



CONTENDER

“contending earnestly for the faith...” Jude:3

Editorial

“Remember now your Creator in the days of your youth, Before the difficult days come, And the years draw near when you say, “I have no pleasure in them”...” (Eccl. 12:1a).

This is my first opportunity to write as an editor in the Contender. Being primarily a youth magazine I think it is edifying as youth to contemplate the riches that God has bestowed on us, which we may as youth take for granted at times, so that we may prepare ourselves for the hardships we may endure as we grow older.

At a time like Christmas, when festivities may be in full swing, I think a passage such as Ecclesiastes 12 shows clearly that it is imperative in the prime of our lives to remember our Creator. We are created beings, and we must acknowledge this fact before God. This is especially important so that as we grow up as Christians in a secular world we will not forsake Christ. Growing up as youth we may enjoy many types of physical and mental activities. The ‘preacher’ says that during this stage in our lives it is important to remember now your creator, in a sense to ‘make him our own’.

As we may be aware, many of us do experience hardships, and some more than others, but we can all participate in the joy which Christ gives all of us through the unchanging gospel of Christmas. Every year we hear the message of Christ’s sacrifice on the cross, and we may rejoice in that it holds comfort and hope, even if we may endure ‘difficult days’.

■ Bruce Huizinga

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Once again we must say goodbye to someone. As Editorial board we say goodbye to Royce Vermeulen. We thank you for all the work you have been able to do for the magazine, and wish you God’s blessing for your married life. On a brighter note, we also have the privilege of welcoming two new editors to the board. We welcome Frank Janssen and Lindsay Bergsma as new editors, and we envisage that they will be invaluable to the Contender.

December 2002 Vol 7 Number 7

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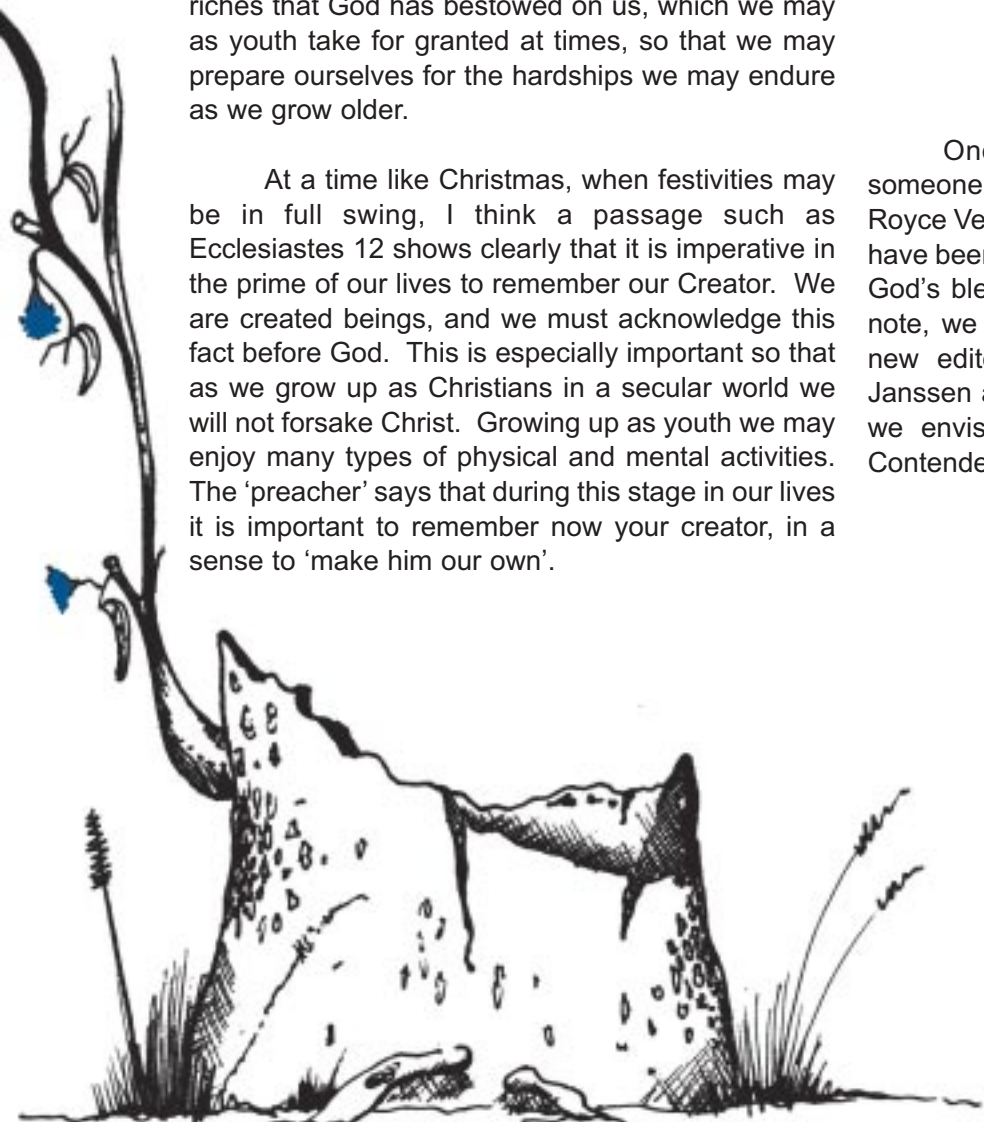
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**MAGAZINE FOR THE YOUTH OF THE
FREE REFORMED CHURCHES OF AUSTRALIA**

