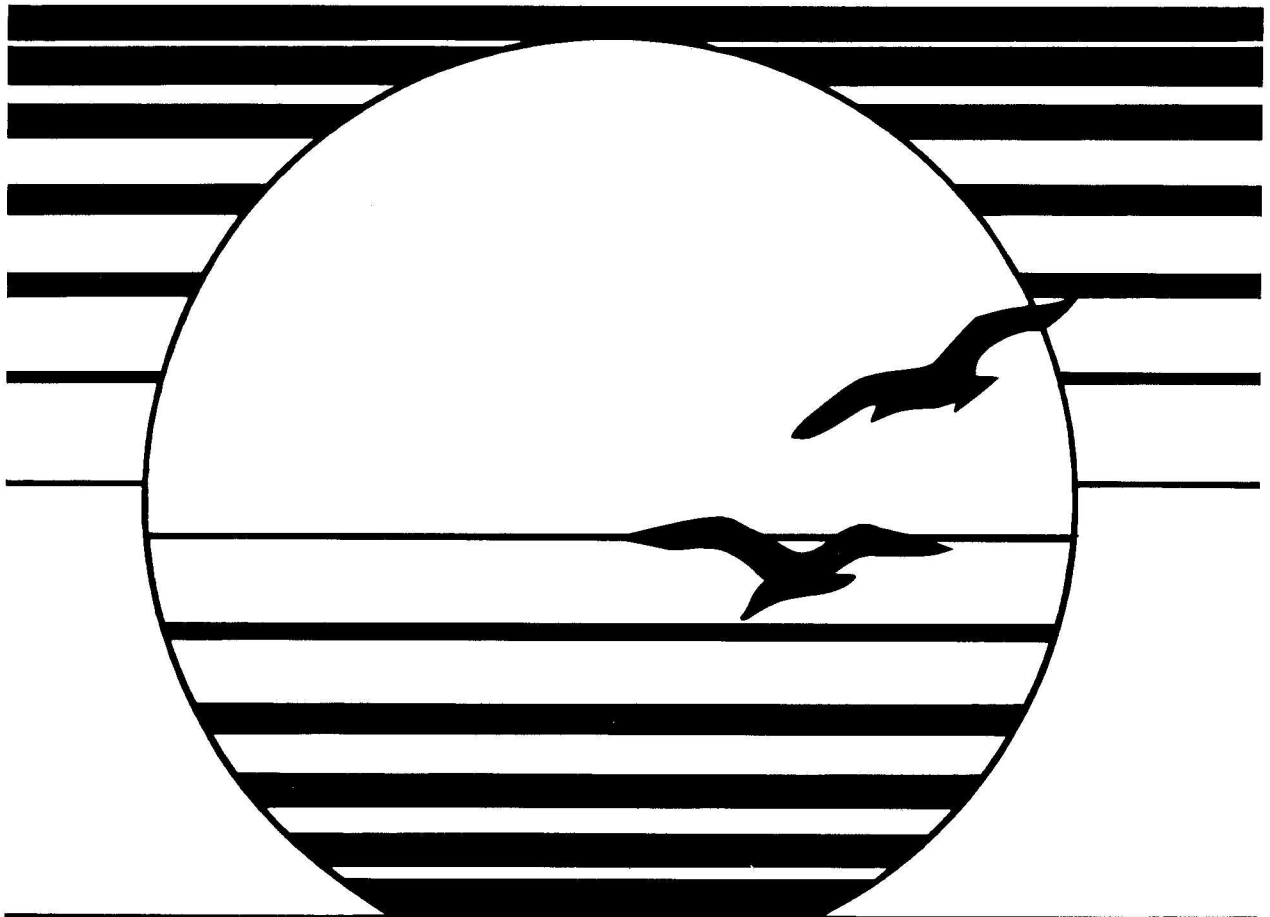


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Solo Christo — Sola Scriptura — Sola Fide — Sola Gratia



Finding a Place to Belong

Vol. 3, No. 5

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2 —statement of faith—

This magazine is 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—

Kristy had been making the most of all the mischievousness that nine years had taught her. She wasn't usually a naughty girl, and she wasn't all that bad today. But she had seemed to be particularly creative in finding ways to untidy her room, aggravate little brother and generally get mother's nerves on edge. By supper time mother's patience had been well-exercised, and now that the peanut butter was being spread very conscientiously on the tablecloth, mother decided that it was time for Kristy to go to bed.

But as she sent the youngster upstairs she felt a little bad inside — she had not really spent much time with her daughter that day. In fact for several days now there had just been so much to do that the children had been largely neglected. It was with a tinge of guilt that mother hurried Kristy off to bed.

Later mother noticed a little note neatly stuck to Kristy's door. It read, "For sale, one girl, cheap, \$2." Its message entered mother's heart like a hypodermic needle. Kristy felt unwanted, ignored, irrelevant. Her misbehavior was but a means to get the attention she was so badly lacking.

Mother worried all night about that precious little girl, the one who thought she was only worth a miserable \$2. Tomorrow would be different. She decided that she would make Kristy feel wonderfully important. She would **show** her love for her daughter.

And so morning came. And mother did everything she could think of to make Kristy feel wanted — not just so she would feel wanted, but because she **was** wanted. It was a good day and at its end she went off to bed again.

The sign was still on the door.

Mother wondered. Had she undone the damage of ignoring her daughter earlier in the week? Did Kristy understand that she really did love her deeply?

As mother ascended the stairs later that evening she saw the sad little note still on Kristy's door, a tragic reminder of her thoughtlessness. But as she came closer, she saw that it had been altered. Now it read, "**Not** for sale, one girl, not for any price." The "cheap, \$2" had been crossed out.

Love transforms. It forgives. It tolerates. It accepts. It cares. It creates a sense of worth. It makes us feel we belong. It gives for others' benefit. "This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers" (1 Jn 3:16). Are we prepared to make decisions that mean **our** giving brings benefits to **others**? Jesus did. And we Kristys discovered our true worth. Won't we help others rewrite their "For Sale" notices?

Calvin W. Edwards

Finding a Place to Belong

Paul Tournier

(Paul Tournier is a psychiatrist in Geneva, Switzerland. As a devout Christian he has sought to integrate his religion and his profession in a profound and practical way. We have reprinted this article because it stresses the importance of belonging, and of possessing religious roots.)

It not only contains a warning against continued wandering after the ideal, but also helps us understand "the condition of all of us." It also contains valuable insights into why some Christians become frustrated with their denomination and are attracted to the Christian sects. — Editor)



Man needs a place, and this need is vital to him. Where, then, does the need come from? I believe that in fact it is a manifestation of a need to live, to exist, to have a place in life. Life is not an abstraction. To exist is to occupy a particular living-space to which one has a right. This is true even of animals. The zoologist, Professor Portmann, of Basle, pointed out to me that the seagulls on the railings along the quay-side always stand at least twelve inches apart. If another gull comes down between them, they fly away at once. All respect the law, that each has a right to a minimum living-space.

Deprivation

It is readily understandable that to be denied a place is to suffer a serious moral trauma. It is a sort of denial of one's humanity. Deprived of the place that belongs

to him, man is no more than a thing, to be treated by everybody without the respect due to a person.

Deprivation of love and deprivation of place overlap; they have a cumulative rather than a counteractive effect. Deprivation of love is certainly the more serious. In stressing the importance of deprivation of place, I am really describing one particular aspect of the tragedy of deprivation of love.

To speak of deprivation of love is to describe a purely psychological effective event. The human person is more than a psychological mechanism, his life is more than his emotional psychic life. Deprivation of place makes us feel the materiality, the incarnateness of all the events of our lives.

