

**SPECIAL
SURVEY ISSUE**
(See Readership Survey Enclosed)

Good News Unlimited

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Solo Christo--Sola Scriptura--Sola Fide--Sola Gratia

**Serpent
in the
Breast**



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editorial

"We walk by faith, not by sight" (2 Cor. 5:7). I wish we could accept these facts—fully accept them: we do walk with the Lord, but we only walk by faith, and we do not yet walk by sight. But, of course, there is a time coming when we will see our God face to face. Paul looked forward to it in this passage in 2 Corinthians.

Several decades ago a young man of learning, wealth and position was to be married. Tragically, at ten years of age he had been blinded by an accident. It was in the early days of eye surgery in England and there did not seem to be a great chance for his sight to be restored.

A young lady with both outward and inner beauty had fallen in love with the blind William Dyke. He had never seen her face, but he had sensed its beauty with his well-tuned fingertips. Her voice had often brought joy and serenity into a world of darkness.

Some time before the wedding, the expert hands of surgeons operated upon his eyes. For weeks as the wedding plans took shape he lingered in a state of expectancy, uncertain whether this final attempt at regaining his sight would prove successful.

On the day of the ceremony the church was filled with people of money and distinction. Quiet organ melodies filled the sanctuary as light strained through stained glass windows added gentle hues to an elegant assembly. A hush rippled through the church as the bride graciously moved down the aisle.

But at the front a strange drama was in progress. The groom was being attended to in the very front of the church by his doctor. Slowly the bandage around his head was removed. The congregation waited with reverent silence.

As the final wrap came off even heartbeats sounded loud. Breaths were held. With a sense of uncertainty the groom took a step forward. His face was illuminated by a gleam of rose-colored light as it fell from the chancel window. It was as if he did not see it.

His eyes were set upon his bride, one more radiant than he had ever imagined. Face to face they looked tenderly into each other's eyes. This time there was a spark, a brilliance that passed between them, for she knew that he beheld her at her glorious best.

"At last," she whispered. "At last," he echoed with a sense of awe.

As we walk down the aisles of life, knowing that we do not see as we should, we must gain courage for that walk in knowing that there awaits one who longs to enjoy our company throughout eternity. There is one who loves us tenderly, who has been patient with our blindness, who wishes us only well, and who longs that we might see him face to face.

Our faith needs to find courage in knowing that one day the bandages will be removed and we will then walk by sight—arm in arm with him who desires our healing.

Calvin W. Edwards.

By Gillian Ford

When George Eliot's novel *Adam Bede* was released into print, it was an immediate success, praised as a "work of true genius . . . a novel of the highest class" (*Thenaeum*, 1859). Who was this George Eliot, whose books were an immediate sensation in a period full of intensely creative brilliance and who jumped dramatically into the first rank of Victorian novelists, including Spencer, Dickens, Carlyle, Mrs. Gaskell, the Brontes, Charles Kingsley, etc.? Who was this brilliant "man" with the incredibly feminine touch? Gradually the truth came to the light. George Eliot was the pseudonym for a woman—Mary Ann Evans.

Her Conversion and Disaffection

Her life story is interesting because this extremely brilliant woman was converted to Christianity at the age of sixteen. Subsequently, for some years, her life was extremely pious, even ascetic to an extreme. She consumed Scripture and theological works in a volume and depth which few of us could hope to emulate or equal. Her conversion seemed sincere and deep, yet by the age of twenty-two, she had read herself out of Christianity and into "free-thinking." She scandalized contemporary society by her philosophical concept of duty, and especially by her ideas on free love.

Attempts were made to re-convert her. The most notable was a Baptist minister, well versed in works on Christian evidences, who found to his great frustration that every book he suggested to her, Mary Ann had already read. In fact, in characteristic conscientiousness, she had re-read the whole Bible before making her final decision to leave the church. It was her conviction that it was possible to be moral outside Christianity, and she felt that many of her free-thinking acquaintances had higher moral ethics than many Christians she had encountered. She observed the behavior of some local Devonshire miners, shocked at the apparent union of religious feeling with a low sense of morality. In her opinion, the more people dwelt on an invisible world, the more they neglected earthly duties.

It would be easy to sweep Mary Ann Evans, along with her free-thinking and free love, under the proverbial carpet. The divines of her day despaired over her, and one must admit that it would be a formidable task to attempt to convince so brilliant a woman of her error were she present now. But we can study her life and thought and maybe bring to light a few chinks in her armor.

Her Childhood

Mary Ann Evans was born in 1819, a difficult birth, which may have been a cause of her mother's rather negative attitude toward her. She was certainly not the favorite child. This place was shared by Isaac and Chrissie, her brother and sister. We are told that Chrissie was a neat, fastidious child while Mary Ann was the opposite. Chrissie earned much praise for her tidy ways while Mary Ann was described by biographer Mathilde Blind as "a queer, three-cornered, awkward girl who sat in corners and shyly watched her elders." She was very plain, even ugly. As she matured, her face was described variously as "horse-like," "repulsively ugly," "bishop-like," "masculine." With children her own age, she felt



Serpent in the Breast

Those who saw her smile, heard her beautiful low voice, sensed her beauty of spirit, and experienced her excellency of intellect were enchanted by her total femininity.

decidedly uncomfortable. Only with adults did she feel relaxed. Throughout her life she would need very close emotional ties with another person, one at a time. Thus, in her early years, she had several models of perfection whom she tried to emulate. One of these was a Miss Lewis, who was strongly evangelical and who greatly influenced Mary Ann's early religious life.

Her Social Life

In many respects, Mary Ann was a paradox. Though physically so plain, even masculine at first glance, she was described as a "man's woman." Those who saw her smile, heard her beautiful low voice, sensed her beauty of spirit, and experienced her excellency of intellect were enchanted by her total femininity. Men, especially the intellectual, flocked to converse with her and bask in her company. In later years many famous literary figures would gather at her home, the Priory, to have the privilege of speaking with her and George Lewes. It is interesting that at 61, after the death of George Lewes, with whom she had a de facto relationship for over twenty years, she married a man twenty years her junior and could have married others.

Spiritually, she was also a paradox. Though she rejected Christianity at twenty-two, her sense of duty was very strong. Much later, she could say of the three words: "God, immortality, and duty"—how inconceivable the first, how unbelievable the second, and yet how peremptory and absolute the third" (*George Eliot, the Woman*, Margaret Crompton). It is true that she lived with a married man, but she remained loyal to him for over twenty years, and this in itself was exemplary in an age when licentiousness was the socially accepted norm.

