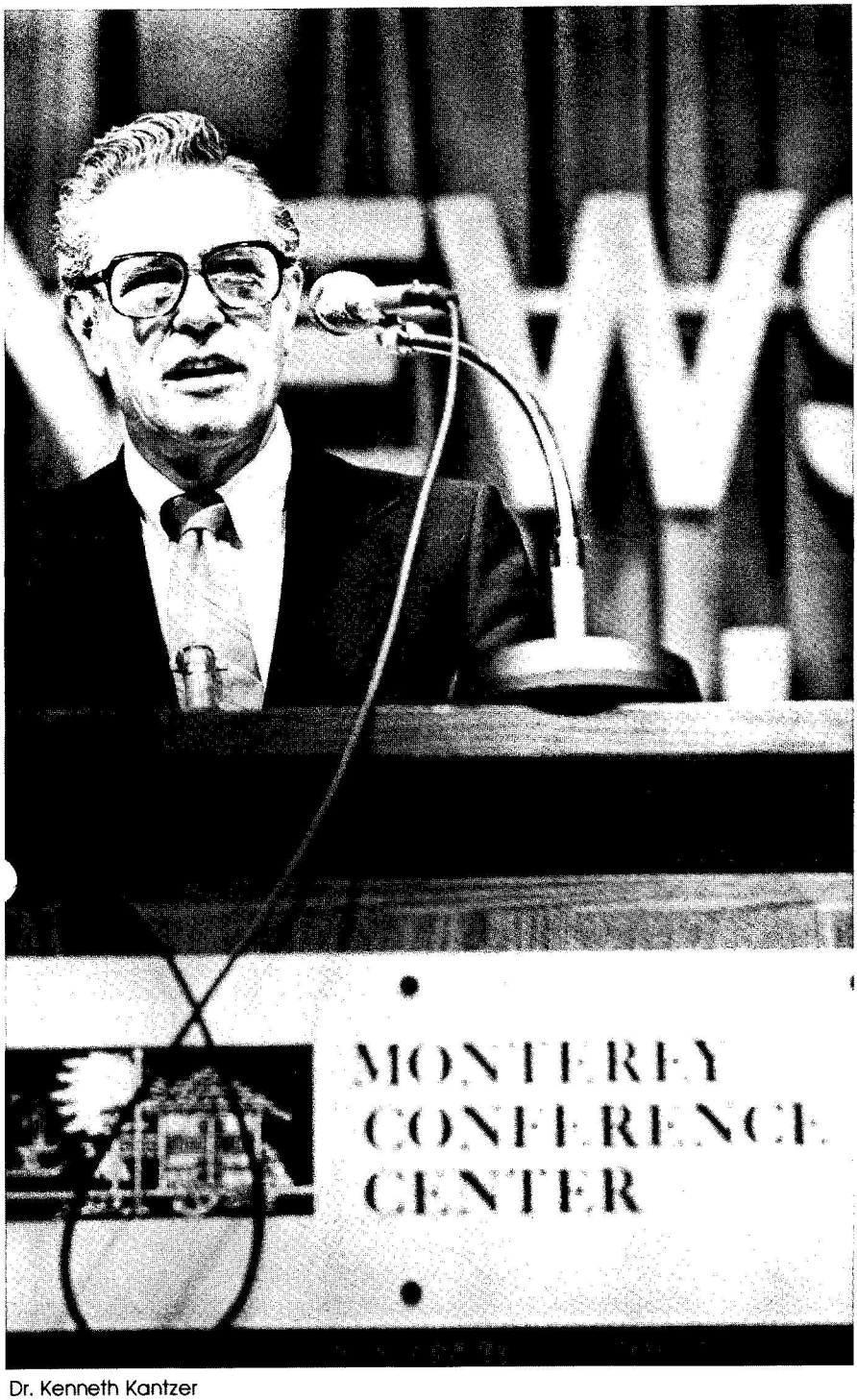
THE
Good News Unlimited Bulletin

Sola Christos • Sola Fide • Sola Gratia • Sola Scriptura

Vol. 1 No. 5 August, 1981



Dr. Kenneth Kantzer

Participants at Congress Testify to Its Success

The Monterey Gospel Congress of July 23-26, sponsored by Good News Unlimited, was, in the opinion of the many participants interviewed, a great blessing in bringing the gospel and Christian fellowship to those who came. On the peak days, there were over 1500 in attendance. All factors seemed to be working in harmony to generate the fine positive spirit prevalent everywhere. The relaxed spaciousness of the conference center, the cool invigorating weather, and the beauty of the Monterey environment close to the sea, all contributed to the happy atmosphere. Good News Unlimited is indeed grateful to the Monterey Conference Center administrative staff for its gracious hospitality which made the congress possible.

Calvin Edwards, who had just arrived to work as director of GNU's public affairs, served as master of ceremonies of the general program, and as moderator for the panel discussions.

The Congress was especially honored to host Dr. Kenneth Kantzer, distinguished editor of the Christian world's leading magazine, *Christianity Today*. Dr. Kantzer's clear Gospel message at the Saturday morning service was one of the high points of the congress and was enthusiastically received by everyone present.

The sermons by Noel Mason, Calvin Edwards, Desmond Ford, Smuts van Rooyen, Alan Crandall and Peter Johannsen were also lucid and well-received for their delineations of the great gospel theme of the Congress. All in all, there was certainly enough spiritual food for everyone.

Continued on page 5

THE
Good News Unlimited Bulletin

Editor and Art Director: **Don Muth**

A Statement of Faith

A bulletin dedicated to three principal reference points of the Christian faith:

1. THE CENTRALITY OF THE GOSPEL OF JESUS CHRIST:
The Gospel centers on the person and work of Jesus Christ in history. Its principal modes of expression are those of law and covenant. In Jesus Christ God's final verdict on man has been rendered, and therefore the Gospel anticipates fully God's decision in the final judgment. It is the window through which all life and history is to be seen and understood.

