

On June 20th, 2016 during a leadership team meeting, Pastor Tim, Tom, and Willem discussed the proposed bylaw changes for Whispering Pines Bible Camp.

The following is based on the minutes of that meeting.

Upon reviewing the seven documents sent, WPBC proposes to remove all affiliation with the Fellowship. This was done in an effort to get a broader support for the camp. The most significant and concerning change is that WPBC is proposing to change the statement of faith from the one we share with other Fellowship churches to the statement of faith of the Evangelical Fellowship of Canada (see sidebar). They did this so that more churches could support and be involved with the camp. This way other churches will be able to elect camp reps, give monetary support, and serve on the board, etc. So board members, staff, director, pastors, would be from a variety of evangelical churches.

However, this means that the camp no longer has baptist beliefs, no longer ascribes to a reformed understanding of salvation (i.e., God is sovereign in salvation). (As a comparison the London Baptist Confession of Faith contains 16,512 words. Our Fellowship statement is 632 words long. The EFC statement is 172 words long.) Not only this, by inviting any evangelical church (any non-Catholic church could agree to the EFC statement) leaves no guardrails for important issues like charismatic gifts, manhood/womanhood, homosexuality, creation, etc. These issues are not in our Fellowship statement of faith but the Fellowship has in past years taken decisive positions on these issues.

We also are not sure if this change will even help the success of the camp. We don't see the statement of faith as an impediment, but rather it seems that all camps are struggling in this day and age.

For more clarity, we will ask the board the following questions:

1. Is the statement of faith really a challenge to getting others supporting the camp? Is this change even going to be effective in getting other involvement? Are there churches who want to help out the camp but disagree doctrinally?
2. What is too restrictive in our statement that needs to go?

**Evangelical Fellowship of Canada
Statement of Faith**

- The Holy Scriptures, as originally given by God, are divinely inspired, infallible, entirely trustworthy, and constitute the only supreme authority in all matters of faith and conduct.
- There is one God, eternally existent in three persons: Father, Son and Holy Spirit.
- Our Lord Jesus Christ is God manifest in the flesh; we affirm his virgin birth, sinless humanity, divine miracles, vicarious and atoning death, bodily resurrection, ascension, ongoing mediatorial work, and personal return in power and glory.
- The salvation of lost and sinful humanity is possible only through the merits of the shed blood of the Lord Jesus Christ, received by faith apart from works, and is characterized by regeneration by the Holy Spirit.
- The Holy Spirit enables believers to live a holy life, to witness and work for the Lord Jesus Christ.
- The Church, the body of Christ, consists of all true believers.
- Ultimately God will judge the living and the dead, those who are saved unto the resurrection of life, those who are lost unto the resurrection of damnation.

The replies to these questions are below in the order they were received.

From: [Shawn Vike](#)
Date: 6/22/2016 2:11:55 PM
To: [Sharilyn/Sandi](#)
Cc: [Stew Wenman](#); [Dick Derksen](#); [Pastor Dave Kenney](#)
Subject: Re: Proposed bylaw changes

Sandi, you will have to forward this to whomever you feel is appropriate.

I will go where angels fear to tread and try and answer this from my perspective. This is not the perspective of the committee and I do not claim to speak for them.

I will focus on your question #1. Which is actually 3 questions. I will address question 1A last.

1B - "Is this change even going to be effective in getting other involvement?"

That is a question that cannot be answered. Will any change be effective? We just don't know. It is not in our hands.

1C - "Are there churches who want to help out the camp but disagree doctrinally?"

Once again not really a question that can be answered definitively. We simply do not know at this time. If there is another church that wants to get involved will they disagree with the statement of faith, well chances are yes.....

Which brings us to 1A - "Is the statement of faith really a challenge to getting others supporting the camp?"

There are many ways to answer this, I will stick with "YES". Why? well that is where this question gets hard to answer. I do not mean to offend anyone, so please try not to take offense to anything I say, I am trying to promote some thoughts.