“...being good stewards”

As God's covenant children we are faced with many varied decisions in life. These decisions frequently relate to that which we own or possess, that is, our material belongings. In order to make the correct decisions we need to realise and observe several important principles pertaining to our duty of stewardship in God's earthly kingdom.

The Oxford dictionary defines a steward as 'an official who looks after something'. It makes sense then that stewardship would be the process by which the official goes about looking after this specific something.

During the course of our upbringing, we have been taught that we are all instruments of God, placed on earth to glorify Him and to work towards the coming of His kingdom. I'm almost certain everyone would agree with that. As such, God has given us certain abilities by which we are to fulfil our task here on earth. It is precisely these abilities and talents that we must manage in a godly fashion in order for God to consider us as faithful stewards. God has blessed each individual so richly it's impossible to discuss every talent that we collectively possess in the light of faithful stewardship. Despite this fact, the reality is that we do not have to mention every talent because the underlying principles of faithful stewardship apply across the board. But in order to emphasise some of the important aspects of stewardship, I've chosen to concentrate on how we as God's officials, and thus as stewards of the gifts He has given us, should approach our monetary circumstances in life. Let's face it, everyone is in some sort of financial shape so the topic has relevance for everyone. And when the word 'stewardship' is mentioned, I dare say that most of us would immediately think... 'money'.

The Bible says a great deal about money. In fact, some commentators even go so far as to say Jesus talked about this subject the most during His ministry on earth. Regardless of whether this is true or not, the subject of money is frequently discussed in the Bible. It talks about earning and spending, saving and giving, investing, and even wasting our money. If we consider today's society for a moment, it isn't all that difficult to see why God has dealt with the issue of money and material possessions in some length. Society today is characterised by the self-centred greed of those who consider that wealth

is their answer to a happy and prosperous life. In other words, being wealthy gives them a sense of security. I don't need to elaborate on this much further as it confronts us in our daily walk of life. Consider the game shows on television, the competitions on the radio, or even the fraudulent business activities that are becoming evermore apparent.

It's important to pause and think through some basic issues while we are young - before the pressures of our jobs, and perhaps family, become distracting. The basic issues I refer to relate to the purpose and goals in our lives. We must at some point decide what it is that we want to achieve in life. Many people around us in society appear motivated primarily by the pursuit of money and the things it can buy. Our sinful nature also exposes us to these pursuits and as such we can easily find ourselves caught up in the worldly race for financial recognition and prestige. Again, you don't have to be Einstein to figure out that the thinking driving these sorts of desires is based solely around individual gain and profit. Because our lives are extremely hectic today, we have to be ever mindful of the temptations that surround us in this respect. Additionally, Satan is a master at disguising the snares he lays. Consider his temptation of Jesus in the wilderness. Jesus went for forty days without food and Satan, after promising great riches and wealth, tempted Jesus by offering Him the prospect of food. The point is that Satan uses our keenest appetites to tempt us. Whatever a person hungers for Satan will appear to offer.