2. THE AUTHORITY, SUFFICIENCY, AND CLARITY OF THE BIBLE:
The Bible is exclusively authoritative in all matters of faith and practice. While its writers reflect their respective contemporary world views, these do not compromise the integrity of their witness. While we admit that all Scripture does not enjoy uniform clarity, we affirm that the Bible is essentially clear in its central message — the Gospel of Jesus Christ.

3. THE PRIESTHOOD OF ALL BELIEVERS:
The Gospel, through the Scriptures, is the central means by which God expresses Himself in the world, and constitutes the basis on which all Christian fellowship is built. We believe that true fellowship is best expressed and preserved in a congregational setting. The primary purpose of church government is the orderly preservation, teaching, and promotion of the Gospel message on the sole authority of Scripture alone, and we affirm all forms of government that prove compatible with this objective.

Our support of these objectives is without antagonism or prejudicial exclusiveness toward any individual or group. We feel a kinship with all who have embraced the good news of the cross, regardless of human distinctions such as race, color, denominational ties or forms of church government.

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Editorial

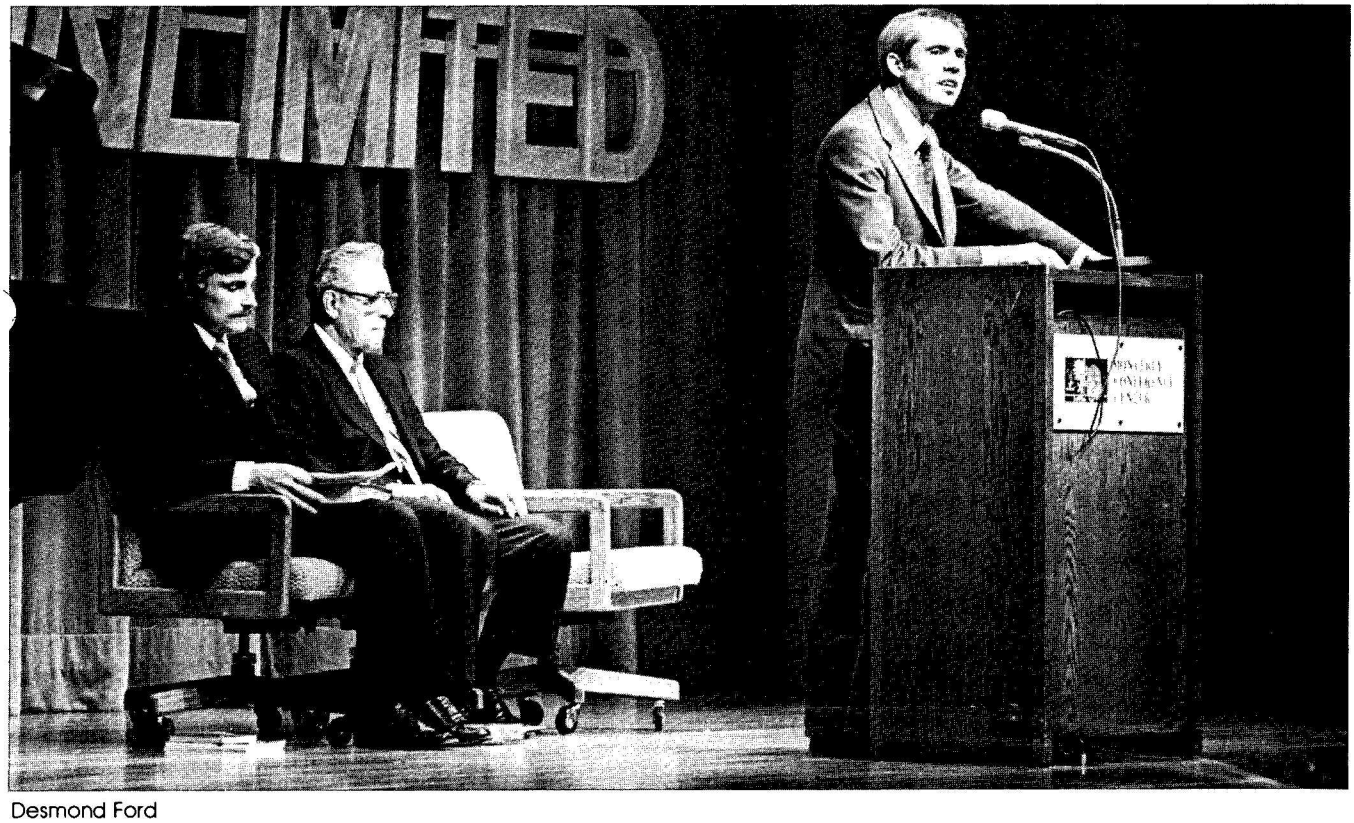
There are cherished events in the lives of everyone which linger long afterwards in their memories to strengthen their flagging spirits as they journey along the road of life.

Such a time was the Monterey Gospel Congress. The congress was much more than just a meeting. It was to those who were there, above all else, an experience. The gracious hospitality of the conference center, situated as it was like a jewel in the heart of the Monterey peninsula, could not have been more conducive to the accepting atmosphere that moved among those in attendance. Many Christians, present as unbiased observers, had never attended anything like the Monterey Congress before. Others, veterans of many years, brought with them intense views on certain aspects of the Christian faith. The blessing of the Monterey experience was not in the ability of the people to cope with differing views, but rather in the harmony of fellowship in the gospel as it wrapped everyone in the folds of its all-encompassing garment. This included the well-organized program, the speakers, and the positive radiance of the men who conducted the meetings.