1) How many Baptist denominations are there in North America? Well according to WIKIPEDIA there are 19 in Canada and I lost count of the number in the US. And that does not include the independents. What make them different? Doctrinal differences spelled out in their Statements of Faith maybe? Most likely. And what makes them all the same? They are right and everyone else is wrong.

2) Based on #1 above,, what are the chances of getting even another Baptist church on side if their Statement of Faith is slightly different? Seriously, if they think they are correct, then won't they also say that the Statement of Faith of the camp match theirs word for word? What about an Alliance church, or a Mennonite?

3) What if all 4 of the current supporting churches do not use the exact same Statement of Faith? And, according to the church's websites, they do not.

4) So, if we cannot get Baptists to agree, how can we expect anyone else to?

As for your question #2 - "What is too restrictive in our statement that needs to go?" - let me ask a question in return.

What essential of Salvation is missing from the proposed Statement of Faith? If someone believes in Jesus and agrees with the Statement of Faith what more is needed?

I have been involved in many different churches, Independent Baptist, POAC, NA Baptist, Fellowship Baptist, Church of God. I have served on a private School Board that represented MANY different denominations. I really feel we need to focus on the essential of Salvation, not the little things that make us unique.

I will close with the lyrics of a favorite song, I think it was Russ Taff that I heard singing it many a year ago. It sums up how I feel:

"We Will Stand"

Sometimes it's hard for me to understand
Why we pull away from each other so easily
Even though we're all walking the same road
Yet we build dividing walls between
Our brothers and ourselves

But I, I don't care what label you may wear
if you believe in Jesus you belong with me
The bond we share is all I care to see
And we can change this world forever
if you will join with me
Join and sing, sing

You're my brother, you're my sister
So take me by the hand
Together we will work until He comes
There's no foe that can defeat us
When we're walking side by side
As long as there is love
We will stand

The day will come when we will be as one
And with a mighty voice together
We will proclaim that Jesus
Jesus is King
And it will echo through the earth
It will shake the nations

And the world will see
See that

You're my brother, you're my sister
So take me by the hand
Together we will work until He comes
There's no foe that can defeat us
When we're walking side by side
As long as there is love
We will stand

The time is here, the time is now
To take a stand, to make a vow
I won't let go, you're not alone
Now and forever we'll sing together

You're my brother, you're my sister
So take me by the hand
Together we will work until He comes
There's no foe that can defeat us
When we're walking side by side
As long as there is love
We will stand [x2]

Respectfully,

Shawn Vike

From: [Dick](#)

Date: 6/22/2016 4:04:24 PM

To: [Shawn Vike](#); [Sharilyn/Sandi](#)

Cc: [Stew Wenman](#); [Pastor Dave Kenney](#)

Subject: Re: Proposed bylaw changes

I think the key to this all is that we as a Fellowship are in deep trouble in southern Alberta, so the old Statement of Faith was not even holding us together as churches, let alone a multi-functional organization that was left running a camp. Another key is that we formed a new organization, essentially separate from the Fellowship, in order to attract more "like-minded" people into supporting our camp; this required us to depart from the Fellowship statement, as it was too restrictive in that it would have made every church/group that wanted to become part of Whispering Pines Bible Camp (WPBC) to have to become a member of the Fellowship. By simplifying our basis of membership, we can attract more "like-minded" churches and

groups, that agree on the basics of salvation, the Scriptures, etc., without talking about modes of baptism, type of church service, etc., that tend more to separate churches, rather than bring them together in a common project – eg. WPBC.

Another committee member, Dick

On Thu, Jun 30, 2016 at 11:23 PM, Dick <dderksen1@shaw.ca> wrote:
Here are my responses to the questions raised by Fairview:

1. As we discussed what our new organization should be – and we are effectively creating a new organization – we decided that it was not going to work to make all groups and churches interested in becoming part of WPBC to become part of the Fellowship. We had to move away from the FEB statement of faith to appeal to groups that were “like minded” but not Fellowship Baptists. In no way did we ever want to cast a doubt upon our statement of faith. It is just not the same as some other totally evangelical churches.