1 Timothy 6:9 states as follows,
“But those who desire to be rich fall into temptation and a snare, and many foolish and harmful lusts which drown men into destruction and perdition.”

So, if the pursuit of money and material possessions is so dangerous for us, how then do we approach our duty of stewardship?

The answer is really quite simple although applying it in our lives is substantially more difficult. We know that God will not settle for second place in our lives. Simply put, God must be number one in all our thoughts, words and actions. Not so easy to do is it? The fact is, God demands this of us. This therefore, is the threat posed by money. It can easily become our treasure, our passion and our greatest

love. When that happens, God not only becomes a distant second but He usually falls out of the picture altogether.

Obviously this doesn't mean we are prohibited from earning a living, owning a decent home, or having some substantial savings. 1 Timothy 5:8 even makes mention of the fact that we are to provide for our families and those that do not, are worse than unbelievers. God does not even condemn wealth. David, Solomon and a host of other God-fearing people in the Bible were extremely wealthy. To some, God even gives the ability to acquire wealth (Deut 8:18 & 1 Sam 2:7).

The problem is not the money. It's the love of money as clearly stated in 1 Tim 6:10. We get into trouble when our money becomes a god to us.

There are a few basic principles that are relevant to how we should approach money and material possessions.

1. GOD OWNS IT ALL. The most important one. This principle applies to the use of all our talents and therefore captures in a nutshell our roles as stewards in God's kingdom.

Some people are of the opinion that God is entitled to 10% of our income and the other 90% belongs to us. Wrong! The concept of tithing is fine and should be encouraged in our churches, but not because God's portion is limited to a tenth. We are stewards of all that He has entrusted to us. He is our possessor and sometimes our dispossessor as is illustrated in the story of Job. We do well to learn from Job's attitude when he said,

"The Lord gave, and the Lord has taken away; blessed be the name of the LORD." (Job 1:21)

Once we understand this basic concept it becomes apparent that every spending decision is a spiritual decision. Financial waste is not a squandering of our resources but poor use of His.

The next two principles are less important but somewhat more practical. Obviously I'm not suggesting these are the only wise ways of approaching our monetary circumstances and earthly possessions.

2. There is no independent financial decision.

What this means is that spending on something will ultimately result in the money not being available for something else. It's obvious that these financial

decisions are directly linked to our duty of prioritising with respect to God and His service. We must continually ask ourselves the question... Me first? Or my Heavenly Father who has blessed me so richly? It should be a simple choice.

3. Delayed gratification.

Unlimited choices. A basic accounting and economics concept. The only way to get ahead is to deny ourselves some of the things we would like. We have to spend less than we earn or we'll always be playing catch-up. It pays dividends in the long run.

But why has God given more to some than to others? Aren't I as good as him or her? Doesn't God value me as much as someone else?

Consider this. Hebrews 13:5 says,

"Keep your lives free from the love of money and be content with what you have..." (NIV)

In short, this passage illustrates that the accumulation of money here on earth is not something we should be focusing on when trying to decide what it is we want to achieve in life. God has promised to provide for us and we must be content with our individual circumstances in life. God knows what is best for us in this regard also and will bless us accordingly. Granted, we may not comprehend His reasons for giving more to some than to others but we can be sure it is for our benefit. And let's face it... If we find ourselves wanting more money or a better house and car - why is it that we want it? In most cases it's not because we cannot survive with what we have but because we are not satisfied with what we have.

Finally, there are legitimate cases whereby people require assistance in order to live. That is why it is imperative that we as God's children give liberally to the church in order that the deacons are enabled to carry out their task.

Again, I'd like to emphasise that money is only one aspect of our stewardship here on earth. There are countless others. For example, we must be good stewards of our time (another topic all on it's own), our academic and hands-on talents, our character traits and a host of other aspects in our lives.

However, if we can accept that God is the giver of all these talents, we will go a long way to using and developing them to His glory and honour. It's a fact!