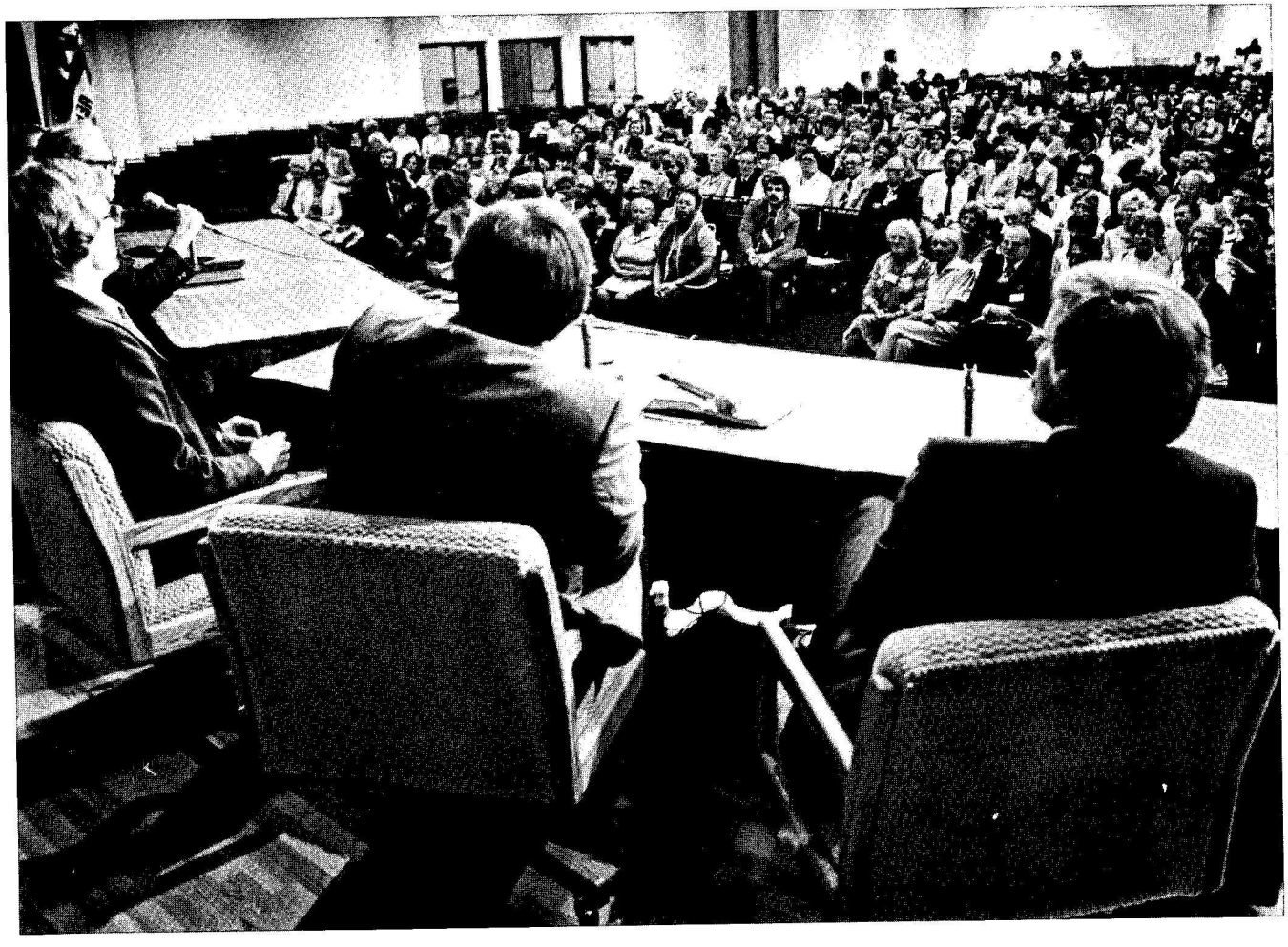
The fact that an independent group of gospel Christians could, under the sweet influence of the Holy Spirit, conduct such a serene, orderly and friendly conference is truly an outstanding witness to any individual or group, that gospel fellowship is still free and open to all.

We know that the Monterey Congress will not be the last one. The question is not, will we have *another congress, but how* soon *can we hold another one?*