Moreover, love itself, starting with maternal love — as the psychologists have clearly shown — is more than an effective relationship. It is expressed and experienced in kisses, embraces, caresses, in corporal manifestations. Mlle. Suzanne Fouche' has described how she was asked to visit a model nursery. All the nurses wore masks like those worn by surgeons in the operating theater. "Take all those masks off at once!" she exclaimed. "But what about the germs?" they replied. "Aren't you afraid of germs getting at these little babies?" There are many other dangers besides germs! she said. "These babies have never seen a human face, a human smile!"

The face is the place of the smile, where the message of love is read. We perceive the world, with its smiles



This article is taken from Tournier's **A Place for You**, copyright 1968, chapter two, entitled "Deprivation." Adapted and printed by permission from Harper and Row Publishers, Inc.

and its threats, not in the abstract, but in faces with expressions on them, in things and in places.

4 **The Need to Put Down Roots**

Uprooting: the word expresses at the same time both the effect of being torn away from the love of one's fellows and the loss of one's place in the world. What I am describing is the state of mind of the person who is without roots — uprooted from his natural soil, he does not succeed in putting down new roots anywhere. A young man has suddenly broken off his engagement, though his relationship with his fiancée was harmonious and happy. He realizes he has acted stupidly. He has no serious complaints against the girl. He is spoiling his great chance of growing roots. But

Many of the Psalms and passages in the books of the prophets re-echo the heart-rending grief of the exiles. They utter their obsessive nostalgia for Jerusalem, for the Temple, for their ravaged homeland.

the impulse was too strong for him. He panicked at the thought of the commitment involved in marriage.

I remember a young woman whose mother was Arab, and her father Jewish. The age-old hatred between these brother races is well known. The child had felt it keenly. She still remembered with pain how her mother had said to her once: "I curse you!" She had gone to a plastic surgeon to have the shape of her nose altered, but was dissatisfied with the result of the operation, and felt that her nose still betrayed her paternal heredity. The surgeon then realized that this was not a case he could deal with, and sent her to me.

The girl had soon confided in me her keen preoccupation with religious matters. She had rejected the Judaism and the Islam of her parents. She was engaged to a Roman Catholic whom she hesitated to marry. She was assiduously reading the writings of the Indian sages, and going to Christian Science meetings. She too was looking for a place!

A Biblical Example

The exile of the Israelites in the time of Isaiah, Jeremiah, and Ezekiel, furnishes a good illustration of the great distress caused by deportation. Many of the Psalms and passages in the books of the prophets re-echo the heart-rending grief of the exiles. They utter their obsessive nostalgia for Jerusalem, for the Temple, for their ravaged homeland. In moving poetry they sing of past happiness. They beg Yahweh "to hear the groans of the prisoners" (Ps 102.20). They announce that his help will come when he chooses to send it: "I will bring you back to the place from which I sent you into exile" (Jer 29.14). Such texts have universal value. They speak of man's attachment to his place, his grief a being torn from it, and his tenacious hope.

It is more serious to be affected by the psychological complex of rootlessness than to be rootless in fact. I do not mean to minimize the suffering of exile. But far

worse is to carry about in oneself an invisible and powerful impediment to the growth of any new roots.

There are also many who are spiritually rootless, those who have rejected the faith, the ideals, and the outlook on life of their childhood. They are frequently the children of very religious, very intolerant parents, confident that they have a monopoly of the truth. Every child, of course, must pass through a phase of rebellion against his parents on the way to attainment of spiritual adulthood and the adoption of a truly personal faith. But in fact if the psychological climate of the home has been liberal and healthy, the child will be able to choose his faith and take root in it—and it will often be nearer that of his parents than he supposes.

Really serious—and I have seen it happen too often—is a rebellion that comes to nothing, a purely negative attitude of revolt, which tosses a person about at the mercy of the most contradictory spiritual influences, without his being able really to commit himself to any. It is in such cases that one can speak of a psychological complex of rootlessness, characterized by an obsessive and nostalgic search for a spiritual home, together with a tragic inability to adopt one. The sufferer argues endlessly with representatives of every kind of religion. But argument is an intellectual place, not a spiritual one.

A spiritual place is one in which one encounters God, and it is very rare for him to be encountered in argument. It should be understood, however, that this is not the person's fault. He is the victim of some distant moral trauma which must be uncovered. He may even become an enthusiastic missionary for one quite different belief after another, and still find no real peace.

Even in the quite different case of conversions which take place as the result of serious conviction, determined not by rebellion but by clear-minded adhesion to the new belief, it is possible to observe in the convert symptoms of anxiety which arise from uprooting that is involved. It is a delicate subject.

They all lay claim to greater fidelity to the Gospel, in a sort of compensatory attempt to outbid the rest.

A man has taken a courageous and honest decision to detach himself from one church and join another, and he has accepted in advance that he will have to pay the price. But his decision may turn out to be more costly than he thought, in the first fervor of his conversion. One may find him adopting an aggressive and over-critical attitude towards the church he has left, as if he still needed to justify his action in leaving it. Or he may become a zealous supporter of ecumenical activities, as if he hoped that by bringing the various churches closer together he will feel less torn inside himself.

The Protestant Complex

Throughout the Protestant world there seems to be an unconscious complex that might well derive from

the fact that it broke away. This was of course not the intention of the Reformers, who wished only to reform the Church, and organized their followers in churches only because they were rejected by Rome. Nevertheless it was the Church of Rome which, over the centuries, had transmitted the Gospel to them, and they were still its spiritual heirs. Calvin makes frequent quotations from the Fathers of the Church. A painful uprooting has certainly taken place. And Luther's famous words, "I can do no other!" express his sincerity and his courage, but also his suffering.

A vague nostalgia caused by the feeling of having been cut off from the parent body may well account for the compensatory assertiveness of many Protestant sects. This, I think, is the psychological explanation of the proliferation of such sects. They all lay claim to greater fidelity to the Gospel, in a sort of compensatory attempt to outbid the rest.

We see people going from one sect to another tossed and torn between opposing teachings, hesitating, unable to come to rest. I always used to look upon them as the victims of the proselytizing of the various sects that were trying to win them over. But closer study reveals that they are restless, anxiety-ridden souls who already bear within themselves an intense

A vague nostalgia caused by the feeling of having been cut off from the parent body may well account for the compensatory assertiveness of many Protestant sects.

longing to know the truth as far as possible, and to belong to a community as nearly perfect as possible, as well as a tragic incapacity to take root anywhere. They are continually disappointed, and cannot overcome their disappointment.

Thus the complex of rootlessness always goes along with a vagabond complex. A person who has this unconscious obstacle in his own make-up wanders from one place to another, from one job to another, from one social circle to another, from one philosophy to another, from one church to another, without ever experiencing any lasting peace, any full satisfaction, any complete and stable integration. Can such observations help us to a better understanding, not only of the sick, but also of the human condition of all of us?

Universal Problems

I think, that the sick reveal to us the existence of universal problems with which those who are well manage somehow to come to terms, without finding real solutions to them. I always think of the sick as a sort of magnifying-glass which shows up an anxiety which we all have within us, more or less unconsciously. Proof of this is to be found in the dreams which we all have, whether we are ill or well.

There are innumerable variations on the theme of the anxious journey. The striking thing is the extreme

frequency with which it occurs. Where can all those people be going, as they rush off on foot, on horseback, on skis, in cars, trains, ships, and soon in space rockets? In the light of all these dreams, the whole human race seems to be inexorably engaged in a frantic race, the race of life. The dreamer must follow a dark, narrow corridor, he encounters monsters which

The place we are all looking for is the Paradise we have lost. The whole of humanity suffers from what we might call the "Paradise Lost" complex.

he must fight, iron doors which he must open with a key he does not possess, and behind each door there is another, and another.

