the nations your nakedness..." (3:4,5)

Are the sins of the world today less horrible? No, today we must use the same language as that of Nahum. Today's practices are in essence the same as in Nineveh: an abomination to the Lord. Nineveh was duly punished but today it appears that God lets the people of the world get away with their sins. In our society the Lord is often portrayed as a weak, good old grandfather.


This is why we need the Old Testament. From it we can learn that God is unrelenting towards sinners. Yes God is merciful, but 'sin' He calls 'sin'. The sins of the great David, for example, were explicitly named. And he was punished accordingly.

Today people like to keep silent about sin. They have come up with names for sins in order to make them sound not so bad or even nice. Allowing homosexuality is called tolerance, abortion is called 'making your own decisions'. Sins against our neighbour we call 'poor self control'. That women work out of home away from their family we call: 'working women's rights'. To drop our children off to be able to earn money we call 'child care'. Swearing and cursing we hide with the term 'freedom of expression'. We have allowed prostitution, adultery and murder, while punishing rapists and killers lightly ... and called it all understandable and justifiable because of 'mental or psychological imbalances'. We have regarded pregnancy as a 'preventable problem' ... and call it 'contraception'. And when people for illegitimate reasons neglect to do their work we reward this laziness and call it 'welfare'.

People think that God is indifferent about sin, just as they themselves are. But God is not indifferent. Why, then, does God not speak out and act like He did against Nineveh? That God does not avenge sins is not because of His weakness, it is not because He wants to keep peace. It is His strength; it is the strength of His Self-control. God's wrath will come, just like it came for Nineveh, but in the end His wrath will be the heavier.

Faster and faster we too are taken away from the reality of sin to a reality where sin is the norm. Thank You Lord that we can learn from prophets like Nahum! He still calls sin by its name (eg. Chap. 3: 4).

God is not a distant God. Nahum portrays God as the one who avenges sin but also as Him who restores the excellence of Jacob (Nahum 2: 2). God has pleasure in His children. But the sinners He will destroy. Those of contrite hearts can be delighted because of God's power and strength.



It is because of God's wrath that we can celebrate the feast of God's deliverance: 'Behold, on the mountains the feet of him who brings good tidings, who proclaims peace! Oh Judah, keep your appointed feasts, perform your vows. For the wicked one shall no more pass through you; he is utterly cut off' (Nahum 1:15). Not only God's own people but all the nations shall be glad about this delivering wrath of God: 'All who hear news of you will clap their hands over you, for upon whom has not your wickedness passed continually?' (3:19). This revelation about the wrath of God against His enemies is in essence a revelation of hope.

Let us not be effected by the sins of the world around us. Let us remember that although it seems that God does not punish them He will in His time do this nonetheless. We have to watch out that we are not affected by the thought which diminishes the reality of the judgement and wrath of God.

At the same time we have to add that the anger of the Lord is not His one and only attribute. In the same way that Nahum speaks about the wrath and anger of the Lord against the World he speaks about God as a God of love and faithfulness for His children.

Also today we must call sins of the world 'sin' and shun away from it; but also break with the sins in our own life. We have to criticise those who do not do God's will, yet at the same time we must believe in the forgiveness of sins for those who continually ask Him for this. "For the Lord will restore the excellence of Jacob" (Nahum 2:2) This is the unshakeable foundation for the redemption of Abraham's seed. 'All Israel' will be saved as it is written: "The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob; for this is my covenant with them, when I take away their sins." (Rom 11: 26,27)

Nineveh could not escape God's wrath; that was impossible. However what was impossible for Nineveh is now possible through Jesus Christ. The deliverer has come out of Zion! The covenant God made with Jacob is now also for us, who were once

in darkness. When we were baptised we were grafted into the line of Jacob. This is the royal line of David, the saving line of God's grace. It pleases God to include us as it pleases Him to destroy His enemies. We don't like to hear this because it doesn't seem right. Well, really, God could have destroyed us too (we deserved it!). But in His grace God wants to keep us to His Glory.

■ Hans van der Jagt



CONTENDER

Aim:

Romans 12:2 teaches all of God's people:

"Do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God."

This magazine will encourage its readers to earnestly contend for the faith, and to think and act Biblically, in the good traditions of the Church of all ages. Its basis is God's word, as the Church confesses in the Three Forms of Unity. It is intended for the younger members of the Free Reformed Churches of Australia, and is produced in co-operation with the Una Sancta. Subscription to the Contender is automatic with subscription to the Una Sancta.

It is not meant to be exclusively for unmarried members who still attend the Youth Bible Study Clubs, but for all those who fit within the loose parameters of 16 to 30 years of age.

Editorial Board

Mick ten-Haaf
Matt Schiebaan
Royce Vermeulen
Sean Wagenaar

Hans van der Jagt
Kristy Gunnink
Andrew van Burgel

Editorial Address

2 Haimlee Street, Kelmscott 6111
tenhaam@frsa.asn.au

The deadline for materials to be used in the next issue is **August 21**.

The Contender can now be viewed on the web

<http://www.frsa.asn.au/contender/>