Smuts van Rooyen



Desmond Ford



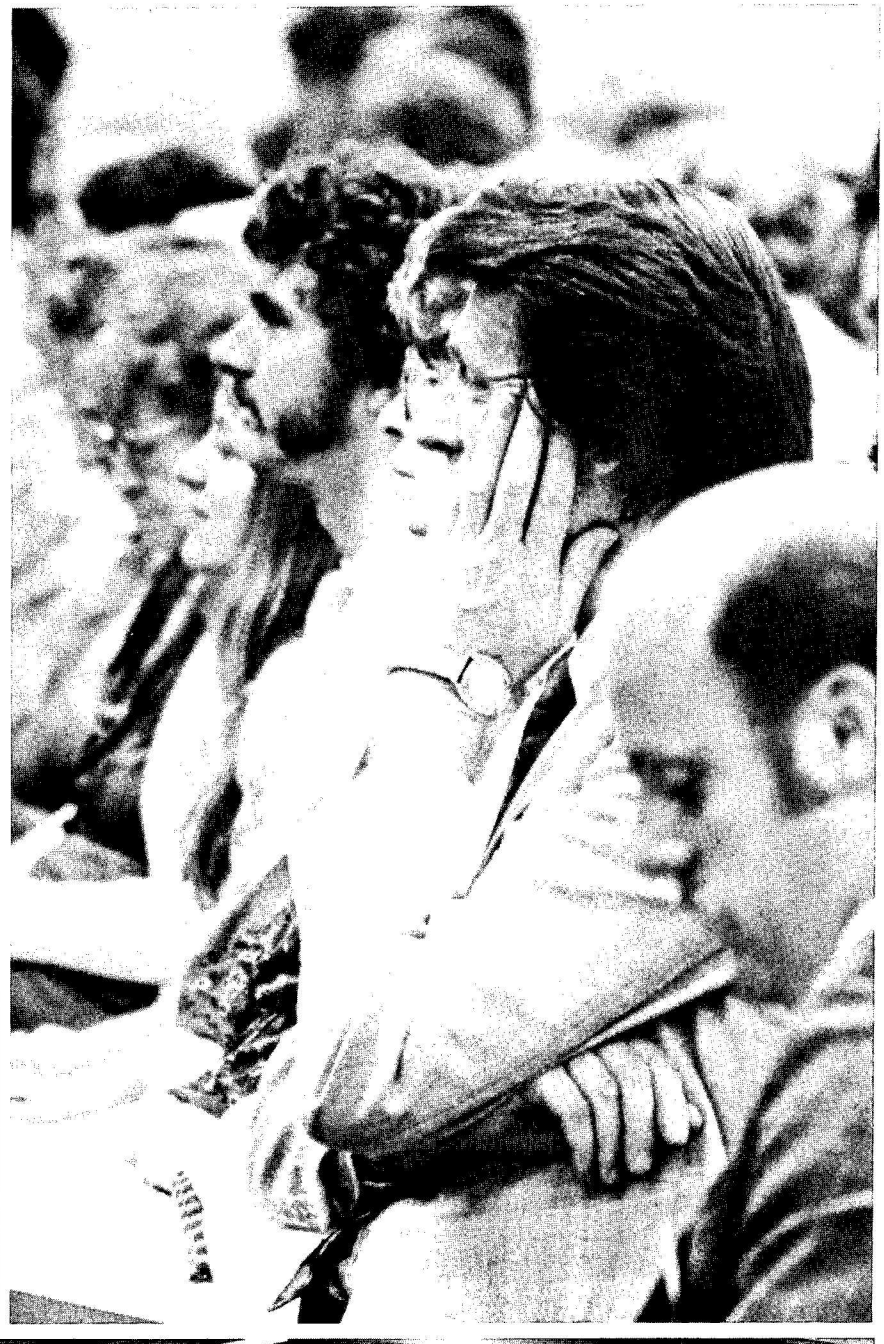
Continued from page 1

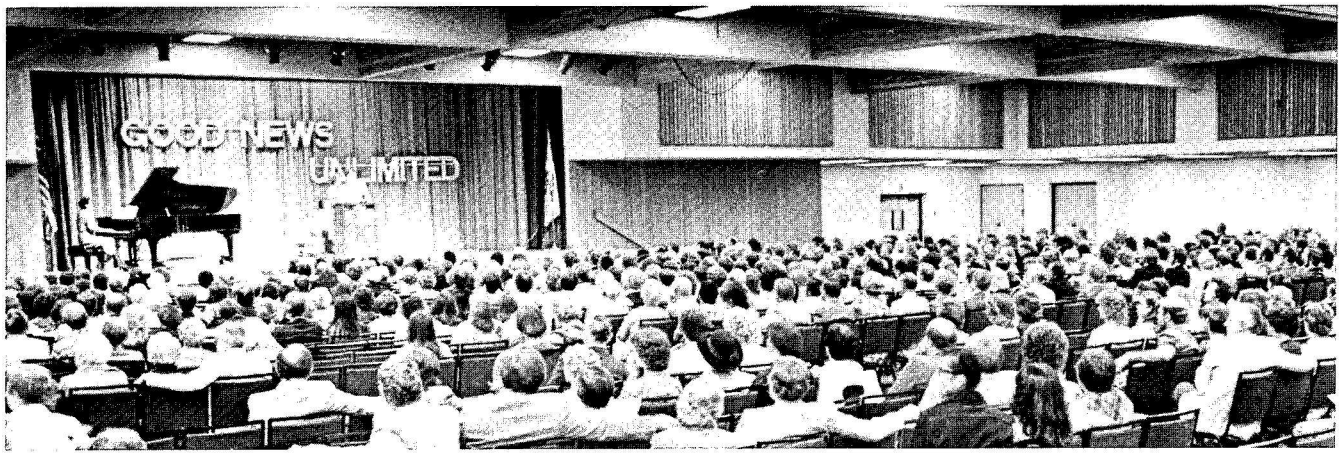
The general order of program was no less interesting. The level of attention during the panel discussions and question and answer sessions was intense and excited much discussion afterwards.

Some felt that the feedback sessions on Sunday were too limited and regretted that more time could not have been given to that function. However, in the few short days allowed, there was not time to dovetail everything into the program. Promise has been made that in future congresses, more time will be devoted to discussion and feedback.

There are other reports which have come in which will be of real interest to our readers. There were several major groups in attendance: former Adventists, Adventists currently members of the SDA church, members of other denominations, and some who had no previous affiliation with the Christian world. We trust that all who were there took away something of value with them.

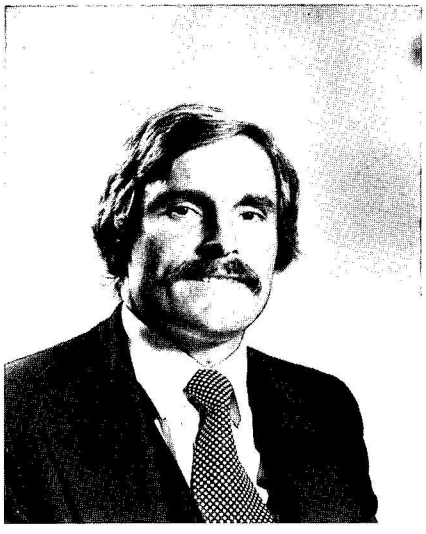
Many have expressed a desire that the Monterey Congress will not be the last such meeting. The Staff of GNU feels the same way. Watch the Bulletin for the announcement of plans for future congresses.





Youth meeting rooms

Noel Mason Joins GNU



Good News Unlimited is pleased to announce that Pastor Noel Mason has accepted as invitation to join its staff. His wisdom and experience as a pastor and theologian is a much-needed asset in the promotion of the gospel.

