



THE GOOD NEWSLETTER

March 1999

A bimonthly newsletter produced by Good News Unlimited

Editorial

In late November of last year, the Vatican issued a press release concerning the 'Great Jubilee of the year 2000'.



It stated that in the Jubilee year there would be the three 'signs' that have always been associated with these years—religious pilgrimages, the opening of the 'Holy Door' in St. Peter's Basilica and the granting of indulgences.

Most of us would shrug off the first two and say 'that's Catholicism', but the 'sign' that has really caused many Protestants to sit up, is the third one—the granting of indulgences.

Catholicism believes like us that one's sins are forgiven at repentance, but they add another step in the process. Although Christ has forgiven your sin, you must still suffer punishment for them. This punishment is metered out in Purgatory, through which the soul has to pass on its way to heaven.

An indulgence is a document which the church either gives or sells to the believer, granting that person exemption

from the punishment of Purgatory. Under this system, salvation is partly by grace and partly by one's own works.

It was the abuses in the widespread sale of indulgences by the German monk, Tetzel, between the year 1512 and his death in 1519, which was one of the main causes of the Protestant Reformation.

Martin Luther, the great reformer, was so angry when his parishioners started presenting these documents to him in the confessional, that he rebelled against the Roman Catholic Church, finally nailing his famous Ninety Five thesis against indulgences, on the door of the church at Wittenburg.

So started the Reformation, the proclamation of the great doctrine of righteousness by faith alone—which Protestants have been proclaiming ever since. It is the very basis of the Christian faith.

For the Roman Catholic Church to be so publicly bringing back indulgences at this time, is absolutely amazing, considering the history associated with them.

It also shows that Catholicism has never really changed and as the year 2000 approaches, we Protestants must be prepared,

even in this era of toleration, to publicly proclaim the gospel of our Lord Jesus Christ—'For by Grace you have been saved, through faith, and not of yourselves; it is the gift of God, not of works lest anyone should boast' (Ephesians 2:8-9).

Pray that as we see the necessity, God will give each of us words to speak and the courage to speak them.

May God bless you all.

Roger Jones - Editor

(For further information on Indulgences look up the Encyclopedia Britannica.)

Jubilee

The year of Jubilee was in the provision of the Lord for his people. It was celebrated in the fiftieth year after the seven cycles of seven years. The land was rested from planting and harvesting, personal debts were released and slaves freed. Property was returned to its original owner. No one could grow exorbitantly rich by laying 'house to house and field to field' and no family was permanently dispossessed. Theocracy of Israel is long gone, but the Lord's desire for equity and justice has never changed.

Focus on the Gospel

Dear Friend

There are times when the best consciences of the day are well ahead of organised religion. The assumption of many an ecclesiastic is that people must become religious to become better. The fact is, however, that the most advanced ethical insights of a generation may be carried forward outside of organised religion. In many ancient faiths human sacrifice was a ritual stubbornly clung to long after enlightened minds had rejected it. In India, the caste system still blights lives. Many have forsaken the idea, but orthodoxy continues its long, lingering defence.



Institutional Christianity is not exempt from an ethical and intellectual lag. The Church refused to accept the insights of Galileo and Copernicus. As late as 1864 a bishop in America gave a fervent defence of slavery. He not only made it permissible, but said that it was ordained by God. The bishop was dragging behind his countrymen.

One of the best examples of secular goodness, is the love of truth in the scientific fraternity. In science, there is a rigorous honesty about facts and the statements made concerning them. An untruthful scientist is soon excommunicated. It is hard to imagine a scientist presenting the fruit of his research, saying, 'I believe this and this . . .', when in fact he does not believe it at all! Yet, there are ministers of religion who pretend to believe things that they have long disbelieved. Whatever their reasons are for doing so, it remains that in matters of honesty, they are outstripped by unbelievers.

There is a kind of religion which far from being behind, is a pioneer in morality. This religion is prophetic. It is in the tradition of the Hebrew prophets and Jesus himself. One pioneering truth, traceable to the prophets, is the idea that all peoples are equal before God. When the thought emerged in religion, there was nothing like it anywhere else. No equality before the law, no equality of the sexes, slavery was taken for granted and tyranny was normal. In one place only had the concept arisen—where men and women encountered the living God!

Another ground-breaking viewpoint was the belief in the essential dignity of persons. No one can appreciate the rising conscience of the Western world, over many centuries, against slavery, the mistreatment of women and children; poverty, sickness and illiteracy, without taking into account this trailblazing religious notion.