The Paradoxes

Even socially, Mary Ann Evans was a paradox. She was a daring non-conformist at a time when social mores were extremely binding, especially on a woman's behavior. Women's suffrage was only coming to the fore at this time. Though men were socially free to follow their amoral exploits without breach of social etiquette, it was not so for women. And it is difficult to determine which breach of behavior upset her friends and relatives more—her severance with the church or her living with a married man.

She did not witness the atrocities of World War II and the evidence that human nature, when left to its own resources, rapidly deteriorates.

Charlotte Bronte's *Jane Eyre* was considered outrageous because she dared to allow her heroine to fall in love. This had previously been the male prerogative alone! In the book, Jane Eyre falls in love with her master, Mr. Rochester, but there can be no marriage since his wife, though a raving lunatic, is still alive. George Eliot's response to this was, "All sacrifice is good, but one would like it to be in a somewhat nobler cause than that of a diabolical law which chains a man's soul and body to a putrefying carcass" (*George Eliot: A Biography* by Gordon S. Haight).

On the other hand, this chameleon of a woman was inwardly very conformist. Her liaison with Lewes took place because there were no possibilities for divorce in his case because of rigid English laws. In her mind, she counted this relationship to be as sacred and as binding as marriage. It

was a great grief to her that some held her up as an exemplar of a free love without responsibility and permanence. Though she never seems to have regretted her very happy and successful union with Lewes, she felt very deeply the alienation from her family and society that this had caused. Her books became the opportunity for her to inculcate her beliefs in the sanctity of family life. How wrong, she felt, were her friends in thinking of her as a loose, immoral woman with base ideas. She thus endeavored to balance the scales of popular judgment by preaching through her writings the morality in which she had always believed. This became her life work, her vindication.

Evaluating Her Thought: Testimony of Her Critics

Despite her high ideals and obvious sincerity, we must not imagine that either Mary Ann Evans' morality or personality were perfect. Though obviously she had a charisma and a personal charm rarely seen, she was certainly not faultless. Her close friend Charles Bray, who led her into free-thinking, could say:

She had little self-assertion. Her aim was always to show her friends off to best advantage—not herself. She would polish up their witticisms and give them the full credit for them. But there were two sides. Hers was the temperament of genius which has always its sunny and shady sides. She was frequently very depressed and often very provoking, as much as she could be agreeable—and we had violent quarrels; but the next day, or whenever we met, they were quite forgotten . . . (*George Eliot, the Woman*).

One cannot be sure how much feminine jealousy is involved in the rather opposite comments following, made by Eliza Lyn Linton, recorded by Marghanita Laski in *George Eliot and Her World*. But as one reads of the "Mary Annolatry," nothing less than actual worship, which she welcomed from many individuals, both male and female, one cannot help feeling rather nauseated.

I have never known anyone who seemed to me so purely artificial as George Eliot . . . never for one instant did she forget her self-created self—never did she throw away the trappings of the airs of the benign Sibyl . . . She was so consciously "George Eliot"—so interpenetrated head and heel, inside and out, with the sense of her importance as the great novelist and profound thinker of her generation, as to make her society a little overwhelming.

Over-rating the Goodness of Man

Secondly, she suffered, along with her free-thinking contemporaries, from a highly over-rated trust in the implicit goodness of man. Even before her Christian conversion, Mary Ann had read at the age of thirteen of an "amiable atheist," "a believer in the dark doctrine that teaches that man is dust," but who nevertheless lived virtuously and "lost his life in attending the victims of a fearful and contagious disease" (*George Eliot: A Biography*). Triumphantly, Mary Ann and her friends asserted that such examples proved that attaining morality without the help of God was viable. At one time, she declared that the Spanish massacres of previous centuries could never happen again, for human nature had outgrown such barbarity. She never had to experience the horrendous shock which came to those who had foreseen a brighter and yet brighter future for man when World War I catapulted into history. She was passed into history herself when their glowing hopes turned into incredulous despair, bringing with it

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the seeds of the present age of meaninglessness. She did not witness the atrocities of World War II and the evidence that human nature, when left to its own resources, rapidly deteriorates. And, although her moral intentions seemed sincere in living with Lewes as his de facto wife, her fears about setting a bad example were very valid.

However "novel" her intentions and those of her contemporaries, how aghast they would be could they see the inroads their philosophy has made in modern society. How devastated they would be to see the disruption of the family. They had taken for granted certain moral values which were their heritage only through centuries of Christianity. What would they have thought if they could have lived in this post-Christian age, where the question is not Christianity or morals, but merely "morals???"—if there is anything of moral worth left to question.

Her Concept of Christianity: The Bible and Christ

Thirdly, and this seems the most valid question to ask, what were Mary Ann's concepts of "Christianity," when she claimed to be Christian? Let's look at her view of the nature of salvation. Though she very strongly came under evangelical influence, her own choice of religion was Calvinistic, with a stress on eternal damnation. It is said that "she felt inexpressible relief at being freed from the appalling apprehension of eternal damnation and the heavy burden of evangelical dogma." Likewise, Charles Bray reflected on the manner of his conversion: "conviction of sin . . . was followed by the usual state of depression and the practice of austerities, combined with the intensive study of religious writings" (*George Eliot: A Biography*). Their concept of Christianity was a stress on emulating Christ, on asceticism, rather than on the freedom and joy of the experience of forgiveness of sins and the conferral of a right status with God. No wonder depression ensued. Such is the service of a slave, not the freedom of a son, rejoicing that his guilt is taken away and forgiveness is provided. It is a warning to us to stress Christ as substitute rather than making him primary example. While his example can uplift us and show us the path of sanctification it cannot save us. It is justification, his substitutionary death, which is the only ground of salvation.

One other pivotal facet of Mary Ann's thinking was in the area of the nature of inspiration. She, Charles Bray, and his brother-in-law, Charles Hennell, all relegated the Scriptures to the rubbish dump on this issue. The main reason Hennell, who led the others, renounced Christianity was that he could not reconcile the fact that the synoptic gospels (Matthew, Mark and Luke) presented striking variations in the reports of the same episodes. Thus, these individuals came to believe that the Bible, though sincerely written, and not an imposture, could no longer be accepted as a divine revelation. A correct understanding of the nature of inspiration could have reconciled this problem and may have averted their decision.