2. Again, we are not telling any Fellowship churches that they need to change their statement of faith, but we are also not telling any non-Fellowship churches that they need to subscribe in every detail to ours, thus becoming Fellowship Baptists before they can become members of WPBC Association.

The whole purpose was to “close down” the South Alberta Association as it was originally conceived, and create a new organization to which both Fellowship and non-Fellowship churches could work together for the sake of WPBC.

I might go on about the present state of the SAA, but that might get too personal for some.

Dick

From: [Dave Kenney](#)

Date: 7/4/2016 12:02:55 PM

To: arianna@ab.imag.net

Cc: [Stew Wenman](#); [Shawn Vike](#); [Dick Derksen](#)

Subject: Re: Fwd: Fw: Proposed bylaw changes

Per request, here are my thoughts on the Statement of Faith issue for Whispering Pines Bible Camp.

Please note that the following thoughts are mine, not necessarily those of the committee.

Here is what one organization says about their statement of faith:

"Our statement of faith is subservient to the Scriptures. It should never be viewed as having an authority equal to that of the Bible. It is authoritative only in a limited sense, as far as it accurately reflects the meaning of Scripture. We view it and use it as a tool to promote, achieve, and maintain doctrinal understanding, purity, and harmony."

I like what this paragraph says - The statement of faith is not scripture. It is only what we believe about scripture. It is a tool to help us.

Furthermore, from history, Baptists have historically used a statement of faith to divide and exclude others. It is used to protect the purity of the church from others. Baptists have historically split over even the smallest issues, in the interest of protection from, and exclusion of, those who believe differently. Some examples of this exclusionary vision is the public vilifying of people like Billy Graham (because he has other denomination representatives on his platform during a crusade) or Dr. Dobson (for similar reasons). I personally know of one pastor who will not be on a public platform with any other pastor because he cannot guarantee that he agrees with them in all aspects of doctrine and does not want to be 'seen to be in agreement with them', by being seen with them.

On the other side, some other denominations are all about inclusion rather than exclusion. They do not want to put any barriers in place to impede those who might come.

On a different note, I ask the question - Is Whispering Pines Bible Camp a Fellowship Baptist work, or is it the Lord's work? Are we more concerned about the Fellowship getting the glory of a successful work, or with God getting the glory? As some of you know, I will be moving from Airdrie in a short while to pastor a church elsewhere. The church I'm going to used to be a denominational church but declined in membership and attendance to the point that the denomination was going to close it down. The remaining members asked the same question as I just asked, "Is this a denominational work or the Lord's work?" They convinced the denomination to not close it down but instead, to sell the assets to a mission who could put in a supported missionary. That was over ten years ago and the church is still going, just not with a denomination. I will be a missionary pastor. My point is, if we get hung up on certain things (like statement of faith and denomination), we may lose everything. As I read the New Testament, while Jesus kept the law, I see him addressing people according to need first, not requiring them to adhere to a statement of faith first.

I think that a statement of faith is far more important for a church organization than for a non-church outreach organization. Yes, I understand that two cannot walk alone unless they be agreed (Amos 3:3). But a church is different than a para-church organization.

A church needs a statement of faith so that it is known what it is they stand for. People need to know this about a church. However, I personally feel that it is different for para-church organizations like a Bible Camp, because they have a different mission, a different reason for being - but still in support of the church.

One more thought. The Fellowship of Evangelical Baptist Churches in Canada is currently discussing changes to its Statement of Faith. Questions about baptism of all things! Who would have thought!. Statements of Faith are important but they can be changed. They are not scripture. They are not the be all and end all of Christian organizations. They are not the fourth person of the Trinity (although sometimes we treat them that way). They are only a guide, a tool to understanding. They should be an aid to the Lord's work that we are involved in, not a hindrance.

Final thought: If a Convention Baptist or a North American Baptist person wanted to come to WPBC to work for the salvation and discipleship of children - would we let them? Or would we cause small differences in belief to prevent them? How about an Alliance person (CMA)? or AGC or E.Free? or even a Pentacostal? All evangelicals. All believe in the gospel. All committed to the great commission and the greatest commandment. All committed to a belief in the Trinity. All committed to the authority of scripture. But not all may agree with every single item in the statement of faith for FEBCast. Protecting the purity of the church is one thing - but at camp, that is not our goal or aim. At WPBC our object is "To proclaim and advance the cause of our Lord Jesus Christ" (not to proclaim and advance the cause of FEBCAST churches).