If formal religion is often left behind, prophetic religion is a frontiersman for human goodness. This is why no one can ever quite catch up with Jesus. He is always far ahead, challenging our morals, condemning them, refining and inspiring them. Jesus is the 'way-maker'. He is ever the champion of peace instead of war, of world community instead of nationalism, of brotherhood instead of racial prejudice, of freedom instead of Fascism; of equality instead of inequity, service instead of gain. There is no mistaking the general direction in which Jesus is moving. Those who attach to him, will discover the adventure of prophetic religion. Rather than being dragged and forced into changes by social currents, they will be bringers of change—changes for the better. The salt of the earth!

May God give you good religion.

Yours in service

A handwritten signature in cursive script, appearing to read 'Ron Allen'.

RON J ALLEN

From The Chairman's Desk

'Hallowed Be Thy Name'



Have you ever wondered why God's name should be holy? Is it because he is so powerful or is it because he is so wise?

Neither answer is particularly satisfactory. I suspect that God is holy for some better reason than those I have suggested so far.

God is holy by his works and his deeds of history. He has the 'runs on the board', and what is more they were scored on our park.

Who was it who delivered Israel from Pharaoh? Who spared the city of Nineveh? Who touched

the leper, raised Lazarus, wept over Jerusalem and died for the human race?

Jehovah is holy because his character is impeccable; he is the one person who is truly admirable at all times and on all occasions

Like Job of old, may we always maintain our confidence in Jehovah, regardless of life's changing and sometimes tragic circumstances.

Clem

Who Am I?

Who am I? They often tell me
I stepped from my cell's
confinement
Calmly, cheerfully, firmly,
Like a squirrel from his
country house.

Who am I? They often tell me
I used to speak to my warders
Freely, friendly, and clearly
As though it were mine
to command.

Who am I? They also tell me
I bore the days of misfortune
equably, smilingly, proudly,
Like one accustomed to win.

Am I then really that which
other men tell of?

Or am I only what I myself
know of myself?
Restless, longing and sick, like
a bird in a cage,
Struggling for breath,
as though hands were
compressing my throat,

Yearning for colours, for flowers,
for the voices of birds
Thirsting for words of kindness,
for neighbourliness,
Tossing in expectation
of great events

Powerlessly trembling for
friends at an infinite distance
Weary and empty at praying,
at thinking, at making,
Faint, and ready to say
farewell to it all.

Who am I? This, or the other?

Am I one person today and
tomorrow another?
Am I both at once, a hypocrite
before others and before myself
a contemptible, woebegone
weakling?

Or is something within me
still like a beaten army
Fleeing in disorder from
victory already achieved?
Who am I? They mock me, these
lonely questions of mine.
Whoever I am, thou knowest
O God. I am Thine!

*Memoir of G. Leibholz, Arrested by
the Gestapo and imprisoned April 5,
1943.*

From the book:

The Cost Of Discipleship

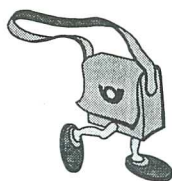
Translated by J.B. Leishman.

An overseas airline employee recently wrote to his company's house magazine, asking why so much emphasis is placed on individual employees in the company. He said he was only one man and although he came to work daily and completed his assigned tasks, one person could not have that much effect on the future of the company.

He suggested the company direct its attention to more critical areas than individual employees. The following was the editor's reply:

'Xvxn though my typxwritxr is an old modxl, it works quitx wxll, xxcxpt for onx kxy. Thxrx arx forty six kxys that function wxll nxough, but just onx kxy working makxs thx diffxrxncx. Somxtimxs it sxxms to mx that our group is somxwhat likx my typxwritxr, not all thx kxys arx working proprly. You may say, "Wxll, I am only onx pxrson, it won't makx much diffxrxncx." But you sxx, to bx xffxctivx thx group nxxds thx activx participation of xvxry pxrson. So thx nxxt timx you think you arx only onx pxrson and that your xffort is not nxxdx, rxmxmbxr my typxwritxr and say to yoursxlf, "I am a kxy pxrson and am nxxdx vxry much."

Letters



Thank You

I have just finished reading Jerry Gladson's article '*The Crime of Dissent*', on the Internet. I found it fascinating reading, and was very disturbed by it.

I am a member of the Adventist church and have been all my life, I attended their schools and college, and have always been a regular church goer. I would probably characterize myself as a 'liberal' Adventist, but have never had trouble in fitting into the church as a whole.

Recently, however, several events have coalesced to create a significant shift in my thinking. I have been visiting with some Mormon friends and have had to face some difficult questions.

Although I do not find the Mormon faith particularly appealing or biblical, I have found that their claims for Joseph Smith as a prophetic, strangely similar for those made about Ellen G. White.