The next area where Mary Ann appears to have gone astray is that of the nature of Christ. She made him mere man (mind you, the best of men) but no more. All her days she thought

highly of Christ. Though she translated Strauss's work from German into English (*Das Leben Jesu*), which book created crass unbelief during that century, she told the Brays once while translating it that she was "Strauss-sick." It made her ill dissecting the beautiful story of the crucifixion, and only the sight of her Christ-image and picture made her endure it. One wonders why, if she felt so strongly, she continued until the bitter end. She deemed Christianity the highest of moral philosophies. Thus she could say some ten years after her initial disaffection from Christianity:

Ten years of experience have wrought great changes in that inward self; I have no longer any antagonism towards any faith in which human sorrow and human longing for purity have expressed themselves. I have not returned to dogmatic Christianity—to the acceptance of any set of doctrines as a creed and a superhuman revelation of the Unseen—but I see in it the highest expression of the religious sentiment that has yet found its place in the history of mankind, and I have the profoundest interest in the inward life of sincere Christians in all ages. Many things that I should have argued against ten years ago, I now feel myself too ignorant and too limited in moral sensibility to speak of with confident disapprobation; on many points where I used to delight in expressing intellectual difference, I now delight in an emotional agreement (*George Eliot, the Woman*).

But that was all. She never conceded Christ's divinity. She believed that the world could be made better by human effort, but it was an effort apart from divine help, and therein is its failing.

George Eliot has not been alone in judging Christianity as just one of the finest of human philosophies. As C.S. Lewis commented, this is the popular idea of Christianity. "Jesus Christ was a great moral teacher . . . if we only took his advice, we might be able to establish a better social order" (*Mere Christianity*).

But is this enough to solve the human problems of guilt, fear and death? We think not. To rob Christ of his divinity or his Word of its authority, to portray him as mere example and thus ignore his substitutionary work, to stress the inward life rather than the finished work of Christ—and then, adding insult to injury, to label this Christianity—this has no answer for men's needs.

In God's eyes, the breaking of the moral code is not the chief of human sins, sin though it be. The greatest sin is independence, self-trust, the practicing of the absence of God. It was the original sin of the Serpent himself, and there is a serpent in every breast. Is it wise to put one's trust in the flesh, to portray man as innately good, when both revelation and history point to the fact that, alone, man is depraved?

Multitudes have lost their way through their errant ideas of God, man, inspiration, sin, Christ, guilt and salvation. One wonders, if George Eliot had better understood some of these matters, whether her sensitive soul would not have responded to so great salvation as offered in Christ.

Gillian Ford is a homemaker and freelance writer in Auburn, California. She edits our monthly feature Good News for Kids and is married to Dr. Desmond Ford, founder of Good News Unlimited.

Letting God Be God

by Kurt D. Davis

If the story of Ruth were a movie, Ruth herself would be the star: the poor but enchanting foreigner who charms the wealthy land owner and wins love, honor and a place in history.

But Naomi would win all the Oscars. She's the tenacious, gritty character who wrestles with the big philosophical questions. She's the one who keeps scheming and working to better her lot even after she believes God's hand has turned against her (Ruth 1:13).

The character of Naomi, above all others, gives the book of Ruth its depth. Without her the book would be little more than a nice love story. With her it's a *great* love story that poignantly reveals a glimpse of ancient Hebrew customs, theology and prejudice.

You remember the story . . . Elimelech and Naomi in a time of great famine migrated to the land of Moab. While in Moab her life was struck with tragedy. Elimelech and his two married sons died. After their deaths, Naomi and one of her widowed daughters-in-law, Ruth, the Moabitess, return to Bethlehem. While gleaning in the fields, Ruth finds favor with Boaz, a kinsman of Elimelech. Naomi plans that Boaz should marry Ruth, and he is ready to do so if a nearer kinsman declines (Deut. 25:5-10). He does decline, and so Ruth becomes the wife of Boaz. She gives birth to a son, Obed, who was the grandfather of David.

The book is unique in that it chronicles the hopes and struggles of Israel's "ordinary people" rather than the deeds of judges, kings and prophets. Naomi, like

Naomi, like so many people today, was ordinary in her poverty and in her tragedy, but extraordinary in her faith and resolution.

so many people today, was ordinary in her poverty and in her tragedy but extraordinary in her faith and resolution. For her part, Ruth was extraordinary only in her devotion (and perhaps her beauty), while Boaz is remembered primarily for his lack of prejudice and his generosity.

No other book of the Bible gives us this inside view of a Bible-time life so much like our own. There are no prophets, no "miracles," no kings with great decrees--just ordinary people with ordinary hopes and disappointments.

The conflict that gave Naomi her depth of character was her conflict with God. She stood face to face with one of life's most inadequately answered questions and still kept her faith.

In the course of her lifetime, she had lost everything. Famine had driven her from her homeland. Death had stolen first her husband, then her only sons. In her old age she faced a lonely retirement filled with backbreaking work for meager returns in the Hebrew welfare program--gleaning.

It is to Ruth's credit that she chose to stay with Naomi to care for her in her old age. But Naomi did not encourage her, for she knew that in addition to poverty and hard work Ruth would have to face the prejudice of the "chosen race" (see 2:9, 10; 4:5, 6).



No wonder Naomi said these shocking, almost blasphemous, words to her neighbors when she returned from Moab:

"Don't call me Naomi (pleasant)," she told them. "Call me Mara (bitter) because the Almighty has made my life very bitter. I went away full, but the Lord has brought me back empty. Why call me Naomi? The Lord has afflicted me; the Almighty has brought misfortune upon me" (1:20, 21, NIV).

Here was a woman who wrestled with God no less than Jacob did hundreds of years before. And like Jacob, Naomi's tenacity was remarkable.

We would almost expect someone who felt the way Naomi did about God to turn and walk away from him. She might justifiably have said, "If that's the way you intend to treat me, I think I'll try it on my own for a while. I couldn't fare any worse."

But Naomi didn't do that. She clung doggedly to her faith and kept trying to make things work out in her life. (Notice how she schemed to set Ruth up with Boaz!)