Here in Auburn he is pastoring and developing the new and growing Auburn Gospel Fellowship which meets at the Southern Baptist church at 10 a.m. on Saturday mornings. Pastor Mason will also assist in organizing congresses and seminars and will presently be taking speaking engagements in Arkansas and Oregon. He played a prominent part in the recently-held Monterey Congress.

Pastor Mason is a 1970 graduate in theology from Avondale College in Australia. After serving ten years in the ministry in Australia, he came to the United States where he has been pastor of the Coos Bay, Oregon, church for two years before resigning to join Good News Unlimited.

Noel is accompanied by his wife, Jillian, and son, Dean, aged 8. They will be making their home in Auburn, California.

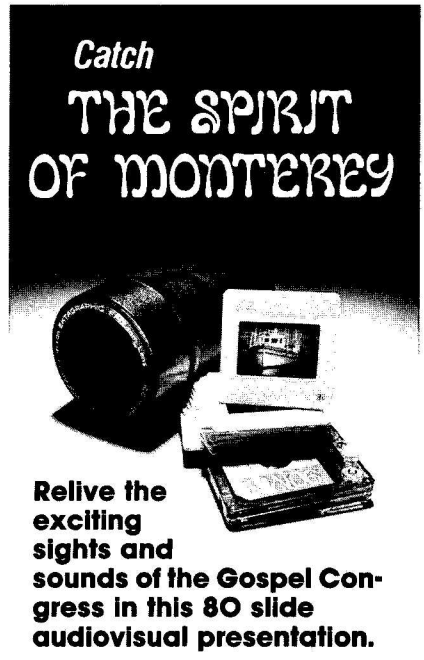
New Radio Station

We are pleased to add KCVR 1570 AM, Lodi, California, to our other seventeen half-hour Gospel broadcasts. The time is 7:30 AM every Saturday. You will want to invite your friends in that area to tune in each week to hear Desmond Ford present the Gospel.

Important Announcements

Tapes

Tapes of the entire congress may be obtained from Good News Unlimited. There are 14 cassettes of the adult meetings and 7 cassettes of the youth meetings. If you have not already received your order form for securing these tapes, write or call the GNU office. You will need to place your order soon as we have a limited amount; suggested donation price is $2.50 each. Also, a few syllabuses are still available on a donation basis.



Relive the exciting sights and sounds of the Gospel Congress in this 80 slide audiovisual presentation.

To order your slides and cassette tape send to: "Spirit of Monterey" c/o Good News Unlimited. Suggested donation $25.00. Allow 4 weeks for delivery.

Video cassette tapes

Two half-inch video cassette tapes of the Congress will be available soon. If you are interested contact GNU for further information. In some cities one can rent video cassette players.

Correction

We apologize for a gross error on our part in regard to the taping of Dr. Ford's sermons he gave in Albuquerque. The lectures were **not** recorded by Hosanna House of California, but by Hosana, 146 Quincy NE, Albuquerque, New Mexico, 87108. We especially apologize to the SDA-affiliated Hosanna House for all the embarrassment and inconvenience in handling the flood of requests for Dr. Ford's tapes that they received.

Speakers

The proper procedure for requests for speakers Desmond Ford, Smuts van Rooyen, Noel Mason and Calvin Edwards is to contact the Good News Unlimited office for establishing suitable dates.

A central planning agency to integrate all the speakers' itineraries for the most efficient use of time, money and speakers is of paramount importance. In addition, we attempt to consider everybody's specific needs as to the best dates for certain areas in regard to weather, school and holidays.

GNU Speakers' Itinerary

Speaker	Place	Date	Sponsor	Phone
Smuts van Rooyen	Keene, Texas area	Aug. 28-30	Victor Kluzit	(817) 641-4048
	Napa, Calif. area	Sept. 26-30	Alan Crandall	(707) 255-3657
	Paradise, Calif.	Oct. 2, 3	Norden Winger	(916) 873-1395
	Sacramento, Calif.	Oct. 15-30	John Zapara	(916) 487-3386
Desmond Ford	Walla Walla, Wash.	Oct. 16, 17	Church of God 7th Day	(509) 525-2252
	Salt Lake City, Utah	Oct. 23-25	Gordon Short, M.D.	(801) 278-1748
	Wash DC, NYC, Phila	Nov. 20-22	AAF, Ron Lawson	(212) 729-1698
Noel Mason	Medford, Oregon	Sept. (tentative)	Charles Brainard	(503) 773-8395
Calvin Edwards	Dixon, Calif.	Aug. 27	Peggy Nuss	(916) 678-2691
	Denver, Colorado	Oct. 23, 24	Estelle Quam	(303) 366-8778

The Gospel and Christian Love

by Gary E. Schafer, Pastor, Salem, Oregon, Gospel Fellowship

It was just prior to the Passover Feast. Jesus knew that His betrayal and crucifixion were imminent. In but a short time He would no longer be with His disciples. Having loved them dearly, and knowing that His darkest hour was approaching, He proceeded to leave them with some words of comfort and assurance. It was in this setting that He made the following statement: "A new commandment I give you: Love one another. As I have loved you, so you must love one another. All men will know that you are My disciples if you love one another." (John 13:34, 35).

At first glance, there appears to be nothing unusual about this statement. Indeed, this simple *command* by Jesus succinctly summarizes the entire duty of the Christian to his fellow man. To love one another is to fulfill the whole law (Rom. 13:10; Gal. 5:14). What intrigues many, however, is why Jesus calls it a *new* commandment. It is certainly not found exclusively in the New Testament. It clearly has its origin in the Pentateuch (Lev. 19:18; cf. Luke 10:26-28). Why then, does Jesus refer to this eternal law of love as a new commandment?