While this in itself may not be a crucial problem, there are other factors to consider. With the work done on E. G. W. by Rea and others, it seems increasingly difficult for me to use her in the same way as has been done by the church in the past, and still maintain any semblance of integrity or honesty.

I was quite young at the time Ford and Rea were presenting their findings, and am

just now coming to grips with some of the implications.

All of this is merely a preamble to my reaction to your article. I found that I had been thinking many of the same thoughts you presented, though perhaps in not such an articulate form.

I can also relate to your sense of betrayal and frustration over a job, as I am experiencing a similar situation myself now. (Mine is not church-related, but some of the same feelings apply.)

As an Adventist, I am ashamed at the manner in which so-called academics of my church behaved. I can understand your sense of loss and your hurt. If it helps, there are others of us out there who think much the same way you do. I appreciate your candor and honesty in writing your account.

I only pray that all of us who struggle with these problems and issues can resolve them in a manner which allows us to be honest, while at the same time keeps us close to Jesus.

Thanks again

R S USA

Dear GNU

Please find enclosed a money order for the magazine and Newsletter subscription. Also extra as a love offering. I am looking forward to Des Ford coming to Sydney again, and I

am encouraging others to come and hear him speak. (Whosoever will, come. Let's see if they are thirsty.)

God bless your ministry, and keep on keeping on.

Yours in Christ

P T NSW

Dear Folks

Enclosed a cheque for general outreach.

We value very much your Tape of the Month and the magazine and newsletter, which we find both very encouraging and helpful. Keep up the good work.

Yours faithfully

P & M F VIC

Dear Friends at GNU

This a brief note to advise you that as from this coming weekend my new address is as above.

I have been fortunate in getting a lovely little flat at the above, also nearer my family and friends.

I have been a handyman for some seven years and so was feeling a bit tired and have now retired. From next week I will be able to come and go and do my own thing, who knows, I may write an article for Good News magazine.

A car load of church members will be delighted to be at Thornleigh Community Centre on Feb 27th, then again March 13th.

Heavens blessings be your lot day by day.

Christian regards

R L NSW

Dear Ron

Enclosed is \$20 for my subscription to your magazine,

thanks so much for it, it gets better and better.

Keep up the good work.

Yours in Christ

A B NZ

Editor Good News Magazine

Dear Sir

It is with a heavy heart that I write this letter today and the heaviness is due to reading the GNU magazine, 1998 issue no. 6.

I hope this does not come over in a proud way, but due to the information given to me, that your background is 'Reformed', I am stunned with the content of the article in your magazine 'The Bread that came Down'. That article presents to me a different Jesus, a different gospel devoid of holiness, sin's judgement is unable to bring out the great truths of Grace in the redemption of the cross.

The cost, the plan of redemption is the purpose of the incarnation. But the Mediator becomes a *mystic* giving experiences if 'atonement, adoption and justification' comes through *friendship*.

I could go on, but it is all relative to the gospel being delivered today by the 'new Evangelicals' i.e. Man-centered.

I have enclosed newsletters of T A who was a Roman Catholic before conversion and then joined the Pentecostal Church, becoming a pastor.

When doctrine becomes a 'dirty word' and people who call for it are regarded as divisive and not spiritual, also nitpicking, we are in great danger.

T has had a lot of dealings with people coming out of cults, we also at the bookshop, and we empathise with them. We can understand their aversion to

doctrine, as they have been bound by false doctrine given by false prophets and teachers. But the truth that sets you free, is sound doctrine and the word of God.

The bondages that come from cults are because the people choose not to go to the Word, are not Bereans and do not have 'the anointing' given to all born-again believers.

This is now prevalent in the Church (the invisible body), people thinking they are free—just love Jesus—but they don't have Jesus at all. It's a false freedom. The true freedom is in the Christ of *the whole Bible*. Jesus said 'If you continue in my teaching, my word, then you are my disciples indeed and you shall know the truth and the truth shall *make* you free.

The true child of God can say, 'My conscience is bound, held captive to the word of God, the Scriptures only.'

Thankyou for your time and if what I am saying is not Scriptural then throw it out.

Yours in Christ's service

L S NSW

Glad to find you

I write to say I am glad that you have bothered to share your opinions over the Internet. For sometime now I have made some efforts to come to a better and proper explanation on the 2300 days in Daniel 8:14.

Not being satisfied with the classical way of explaining it, I worked on my own and finally looked up your webpage. I do not think that my looking for the truthful understanding has come to its end, but it has made a step forward.