She knew one thing: God would still be God whether she worshipped or ignored him. He was the one supreme reality, and it would be foolish to pretend he wasn't a factor in her life. Naomi believed God to be the responsible party in the grief that had come to her, yet she still chose to worship him. He would still be God no matter what he did to her.

That is the amazing thing about Naomi. It shows her to be a woman of profound faith. She never expected God to be her "butler, baker and candlestick maker." He wasn't a

| God was allowed to be God, to control her destiny, and his own.

celestial Santa Claus whose reality was affirmed or denied to the extent that her whims were or were not fulfilled. She would have had good cause to abandon him years before had that been the case.

No, God was allowed to be God, to control her destiny and his own. Never in her lifetime did Naomi know the plan that he was working out. She never understood the importance of the place that she occupied in God's intricate human mosaic. Naomi was the catalyst in a chain of events that is still leaving its mark on history. But she never knew it.

Old age brought peace and felicity to Naomi as she bounced Ruth's son on her knee. The time of bitterness was past. As she put it, "The Lord has not stopped showing his kindness to the living and the dead" (2:20, NIV).

The dark side of Naomi's life was tragic. But it brought her close to God. Like Jacob, she clinched with him through the night, refusing to let go. Only her belief that God was God, and that he was good, sustained her. In her bitterness that was all she could believe. But it was enough. God could understand.

Kurt Davis has theological training and lives with his family in Placerville, California, where he works as a newspaper reporter for the Mountain Democrat.

Religion Isn't God

*It's humiliating to reflect that
I loved more when I knew less.
It's hard to admit that years of
thinking, reading, praying, preaching,
counselling and doing
all the hundred and one tasks of the Christian ministry,
do not add up to
greater love
for You, Lord.*

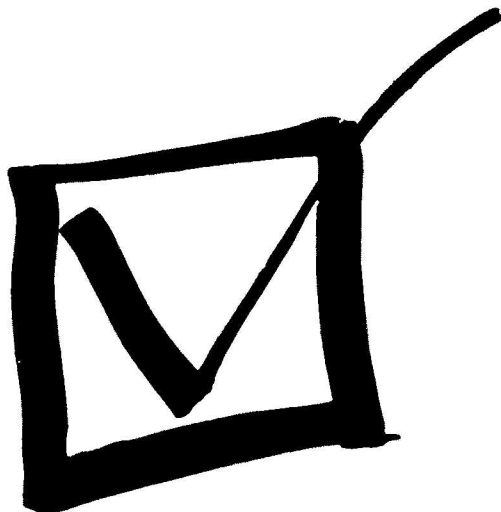
*I remember the early days of discipleship,
when my boats were burned and I was standing on a
new shore,
this side of my Jordan—
the days when
Christ was all in all.
The days when nimble-witted critics
and sardonic cynics could
shatter my defenses
but couldn't touch my heart.*

*Now,
when the mind is secure,
it's the heart that's uncertain.
Now when I can, from long experience, shatter the
attack of the critic,
I've lost that purity of heart, that inner fire.*

*Touch me again, Lord.
Let me not prefer theology to You.
Let me not love religion: rather let me love You.
Let me not feel secure in my sound doctrine: rather let
me feel secure in Your service.*

—Author Unknown

GNU Readership Survey



Dear Friend,

In order to be able to serve you more effectively, and better fulfill the ministry to which God has called us, we need your help. Please take a few minutes and fill out this questionnaire. Your opinion is very important to us! *Thank you.*

Please send this survey in by June 15 if at all possible.

I. The following questions are designed to discover your interest in the *Good News Unlimited* magazine (GNU) and other Christian publications.

1. How long have you been receiving GNU?

- 1 ☐ This is my first issue
- 2 ☐ Less than a year
- 3 ☐ Between one and two years
- 4 ☐ Between two and three years
- 5 ☐ Don't recall

2. How thoroughly do you read GNU?

- 1 ☐ Completely, as soon as possible
- 2 ☐ Partially, as soon as possible
- 3 ☐ Various sections at different times
- 4 ☐ Hardly read at all

3. How frequently would you like to see GNU published?

- 1 ☐ Quarterly (four times a year)
- 2 ☐ Bi-monthly (every other month)
- 3 ☐ Monthly
- 4 ☐ Semi-monthly (twice each month)
- 5 ☐ Am not interested in receiving it

8

4. Please indicate how interested you are in the various sections of GNU.

	Very Interested	Somewhat Interested	Not very Interested	Not at all Interested	No Opinion
1 Editorial	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
2 Feature Articles	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
3 Good News for Kids	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
4 Books in Review	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
5 Odds and Ends	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
6 Letters from Readers	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

5. How many children do you have?

- 1 ☐ None (skip to question 8)
- 2 ☐ One 3 ☐ Two 4 ☐ Three
- 5 ☐ Four 6 ☐ Five or more

6. Please check the categories where your children's ages fall. (Check all that apply.)

- 1 ☐ 5 years or under 2 ☐ 6-10 years
- 3 ☐ 11-15 years 4 ☐ 16-20 years
- 5 ☐ 21 years or older

7. A. Do your children read the "Good News for Kids" Section of this magazine?

- 1 ☐ Yes 2 ☐ No 3 ☐ Unsure
- (If "no" or "unsure", skip to question 8.)

B. If so, how interested are they in reading it?

- 1 ☐ Very interested 2 ☐ Somewhat interested
- 3 ☐ Not too interested 4 ☐ Not at all interested

8. Please indicate to what extent you agree or disagree with the following statements:

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	No Opinion
1. I enjoy reading GNU	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
2. GNU is very important to me	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
3. I feel GNU magazine is easy to read	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
4. I find the articles are sometimes difficult to read	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

9. Please indicate how interested you would be in reading feature articles based on the following topics:

	Very Interested	Somewhat Interested	Not very Interested	Not at all Interested
1. Sectarian issues	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>
2. Theological issues	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>
3. Moral or ethical issues (abortion, human rights, etc.)	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>
4. Current events viewed from a Christian perspective	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>
5. Articles on how to improve one's Christian life	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>

10. A. Which of the following Christian publications do you receive in your home and read regularly?

- 1 ☐ Adventist Currents 2 ☐ Adventist Review
- 3 ☐ Catholic Digest 4 ☐ Christianity Today
- 5 ☐ Decision 6 ☐ Discipleship Journal
- 7 ☐ Eternity 8 ☐ Evangelica 9 ☐ Verdict
- 10 ☐ Moody Monthly 11 ☐ Spectrum 12 ☐ Other:

B. How many publications did you indicate above? _____

II. The following questions are intended to discover the level of your personal interest in and involvement with Good News Unlimited, Inc. as a Christian ministry.