■ Berwan Wieske

Racism Reviewed

Is racism really a problem in our society today? We don't go around killing Aborigines or stealing children from their parents. Australia is a multi cultural nation. And us - as Christians - we are not racist! What's the big deal?

Racism is the belief that some members of the human race are superior over others. To understand racism, we need to begin by looking at ourselves. Consider the controversial situation regarding refugees. How often do we not even blink when someone suggests that their boats be turned around upon reaching Australia and sent straight back home? And how do we react when degrading jokes are made about them, even likening them to the Taliban from whom they fled? Or put yourself in this situation: You're sitting on the window seat of a Westrail bus when an average build 20-year-old male Caucasian comes up and takes the seat next to you. You look up and smile, noting his earrings and the tattoo on his bare shoulder, then continue reading the book in your hand. What if the 20-year-old male was not Caucasian, but Aboriginal, dressed in similar clothing? Would your reaction be the same? Or would you take a quick glance at him, then lean right up against the window to distance yourself from him, while burying yourself in your book to avoid a conversation with him? Or think of it this way... you're in a desperate situation and you need to ask for help. There are two people you could ask - an Aboriginal or a Caucasian. Think about it... whom would you ask for help?

I think that in answering these questions honestly for ourselves, it becomes clear that we all have a degree of racist thinking within us. Growing up in a predominantly white society, we have been subconsciously taught to distinguish ourselves from other races around us, and thus racist tendencies have developed. Racism is a belief present due to sin, and as sinners we are frequently guilty of adopting this belief. As long as we are sinners we will remain racist at heart. It is with this in mind that we can critically view the situation - just how big a problem is racism today?

Racism - according to the Concise Macquarie Dictionary - is the belief that human races have distinctive characteristics which determine their respective cultures, usually involving the idea that one's own race is superior and has the right to rule or dominate others. This belief often leads to offensive or aggressive behaviour towards members of another race. Such behaviour is clearly evident in recent

history in Hitler's 'racial cleansing' in WWII, the Ku Klux Klan in the USA, and the 'stolen generation' in Australia.

Racism cannot simply be dismissed as an error of the past - it is also a problem of the present. While many Aborigines have been returned to their parents, Australia still remains racist towards our native people - it wasn't until 1963 that Aborigines were given the right to vote (that's around 60 years after women!), and the selling of alcohol to them was prohibited right up till 1971 in some areas¹. Today the government recognises Aborigines as full Australian citizens, though there are countless events of small-scale racism - being denied jobs due to skin colour; taunts and threats made in the local neighbourhood; and general preferential treatment towards Caucasians over Aborigines. Racism is also largely evident in the refugee issue. In discussing possible solutions to the problem, countless racist comments arise, degrading the culture of the refugees and their skin colour, right through to heartless 'jokes' proposing "quick and easy" elimination from Australia by using them as target practice. Such talk has become widely acceptable, despite the fact that many Australians find it easy to deny that racism is still a problem right here in Australia. As Christians, we need to be especially aware of the situation, also assessing the situation within our Free Reformed Churches.

There is no room for colour prejudice within our churches. Racism has developed on the basis that man has evolved over a long period of time and that some people have evolved from different ancestors or have evolved further than others. People then view others as inferior to themselves, and so racist tendencies develop. However, as Christians we believe that all mankind has descended from one man - Adam, and that we were created in God's image: "So God created man in His own image, in the image of God He created him, male and female he created them... Then God saw everything He had made, and indeed, it was very good." (Gen. 1:27,31a) Who are we to elevate ourselves above others if we were all created in God's image and we were "very good"?

Some people justify racism by referring to the contrast in academic ability between cultures. However, it is our white middle class upbringing that has placed the idea in our minds that intelligent people are superior to the simpler minded. No where in the Bible is this idea justified. God does not choose

His children according to academic ability. We need to remind ourselves again that we are God's children only through grace, and through no merit of our own. Others claim that dark skinned people are all under a curse because of the curse put on the descendants of Ham². To refute this we need only to look at the numerous times God accepts individuals from Ham's descendants as his own (e.g. Rahab and Ruth), and how finally, with Christ's coming, the barrier between races is broken down and the gospel delivered to all nations.