I have studied theology at Newbold College and received an MA degree in systematic theology. It was four years ago, but I have never stopped researching for myself. The book *Crisis** helped me a great deal. For the time being, it seems to me, that I am the only one inside the circle of Adventist pastors that I know, who has great trouble accepting the classical SDA historical explanation of 2300 evenings and mornings and the 1844 year.

I have communicated some of my views to those who I believed to be more open minded, but it is rather painful to accept something so different from 'the Adventist foundation' both for them and myself.

The major argument against any change is that E. G. White endorsed the year 1844 as the year of Atonement.

How can I come across some scholarly—not some hateful and emotional—evaluation of E G White and her work?

I know about the investigation that was done on her plagiarism, but have heard completely different outcomes. So I am not sure of what is real truth.

Also, I would like to learn the exact time of Antiochus Epiphanies' destruction of Jerusalem and in what way 2300 relates to 1260 days.

God bless you

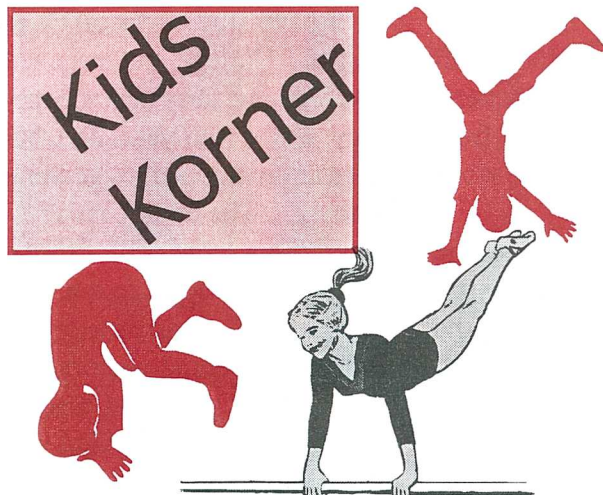
P B C (overseas)

***Available from GNU**

Dear GNU

Please send me information on end-time events. What is your interpretation of this subject? Are we living in 'the last days'?

C J NSW



The Tale of the Tonsils

Gillian Ford

I was only four when I had to have my tonsils removed. With constant colds and a runny nose, the doctor thought I might go deaf. I was really good at screaming and kicking up rough, so Mum was afraid to tell me where I was going. She thought I'd panic. I did anyway!

The doctor told her to divert my attention—that means to make me think of something else. So Mum told me I was going to have piano lessons. We even took a music case with us to the hospital which was a big, lonely, red building.

The nurse took us up to a pretty room with a long, low window through which I could see lots of trees. I can still see the nurse putting my things neatly in the drawer. Then she put me to bed.

My mother said she would go and get me an ice-cream. She left with the nurse. I sat in bed quietly for a while and thought it a funny way to learn the piano. Mummy was gone, the nurse was gone, there was no music; no voices. Just me.

There was only one bed to a room. I played wriggle-the-fingers, kick-the-blankets, and lose-your-

pillow-down-the-bed. I soon got tired of these games. They hadn't left me any toys to play with.

I looked around that room so much, I can still remember exactly how it was, and that was years ago. I began to wonder, the ice-cream had not returned. Then the nurse came in. I said, 'Where's Mummy?' I was told she wasn't coming back that day and to be a good girl. Out went the nurse. Now who wants to be a good girl at four years of age and without an ice-cream?

I got frantic inside. I was going to find Mummy. Peering over the edge of the high hospital bed, the floor looked like the bottom of a cliff to me . . . so far down! Wriggling my bottom over the edge and lying on my tummy, I thumped down on the floor far below. I ran to the window and looked out. No sign of Mummy, no ice-cream—just trees, lawns and empty paths.

The next place to look was out the door, but I dare not. That nurse was somewhere outside there and I was scared of her. Now I had to get back into bed. That was a problem. Even run-

ning and diving for it, it was over my head. So I pushed a chair against the bed and climbed up onto the chair and into the bed. But now I couldn't put the chair back.

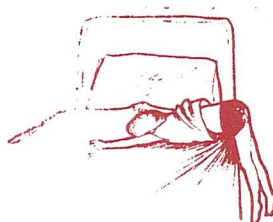
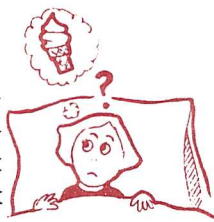
When the nurse brought my supper and saw the chair, she knew I'd been out of bed. I wasn't popular. Supper was white bread and butter, I wanted margarine. Most of all I wanted ice-cream. I was very good at putting on tantrums! It didn't work. It was butter or nothing. I had butter.