Where has he come from? Where is he going? He does not know. He knows only that he must at all costs go forward, overcoming obstacles, jumping on to trains, driving madly along the edges of precipices. Is not that what the human race is like? Dreams always tell the truth. That dream tells the truth about the man who is talking to me about it; but it also tells the truth about me: it proclaims a universal truth.

Where, then are all these dreamers going as they press stubbornly and painfully on in haste and anxiety, as if they had an appointment which must on no account be missed? Are they not all searching for a place, an obscure and unknown goal which beckons them irresistibly? Are we not engaged in a quest for an unknown destination, "a place to live in," as Rousseau said?

What is this place that all men are looking for, consciously or unconsciously? I believe it is the place of perfection, which in fact does not exist in this world—a place that will give real security and protection from disappointment. Listening to the accounts of so many dreams, generally dramatic, often startling, sometimes idyllic, I can see that like me all men are searching for an unknown place where we hope to find the answer to all our problems, all our dissatisfactions and doubts.

People often say to our anxiety-ridden patients that they ask too much, that they see everything too much in terms of black and white, and that they must reconcile themselves to taking things as they find them, accept the fact that things are all in varying shades of gray, and adapt themselves accordingly. But those who profess this cut-price philosophy are probably doing so only in order to reassure themselves. It helps them to repress the longing for perfection which sleeps deep in their own souls, and which would arouse the same anxiety in them if it chanced to be reawakened.

What is the meaning of this nostalgia for perfection which some admit and others hide, but which is inevitably there in every man and woman? It is our home-sickness for Paradise. The place we are all looking for is the Paradise we have lost. The whole of humanity suffers from what we might call the "Paradise Lost" complex. □

OLD TRUTH

6

William Shakespeare, with his usual charm, counseled us to find "books in running brooks, sermons in stones, and good in everything." Don't ask me which play, for remembering that is no game, but neither is life itself, which is why I have at least remembered the bard's advice.

The trouble is that truth, like beauty, is often in the eye of the beholder. You remember Thomas Aquinas warned us that if a donkey looked into a book you could not rightly expect an angel to look out. A much higher Authority said only the pure in heart could "see God," and he said that to a large group of materialistic peasants who were looking at God without knowing it.

On the other hand, some truths are so close to being axiomatic that even when we feel most dull-witted they stand out, perhaps even shriek out. Take the last place some would look for truth — fairy tales. I say "some" for very wise people have always known that every good story is a commentary on life, even those of Hans Andersen or Aesop.

Discouraging Fairy Tales!

Well, take the story of Cinderella. We all know about those ugly, selfish sisters (so much like ourselves), and we all remember how very beautiful Cinderella was (she was what we would like others to think we are), and then there was the Prince. Who could forget how rich he was? And I don't need a parenthesis about that.

Anyway, it does not take a Shakespeare to find the sermons in Cinderella. Here are some of them: there are such realities as good and evil. Good is better than evil. Good is rewarded and evil is punished — for Cinderella got the prince and the sisters got the pip.

But, now comes the crunch. Those truths, specially the last one, are not entirely encouraging. My track record has never been good. I have always **known** much better than I have **done**. I am not what I should be, could be, or would be. Indeed, at times, I have confessed with that character in one of H.G. Well's books: "I'm not a man, but a mess." Or in the words of another: "He's not a man, he's a walking civil war." How encouraged I was to find that even Luther felt like that, and Charles Spurgeon, and best of all, Paul the apostle.



Dr. Desmond Ford, scholar and evangelist with Good News Unlimited, here gives his personal testimony to the gospel. As the title suggests, the thoughts are as old as the gospel itself, but what a joy to reflect on these themes again!

What does one do? Throwing in the sponge means the game's up. I don't want it to be up. But if evil is punished, and I've been responsible for lots of that, and while good is to be rewarded I've done very little of that — perhaps none, for selfishness has tainted all — is there only despair?

The Answer

I'm glad someone shouted that word "gospel." Maybe even Christians, like other people, forget those things most vital to them. Perhaps even the redeemed sometimes take divine love for granted as with married or filial love. Luther said he had to learn the gospel afresh every day because legalism was like an oil in his bones. And if that was true for Luther. . . .

Of course, we know that today all sorts of theological issues are apopping. There's prophecy, and there's the nature of Christ, there's the judgment, etc. But there's really only one thing needful, absolutely needful. That's as true now, or more so, as when Jesus said it to Mary. So let me say again some things I have to remind myself every day. Maybe you need them too.

The good news assures me that if I have given myself to Christ I am perfectly his child, though not a perfect child. While I am a sinner in myself all my days, in Christ I have perfect righteousness, for "this man [Jesus] receiveth sinners."

Christ's Perfection — For Us

The more I behold Christ's perfect embodiment of infinite love and truth exemplified in his every motive, thought, look, word, and deed, the more my conscience would be vexed did I not also believe that his personal righteousness is imputed every moment to this foolish, erring, weak, stumbling believer (Jn 1:9; 13:10; 17:6). Similarly, the more I perceive of the depths of the sacred law which demands of me all that Christ was and did in his humanity, the more I would despair did not Scripture assure me that all who have surrendered their lives to the Savior are "accepted in the beloved," "complete in him," "cleansed from all unrighteousness," and without "condemnation" or "separation" (Eph 1:6; Col 2:10; 1 Jn 1:9; Rom 8:1, 33-39).

Despite the fact that we strive to fulfill every known duty we remain "unprofitable servants," righteous only by faith in the merits of Christ, "for we all make many mistakes" and must daily pray "forgive us our trespasses" (Jas 3:2; Mt 6:12; Rom 3:20-26). In other words, the good news assures me that if I have given myself to Christ I am perfectly his child, though not a



THE TOUCH OF GOLD

Mae Baxter

Once upon a time, so the story goes, there was a very greedy man. His name was Midas. He wanted to be rich. He wanted to be the richest man in all the world. He loved to run his hands through his money and count up his silver coins, but he was always sad afterwards because he wanted more than he had. Sometimes, he would become so angry that he would pout and sulk for more wealth.

One day he was given his wish. He discovered that whatever he touched turned into gold. He touched his chair and suddenly it became a golden chair. He put his feet up on his footstool and that became gold too. I would imagine he enjoyed leaping about his house turning all sorts of everyday things to gold — golden door knobs, golden cups, golden steps, golden lamps, golden faucets, golden knives and forks, even golden rubbish and golden soap. Golden soap! That wouldn't be much help in washing off the grime. That, of course, was a signal that all was not well.

At supper that night just as he was about to take a big bite out of a juicy red apple it turned into gold — and yuk! That was no good to eat at all. The same thing happened when he tried to drink a glass of cold water. He was starting to feel very hungry and thirsty. And later, when he was so tired after a day of playing with all his golden treasures, he fell into his lovely, cozy, soft,

feathery bed, and...you guessed it. It became a hard, cold bed of gold. But there was worse to come.

Next morning, as he sat on his golden chair, with his golden slippers resting on the golden footstool, his lovely, smiling little girl came running in to greet him. "Daddy, daddy," she cried as she skipped across the golden carpet to give him a big hug. Midas laughed as he stretched out his arms for that big hug. But, the instant his hand touched hers, she turned into a little gold statue. He cried, but even golden tears could not take the place of his dear little real girl.

What a story! Of course, it isn't true, but I guess there are some people who would love to have all the gold they could touch. The trouble is, too many people want the wrong kind of gold. They imagine that hard,

cold, shiny metal will bring them all the happiness in the world. But, I'll tell you what. There are some things that are more important, as Midas found out. He soon realized that a juicy red apple or a cold glass of water was better than a bag of gold. And he would have swapped a whole bucketful of gold for a soft, cosy bed to sleep in. Indeed, a whole world of gold was not as precious as his little girl.