1. Please indicate how familiar you are with each of the following GNU ministries:

	Very Familiar	Somewhat Familiar	Not very Familiar	Not at all Familiar
1 Conferences/Seminars	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>
2 GNU's Tape of the Month	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>
3 Tracts, syllabi, and other Christian literature published by GNU	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>
4 Radio broadcasts	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>
5 Books by Dr. Desmond Ford	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>
6 GNU cassette tapes	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>
7 General information brochure	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>

2. Have you ever heard a GNU radio broadcast?

1 ☐ Yes 2 ☐ No 3 ☐ Unsure

3. Would you be interested in having GNU's radio program aired daily in your area?

1 ☐ Yes 2 ☐ No

4. A. Do you have a current GNU tape catalog?

1 ☐ Yes (skip to question 5) 2 ☐ No

B. If not, would you be interested in receiving one?

1 ☐ Yes 2 ☐ No 3 ☐ Unsure

5. A. Have you ever ordered products from GNU?

1 ☐ Yes 2 ☐ No (skip to question 6)

B. If so, what types of products have you ordered? (Check all that apply.)

- 1 ☐ Tracts
2 ☐ Syllabi
3 ☐ Tapes
4 ☐ Books
5 ☐ Magazine
6 ☐ Request for more information

6. Do you own a video cassette player?

1 ☐ Yes 2 ☐ No (skip to question 8)

7. In what format is your video recorder?

1 ☐ Beta 2 ☐ U-matic 3 ☐ VHS

8. There are a number of ways GNU, Inc. can serve you. Please indicate how interested you are in the following products or services:

	Very Interested	Somewhat Interested	Not very Interested	Not at all Interested	No Opinion
1 Conferences/Seminars	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
2 Special speakers in your area	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
3 Christian literature	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
4 Video cassette tapes	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
5 Audio cassette tapes	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
6 Materials to help with personal Bible study	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
7 Witnessing/community outreach literature	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

9. How many times have you attended GNU Congress?

Circle the appropriate amount: 1 2 3 4+

III. The following are for statistical purposes only and will remain confidential:

1. What is your age?

- 1 ☐ 24 or under 2 ☐ 25-34
3 ☐ 35-44 4 ☐ 45-54
5 ☐ 55-64 6 ☐ 65 or older

2. Please check whether you are:

- 1 ☐ Male 2 ☐ Female

3. What is the highest level of education you have completed?

(Please check only one.)

- 1 ☐ Have not graduated from high school
2 ☐ High school graduate
3 ☐ Now attending college
4 ☐ Attended college but did not graduate
5 ☐ College graduate
6 ☐ Graduate work but no graduate degree
7 ☐ Graduate degree(s)

4. What is your occupation?

- 1 ☐ Professional/business
2 ☐ Clerical/Sales
3 ☐ Military
4 ☐ Teacher
5 ☐ Craftsman/foreman
6 ☐ Pastor/full-time Christian worker
7 ☐ Housewife
8 ☐ Student
9 ☐ Retired
0 ☐ Other (please specify)

5. What is the combined yearly gross income in your immediate household? (Before income taxes, payroll deductions, etc.)

- 1 ☐ Under \$10,000 2 ☐ \$10,000-12,999
3 ☐ \$13,000-15,999 4 ☐ \$16,000-19,999
5 ☐ \$20,000-24,999 6 ☐ \$25,000-29,999
7 ☐ \$30,000-34,999 8 ☐ \$35,000-49,999
9 ☐ \$50,000 or more

6. A. What is your church affiliation?

- 1 ☐ Adventist 2 ☐ Assembly of God
3 ☐ Baptist 4 ☐ Christian Reformed
5 ☐ Lutheran 6 ☐ Methodist
7 ☐ Non-denominational 8 ☐ Presbyterian
9 ☐ Roman Catholic 0 ☐ Other (specify) _____

B. Have you changed church affiliations in the last 5 years?

1 ☐ Yes 2 ☐ No (skip to question 7)

C. If so, what was your previous affiliation?

- 1 ☐ Adventist 2 ☐ Assembly of God
3 ☐ Baptist 4 ☐ Christian Reformed
5 ☐ Lutheran 6 ☐ Methodist
7 ☐ Non-denominational 8 ☐ Presbyterian
9 ☐ Roman Catholic 0 ☐ Other (specify)

7. Please indicate the state in which you reside. _____

8. What is your zip code? _____

9. Name (optional) _____

Thank you. Your help in completing this survey is deeply appreciated. Please place the survey in the post.

Confession of Faith

Last December we printed our first draft of a Good News Unlimited Confession of Faith. At the same time we stated clearly that it was not to be considered sacrosanct or unchangeable. We invited constructive criticism.

Some have urged that a confession of any kind is a step towards rigidity and institutionalism. Historically this has sometimes proven true. However, it seems to us that this is not inevitable. We would suggest that the problem lies not with the confession itself (for whether it is written or not, it surely exists in our hearts and minds), but with attitudes about a confession.

It must never become a "creed" in the formal sense of the word. It must not be used as a basis for discipline. But it may surely be used as a joyful and positive expression of the faith that we hold deeply in our hearts.

Curiously, history also illustrates that those groups that claim to be without any form of "creed" have frequently proven to be the most rigid, intolerant and judgmental in their use of their "unwritten creed"! Again, it is the abuse that issues from the human heart that turns something good into something dangerous.

Some felt that we would do well to simply use the Apostle's Creed. This we published in the November 1983 magazine because we believe it to be excellent. It is hard to overrate the virtues of this creed. Scholars from varied denominational backgrounds have praised it as being the best popular summary of the Christian faith ever written in a brief form.

Yet we also agree with the church historian Philip Schaff that because of the simplicity and brevity of this creed it is inadequate as a precise statement of all Christian doctrine. The fact that the early Christian Church found it necessary to develop other creeds, spelling out in more detail areas such as Christology, Scripture, sin and grace illustrates this point.

We are indebted to those who have united with us in a search for a historical-biblical confession of faith. We have appreciated every comment, and most of them are reflected in this latest version.