Do you know, they never did tell me I was going to have an operation. They played a trick on me to get me to sniff the anaesthetic. Did I want to smell the rose scent, the lavender, or the lilac one? I didn't get past the rose one. I woke up later with a sore throat. The tonsils were gone. I never did learn music.

I learned then for the first time what separation meant. Mummy was gone, I was alone in a strange place. Separation feels awful!

The Bible tells us that at the beginning of time there was a very sad separation. God had put two people into the Garden of Eden, Adam and Eve. They had always been good until they ate something they had been told not to eat.

This caused Adam and Eve and all mankind to be separated from God. Afterwards nobody was ever born who was always good—except Jesus (Romans 3:23).

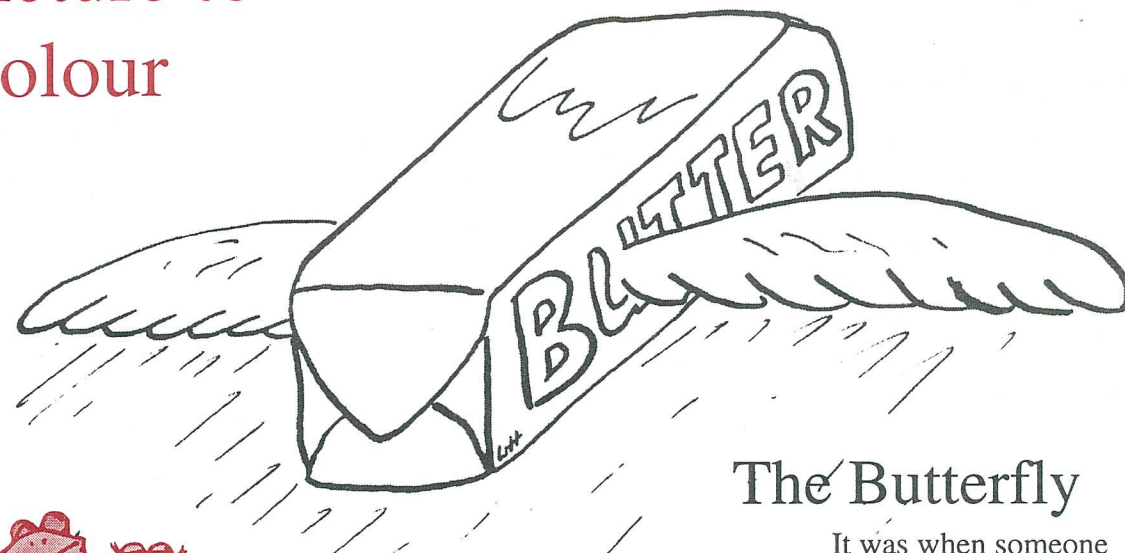


Hi
Nearly time for Easter and a break from school! In this newsletter, Lionel has given us a really good poem to think about and I love his 'butterfly'. Don't forget to send us a poem or picture or maybe a story. We would be very happy to put them in the newsletter for you.

Patricia

Send any articles to GNU
2/54-60 Industry Drive,
Tweed Heads Sth NSW 2486

Picture to Colour



DON'T GET SUCKED IN

Lionel D C Hartley

The frog—he had a problem.
His pond was far too green.
Another's pond was bluer
He heard the bird's had seen.
But froggie had an answer;
He'd suck up all the green,
So he bought a bath sponge,
The biggest ever seen!
Well, sponges have no manners.
They suck up good and bad,
And very soon an empty pond
Was all that poor frog had.
A sponge does no deciding,
Only you can choose.
Expose your mind to evil
And you will surely lose.
Choose what you see and hear;
Also what you eat and do,
Then you control the input
And you won't get
sucked in too!

The Butterfly

It was when someone
threw the butter
that I saw the butter fly.
(Throwing butter is not a good idea.)

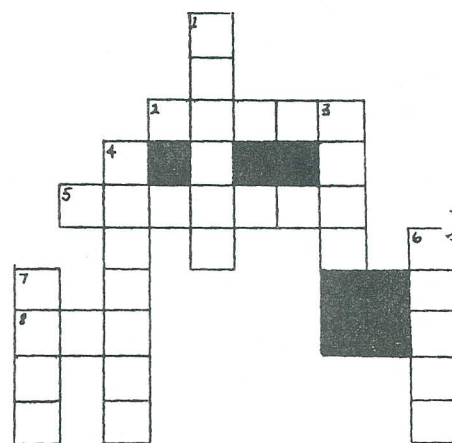
Lionel D C Hartley

Have you seen a Horsefly, a Dragonfly, or a housefly?

Look up the chapter in your Bible.
Now find the verse. Write the
number of the verse on the
crossword. Use the RSV.