Scripture confirms the equality of all people and the need to break down barriers between nations in countless places³. Ephraim and Manasseh were sons of Joseph and an Ethiopian⁴; Zipporah, the wife of Moses was a Cushite (Ethiopian), and when Miriam grumbled about this interracial marriage, God gave her leprosy⁵; Rahab was a Caananite from the line of Ham - the father of the 'black' race; Ruth was a Moabitess, from another Caananite tribe⁶; Solomon was David's son by Bathsheba - descendant of Sheba⁷, an African; Zephaniah the prophet was a descendant of Cush - a dark skinned man⁸; and Jesus himself, as descendant of Rahab, Ruth and Bathsheba, contained foreign blood also. The Samaritans were half-breed Jews who intermarried with heathens. Jews detested the Samaritans and vice versa. In John 4, Jesus crosses this barrier and reaches out to a Samaritan woman who had a bad reputation. The biggest racial divide in history was between Jews and Gentiles. If that barrier is broken down in Christ, so is every racial barrier. Peter understands this when he says "I now realise how true it is that God does not show favouritism but accepts men from every nation who fear Him and do what is right." (Acts 10:34,35) The only relationship God warns against is that of God's people marrying unbelievers.

So how can we, as Christians respond to the racism we see around us? Three times in the Bible we have been commanded to love our neighbour as ourselves (Lev. 19:18; Matt 5:43; Rom. 13:9). We must also show this love to people of other nations around us, despite their culture or skin colour. Above all, racism must never be given a place in church life. Racism within our churches appears in the subtlest ways. Here Satan is working his hardest to turn us from God, and we therefore need to be especially vigilant, watching out for simple comments which degrade other ethnicity groups, making light of their culture or physical characteristics. To combat this, we should work at spreading the peace and joy that is within us to all those around us, showing in our own actions that God does not choose his people by the colour of their skin. We need to pray for the guidance of the Holy Spirit so

that when confronted with racist comments, be it from fellow Christians or atheist colleagues, we have the strength to stand up for the truth, in the example of Christ's undiscerning love towards all races. It is often difficult to take an active stance against racism when it comes from other members of Christ's church; however, this makes it even more important to do so, so that by crushing racism within the church, we may confront racism in the community in which we live. Such action against racism can begin with simple comments such as "hey, is that really necessary?", "give it a rest" and "do you really think the colour of their skin makes them so different from us?" It is with such small beginnings that we will be able to make known our stance on racism and, together with our actions show how possible it is to show love to all people.

We cannot combat racism alone. It is only with continued prayer for the guidance of the Holy Spirit that we are able to take a stance against colour prejudice. We must not hesitate in doing so, readily defending the image of God by condemning the mistreatment of people made in His likeness. The biggest defence we can make in God's name is to live by the command to love our neighbour, showing by the way we live that God doesn't differentiate on the basis of skin colour. Taking up this challenge, we can act as a bright light in this dark world, reflecting God's true glory, spreading the great news of Christ's sacrifice for all, and eagerly anticipating the return of our saviour on the clouds of heaven. Let us work together in unison to prepare for this great day, when God will completely break down all racial barriers and take His children to Himself - where we will walk hand in hand with believers from every nation on earth, singing God's praises for eternity!

■ Vivian Bax

References

- (1) DENNIS, L., (1999), *Australia Since 1890 - Second Edition*, Longman Publishers: Melbourne, page 192
- (2) Gen. 9:25
- (3) ALCORN, R., (1996), *Dominion*, Multnomah Publishers: Oregon, pages 388, 430, 474, 523 and 543
- (4) Gen. 41:50
- (5) Num. 12:1
- (6) Ruth 1:4
- (7) 2 Sam. 11:3
- (8) Zeph. 1:1

University - A Bulwark of Satan??

On Monday the 19th of August 2002 the TSC held a meeting to discuss whether University was the bulwark of Satan - Yes or No. Eric Dekker and Bert Veenendaal were invited to speak on the topic. Eric approached the topic from a theoretical perspective whereas Bert was more practical in his approach. Since I believe this topic is so relevant not only to those who attend University or TAFE but to all those who encounter the devil in their daily walk of life I thought it would be appropriate to do a review of the evening so the benefit of the evening could be wider than just for the audience of thirty who attended.