Now, there is a kind of gold that I really like to have. Golden



sunsets, golden daffodils and buttercups and marigolds, golden sand on the beach, golden leaves in the Fall, golden wheat to make good bread and golden butter to spread on the top, golden pineapples and bananas and peaches, golden corn on the cob and a golden sun to make the world bright and cheery and to make all the living things grow. All good things that God gives us.

That reminds me of a text in the Bible. It is Revelation 3:18: "My advice to you is to buy pure gold from me, gold purified by fire — only then will you be truly rich." (Living Bible).

This sounds like the best gold of all — pure gold that God gives. Of course, it's not ordinary shiny gold. The text is talking about

something that is very, very precious. What can we get from God that is very, very precious? I think it must be God's love. It is God saying to us, "I love and care for you when you are happy or sad, good or bad, kind or cruel, all alone or with your friends, when it's hot and when it's cold, when the day is bright and when the night is dark. In fact, all the time." It is the only thing that can make a black and ugly world or a black and ugly heart all bright and shiny again. That is what can make us truly rich.

Something to think about.

What does the text mean when it says this gold was "purified by fire"?

How can we "buy" this gold from God?

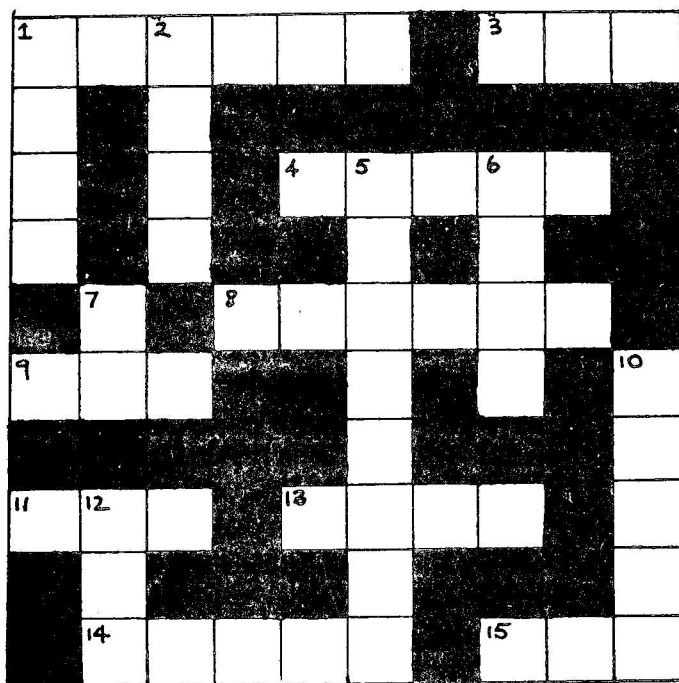
CROSSWORD PUZZLE

Look up the answers in the King James' Version of the Bible.

Across

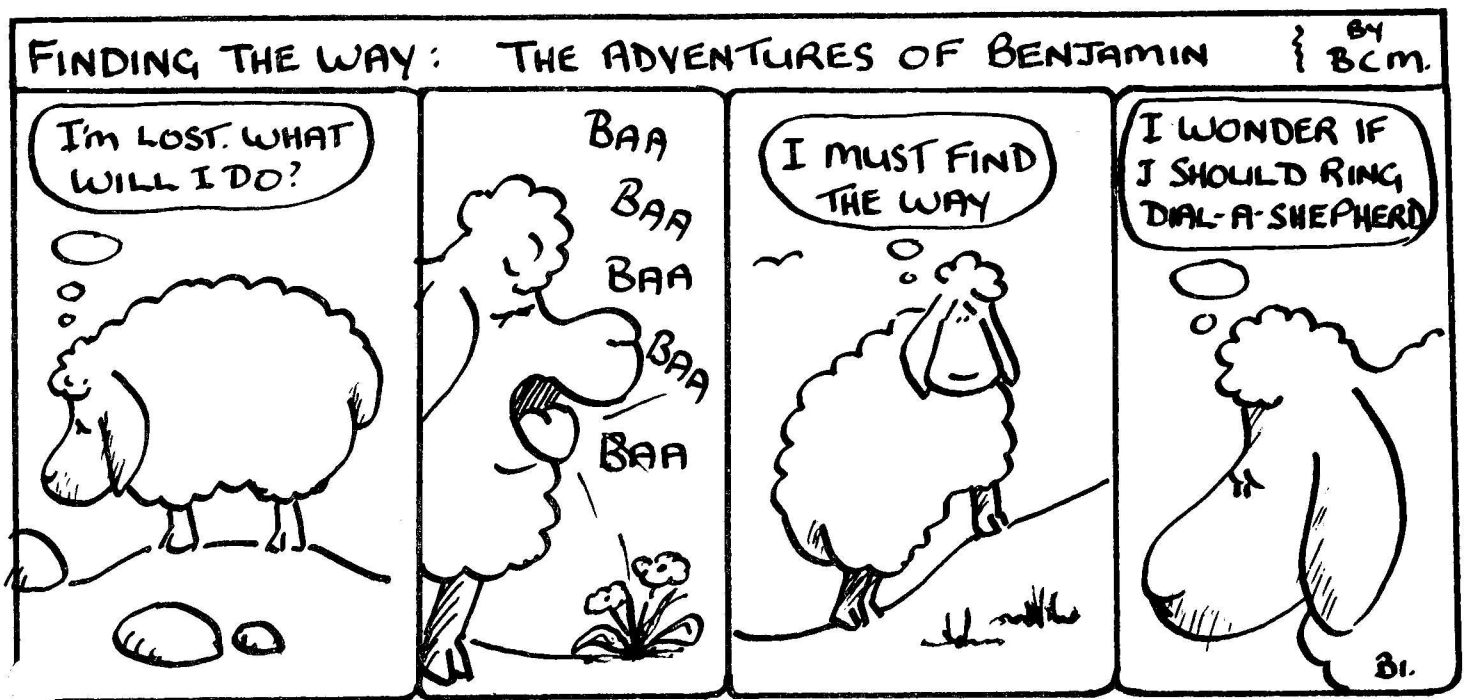
- One word which means "good news" (six letters).
- Romans 2:10 "But glory, honor, and peace, to every man that worketh good, to the ___ first, and also to the Gentile" (three letters).
- Word which means God's anger (five letters). See Romans 1:18.
- One of the sins of the pagans (six letters). See Romans 1:29. (Choose only one of the six letter words).

- Romans 1:16 "For I am not ashamed of the gospel of Christ: for it is the power of ___ unto salvation" (three letters).
- How many have sinned (three letters). See Romans 3:23.
- Another sin that God hates (four letters). See Romans 1:29.
- Romans 3:19: "all the ___ may become guilty before God" (five letters).
- Romans 5:7: "For scarcely for a righteous man will one ___" (three letters).



Down

- This word describes how grace is given to us and it occurs six times altogether in Romans 5 verses 15, 16, 17, and 18 (four letters).
- Romans 3:25 "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of ___ that are past" (four letters).
- Word used in Romans 4:4 and 10 which means counted or imputed (eight letters).
- Romans 3:26 "To declare, I say, at ___ time his righteousness" (four letters).
- Romans 3:22 "for there is ___ difference" (two letters).
- Romans 2:16: "In the day when God shall ___ the secrets of men by Jesus Christ according to my gospel" (five letters).
- Romans 2:12 "For as many as have sinned without ___ shall also perish without ___" (three letters).