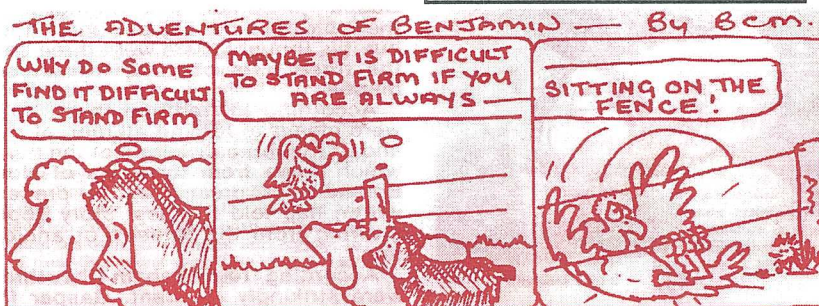
1. Down Galatians 2. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me.
2. Across Psalm 37. Be still before the Lord, and wait patiently for him.
3. Down Galatians 6. Let us not grow weary of doing good.
4. Down Psalm 50 ... and call upon me in the day of trouble I will deliver you and you shall glorify me.
5. Across John 14. I will ask the Father and he will give you another counsellor.
6. Down Proverbs 2 ... guarding the paths of justice and preserving the way of His saints.
7. Down Psalm 40. Blessed is the man who makes the Lord his trust.
8. Across Psalm 27. The Lord is my light and my salvation.

FIND THE VERSE



Answers Don't peek!!

4. Fifteen	8. One
3. Nine	7. Four
2. Seven	6. Eight
1. Twenty	5. Sixteen



Outback Ministry

Topaz



We are writing this by gas light, the wind is rushing through the coconut palms above our heads and we can just hear the ocean through the trees. It's about 10.00pm, we are wearing shorts, T-shirt and bare feet. We are sitting in our tent sipping cool drinks (of water). We are camped ten minutes south of Yeppoon—all we need is a hammock to complete the picture.

The real picture is, that in the last eight weeks we have been from Bundaberg to Hervey Bay, to Gin Gin, to Monto and to Biloela. Then to Mt Morgan and Yeppoon, to Rockhampton to Gladstone to Bundaberg and the Gold Coast. Then down to Evans Head (NSW) back to the Gold Coast, Brisbane, Bundaberg, Hervey Bay, and Gladstone, Rockhampton to Yeppoon and next week Mackay. In short, we cover about 10,000 Km every six weeks. Life is not all sitting under a bunch of coconuts.

God has given us a house to use when we are not on the road, near Bundaberg—we get to stretch our legs! This has needed heaps of work to be liveable, so Brett has been busy renovating when he can spare the time.

Brett's Mum and Dad came to stay with us for a week at the end of October. We had a great time with them. It was a relaxing, positive and spiritual week.

There was some sadness the morning Lynn and Bob were leav-

ing. We woke to find 'Chevy' our four year old Golden Retriever, dead, for no known reason. He had been with us through the roughest part of our lives. We are really missing our mate.

As you can imagine, we have many stories to share from the last few months. One I would like to share is of our next door neighbours in Bundaberg. We get on really well with them and now we are starting to see why God has put us there. The husband, an atheist, used to be a Christian. The wife, a practising, faithful, yet liberal Catholic. They have two sons aged twelve and nine, who until now have attended the Catholic school.

We have had many positive discussions with the family and especially with the husband regarding his relationship with God. The wife and two boys have started Bible studies in their home and the two boys will be attending the Christian Community School in Bundaberg next year. We were able to supply the two boys with much needed Bibles—a Youth Walk Bible for the twelve year old and a Psalms' Praise Bible for the nine year old. And they love them. Praise God!

We visited a lady in Rockhampton who runs a community play group. One of the young Mums (non-Christian) had moved to Bundaberg with her husband and two small boys. We were asked to drop in some time and visit with her. Four weeks later we called around and she was so excited about the visit, saying, 'Only this morning my little boy asked me about Jesus and I realised that I want to know about Jesus so I can share him with my boy.'

It is exciting to be part of her new journey with Jesus and to watch God touch their lives. It is no coincidence that we had kept all of Topaz's preschool Bibles, videos and books about Jesus. Topaz

gladly gave these to the mother to help her in teaching her little boys.

It is wonderful to watch all the little miracles that God is so constantly unfolding. The Holy Spirit going ahead and taking care of all the tiny details.

We worked with a couple and their family who were on the verge of separating. One partner had withdrawn from God, from church and people. It had been exciting to watch God draw this family back together, as Jesus was put back into the centre of their lives. They are now one, not only fellowshiping together, but are allowing God to use them within their church and reaching into their community.