Eric was the first presenter. After disputing the title of the evening (that University is not the bulwark of Satan but the battleground) he went on to expose who the enemy was and what the lie of this enemy is. He suggested that the enemy is not only the devil but is our own flesh. If we look at Genesis 3: 6 we see that it was the woman who was tempted. The woman, and all mankind, were tempted by the physical - the fruit was yum, and by the intellectual - eating of the fruit would make one wise.

Who then is the enemy? Eric explained that it is man who is led by the devil. The devil Eric suggested is the same for all of us, but possibly in different places; for one maybe it is in the philosophy class, for another it may be in the cafeteria.

But how do we recognise this enemy? Well maybe we need to look inside ourselves. The enemy,

man's vanity, lurks nearby. He can only be kept at bay by prayer, by the powerful working of the Holy Spirit. We need to ask God constantly for His help in controlling our natural desires, whether physical (drink, drugs, ungodly atmospheres at ungodly locations etc) or intellectual (the search for a wisdom apart from God). We need God's help in opening our eyes to ourselves, humbly believing that we will be blind without His guiding light.

What then is the Lie and how do we recognise it? The lie is the rationality of man. Universities propagate that man is able to reason things out. As Descarte

“Let your light so shine before men, that they may see your good works and glorify your Father in heaven.”

Matt. 5:16

said “I think therefore I am.” The natural man is able to reason, he tries to rationalize things, but without God. He decided that He did not need God's Word, because after all, he ate of the fruit and satan did promise that then he would be like God and know good and evil ... didn't he? Or was that a lie? The unbelievers haven't yet worked out the answer to that one yet, though even the simplest Christian could show them Romans 3. “Of course it was a lie” shouts the young child of the believer. “No one understands.”

Nevertheless man continues

to reason and Universities and TAFEs continue to propagate and teach the result. Much of what is called “wisdom” is nothing more than the result of a finite inquiry by men with too much time on their hands. Philosophy has many examples of the result of man's rationality. Think of Socrates (who developed what we call today ‘ethics’) or Plato (who developed an idea of ‘truth’ in that he said that everything we see is but an imperfect reflection of the real thing) or Aristotle (who rationalized how man attains happiness). Unis and TAFEs propagate these ideas, not the wisdom of the Word of God. I quote from Eric “The professors, often with astounding IQs, the professors don't proclaim the wisdom of the Word, but that of man. They lead the student through a maze of text books, they lead the student through a miry path of philosophies and thoughts, they introduce the student to a world of unbelief, a world filled with “reasonable” people, smooth talkers, and say, once the student has been confused no end “Now, tell me, what do you believe?” Because, after all that, you are allowed to make your own decision. Because, you see (another lie on the way) there is no single truth.”

And then we may thank God that many or most of us who attend Uni do not fall from the narrow path. God continues to carry many over the quicksand, not allowing them to be caught in the sludge. God will protect His own. Yet the way is dangerous. For we know that what is said is appealing to us, and we also know that we are ourselves the enemy. We like to acquire knowledge, to work it all

out. But Christ liberates us so that we recognise that the one source of all wisdom is God's word and that knowledge can protect us.

Eric emphasised that when we enter University we aren't spiritual babies anymore. Most of us have grown up in the faith, many have or are in the process of professing the faith. So the danger is not that we are drawn away or in the fact that we do not agree with our colleagues. The danger begins to arise when we don't make allowances for others to be right. We are not tolerant. We know that there is a limit to truth - God's word. And then the persecution arises. Not swords and clubs, it's more subtle than that- more likely - "Come and have lunch and we'll talk about it. What you say can't be true. Be reasonable, and you will see the truth." Alternatively we are scorned.

So in conclusion Eric noted that the devil is crafty, his lies are often half truths, the enemy is not only satan but our own nature as well. The lie can be both physical and intellectual.

Bert took a different approach in his presentation and looked at the Universities from more of a practical perspective. He suggested that Unis and TAFEs provide the knowledge and skills, a teaching and learning environment, a social environment, learning resources and support services.