Readers will notice that we have deleted some of the heavy theological jargon that crept in; we have deleted some repetition; we have attempted to be more theologically precise in some places (e.g., regarding the Christian church); and we have included a reference to the Lord's Supper which was a curious oversight in our first draft.

We wish to thank those who have written making suggestions. We continue to solicit your input.

We have already found this confession to be helpful in making the theological stance of GNU plain to persons we associate with—both subscribers and business persons. We are proud of it as an attempt to reflect the high points of the Christian faith, and hope that it becomes more and more meaningful to our readers.

We confess with *Matthew* that Jesus is the Christ, the son of David and Abraham, the Son of God, who is Immanuel (God with us), and that he was conceived by the Holy Spirit and born of the virgin Mary thereby fulfilling the law and the prophets and inaugurating the eschatological kingdom of heaven.

We affirm that for this new age the two great commandments of love to God and man, as taught by Jesus, deliver religion from the excesses of both legalism and disregard for law. As teacher and supreme interpreter of Old Testament law, Jesus reveals its radical depths and original intent as in his divorce and sabbath reforms.

As the perfectly obedient Messiah, Jesus made final atonement for sin by his death on the cross. We celebrate this event in the Lord's Supper. As risen Lord, claiming all authority in heaven and earth, he commissioned his followers to make disciples of all nations, baptizing them in the name of the Father, Son and Holy Spirit.

We confess with *Mark* that Jesus of Nazareth, the Messiah, the Son of God who was also the suffering Son of Man, came not to be served but to serve, and to give his life as a ransom for many. By his ministry, death and resurrection he inaugurated the kingdom of God and will, as Lord of history, soon effect its consummation. The kingdom of God, which is already present, calls for radical repentance and obedience to Christ, and for a commitment to follow him even through suffering and death to glory.

We acknowledge with the writer of *Luke-Acts* that Christianity is a universal faith, embracing not only all nations but all levels of society, making them one in Jesus Christ. It is a faith that in love lifts the outcasts and underprivileged, assuring them of the fatherhood of God and the brotherhood of humankind. All who believe become recipients of the Spirit of God who enables them to persevere in constant prayer, gospel witnessing and holy living.

We affirm with *John* that the Word, who was God and with God in the beginning, became flesh and dwelt among us. We confess him to be the one who took away the sin of the world. Thus whoever believes in him will not perish but experience eternal life now. But he who does not believe is condemned already.

With *John*, we confess Jesus to be living water who satisfies our thirst for eternal life; the bread of life who satisfies our hunger for the more enduring existence; the light of the world who enables us to believe in the grace and truth of God; the good shepherd who gives his life for us. We understand Jesus' passion to be the hour of his glory and the judgment of the world. We joyfully recognize that God is love and that we love because he first loved us. Because we abide in his love we keep his commandments, and lose all fear of the judgment.

We confess with *Paul* that though we all have sinned and

come short of the glory of God, in Christ is found the gift of righteousness that puts us right with God. Christ bestows upon us now the favorable verdict of the last judgment. This inexpressible gift comes by faith apart from works, and this faith is bestowed by the Spirit as the gospel is preached. By his death and resurrection Jesus Christ not only vindicates God, but justifies us, reconciles us to God, adopts us into his family, redeems us from the consequences of sin, and cancels our guilt. This he does despite our continuing sinfulness. Distinct from this gracious act of God in Christ is his important work of making us holy through his Spirit. This will be consummated by the gift of incorruption at the second advent, which is our blessed hope.

As we identify with Christ in his death, resurrection and ascension, sin ceases to reign over us. Christ calls his believers into his kingdom which consists of righteousness, peace and joy in the Holy Spirit. In this kingdom, faith, hope and love abide as the essentials of the Christian life. The first fruits, pledge and seal of our eternal inheritance is the inner witness of the indwelling Spirit who both sustains and comforts us in the fight of faith. Thereby we know that even those who now sleep in Jesus will rise again at the last trump to be forever with the Lord.

We recognize only one church—the body of Christ—composed of all grafted into Christ by faith, all alike priests and brethren of the new covenant, without hierarchy, and who for doctrinal authority acknowledge only the Holy Scriptures. This universal church finds expression in many diverse forms and congregations.

With the author of *Hebrews* we confess that God has spoken His last word through his son Jesus Christ. This Jesus, fully divine, fully human, gave his life to make expiation for the sins of the world and then ascended to sit in exaltation at God's right hand. Because of his identification with us in life, suffering and death, Jesus is the unique source of help in temptation and trial. He urges us to boldly draw near to receive grace and help in every time of need.

As the spotless Son of God, separate from sinners, Jesus is greater than the angels, than Moses, than Melchizedec and Aaron. He is God's better messenger, better apostle, better priest in a better tabernacle, and he has established a better covenant by a better atonement. In view of this, we stand firm against apostasy and look to Jesus who inspires and perfects our faith.

We confess with *James* that faith in Jesus Christ must always express itself not only in acts of personal piety, but also in self-giving for the relief of poverty, hardship and suffering. The exploitation of others is an evil which Christians should oppose. We must love our neighbor as ourselves, showing no partiality, striving to translate the message of the gospel into words and deeds of mercy to humankind, and blessing and praise to God.

We confess with *Peter* that hope as well as faith sustains us as we pass through the fiery trial of persecution, knowing ourselves to be but pilgrims here—ones who are destined to wrestle unceasingly with the lusts of the flesh within and the unbelieving world without.

We affirm with *Jude* that Christians need to contend earnestly for that faith which was in the first century delivered complete, once for all time. And thus believing we refuse to yield to heretical faith or practice, and patiently await the final revelation of God's mercy.

With *John of Patmos*, we confess that he who suffered on Calvary's cross not only intercedes above for the oppressed saints but is sovereign Lord of heaven and earth. He is soon to return in glory to consummate his kingdom with the creation of a new heaven and a new earth. Sin, death and pain shall be no more, and God himself will dwell with his people who will sing his praises throughout the endless ages.

THRU CRISIS TO CHRIST!

CHRISTIANS IN CONFLICT

Good News Unlimited
Capital City Seminars

June 23	Sydney:	10.30am	Thornleigh West Public School, Giblett Ave., Thornleigh.
June 30	Perth:	10.00am	Bayswater Uniting Church, Murray St., Bayswater.
July 7	Brisbane:	10.00am	T.A.F.E. Building, C.A.E. Messines Ridge Rd., Mt. Gravatt.
July 21	Melbourne:	10.45am	Salvation Army Citadel, Wontina Rd., Ringwood.