These are but a few of the many stories we have to share. This ministry only exists because of you, your prayers, your spiritual and financial support—thank you.

Please drop us a line, it would be great to hear from you. If you, or anyone you know have needs, that's what we are here for. Call us. Keep us in mind for any youth work, camps or outreach etc.

Till next time

Brett, Wendy and Topaz
Mobile phone no. 0419 665700

PS. We woke up this morning to find our gas light had been stolen, we asked God if he could please return it. Tonight, while visiting a Presbyterian man in 'Rocky' he was impressed to give us a spare gas light that he had. Isn't God good?

Prayer Points for our family:

1. *That we continue to focus on the Light.*
2. *That we share God's love with those we meet.*
3. *Jane, with a brain tumor, given two months to live (Kyogle NSW) doesn't know Jesus.*
4. *Continued growth in our relationship and walk with God and each other.*

As I See It

-Elizabeth Price

In England some years ago my husband was shown a lucerne crop. It had been there, growing and producing for over three hundred years, harvested several times a year for its bounty.

When you look at the parable of the Sower in Matthew 13:18-30, it talks about the Word of God being spread abroad in the earth and so often we allow ourselves to think that it miraculously springs up into a harvest. It doesn't!

At least half of this crop never reaches maturity and half of what is left gets almost to maturity but is choked out.

Right when it is full of promise, when the rain has come and the season gives it a dream run, something steals its thunder.

Only one quarter of the whole crop ever seeds. So what has made the difference? A bad set of genes? Poor weather conditions? Bad publicity? A biased judge?

No. The seed was good and the Sower knew his job. The seed all came out of the same sack and the hand that cast it forth was the same hand.

Where was the problem? The problem was in the soil. Some of the soil was totally unprepared, some of it was prepared and then neglected. Only one quarter was soil that was both prepared and constantly cultivated.

So what about the soil? Well, you and I are responsible for the soil, and There is the rub. We can't blame anyone but ourselves if the crop fails, because we are responsible to cultivate the soil. However handicapped or deprived we might be, we have a duty to prepare ourselves to receive the seed.

If even one grain matures, it will come to harvest and cast forth more seed. It is an endless crop like the crop in England.

Many a crop that grew in the time of Christ still bears fruit today—John the Baptist, the woman at the well, the prostitute to whom Jesus said 'Neither do I condemn you. Go and sin no more.' Then there is Mary of the alabaster box, the thief on the cross, Zacchaeus—the list goes on.

Have you ever asked yourself 'What will my crop be like a hundred years from now? Or tomorrow?'

Once we have seen the Sower coming forth, whether through our parents, church, Bible reading or through any other means, there will be a harvest—a harvest of joy or a harvest of rejected opportunity. Maybe it is time to check the soil, as only prepared soil receives the seed to fruitage.

Anyone for gardening today? What tools do you find are the most helpful in soil preparation?

From *The Next Step* magazine

Promises

By Jennifer Saunders

My grace is sufficient for you, for my strength is made perfect in weakness (2 Corinthians 12:9)

God has not promised
A life without hardship,
No thorn in the flesh,
No sorrow or pain.

God has not promised
That we won't go astray,
Riches and power,
Worldly pleasures enslaving.

God has not promised
Sheep scattered and lost
Without a Shepherd to care.

But God has promised
Grace sufficient;
In times of trouble
Rest for our souls.
When we walk His way,
Strength for service,
The gospel to proclaim.
Perfect, compassionate,
Undeserved love.

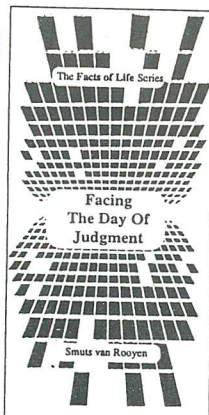
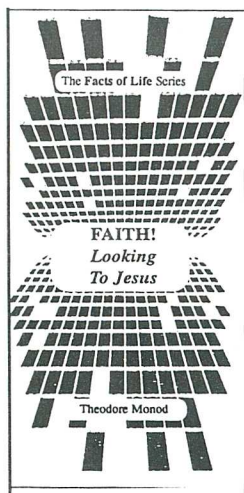
Through our weakness
He will set us free.

From *The Next Step* magazine

If St. Paul had been alive today, he might have used the supermarket trolley as his analogy for human nature: 'When I push it forward, it swerves to the left. When I pull it backwards, it swerves to the right. It only ever goes straight down the aisle when I want to turn a corner.'