Statement of Faith of the Evangelical Fellowship of Canada:

- The Holy Scriptures, as originally given by God, are divinely inspired, infallible, entirely trustworthy, and constitute the only supreme authority in all matters of faith and conduct.
- There is one God, eternally existent in three persons: Father, Son and Holy Spirit.
- Our Lord Jesus Christ is God manifest in the flesh; we affirm his virgin birth, sinless humanity, divine miracles, vicarious and atoning death, bodily resurrection, ascension, ongoing mediatorial work, and personal return in power and glory.
- The salvation of lost and sinful humanity is possible only through the merits of the shed blood of the Lord Jesus Christ, received by faith apart from works, and is characterized by regeneration by the Holy Spirit.
- The Holy Spirit enables believers to live a holy life, to witness and work for the Lord Jesus Christ.
- The Church, the body of Christ, consists of all true believers.
- Ultimately God will judge the living and the dead, those who are saved unto the resurrection of life, those who are lost unto the resurrection of damnation.

Statement of Faith for FEBCAST:

1. **BIBLE:** We believe the Bible to be the complete Word of God; that the sixty-six books, as originally written, comprising the Old and New Testaments were verbally inspired by the Spirit of God and were entirely free from error; that the Bible is the final authority in all matters of faith and practice and the true basis of Christian union.
2. **GOD:** We believe in one God, Creator of all, holy, sovereign, eternal, existing in three equal Persons, the Father, the Son, and the Holy Spirit.
3. **CHRIST:** We believe in the absolute and essential deity of Jesus Christ, in His eternal existence with the Father in pre-incarnate glory, in His virgin birth, sinless life, substitutionary death, bodily resurrection, triumphant ascension, mediatorial ministry and personal return.
4. **THE HOLY SPIRIT:** We believe in the absolute and essential deity and personality of the Holy Spirit who convicts of sin, of righteousness and of judgment, Who regenerates, sanctifies, illuminates and comforts those who believe in Jesus Christ.
5. **SATAN:** We believe that Satan exists as an evil personality, the originator of sin, the archenemy of God and man.
6. **MAN:** We believe that man was divinely created in the image of God; that he sinned, becoming guilty before God, resulting in total depravity, thereby incurring physical and spiritual death.
7. **SALVATION:** We believe that salvation is by the sovereign, electing grace of God; that by the appointment of the Father, Christ voluntarily suffered a vicarious, expiatory and propitiatory death; that justification is by faith alone in the all sufficient sacrifice and resurrection of the Lord Jesus Christ and that those whom God has effectually called shall be divinely preserved and finally perfected in the image of the Lord.
8. **FUTURE THINGS:** We believe in the personal, bodily and glorious return of the Lord Jesus Christ; in the bodily resurrection of the just and unjust; in the eternal blessedness of the redeemed and in the judgment and conscious, eternal punishment of the wicked.
9. **THE LOCAL CHURCH:** We believe that a church is a company of immersed believers, called out of the world, separated unto the Lord Jesus, voluntarily associated for the ministry of the Word, the mutual edification of its members, the propagation of the faith and the observance of the ordinances. We believe it is a sovereign, independent body, exercising its own divinely awarded gifts, precepts and privileges under the Lordship of Christ, the Great Head of the church. We believe that its officers are pastors and deacons.
10. **ORDINANCES:** We believe that there are only two ordinances for the church regularly observed in the New Testament in the following order: 1. Baptism which is the immersion of the believer in water, whereby he obeys Christ's command and set forth his identification with Christ in His death, burial and resurrection; 2. The Lord's Supper which is the memorial wherein the believer partakes of the two elements, bread and wine, which symbolize the Lord's body and shed blood, proclaiming His death until He comes.
11. **CHURCH AND STATE** We believe in the entire separation of church and state.
12. **RELIGIOUS LIBERTY:** We believe in religious liberty, that every man has the right to practice and propagate his beliefs.
13. **THE LORD'S DAY** We believe that the first day of the week is the Lord's Day and that, in a special sense, it is the divinely appointed day for worship and spiritual exercise.
14. **CIVIL GOVERNMENT:** We believe that civil government is of divine appointment for the interest and good order of society, that magistrates are to be prayed for, conscientiously

honoured and obeyed, except only in the things opposed to the will of our Lord Jesus Christ, Who is the only Lord of the conscience and Prince of the kings of the earth.