The answer to this important question is provided by our Lord Himself. He states that we are not only to love one another, but that we are to love one another "as I have loved you." Christ elucidates this point further in another passage: "My command is this: Love each other as I have loved you. Greater love has no one than this, that one lay down his life for his friends." (John 15:12, 13). His command to love one another is given in the context of laying one's life down for his friends. It is precisely this that makes it a new commandment. It is new because it is to be done "as I have loved you." It is new because it is now grounded in the Gospel.

The New Testament does not view love as an abstract philosophical proposition. Biblical love is not an isolated entity to be defined by subjective criteria. It clearly has a reference point, an objective standard by which all may pattern their lives. This is clearly stated by John in his first epistle: "Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love. This is how God showed His love among us: He sent His one and only Son into the world that we might live through Him. This is love: not that we loved God, but that He loved us and sent His Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another." (I John 4:7-11).

Here John defines love in light of the Christ event. The atonement is the reference point by which love is to be understood. The love of God is revealed by the sending of His Son to atone for our sins. In giving up His Son, God has clearly revealed what love is. It indicates that God's love for us does not depend upon our performance. God loves us in spite of what we do. "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us." (Rom. 5:8). Our acceptance with God does not depend upon what *we* are. It depends only upon what Christ is. The doing and dying of Christ is the sole basis of our acceptance with God (Rom. 3:21-28; Gal. 3:10-13; Rom. 8:1; II Cor. 5:19-21). God views every believing sinner not on the basis of what he is in himself, but on the basis of what he is in Jesus Christ (Col. 3:3). Although the Christian possesses faults and defects of character, he may still say that he is complete in Christ (Col. 2:10).

The Christian's sins are forgiven, but they are forgiven justly (Rom. 3:26). God is holy and righteous and the Gospel of Christ is a revelation of that righteousness (Rom. 1:16, 17). In order for God to forgive sinners and uphold His law at the same time, He sent His Son to live and die on their behalf. Through the perfect life of obedience rendered by Christ, the law was honored. And through His propitiatory substitutionary death, Christ has provided a means by which sinners may be forgiven (Rom. 3:21-26; Col. 1:13, 14; Eph. 1:7).

By saving us in this manner, God has demonstrated that the Gospel confers an equality upon all believers. This equality bestowed upon us all in Christ leaves no room for boasting or feelings of superiority (I Cor. 1:29-31; 2:1-4). A forgiven Christian boasts only in the Cross of Christ (Gal. 6:14; I Cor. 2:2). The cross is the great equalizer of humanity. "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." (Gal. 3:28). "For He Himself is our peace, who has made the two one and has destroyed the barrier . . . For through Him we both have access to the Father by one Spirit. Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus Himself as the chief cornerstone." (Eph. 2:14; 18-20).

This equality conferred upon believers is to be demonstrated by the way in which they relate to others. The indicative of the Gospel inevitably leads to the moral imperative. A *forgiven* community is to be a *forgiving* community. The same forgiveness granted to Christians is to be manifested toward others. Paul clearly indicates this in the following statement: "Bear with each other and forgive

whatever grievances you may have against one another. Forgive as the Lord forgave you." (Col. 3:13). If God regards us as being clothed in the spotless righteousness of His Son, we are to do the same with others. We are to see the merits of Christ covering the defects of all who profess to believe in Him. Paul states that we are to be "kind and compassionate to one another, forgiving each other, just as in Christ, God forgave you." (Eph. 4:32). God regards us as being "in Christ." And we, too, are to regard others as being "in Christ."

The outworking of the Gospel in our lives carries some important practical implications. It means that regardless of who a person is, regardless of his particular theological orientation, or even what we might think of him personally, we are to accept him as a child of God. We are to see the merits of Christ covering his imperfections. To fail to do this, is to deny the Gospel of Christ.

The story of the Pharisee and the Publican is a good illustration of this (Luke 18:9-14). More often than not, when we read this story, we are tempted to say, "Lord, I thank thee that I am not like the Pharisee." But whenever we do this, we immediately *become* the Pharisee, for Pharisaism includes a feeling of superiority over others. The Gospel is contrary to this, for it lays the glory of man in the dust, and puts us all on the same level. The Gospel teaches that in ourselves we are all sinners, but in Christ we are all righteous.

God forgives us through the Gospel. And we are to do the same to others through the Gospel. God accepts us not on the basis of what we are in ourselves, but on the basis of what we are in Christ. And we are to accept others, not on the basis of what they are in themselves, but on the basis of what they are in Christ. This is the sum and substance of biblical love. Love which is separated from Calvary is sheer humanistic moralism. Biblical love is grounded in the Gospel. It is to love others as Christ has loved us. It is based upon the doing and dying of Jesus Christ. It is to treat others the same way that God has mercifully treated us. And, as Christ says, this is what sums up the law and the prophets. (Matt. 7:12).

GNU Acquires Director

Calvin Edwards, who is currently completing a master's degree in religion at Andrews University, has arrived to serve as GNU's director of public affairs. Arriving a week and a half before the Monterey Gospel Congress convened, he helped with the final planning and coordinating of the program.

Calvin graduated from Avondale college in Australia in 1976 in secondary education. While at Avondale he was active in student affairs and was editor of the college yearbook, Jacaranda. He has also worked at youth camps, helped organize religious and other youth activities, and has written various articles and scripts. While still in Australia, he taught English, math and Bible in secondary schools. During his study at Andrews University he taught part time in the Mathematical Sciences Department on a contract basis, and was elected vice president of the Andrews University chapter of the Association of Adventist Forums.

Our new director's special interest is in the area of promoting the gospel through the radio and television media, organizing future congresses and seminars, and setting up speaking itineraries for Dr. Ford, Noel Mason, and Smuts van Rooyen.

Both Calvin and his wife Nerida (nee Kent) are natives of New Zealand. Nerida holds a BA from Avondale and has just received her MA in counseling and guidance from Andrews University. Calvin and their infant son, Brentan, will be making their home in Auburn.