He suggested that as reformed Christians we may go to University to develop our God-given skills and abilities, to carry out our mandate to work and be busy and to understand more about God's creation and His work. Universities can assist to prepare us for serving Him in our task at home, school or church, in the community and in the workplace and to be busy in our threefold

office of prophet, priest and king.

We are in the world but not of the world. Therefore we need to recognise our special position as covenant children of God. So to go to Uni we need to prepare, be defensive (be alert and stand on guard) and be offensive (be a light and confess God's name).

There should be good preparation for attendance to Uni or TAFE. We are going into battle and therefore we need to be prepared. Are we spiritually ready to go to Uni? Many of us have good christian home environments that can both prepare us for University but also maintain us along God's paths while we are at Uni. We should have a good circle of christian friends with whom we can discuss things pertaining to Uni and God. We need to maintain good relationships with our parents and officebearers so we can discuss the issues that confront us on a day to day basis at these secular institutions. We must have a good foundation on and make continual study of God's Word and the confessions. We must remember that we are different than the others at University.

We need to be alert and stand on guard at Uni. or at TAFE. In 1 Peter 5:8 it says, "Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour." The reference to the devil as a lion accentuates strength and destructiveness of the devil and therefore the continual vigilance necessary for alertness.

We also need to be a light and confess God's name. We can think of texts such as Matt 5: 16, Eph 5:8-11 or 1 Peter 4: 16 which instructs that we are to glorify God. Our position is something to be proud of; we have something to share, to rejoice in, to radiate to others, we have the promises and

riches of the gospel.

What does all that mean for us then? As Bert mentioned at the beginning of the speech Unis provide us with knowledge/skills, a teaching and learning environment, a social environment, learning resources and support services. The knowledge we learn may conflict with the Word of God, often in a very subtle way such as through the reflection on movies, TV's shows, morals, ethics, etc. Many at Uni will assume that you, like everyone else, are just a 'normal' secular student. Therefore be alert, test the spirits, and know God's Word. The environment is assumed to play a major role in the development of the student. You are assumed to argue rationally/logically. Using the Bible and confessions to argue your point is laughed at.

So Bert suggested that we may indeed go to University or TAFE to develop our gifts and fulfill our God given mandate and therein to serve God, yet we need to be alert for the dangers that exist: our flesh, the world and satan. We need to be prepared, alert and a light to the world. Remember 2 Peter 3:18 where it says, "grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. Amen."

■ Royce Vermeulen



Prostitution legal in your neighbourhood?

The Government has drafted a "Prostitution Control Bill 2002" and has called for public comment by 7 February 2003.

In short, the Bill makes prostitution legal and provides rules for how it may be done.

For example, the Bill

- repeals the Prostitution Act 2000 and amends the Police Act 1892. (These are Acts that currently make prostitution illegal.)
- requires new brothels to be at least 300 meters from residential land, schools and churches (but allows existing brothels to be exempt from this)

(More information can be obtained from <http://www.ministers.wa.gov.au/roberts>)

In introducing the Bill, the Police Minister, Hon. Michelle Roberts writes:

"Throughout the ages Governments have tried to prohibit or eradicate prostitution, always without success. By confronting such a reality rather than ignoring the problem, this Government seeks to protect those in the industry and the community in general from an unregulated and in some instances criminally controlled industry."

While prostitution may be a reality, like stealing and other crimes, it is displeasing to God and harmful to society. Therefore we encourage you to accept the Governments invitation for public comment. If we all recognize this as our Christian responsibility, the Government will have hundreds of letters to consider. A few sentences is enough to say how this bill is displeasing to God and harmful to society.

Submissions are to be in writing and forwarded to:

THE CO-ORDINATOR, PROSTITUTION
CONTROL BILL
C/- THE MINISTER FOR POLICE &
EMERGENCY SERVICES
13TH FLOOR DUMAS HOUSE
2 HAVELOCK STREET
WEST PERTH WA 6005

If anyone would like assistance in writing, please contact one of the SPYSC committee:

Hester Bax, Natalie Kleyn, Dean Huizinga,
Steve Posthuma, Andrew van Burgel



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.

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The deadline for materials to be used in the next issue is Feb 3.