I ask the question - is it important to the objects of Whispering Pines Bible Camp (To proclaim and advance the cause of our Lord Jesus Christ; to operate and maintain the camp; and to carry out charitable projects related to camp ministry) to require each member organization to subscribe to all 14 FEBCAST articles. What would be the implications/impact of not requiring a member organization to subscribe to a particular article. I fully agree that some of the articles are vital to "walking together". But I ask - what is the requirement for a supporting organization of WPBC to not being able to sign on to a particular article - like #11 for instance. What does it mean to have a separation of Church and State? Does everybody even have the same understanding of what this looks like? Is it important enough to be divisive? On the other side, the question becomes - we have many things that we believe from scripture, what are the essentials needed to proclaim and advance the cause of our Lord Jesus Christ, to operate and maintain the camp, and to carry out charitable projects related to camp ministry. In other words, do i need to understand the separation of church and state in order to present the good news of the gospel, or to give a cup of cold water in Jesus name? Do I need to understand and believe that the officers of a church are pastors and deacons in order to present the gospel to a child at camp?

Well, I think I've said enough. Hopefully this has made some sense over what is potentially a divisive issue.

Bottom line, for me, I want to see God's work move forward. I want to help that, not stand in the way. For WPBC, we are not building a dynasty, we are creating opportunities to promote and advance the cause of our Lord Jesus Christ. To do this, I want to run the race, stripped down of all that hinders me (or in this case the camp)

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Thanks

In His Service,

Dave Kenney
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From: [Shawn Vike](#)
Date: 7/4/2016 12:06:54 PM
To: [Pastor Dave Kenney](#)
Cc: [Stew Wenman](#); [Dick Derksen](#); arianna@ab.imag.net
Subject: Re: Fwd: Fw: Proposed bylaw changes

I wholeheartedly agree with what Dave has written.

Shawn.

From: [Dave Kenney](#)
Date: 7/4/2016 12:28:38 PM
To: [Shawn Vike](#)
Cc: [Stew Wenman](#); [Dick Derksen](#); arianna@ab.imag.net
Subject: Re: Fwd: Fw: Proposed bylaw changes

Sorry, I had to add one more thing - an article I found.
While not being the final word on the subject, I thought it both instructive and enlightening concerning our current discussions.
Dave

In Essentials Unity, In Non-Essentials Liberty, In All Things Charity *by Mark Ross*

Philip Schaff, the distinguished nineteenth-century church historian, calls the saying in our title “the watchword of Christian peacemakers” (*History of the Christian Church*, vol. 7, p. 650). Often attributed to great theologians such as Augustine, it comes from an otherwise undistinguished German Lutheran theologian of the early seventeenth century, Rupertus Meldenus. The phrase occurs in a tract on Christian unity written (circa 1627) during the Thirty Years War (1618–1648), a bloody time in European history in which religious tensions played a significant role. The saying has found great favor among subsequent writers such as Richard Baxter, and has since been adopted as a motto by the Moravian Church of North America and the Evangelical Presbyterian Church. Might it serve us well as a motto for every church and for every denomination today?