THE BAD NEWS

Rom. 1:18-32
Gillian Ford

You have probably heard of the good news/bad news jokes. For instance, here's one. A guard stands up in a prison camp and announces to the prisoners, "I have some good news and some bad news for you. The good news is that half of you are going to Paris and half to Berlin. The bad news is that the top half of you is going to Paris and the bottom half to Berlin." Not very good news for the prisoners, and not really very funny.

But in the book of Romans there is wonderfully good news. It is **the** book in the Bible that tells people most clearly how to be saved and stay saved. But it also has bad news. Whereas in the joke, the good news comes first and the bad news afterwards, in the book of Romans, the bad news comes first and the good news later.

In Romans 1:18 to 3:21, there are 64 verses of bad news — and if that were the end of the book, you and I would have no chance of being made right with God, because these verses end up saying that the whole world is lost, including you and me.

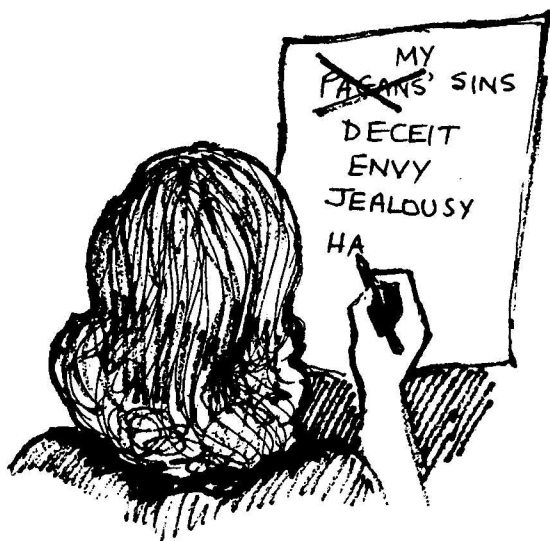
Notice in the joke that the good news sounded great while it lasted, but the bad news took all the joy out of it. In Romans, it's the other way around. The bad news sounds terrible. It seems there's no way out of sin. No one has any hope. But later when the good news comes, it is so good that it takes the fuse out of the bad news dynamite and sets everything right. There's hope after all.

You'd wonder why Paul felt he had to give the bad news first and make everybody miserable. Imagine your teacher coming to class and saying, "You all know we were planning to go to Disneyland next month. Well, we can't go." All the kids are disappointed and cry out, but the teacher seems not to notice how upset they are. Ten minutes later, he casually says, "We're going next **week** instead." How sad you felt for that ten minutes. How glad you feel now. Why did that mean teacher play that trick on you and make you feel so awful? He was teasing.

But Paul wasn't teasing his listeners in Rome. He gave the bad news on purpose. He

wanted them to be in the right frame of mind to hear the gospel. Many of his listeners were Jews. They had very strong ideas on how to be saved. They thought a man was

4



saved by keeping the Jewish laws given by God. Paul knew that what he would tell them about being saved was totally different to what they had always been taught. He had to tell it in a way which would help them to see how wrong their ideas were — that they just didn't work.

So Paul was very clever in the way he explained it. He knew that the Jews hated the pagan nations around about them. These pagans did not believe in God, but worshiped images or likenesses of men, birds, and animals. "Oh, yes, those pagans," thought most of the Jews. "They **must** be lost." Paul agrees with the Jews in Romans 1:18-1:32.

"Right from the beginning," Paul said, "there were enough signs in the world for the pagans to see that God was at work there. But they chose to worship things, instead of God. Because of this, it was as though their minds were like a window where a blind has been pulled down and the light shut out. They didn't believe in God, and so they didn't believe that some things were right and some things were wrong. When there is no right or wrong, people do what they like, and the pagans liked to do evil."

Then Paul listed some of the wrong things they did. Some of the things they did were gross — anybody could see why they were wrong. But you'll be surprised at some of the things on the list — wanting other people's things, being deceitful, being nasty, being jealous, gossiping, being proud, or haughty, being boastful, and so on. I don't know about you, but the list makes me feel bad because I

am just as guilty of those things as the pagans. Perhaps you are thinking the same.

But that's **exactly** why Paul said it that way. **He wanted the Jews reading the book to have the same reaction as you and I have.** He wanted them to search their hearts and say, "Why, I'm as bad as they are." You see, one of the main steps in being saved is to realize that without God you are lost.

We have seen the bad news for the pagans who didn't know God. There's more bad news to come for the Jews, and not just for them but for the whole world. But, be patient. The good news is coming, and it's worth waiting for.

Good New for Kids is dedicated to promoting the message and spirit of the gospel for children.

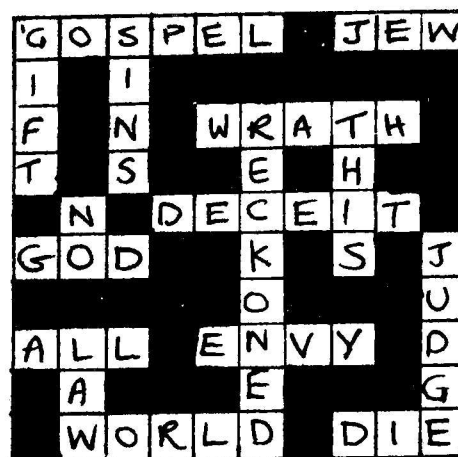
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Editor: Gillian Ford
Assistant Editor: Smuts van Rooyen

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Answers to Crossword Puzzle on Page 2



That Is Ever New

Desmond Ford

7

perfect child (Heb 12:5-7; Jn 13:1). While I am a sinner in myself all my days, in Christ I have perfect righteousness, for "this man [Jesus] receiveth sinners," and God is One who justifies the ungodly who believe (Mt 7:11; Lk 13:3; Rom 5:4).

Sin Remains but Doesn't Damn

While at every advance step in my Christian experience my penitence will deepen, and I will make the apostle's confession my own, "I know that in me...there dwelleth no good thing," and my prayers urgently ascend that the Savior might heal the disorders of my sin-sick soul, simultaneously I will rejoice that Christ is made unto me righteousness, sanctification, wisdom, and redemption, and that I can never be lost while I trust in his merits (1 Cor 1:31; Heb 13:7; Rev 8:1-4; Zec 3:1-5; Mt 18:21, 22).

Furthermore, while sin remains in me and ever easily besets me, it shall not reign, for once I learn that my standing before God is determined by divine grace "regardless of my success in keeping the law" (Rom 3:28 NEB), then sin ceases to have dominion over me (Rom 6:14). The tenor of my life is heavenward, despite manifold inconsistencies and failures. Being now united with Christ by faith, the fruit of righteousness is spontaneous (Rom 7:4). For it is not possible for me to accept Christ's death without also accepting his resurrection life (Rom 6:1-12).

Objections

Paul declares that the two typical objections to the gospel are invalid for the believer. I cannot accept the work of the second member of the Godhead and reject that of the third (Rom 3:31; 6:1-3). God gives his gifts with two hands, and justifies no man whom he does not proceed to sanctify. Thus there will be no separation between justification and sanctification in my experience, but there will be distinction, for the first is complete and perfect, but the latter being the work of a lifetime, is neither complete nor perfect (Compare Heb 1:3; Jn 19:30; Col 2:11-15 with 1 Cor 9:27; Gal 5:17, 1 Jn 1:8).