The Facts Of Life



Tracts



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Time Out



**MY GRACE IS
SUFFICIENT FOR YOU,
FOR MY STRENGTH IS
MADE PERFECT IN
WEAKNESS 2 COR. 12:9**



Good News Unlimited Mission Statement

Christians united in offering to all meaning and direction in their lives by a knowledge of God's encounter with humanity through his Son, Jesus Christ.

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Websites

GNU USA: www.goodnewsunlimited.org

GNU Aust: www.goodnewsunlimited.org.au

We invite your comments on our pages.

Other Christian sites you may find of interest are as follows:

Bill Thompson: <http://web2.airmail.net/billtod/index.htm>

Damascus Road Community Church: damascus@damascus.com

Grace Place in Colorado, USA at: www.graceplace.org

Gospel Outreach Ministries Online at:

<http://www-personal.si.umich.edu/~rim/writings.html>

Life Assurance Ministries at: <http://www.ratzlaf.com>

Books and other products: www.koorong.com.au

Christian resources and links: www.crosssearch.com

Other pages dealing with SDA issues:

<http://web2.airmail.net/billtod>

<http://www.sabbath.com/sdanon>

<http://members.aol.com/drtichy/drtichy.html>

<http://www.ellenshite.org>

Search engines - Matilda

(Note GNU does not necessarily endorse the contents of these pages.)

RADIO OUTREACH

Listed below are the stations currently airing a GNU Programme. Ring the station nearest you for times.

OPAL FM 89.7 Lightning Ridge NSW

Phn. 068 290595 (Tony Fitzgerald).

WARBURTON, Victoria.

Phn. 059 665456 (Michael Burgess).

HOPE FM Esperance, West. Aust.

Phn. 08 90715123 (Ray Kingston).

RHEMA FM Wingham NSW

Phn. 02 65530116 (Scott Reinhart)

RADIO - HINTERLAND FM Gold Coast, QLD

Phn. 55787870 (Michael Aucoin).

RADIO RHEMA ALBURY/WOODONGA

Phn. 03 57261624 (Paul Dickinson)

CENTRAL VICTORIAN GOSPEL RADIO INC.

Phn. 03 54742622 (Bob Wilmer)

RADIO RHEMA TAMWORTH NSW

Phn. 02 67612360 (Karen Cannon).

BALLARAT GOSPEL RADIO VIC.

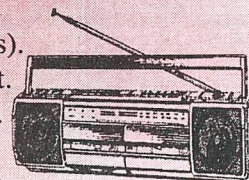
Phn. 03 53399958 (Pam Fowkes)

RADIO RHEMA CENTRAL COAST Gosford, NSW

Phn. 043248525 (Mark Roberts).

RADIO RHEMA TOOWOOMBA QLD

Phn. 076 394977 (Arthur Bray).



When visiting interstate or in New Zealand, you may like to know where to worship.

Adelaide: phn. 088 3224118
Adelaide meets each week and once a month they enjoy a fellowship lunch.

New Zealand: phn. 0011 64 9 2385756

Perth: phn. 08 94585469
Meets monthly, on the second Saturday of the month followed by a basket lunch.

Nambour: phn. 07 54411156
Meets most Saturdays at 10:00am followed by a potluck lunch.

GoldCoast: phn. 07 55355329
Meets twice monthly and enjoys a fellowship lunch each meeting.

HerveyBay: Phn. 07 41281261
Meets once a month at Bridge Club Hall, Cypress Street Hervey Bay.

For further information contact Evelyn O'Grady.


Any others meeting regularly? We would love to hear from you.

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upon the blood, I see the mighty sacrifice, and I have peace with God. It is not who

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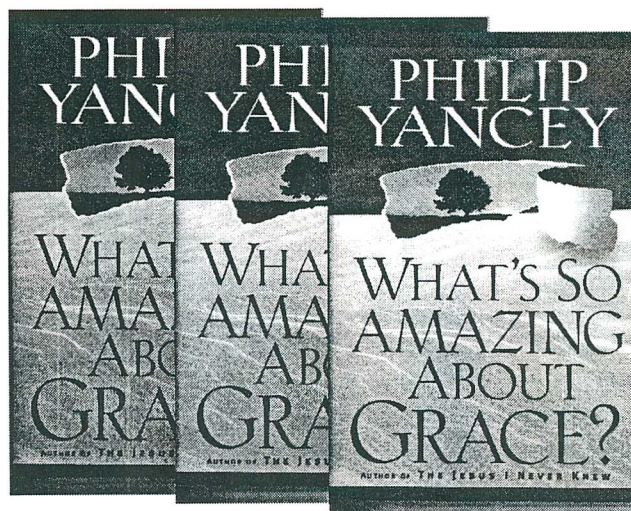
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