Unity

Those who are united by faith in Christ are thereby united to one another in the church, the body of Christ. We call this union the communion of saints. It is a mysterious thing, and to understand it

properly we will need to see it both in its “now” and “not yet” aspects. Because it is a union created by Christ in baptizing us all by one Spirit into His body, the church ([1 Cor. 12:12–13](#)), it is true of all Christians now, a fait accompli. But the manifestation of that unity is not always apparent. Christians can display ugly divisions between one another, as at the church of Corinth (1:10–17). Their disunity could be seen in the public square as members sued one another before the ungodly in civic courts (6:1–8). Even the Lord’s Supper was not sufficient to bring them together in love and unity (11:17–34). Manifesting fully the unity in Christ that already is given to us belongs to the “not yet” perfection of the faith that will come at our glorification. With deep longing our Lord prayed for our unity, knowing that on it rests our own blessing and the credibility of the church’s witness for Christ ([John 17:20–23](#)).

Liberty

Tensions arising from diversity of belief and practice among Christians are already apparent in the pages of the New Testament and remain with us today. There was apparently a thriving vegetarian faction within the church at Rome (Rom. 14). “One person believes he may eat anything, while the weak person eats only vegetables” (v. 2). There was also a difference among them about whether certain days were to be honored (v. 5). How do we live with such differences among us? Paul says, “As for the one who is weak in faith, welcome him, but not to quarrel over opinions” (v. 1). Such a person is to be welcomed, says Paul, and not just welcomed for the purpose of quarreling with him over his views. Love for such a person, weak in faith though he is, must continue.

In that love, we must extend liberty to each person to hold fast to his own conscience on what Christ has commanded ([Rom. 14:5](#)); but how far can that liberty be extended? Apparently, it would extend far enough to include vegetarians and those who maintained that Christians should continue to honor the Jewish feast days. But would it also include baptists receiving into church membership people with paedobaptist convictions, or paedobaptists receiving members with baptist convictions? Should believers who hold to a corporeal presence of Christ in the Lord’s Supper admit to the table those who believe the real presence of Christ in the Supper is spiritual and not corporeal? After two thousand years of church history, Christians are still divided on many key doctrinal issues, even on the very signs of our unity in Christ — baptism and the Lord’s Supper. How, then, can we be one in Christ and demonstrate the communion of saints? It would seem that either we must ignore our doctrinal differences and treat them as inconsequential, or we must remain permanently divided and in opposition to one another until Christ returns. Is there not a more excellent way? ([1 Cor. 12:31](#)).

Charity

Love for Christ must include a love for His truth, and so we can never treat as inconsequential anything that Christ has commanded. Only those who abide in Jesus’ word are truly His disciples ([John 8:31](#)), and disciples are to be taught to obey all that He has commanded ([Matt. 28:19–20](#)). So the route that we might call doctrinal minimalism is not open to us. We cannot simply reduce the number of doctrines to be taught and believed to what we can all accept as important and ignore the

rest. Movement in that direction always seems to lose its brakes and eventually nothing distinctive of Christianity remains.

But neither can we lock ourselves up in very small groups with maximal agreement on doctrine and morals, and then separate from others and refuse to acknowledge as Christians those who do not embrace all our distinctives. The multiplication of small groups who pride themselves on purity but who denounce and despise those who fall short of that standard does nothing to express the truth of “the one, holy, catholic, and apostolic church” for which Christ died. The love we must have for all of Christ’s disciples has no expression in this path. Where, then, is the more excellent way?

As we have observed above, the unity that we have is by the Spirit of Christ baptizing us into Christ and into His body, the church ([1 Cor. 12:12–13](#)). Our expression of that unity must therefore be a unity of the truth “as the truth is in Jesus” ([Eph. 4:21](#)). Ultimately, that will be all the truth that is in Jesus, but our unity with Jesus does not wait until that perfection is achieved. Salvation comes to us by faith in Christ, so there must be a defining core of truth that is ours in faith, sufficient to unite us to Christ even if not yet complete in all its detail. Defining this core precisely might prove to be as difficult as living out the whole truth faithfully, but it will surely include that God, the creator of heaven and earth against whom we have all sinned, was in Christ, reconciling to Himself all who believe in Him, not counting their sins against them, but forgiving them through the redemption that is found in the sinless life and atoning death of Christ and received by faith alone, calling for obedience to Christ as Lord under the authority of His Word in the Holy Scriptures. Where Christ is truly preached, there is the gospel; and where the gospel is truly believed, there is the church.