Q&A*

In this bulletin the questions and answers have been selected from one of the stimulating panel discussions held at the Monterey Gospel Congress. The Moderator was Calvin Edwards.

Q. *Moderator:*

Christ in the heart and Christ as an historical figure: How do these two relate to salvation?

A. *Desmond Ford:*

The center of religious faith is not feeling but an event that occurred 2000 years ago in a geographical location. God was crucified for us. It is a rock-like foundation for faith. The whole Bible is very suspicious of feeling. People who wish to put their trust in Christ *in* them are very often putting their trust in a momentary experience. Faith is the opposite of this. Faith is something external which cannot be seen or touched or felt. In the Book of Acts, you'll never find the early believers putting their faith on anything within them. The righteousness of justification by faith (which is imputed) is 100%, but the righteousness of sanctification (which is imparted) is never 100%. To put our faith in anything less than 100% won't do.

Q. *Moderator:*

What does Christ in the heart have to do with salvation?

A. *Smuts van Rooyen:*

Jesus sent the apostles out and he said to them to go out and heal the sick, raise the dead and cast out demons, and they do it. Can you imagine how you would feel if *you* did these things? I'd be walking three feet above the ground. So the disciples come back and they're in the 9th Heaven. They

Panel discussion: Noel, Smuts, and Calvin.

say to Jesus, "Lord, we did all these things you told us." And Jesus replies, "Don't rejoice —" (this is like a slap in the face) "because of what you've accomplished in my name, but rejoice because your names are written in the Book of Life." Thank the Lord for the great things we do in the name of Christ, but *they* never become a reason for our reason for our rejoicing. Now if I happened not to raise someone from the dead, I'd feel very bad. But I thank the Lord that under the "V's" there, there's a van Rooyen.

Q. *Moderator:*

What is the moral influence theory and how does it relate to the centrality of the cross?

A. *Dr. Kantzer:*

The moral influence theory is often confused with the example theory of the atonement. The example theory is pretty self-explanatory — it means that Christ by His good life set an example so that we would know how to live a life pleasing to God. The moral influence theory says that God loves us and wants us to know that He loves us, but that merely knowing this through His telling us is not enough to have the kind of impact on us that He desires. So this theory says He came down into the world in Christ and died for us, suffered out of love for us, and now we recognize how deep and wonderful the love of God is in Christ. There's a lot of truth in that. But usually that is accompanied by the idea that Jesus Christ, when He died, didn't really pay a penalty for our sins, didn't make an atoning work, that the justice of God is not satisfied as the Holy Judge of the Universe, but the cross merely illustrates for us the great love of God. And the question I'd have to ask is, "Is this *all* the Bible says?" Obviously, it says a great deal more than that. Second, how is *that* act an act of love other than through the fact that He did actually need to die for us and pay our penalty? It's because He needed to do that objectively that we can see how wonderful the love of God was in providing our salvation through the love of Christ.

A. *Desmond Ford:*

Dr. Kantzer said so much in a little — may I take the liberty of expanding two of his points? The moral influence theory says that the problem is not our sinfulness but our ignorance. James Denny said long ago that if you were sitting on the pier and dangling your legs over the edge and enjoying everything in no danger whatever, and someone rushed by you and jumped in the water and drowned so you would know they loved you, you'd think it rather peculiar. That's what the moral influence theory is saying about the cross.

Q. *Moderator:*

Please relate the moral influence theory to the law.

A. *Smuts van Rooyen:*

In a nutshell, the moral influence theory says that man has a mental block about God. It says God has forgiven him, but until he actually sees God's love and the menta. block is removed from man's mind, man is not saved. So then it says that the purpose of sending Jesus Christ is to demonstrate the love of God, and remove the mental block from man's mind. In this way, I am to see that God has already forgiven me, without any debt being paid to law or this type of thing. The moral influence theory's relationship to law, as I would see it, seems to postulate a morally indifferent God, namely that God is willing to forgive without taking into account the concept of justice. Therefore, Jesus does not die in terms of taking our place, but maybe for our bene-

fit. Jesus *for* me but not *instead* of me. Now this does raise this question which may be in the heart of the thing: "Is it fair for one man to die in place of another man?" I think the answer to that is from an earthly point of view, *no*. If you were condemned to death, I could not die in your place. However, if you owed somebody money, and I had co-signed for you, I could legally pay the debt for you. So it's interesting that on the civil level, substitution does operate in our legal system. On the criminal level, it doesn't, so this question arises: "Why do we make this difference? Why does the government allow me to pay your debt in terms of money, but not to give my *life* for you?" The answer is that the system recognizes that I am in control of money, but am not in control of my life. But assuming I *am* in control of my life, assuming my relationship to life is the same as the average man sustains to money, then there would be no problem in substituting my life for you. And so I want to propose this: Christ taking my place is perfectly legal in the relationship Christ sustains to life. He says, "I lay down my life that I may take it up again." And so to give the analogy that since a human being cannot legally die for me, therefore, Jesus cannot die for me, ignores the relationship Jesus has to life."

A. *Noel Mason:*

We live in a moral universe. We admit that the moral influence theory does make a contribution and that it does highlight the love of God. However, the basic question of our existence is: "Will righteousness prevail?" It's nice to know that Christ is loving but the Bible tells me that that love is a holy love. And so, while the moral influence theory does make a contribution, it doesn't deal with the basic questions of existence. In the mystery of the cross, God answers the basic issue of our lives which is a moral question: "How can God be just and forgive a sinner?"

LETTERS to the Editor

Note: Unless you specifically request that your name be withheld, signatures will be included with Letters to the Editor

A Good Witness

Dear Staff & Pastors:

Just a short note of appreciation to tell you how much we enjoyed the Gospel Convention in Monterey. Facilities were outstanding, speakers were superb, planning was excellent. In all my years of attending this type of meeting I have never attended one better-planned and orchestrated.