Thus in every place where Paul mentions "the righteousness which is of faith" he means not sanctification, but that justification which is based on the finished atonement. Justification means a declaring righteous, never making righteous in the sense of infusion of character (Rom 1:16, 17; 3:21-24; 4:11, 13; 5:17, 18; 9:30-10:13; Gal 5:6; Php 3:9). For justification is both instantaneous and one hundred per cent, but it is not so with character development. The imputation of righteousness in justification is not a legal fiction, for when Christ died as the representative of the race, then "all died" (2 Cor 5:14), and when he rose, all rose (Col 3:1; Eph 2:6). God

declares me not subjectively righteous but forensically (legally) so. Justification has to do with my standing, not my state.

The Gospel's Implications

Believing this good news that my acceptance with Christ is conditional on his perfection and not mine, I am free to work for others without feeling hypocritical concerning my own inadequacies and failures. Only this gospel offers a message for others which will inspire faith, hope, and love, thus bringing that quality of life which all perfectionism strives in vain to accomplish. Is not this the approach of the New Testament, which, while sketching the many infirmities of the early believers, encourages them to fight the fight of faith with the assurance of an ultimate abundant entrance into heaven?

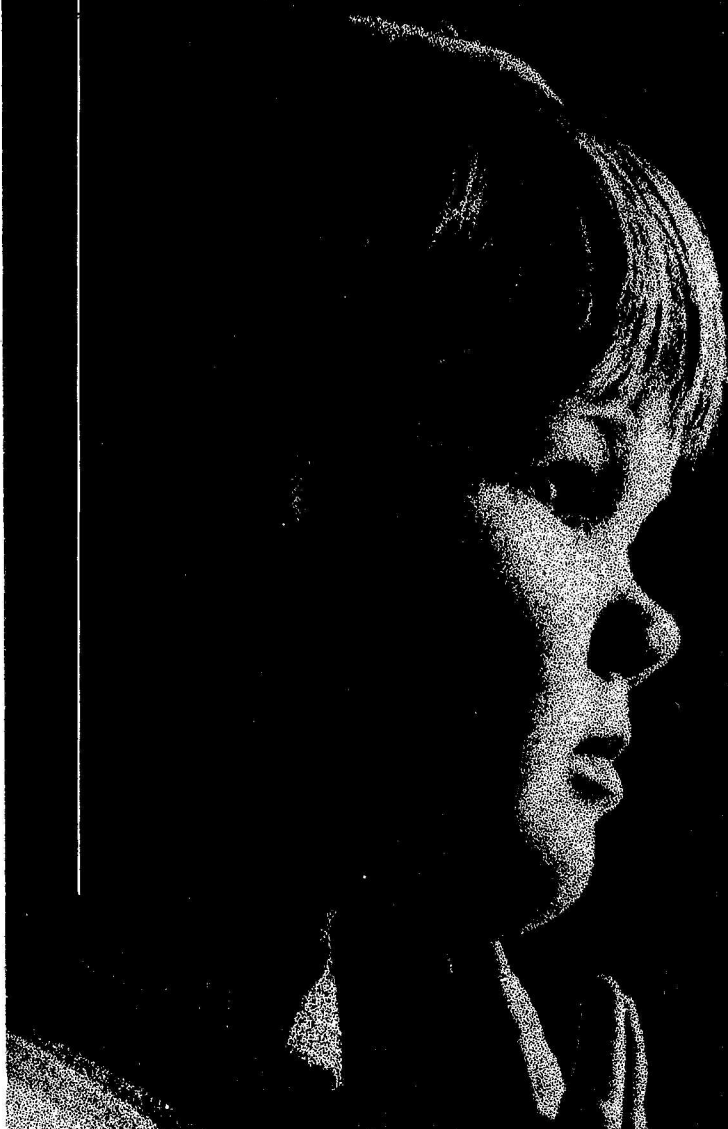
This everlasting gospel, the faith once-for-all given to the saints, is the theme which has inspired all revivals, and should prevail in Christian preaching, swallowing up all other themes.

The New Testament offers many verbal pictures of the gospel which characterize the new age ushered in by the cross of Christ. These figures include ransom, reconciliation, atonement, adoption, justification, etc. The reality always transcends the figure, and the fact that justification is a legal metaphor does not imply that acceptance with God is merely a bookkeeping transaction. The gift of the indwelling Spirit and the event of regeneration ever accompany saving faith.

But the legal metaphor — justification — is valuable as enabling those aware of their pollution of soul to depend upon a perfect righteousness which was wrought out 2000 years ago and offered today as a free gift immediately available to all who will accept it. This outward and upward look accomplishes a thousand-fold more than all sanctified spiritual navel-watching could, for it lays the glory of man in the dust and does for him what he could never do for himself. The Spirit of holiness does not speak of himself but testifies of Christ alone and his righteousness, and so should we.

This everlasting gospel, the faith once-for-all given to the saints, is the theme which has inspired all revivals, and should ever prevail in Christian preaching, swallowing up all other themes. It is the last hope for a hopeless world (Jude 3; Mt 24:14; Rev 14:6; 1 Cor 2:2; Gal 6:14; 1 Cor 15:3 RSV). Far from being a newfangled heresy, it is the very gospel foretold in Genesis 3:15, and cherished by prophets, apostles, martyrs, reformers, and the greatest evangelists of all ages. □

His Child



"O my Father . . . O my Father . . ."
Would he hear the child-like cry?
The lonely child, forever fearful;
Who fears to live, and fears to die!

If God indeed did know and love me,
Why must I search for peace and rest,
All ill-advised and blindly groping,
So oft' perplexed and sore distressed?

The Almighty, high above me;
Looked down in pity, saw my need,
Saw my heart so cold and empty,
Saw this storm-tossed, broken reed.

I felt compelled, constrained to please him,
Though misinformed and prone to err.
I would not, could not, cease the searching,
But toiled on, in bleak despair.

Many voices had me thinking,
I must tread the steps that save.
But in truth, that path was trodden,
His blood was shed, his life he gave.

O, mistaken, groping sinner . . .
While you sought to reconcile:
The Word from heaven, "It is finished!"
Had been speaking all the while.

Clear the rubble! Sound the trumpet!
The way, too long, has been obscured.
What a shame to blur the meaning,
Of the cross our Lord endured.

Jesus Christ, the all-sufficient,
Died our death! His life we share!
He broke the bondage, dispelled fear!
Redeemed his children everywhere!

For the fallen, through the Flawless,
Once accepted, are restored.
Seated there in reigning glory,
Now, by faith, in Christ the Lord!

— Sandra Fischer

Explore the Book

reviewed by Desmond Ford

Explore the Book, six volumes in one, J. Sidlow Baxter, reprinted by Zondervan, Grand Rapids, MI, 1st edition in 1960, 1,800 pages. Available by mail order from Nuggets of Wisdom, 13130 Lincoln Way, Auburn, CA 95603, \$25.96 including postage (CA residents add \$1.44 sales tax).

I noticed the other day in a Christian bookshop that the six volume modern classic **Explore the Book** by J. Sidlow Baxter is now available in one binding. Sell your shirt and buy it!

Years ago, when one of my students was called to foreign mission service I bought his set — with sadness for his loss and joy at my gain. For over twenty years my favorite mode of Bible study had been the book-by-book approach. So in addition to close study of a book of the Bible itself, I was used to reading the appropriate chapters on that book from G. Campbell Morgan's **Analyzed Bible**, A.M. Hodgkin's **Christ in All the Scriptures**, Robert Lee's **The Outlined Bible**, Joseph Angus's **Bible Handbook**, G. Scroggie's **Know Your Bible** and A.T. Pierson's **Keys to the Word**. By the time I was through these and more I had a rich feast before me and one that could be shared from pulpit or podium.

May I recommend all these volumes to you, but particularly the first for it is more detailed and readily available from any Christian bookstore. Why read such a book? First of all, because mere proof-text Bible reading is the worst method there is. "A text without a context is a pretext." Instead of "rightfully dividing the Word of truth" as Paul admonishes, we end up frightfully dividing it. And that's how many a heresy got started.