Yet as we have seen, the church that is in Jesus is a diverse church. This diversity among Christians is due to our lack of conformity to Christ. He has chosen to sanctify us gradually in this world. As the progress we make in sanctification varies both in doctrine and in practice, there will always be a need in this world for those who are united in Christ to live in love with one another while dealing with differences. Sometimes these differences result in the formation of different churches and denominations in order to maintain a good conscience toward God. But such divisions need not be a defeat of unity among us, so long as we do not permit them to destroy our love and welcome for one another in Christ. Some divisions are of practical necessity anyway, for not all Christians in the world can meet together at the same time in the same place.

Many distinct gatherings of Christians spread throughout the world can actually serve the purposes of God, by sprinkling us among the lost to shine the light of Christ. Our multiple groupings can also serve us well, encouraging us to be faithful to what we believe Christ has taught us, bringing us together with those with whom we can cooperate most fully. But if we allow our divisions to become breaches of love and occasions for pride and rivalry, then we will have failed in our calling, and our witness for Christ will be marred.

The saying of Rupertus Meldenius strikes the right balance. It calls for unity on the essential things, the core of truth in our union with Christ. In non-essentials (not the unimportant, but those things that if lacking do not prevent our union with Christ), it calls for liberty so that all might follow their consciences under the Word and Spirit. In all things, however, there must be love (“charity” from the Latin *caritas*, or “love”), “which binds everything together in perfect harmony” ([Col. 3:14](#)). May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ. Accept one another, then, just as Christ accepted you, in order to bring praise to God ([Rom. 15:5-7](#)).

From: [Stew Wenman](#)
Date: 7/4/2016 3:42:40 PM
To: [Sharilyn/Sandi](#)
Cc: [Dick Derksen](#); [Pastor Dave Kenney](#); [Shawn Vike](#)
Subject: Re: Your response to our Pastor?

Hi Sandi,
I am the "least" on the bylaw committee but I did take the position of "neutral & does it make common sense" and I asked a lot questions.
What the committee created in great unity was open minded set bylaws that sends out a welcome message to other Churches.
In the new testament a wise old leader in a meeting with the temple leaders, paraphrased he said

if this is from man... it wont last
and
if its from God.... be careful what you oppose.

So my answer to 1/ is ;
Any Church who is intetested in being involved with the camp will properly check and review all aspects of the camp to see IF it would be a good fit for thier involvement.

So could a statement of faith be too restrictive....yes.

What is too restrictive...well that depends on their viewpoints.

Will changing the statement faith be effective, maybe it would be YES for some
but
for others it may be a NO answer but based on the cost of required facility upgrades.

Other Churches have NOT been asked because our current old bylaws are not set up for that.

Now regarding question 2.

I think my answer is;

The rest of the committee has humbly tried to present "the position" that we are taking before the Lord and our current Churches to make a "OPEN DOOR" for others in Christ Jesus to walk through and submit to a yoke of oneness like-spirit and like-mind, to serve the Lord's Purpose for the camp.

Your Pastor and I have met.

He knows I try to make sure of good communication at a meeting and that the truth comes out, so we all can make proper good decisions.

I like it when we examine issues and ask questions.

Sometimes we do NOT have all the answers and we must lean on the Lord, especially "in the how" He might steer the hearts of others and "in the when" of His timing.

We are all praying that this will be helpful to the camp ministry.

There is another option....

and that would be a change in financial support from the current supporting Churches. The large amount would cause enough challenge, leading our Churches to reflect on the choice of support;

A/ are you supporting a MISSION with a small contribution

or

B/ is this OUR direct Daughter ministry that requires a large contribution.

Even IF your Church cheerfully supports the position of B/, can it realistically step up to plate.

Yes Church contributions are increasing as the Church Boards are getting current info and are trusting that we their Board Reps are trying to keep the pencils sharp.

Perhaps the Lord who already knows the future of Camp will give us all His peace as we try to submit to His direction.

May your Pastor and Board follow the Lord's Peace as they make their own Berean assessment and choices as they prepare for the Sept 25th voting.

Thanks
Stew