We have been richly blessed by your efforts. The outpouring of the Holy Spirit was evident to each one of us. We are looking forward to a repeat again soon.

God's continued blessings in your ministry. Our prayers and financial support are with you.

Jim and Ione Sanders,
California

Pastor "Down Under"

Dear Editor,

Please find enclosed a donation of $5.00 towards the "Good News Unlimited" bulletin. I enjoy reading it. Please continue to send it to me.

Could you inform me of the cost of the loose-leaf booklet (Monterey Congress) covering practical and theoretical materials plus studies for cell groups — justification, sanctification, etc. Please include in the cost the volume booklet plus postage. Would I be able to purchase one?

I was one of Dr. Ford's students at Avondale College in the 1960's. I am now pastoring a city church in Australia.

With kindest regards,

Pastor,
Australia

Unity in the Gospel

Dear Friends,

Someone included us on your mailing list and we have received two of your Good News Bulletins.

My husband and I both grew up in the Seventh-day Adventist Church. We learned of the *real* Gospel through the efforts of men like Robert Brinsmead and Desmond Ford and other believers within the church who were not afraid to teach Good News.

I appreciate your entire emphasis on the Cross. Even though other issues have created differing views among believers, it is so wonderful to feel unity of faith in the Gospel of Jesus Christ.

I am so glad I have that Gospel to cling to in this time of confusion. Little by little, the Lord is taking every other security I thought I had (mainly doctrines of the SDA church — the "Pillars of the Faith") and dashing it to pieces. So I have nothing left to cling to except Jesus' Blood and Righteousness. My hope is built on *nothing* less than Him!

Praise the Lord, He fills every void. Please continue sending us your bulletin.

In joyful appreciation,

Homemaker,
Colorado

Please Promise

Dear Friends at Good News Unlimited:

I am enclosing a check for the taping service at the Monterey Congress, because I cannot come. I wish I could.

I want you to see that I receive all of the tapes — all of them — done at the Congress, because I have tried to get a delegate to come in my place but was unable to do even that. I am tied down, not with ropes, but with circumstances beyond my control, and I cannot come; but I do not want to miss out on the messages. I will miss out on the friendships developed. I need more of that especially — so many of my old friends are turning against me. But they turned against Jesus and He is able to meet all my needs.

In cashing my check, you promise to send me all of the tapes done at the Congress. Please do them — this taping service is important. I will send more money if you are short and unable to do the taping service. Please advise.

Yours sincerely in His service,

Laura Jane Christian
Ohio

Federal Prisoner

Dear Friends,

I listen to your radio broadcast every Sunday morning on KVTT radio in the Dallas, Texas, area. I am a federal prisoner who, by the sovereign Grace of God met Jesus Christ while in prison.

I would like a copy of the tapes that you mentioned on the radio broadcast. I am especially interested in receiving the tapes on *The Greatest Book in the Bible* and *The Holy of Holies in World History.*

Although the Dallas area has a wealth of good Bible teaching, we receive very little of it here at the prison, with the exception of what we can receive from the radio. I am, therefore, very grateful and appreciative of your ministry. I do not have the funds to support your ministry in the way that it should be, but I do covenant to undergird your ministry with prayer.

Looking forward to hearing from you,

En Agape,

Federal Prisoner, Texas

Gospel Fellowship in Ohio

Dear Editor,

I have just read my first issue of *The Good News Unlimited* bulletin. (Vol. 1, No. 3). I am greatly impressed and thrilled at the freshness and directness of the articles. I found *everything* to be of great interest to Gospel believers. Encouraging, as well as informative to me especially, were all the articles. I have just recently (six weeks ago) joined the Gospel Fellowship in Streetsboro, Ohio, led by Rich Vartenuk.

Keep up the terrific work! I would like very much to be put on your mailing list. My prayers will be with you, Brother Muth. I thank you and pray God will richly bless you.

A sister in Christ,

Ohio

Union Conference Official

Dear Don:

Please, please, please. Put me on your Good News mailing list. A good doctor friend of mine shared his April issue of GNU Bulletin with me. I sent in to you for a subscription for my news bulletin *but nothing yet.* Please be sure to send the one about Smuts. *Hurry.*

Union Conference Official
Overseas

Current Crisis

Dear Sir,

We are SDA's who have been interested in the current crisis in Adventism for several years. We find ourselves sympathetic to the Gospel.

Please accept this small check and use it in spreading the Word. We would also like to be added to your mailing list. The Gospel Congress to be held soon sounds good. We hope that those of us unable to attend will be kept abreast of any developments.

Yours in Christ,

A Christian couple,
Oregon

Seattle Radio Station?

Dear Gospel Workers,

We are back in our home in Washington after spending five and one half months in Tucson, Arizona (as we do each winter). We had the privilege of helping the Tucson Gospel Fellowship get started. We really appreciate Bob Palmer and his family. We, my husband and I, will miss meeting with them. We would like to get a group started here. There are quite a number that enjoy hearing, reading and fellowshipping in the Gospel as they are able, but we are quite scattered.

I really believe we could do quite a bit by getting a radio program over a Seattle station. Then after a few months, perhaps we could invite Dr. Ford to speak in Seattle. I will do what I can to promote such a program. Can you give me some idea of what the cost might be? This would help me to get pledges for support.

Our (adopted in Christ) grandchildren in Chattanooga reported good news of Dr. Ford's meetings there.

Sincerely,

Hazel Cooley
Washington

Theological Variations

Dear Sirs

Being a pastor in the Seventh-day Adventist Church is a challenge and a privilege.

We are presently engaged in discussion of the theological variations in our church and several of our people are quite concerned about the need for unity in our ranks.

I have seen a copy of your publication at the home of one of my members who is a good member and has a real burden for the worl given us by our Heavenly Savior.

Would you please place my name on your mailing list? Also let me know the subscription price.

Sincerely in Christ,

Pastor
Georgia

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