Look around you — metaphorically, I mean — at the doctrinal world. Do you see any Shibboleths of doctrine which, like an inverted pyramid, rest upon one basic text wrested? How easy to forget that "in the mouth of two or three witnesses shall every

word be established." God has told us that in the first major section of Scripture, again in the heart of his work, and yet once more towards the close (Deut 17:6; Mt 8:16; 2 Cor 13:1). Christ responded to Satan's misuse of the Word by saying "It is written again...." We must know all God has said on a topic, not just a fragment. So try Bible study, book for book, for each book has a special message.

We all know about the seven cardinal colors of the rainbow but there is an even more glorious rainbow of promise, and it has sixty-six cardinal colors of truth. Look for them, feed upon them, use them in hand-to-hand conflict with evil.

You will discover that there is one book all about beginnings, another all about endings. There is one book on love from the Old Testament viewpoint and another even smaller on the same topic from the New Testament. There is a special book about the mystery of suffering, another on songs for public worship, another on the necessity of obedience to law, another on the problem of failure in our Christian pilgrimage, another on hope for hopeless times, another on the blessings of repentance, another on Christian assurance. And we haven't even mentioned the four books on the greatest life ever lived, the one on the establishment of the Christian church and the first of foreign missions, the classic on justification by faith, and so on. Exciting? Yes indeed!

Now, back to Baxter.

Baxter's **Explore the Book** has been described as "an exploration of the Bible in the form of a basic and broadly interpretative course of studies, from Genesis to Revelation...a progressive, systematic study from a soundly evangelical standpoint." The Times literary supplement wrote concerning Baxter's work: "Here is a direct descendent of the great folio commentaries of the seventeenth century, but in style

and approach adapted to the twentieth century reader; based on Bible lectures delivered at Edinburgh, the commentaries retain something of a conversational style."

Of course, Baxter's not right on everything. You may decide he has some ideas about the future that do not agree with yours, or that he emphasizes some aspect of Christian experience to a degree that you feel is out of proportion. What of that? Books are like shops — you are not there to buy everything, just **some** things. I **know**; for I've written twelve of them, and I don't buy every jot or tittle even in those — though I did when I wrote them. "Many run to and fro and knowledge is increased." To learn is to unlearn. You do that when you read, when you write, and as you wrestle with life's enigmas. So don't give up on Baxter because you don't always agree with him.

The Evangelical Quarterly, then edited by F.F. Bruce, had this to say: "Throughout the volumes we discern a complete confidence in the inspiration, authority and sufficiency of the Holy Scripture which means that the studies may be recommended to any young believer with the assurance that nothing in these pages undermines the foundations of reliance upon God's Word." □

Prayer Requests

We get many prayer requests at our office each week. Some need physical or spiritual healing. Others face crises in their personal relationships or at work. Some are struggling with evil in the form of habits, depression or guilt. Some are facing the challenge of new experiences in life that threaten and create anxiety.

Often we cannot reply individually to the authors of such requests, but we wish our readers to know that we do take careful note of their requests. Each morning the GNU office staff spends twenty minutes or more in worship, and at that time we specifically ask the Lord to intervene in the way he sees fit in the lives of those who have written us.

It is a joy to come to God on your behalf. Many of you are also remembered in our personal prayers from time to time.

New Radio Program

As soon as possible, after we are installed in the new office, Smuts van Rooyen will commence production of the new **daily** quarter-hour radio broadcast. We have a recording studio built into the office which will enable convenient production at a low cost (formerly we paid \$60 per hour for recording services). The equipment for this studio has already arrived and will be installed soon.

The Last Magazine

There is a touch of nostalgia as I type these notes. I'm saddened because this is the last time I'll be editing the magazine. At least it's the last time I'll be editing it in this cozy little office. By next month, we **will** be installed in our new office building. And right now I'm wondering whether I might just miss having the computer humming incessantly in my ear, having Kris working at my desk (because I have

absconded with her typewriter for a few days), having phones answered by three other persons within ten feet — and perhaps worst of all will be not having cartons of supplies, magazines, cassettes, etc., to fall over. (This week I counted twenty-eight boxes at one time inside the front door — it's not that we're untidy, it's just that there is **nowhere** else to put them!) I just hope I manage OK when these familiar surroundings disappear.

But any nostalgic thoughts are more than compensated for by the thrill and excitement of moving into an office which will be comfortable, clean and efficient. The building is modest in size and style, but we have sought to make it attractive. At last there will be one roof under which all our ministerial staff may work, with sufficient space for our three secretaries and two part-time workers to have their own desks. Storage space, a major problem where we are presently, will be adequate and there will be space for moderate growth as well.

Some things on the building have taken us longer than we thought, but overall the project has gone extremely smooth. This is largely due to the outstanding contributions of the builder, Richard Dana, and his assistant, Jean Chevrier. Their work will be completed soon and our moving date will be around the middle of May.

The mailing address will not alter. However, for visitors, the street address will be Good News Unlimited, 11710 Education Street, Auburn, 95603. Thank you for making this new home possible. It is badly needed, and you gave us your vote of confidence.

God's Blessing

The Lord has blessed abundantly in providing more funds than we anticipated for our gospel ministries as well as to enable construction of the new office building mentioned above. We often exclaim to each other

how adequately God has met our needs. Time after time we give praise to him who is the giver of every good and perfect gift, and thank him that GNU has been blessed at his hands.

Last week we were examining our financial situation with respect to the building and seeking to ascertain just when we would need to obtain a loan to complete it. It became apparent that if we were not to encounter any delays we would have to approach a bank immediately for this purpose. It went to the top of the list of things to be done Monday.

Over the weekend an old acquaintance visited and I showed him over the new office. As we spoke together, he offered to make us a loan of \$20,000 at less than the prime rate, with interest-only payments and the principal on demand! While this was not totally sufficient for our needs, it was a big step on the way. I felt strongly convicted that the Lord had brought the two of us together, not only for pleasant fellowship but also to help with this important need.

Good News for Kids

You've already read it, right? This is the first issue of the new (smaller) format of **Good News for Kids**. Now everyone on our mailing list will receive it. It is free.

We are hoping that those who don't have children will pull the center four pages out (that's why we put them in the middle) and share them with a child in their life. It is aimed at children aged six to twelve, but don't be surprised if there are items of interest for teenagers from time to time. In fact, I've seen some of the material prepared for coming issues, and I just won't be surprised if it's the centerfold that adults turn to first!

Gillian Ford, assisted by Smuts van Rooyen, will be producing this feature. They need your prayers, ideas, articles, puzzles, illustrations, etc.

In Australia & New Zealand

GNU Visit Postscript

Letters continue to arrive expressing appreciation for the March-April visit of the GNU men.

From New Zealand, Brian Murphy writes: 'The meetings in New Zealand went well. They were advertised by mail, in the two city newspapers and over Radio Rhema, the gospel radio station that broadcasts the Good News tapes.

'Many said after the meetings in Christchurch that it was the happiest time they had spent for many a year. A keenness to know and understand

the gospel was evident by the demand for books and tapes. A special offering was taken up for Radio Rhema and GNU NZ was able to present them with a cheque for \$500.

'One meeting only was held in Auckland, as Des Ford was able to stay just one day. Some travelled from up to 200 miles away to attend. At this meeting a generous donation was given to help with the purchase of a computer to help with the recording, mailing, printing, documentation and general office work that is growing weekly and placing a heavy demand on the New Zealand branch of Good News Unlimited.'

Rockhampton and Kuranda are two more places that have registered their thanks for the ministry of Dr. Ford, who took time out from his holiday with family members to conduct meetings in these centres. We hear that approximately 60 folk gathered for a very happy get together in Kuranda.