"Trouble for Jacob"

— Ron Allen

"Wisdom from God"

— Ron Allen

"Why I am not an Atheist"

— *Special Guest Speaker in Sydney*, Noel Mason

**Bring your lunch for fellowship meal.
Be prepared for a great time of fellowship and group interaction.**

odds and ends

MINISTRY DEVELOPMENT

At the most recent meeting of the Australian board of directors it was decided that GNU seek the advice of Marketing consultants and Christian ministry developers with a view to formulating the best possible strategies for use of the Media in spreading the message of Christ.

The board believes it has a sacred responsibility to use the best available methods and skills for the Gospel's sake.

NEW RADIO PROGRAM PROGRESSING

Each week we receive enquiries regarding the progress of the new daily fifteen minute broadcast, indicating a high level of subscriber interest in this project. So here's an update.

We have experienced some temporary delays due to necessary changes in the agents who will be consulting and syndicating the program, and because of Dr. Ford's extensive itinerary in Australia.

However, recently a pilot series was recorded at Sacramento which will be used to buy time on the best possible radio markets.

Despite delays we anticipate that these daily messages will commence airing during the month of May.

FROM OUR CATALOGUE

This month we specially recommend to our new readers two messages from our range of Gospel cassettes. They are:

The Magnetism of the Cross by Desmond Ford.
GC 81-6

Who Constitutes the Church of Christ? by Noel Mason. GC 81-7

All cassettes are \$4.00 postage included.

DONATIONS

G.N.U. gratefully acknowledges the following anonymous donations:

\$200.00
\$200.00
\$100.00
\$ 14.70
\$350.00
\$10.00
\$20.00

IN AUSTRALIA

The new office in Hornsby N.S.W. is now fully operational. Secretary Heather Cooper is kept busy handling all incoming mail as well as taking care of the daily and monthly accounting procedures. Things are humming along so smoothly that you may now expect to see Pastor Ron Allen keeping many preaching appointments around the country.

Plans for the wide distribution of fifteen minute Gospel messages on Radio are well under way. At this early stage we are able to announce that GNU will soon commence weekly programs on two N.S.W. stations. They are: 2N SB FM Sydney and 2CHY FM Coffs Harbour. Both these stations will be slotting the program on Sunday mornings. Watch for exact times next issue.

SPEAKING APPOINTMENTS

As well as taking part in the Capital city seminars (see advertisement) Ron Allen has the following speaking appointments.

July 6	7.30pm	28 Joan St., Southport.
July 8	10.00am	Oxley Christian Fellowship. 17 Mile Rocks Rd., Brisbane.
July 14	10.00am	Adelaide Christian Fellowship. Salvation Army Citadel.
July 14	3.00pm	Seventh Day Baptist Fellowship. Salvation Army Citadel, Byron St. Glenelg.

Good News Unlimited is an interdenominational Christian ministry. Pastor Allen welcomes invitations to share the Word of God with all Christian Groups. Invite him to your fellowship.

AMAZING

The staff at GNU have been amazed at the consistent generosity shown by supporters of this ministry. The Lord is providing help for his Gospel work. At the present time we seem to be paying our way. We praise God for this. However, as we commence to branch out into many Radio stations our resources will be stretched beyond their present capability. We thank our regular donors for their support and we invite others who enjoy this magazine and who love the Gospel, to prayerfully consider becoming financial contributors too.

Day of Prayer Set

President Reagan has proclaimed the first Thursday in May—May 3—as National Day of Prayer. The President's proclamation states: "...the recognition of a particular day set aside each year as a National Day of Prayer has become part of our unification as a great Nation . . . I call upon the citizens of this great Nation to gather together on that day in homes and places of worship to pray . . ."

Numerous national, state and local groups are preparing for observance of this day.

Rev. Claude Pike, who participated in President Reagan's first public Day of Prayer Proclamation Ceremony at the White House, is coordinator of the "Committee for One Million for National Prayer." In addition to encouraging widespread observance of this event, the "Committee of One Million" provides national prayer "briefings" to consider related issues which demand unceasing, intercessory prayer.



**BEGIN
THIS
MONTH
HEARING
POWERFUL AND
PRACTICAL
BIBLICAL
MESSAGES.**

Hundreds of persons have found their minds challenged and their lives enriched listening to and *applying* truth they hear on each of GNU's Tape of the Month.

For further information relating to National Prayer you may contact the "Committee of One Million" at Box 203, Oregon City, Oregon.

TV Series Aairs

The three-program series entitled, "Seventh Day Adventism at the Crossroads," will be re-aired by the John Ankerberg Show per the following schedule: (all times are local unless otherwise indicated):

CBN CABLE:	Sat., 11:30 P.M., (Eastern) April 7
PTL NETWORK:	Wed., 10:30 P.M., (Eastern) May 2
CA: Chico, KMPN-TV 10:	Sun., 8:00 P.M., May 6
Modesto, VPN-TV 4	Mon., 7:00 P.M., May 21
Santa Rosa, VPN-TV 13:	Mon., 9:00 P.M., June 21
Vallejo, VPN-TV 6:	Tue., 8:30 P.M., May 22
FL: Leesburg, WIYE-TV 55:	Tue., 8:30 P.M., April 10
IL: Chicago, WCFC-TV 38:	Thurs., 8:00 P.M.; Fri., 2:30 P.M.; Sun., 11:00 P.M., April 19
Peoria, GRACE TV:	Fri., 10:30 A.M., June 8
MN: Minneapolis, WFBT-TV 29:	Sun., 8:00 P.M., June 3
NM: Albuquerque, KCHF-TV 11:	Sun., 10:30 P.M., April 8
OH: Lima, WTLW-TV 44:	Mon., 6:30 P.M., April 9
Springfield, WTJC-TV 26:	Mon., 9:00 P.M., May 7
PA: Pittsburgh, WPCB-TV 40:	Sun., 11:00 A.M., and 10:30 P.M., April 15
SC: Greenville, WGGG-TV 16:	Mon., 7:00 P.M., May 7
TN: Chattanooga, WDSI-TV 61:	Sun., 9:30 P.M., April 14

This schedule is subject to changes in the event of telethons, specials or local programming decisions outside the control of The John Ankerberg Show.

letters | Show What Compassion Is

Having just read your article, *COMPASSION, Learning to Cry Again* (March 1984), I am compelled to suggest that compassion will not arise in the heart as a result of being told one should be compassionate.