The final point of call for Dr. Ford was Coffs Harbour, and we share with you the report of a local supporter:

'Whilst Coffs Harbour wasn't on Dr. Ford's recent itinerary, when his friends found that he was able to spend a couple of nights with them, they got his permission to arrange a public meeting. Hence, at 7.30 p.m. on May 4, Dr. Ford was guest speaker to a rather packed Baptist church with attendance of approximately 350 attentive listeners.

'Dr. Ford wasn't far into his gospel service when his listeners realized that here was a man of God with an ability to discern and explain the gospel far above the average preacher. He used illustrations that all could understand and our need of a Saviour and the wonderful gift of God's Son was made very plain. Judging by the facial expressions and "Amens", many a heart was touched by "the best news ever". That was the theme of Dr. Ford's sermon.

'Scores of people ordered tapes of the service so that they could hear over and over again this outstanding speaker and the wonderful news that he made so plain.

'It wasn't any surprise to hear the Baptist brethren giving Dr. Ford an open invitation to speak to them again next time he visits Australia. At their suggestion a retiring offering was taken up and resulted in some \$400 being forwarded to GNU.'

The men have all returned now to other fields of ministry, but we know the prayers and good wishes of hundreds here in Australasia have gone with them.

GC-GNU Papers

The theological papers we have been advertising from the GNU-GC meetings in San Francisco, January 14-17 have arrived, and the first batch have all been sold. More are on the way. Originally it was planned to photo-copy them, but the American demand was such that after the initial supply was exhausted, it was decided to print them. Accordingly, instead of photo-copying supplies in Australia, we are ordering supplies from the GNU head office in California.

The papers are five in number. (1) Correspondence, memos and publications relating to the GC-GNU meetings. These present a clear outline of the steps leading up to, and actions following on from the San Francisco gathering.

The other four are position papers prepared by the GNU team.

The set costs just \$10. New stocks expected soon. Order today from P.O. Box 65, Chadstone, Vic. 3148.

Donations

We greatly appreciate the continued support of so many readers, and are glad to be able to issue receipts for your gifts as they come to hand. However, some gifts continue to arrive from anonymous donors, and once again we desire to express our grateful thanks for these gifts of love.

\$20 — April 6
\$100 — April 15
\$150 — April 20
\$200 — April 28
\$100 — May 10

'Crisis' Again Available

New stocks of the important book **'The Adventist Crisis of Spiritual Identity'** have arrived. Please be sure to read this publication from Desmond and Gillian Ford — and then share it with your friends. Price \$10.50, plus \$1.70 postage.

Tape of the Month

The June cassette carries four messages: 'The End: Good News or Bad News?' from Calvin Edwards; 'What Eschatology Really Is' — Smuts Van Rooyen; 'The World's Last Night: Good News' — Noel Mason; 'The Cross and the End' — Desmond Ford.

In July we will enjoy 'Love's Provocation' from Dr. Ford and 'Escape from the Purple Room' (whatever is THAT about?) from Smuts Van Rooyen.

Remember, all who donate \$25 or more per month will automatically receive a Tape of the Month. Any particular one may be ordered for \$3.50, or you can join up for 12 months for \$42.

Spreading the Gospel

Sirs:

I have been receiving 'Good News Unlimited' and I am enjoying reading same. I have been planning to write and thank you. The gospel of Jesus must be given to all the world and then we can look forward to the coming of Jesus. What a wonderful day that will be!

I am enclosing a small gift towards the spreading of this gospel and hope to send a small donation now and again (I am a pensioner). May the Lord bless your good work and before He comes may many be turned to follow Him.

Gympie, Qld.

Extra Copies, Please

Sirs:

Here once again is my donation for the month. I greatly appreciate the magazine. The February edition was particularly good. It helped me realize that 'By grace I have been saved'. It is the way it was set out, emphasizing through the first article 'by grace you have been saved'.

Then for the first time after reading your Questions and Answers section I have understood what the unpardonable sin really is, and that what I thought it was is wrong. I have been a church member all my life and not until now did I realise when our — or my — sin becomes unpardonable. I'm so glad that I still have hope of eternal life. Thank you.

When each magazine comes out, may I have one or two extra copies, please, so that I can pass them on to my friends? Thank you.

Sunshine, Victoria.

Spiritual Drought

Sirs:

Thank you for your prompt reply. Enclosed please find a cheque for \$42, being the yearly subscription for the Tape of the Month.

As I am now residing in an area where there appears to be a spiritual drought, I was delighted to have Dr. Ford visit Rockhampton in April. I can only speak from experience when I say, once a person receives the gospel no other form of preaching can fill the heart. Sermons on doctrine or legal sanctification become almost unbearable. It seems to me that doctrine and sanctification are important, but to an unjustified person are

meaningless, and unless reconciliation is known and lived out, no spreading of the gospel can be achieved.

I have discovered many preachers are stressing doctrine with a kind of "rally round the flag" attitude, not realising that instead of strengthening the ranks, it tends to divide. I love the people in the church and will continue to pray that preachers will realise their error in this direction, so that we as members, instead of going home each week discouraged and disillusioned, will receive a blessing.

May God bless your work as you are led to serve Him.

Mackay, Qld.

Thrilled by Seminar

Sirs:

What a thrill it was to be able to attend the recent Sydney gospel seminar. The day went all too quickly. Fellowship was free and friendly. It seems that the more one hears the gospel the more one wants to hear. How wonderful for us sinners is the good news of what God has done for us in Christ Jesus.

We also enjoy very much the Tape of the Month which comes to us. Enclosed is a donation to help with the preaching of the gospel. May God add His blessing to the preaching of His gospel.

Alton and Verna Lee,
Cundletown, NSW.

Broadcast Response

Sirs:

Could you please send a cassette copy of Dr. Desmond Ford's broadcast of March 20, on John chapter 3. I would like to be able to hear it over again a few times to pick up the complete message and also to be able to lend it to friends.

Lyn Martin,
Bilpin, NSW

Warm Friendliness

Sirs:

We had a very enjoyable time at the GNU meetings in Sydney and the one thing I think I noticed more than anything else this year was the warm friendliness among all who attended — all united by the bond of the knowledge of the gospel.

At Toronto we also had a joyous time as Dr. Ford spoke to us. There were about 150 people in attendance, though some were not there with receptive minds for the gospel.

It was a joy to see the number of people who requested the magazine, and I have more which I include herewith.

Thank you for your work. I pray that God will continue to help us to keep our hearts and minds open to new truths.

Cooranbong, NSW.

Teenager Inspired

Sirs:

We truly appreciate the past weekend's meetings and thank God for your ministry. The subjects covered were what we need most.

Our eldest child (15 years) was most inspired by the meetings, as his comments since have shown, and he's keen to increase the amount of reading Scripture which he does with us.

May God continue to guide, bless and use you.

Macgregor, Qld.

Comfort and Spiritual Help

Sirs:

Once more I wish to express much joy and happiness in the study of the gospel. I did appreciate the message from Good News Unlimited through George Masters and Noel Mason when they were here recently. They brought comfort and spiritual help to me. They are really doing wonderful work through our Lord and Saviour Jesus Christ. May God bless them.

West Croydon, S.A.

New thoughts

Sirs:

Please continue to send me 'Good News Unlimited' monthly. I read it with great interest and benefit. It has given me new thoughts on many subjects. I enjoy the tapes I have been able to receive, and play them over and over. They are most inspiring, and have opened up the Bible in ways I had never thought.

Thank you for including me. May God bless you all and us too.

Penelope Rainger.

Good News Unlimited