In his fine book, *Compassion and Self-Hate*, Theodore Isaac Rubin quotes from another pen in effect saying: "Until a man has compassion toward himself, we cannot expect him to have compassion toward others."

Didn't Jesus say the same: "... Love your neighbor as yourself ..."? Your readers need the mechanics of translating that information into a meaningful life experience. The foundation, which you only mentioned in passing, is the Gospel: the unconditional acceptance of the uncompassionate creature by the all-compassionate Creator, ratified by the Christ Event in which it was demonstrated to the Universe that the Creator would allow His creatures to "destroy" Him.

Since God has compassion toward us and keeps no score of our wrongs, then we have the right to have compassion toward ourselves. His Perfect Love casts out our guilt, inferiority and fears. Any change in our behavior is NOT a condition to his acceptance; only a knowledge of his acceptance will produce the right change. A change in attitude toward others will also naturally result from seeing God as he really is. Telling someone to be compassionate is legalism. Showing them *what* compassion is and *why* they can be compassionate is Gospel.

I wait with eager expectation for God to show that his Compassion is far beyond even what we can conceive of now.

—David E. Meeker
Waldport, Oregon

Insights "Sparkle"

The March 1984 issue of *Good News Unlimited* is the best, most helpful one in the year or so I have been receiving it.

I appreciate your desire to make biblical truth clear and applicable to twentieth century man. I also appreciate the hard-thinking, sanity, tolerance of others and nonjudgmental tone which characterizes *GNU*.


My one critique might be that sometimes *GNU* is a bit too "theological." Some of the material almost seems to require a seminary education for complete understanding.

Your article on "Compassion" and Desmond Ford's on "Can I Be Sure That I'm Right With God?" were tremendous. They spoke to both head and heart. Some of the insights "sparkled" as gems on the page.

I say "Amen" to this statement of yours: "We need to eliminate all the strident talk and jokes about gays, tone down the dogmatism on social issues such as abortion, and look a lot more coolly, carefully and precisely at religio-political issues such as prayer in schools and church-state interaction."

As a Free Methodist pastor, I have my own church and denomination's ministries to support. Though we are in different theological "camps," I feel we are fundamentally in agreement.

—Jim Brannen
Santa Cruz, California



If you enjoy sound teaching that relates directly to where you live, you'll want to subscribe today to GNU's unique tape series. For a donation of \$48.00 you'll receive 12 tapes, one each month, containing 24 powerful expositions of biblical themes.

Send your donation today and receive a Tape of the Month beginning with June

Religion is Indispensable

--Desmond Ford

Star Wars

Ron Allen

**GNU'S
TAPE OF
THE MONTH.**

For those who take
their faith seriously.

All the Essentials

I am pleased to receive the *GNU* magazine each month and am thankful for the positive love approach that the team has. I have been reading the biography of George Whitefield and can't help but see the similarity between the way he approached and answered his numerous critics and the way Dr. Ford and others have handled the criticism leveled at them.

In regard to the "Confession of Faith," I feel it has been well thought out and comprehensively worded. I would like to see a précis form. As far as content goes, I felt it covered virtually everything of an *essential* nature.

--Hanjo J. Smith
Anamoor, Australia

Fit for Framing

I wish you would put a copy of the "Statement of Faith" in the *GNU* magazine, without anything on the back, so we can frame it and not lose any messages doing so. Or better yet, print it up on parchment paper, with a beautiful edge around it, fit for framing and make it available for two dollars or whatever is fair.

—Erma L. Troedel
Wallowa, Oregon

Editor's Note: Any others interested?

Reaching ALL People?

Having just received the March *GNU*, I would like to make the defense you did not in reply to Daniel A. Sheehy's letter (March 1984). I understand his point but feel the criticism is inappropriate.

It is obvious that no ministry can reach "all" people in "all" walks of life and in "all" places. The fact that *GNU* does not wastefully attempt this impossible feat does not mean they are not relevant to "some" or even "many" in our contemporary world.

One of the saddest phrases in all Scripture refers to "the lost sheep of the house." I know, by personal experience, what it means to have been "lost" while "in the house." I know many who share this kind of past and I know there are many, many more still there. All at once my heart sings in appreciation of just such a ministry and yet is unbearably heavy in the knowledge of untold numbers who have not yet benefitted from it.

The *GNU* magazine cannot sit down and ask personalized questions of each reader. Would I recommend that it dilute its ministry by printing philosophy in twenty-five out of thirty

words on its pages? I think the question answers itself.

—Jim LaLone
Ooltewah, Tennessee

Try Plain English

In Vol. 4, No. 3, Mr. Sheehy of Queensland takes you to task for terminology that is more meaningful to those of religious orientation than to those with a secular western outlook. His points are well-expressed and your comment indicates they were well-taken.

I have been uncomfortable with the "Solo Christo-Sola Scriptura-Sola Fide-Sola Gratia" of your masthead. In the first place I (perhaps incorrectly) associate Latin with popery, and it grates against my Protestant ears. In the second place, I interpret Solo Sola in an exclusionary sense: if it is only Christ, what need is there for Scripture, faith and grace, if it be solely Scripture, then do Christ, faith and grace take on secondary importance, and isn't the sola added to fide a Lutheran emendation of dubious basis? I think you see what I mean

Perhaps under the plain English of *Good News Unlimited* you might try the plain English: Christ—Scripture—Faith—Grace.

—C.D. Potter, Jr.
Takoma Park, Maryland

Editor's Note: Thank you for your observations. We have been contemplating a more contemporary approach for some time. Your patience will be rewarded!

Hungry Need Teaching

I noticed a letter in the March 1984 *GNU* from Daniel Sheehy questioning your current teachings to the body of Christ. You have no idea how hungry even growing Christians are for your kind of teaching. Via radio and TV we get quite a variety of evangelistic appeals, help for women, help for families, self-searching, etc., all of which are excellent. But there is a dearth of deep teachings strictly to help us know God's Word--so we "rightly divide," more fully understand and more ably present to others. I am very grateful to God for *Good News Unlimited* and for your teaching.

—Laura Nation
Albuquerque, New Mexico

Good News Unlimited

P.O. Box 1603
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N.S.W. 2077

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