



The Good Newsletter

A BI-MONTHLY NEWSLETTER PRODUCED BY GOOD NEWS UNLIMITED

NOVEMBER 1996

EDITORIAL

The Holiness Of God

On a recent trip to Sydney I was invited to go to the local church for the evening service. Never passing up an opportunity to hear the Gospel preached, I said 'yes'. So off we went.

Instead of the usual organ or piano to accompany the singing, the music was provided by a five piece orchestra which 'rocked on' with great vigour and the congregation sang choruses while they waved their arms and sang in unison. The atmosphere generated by the music and the comments of the leaders created a style of worship that to me was almost flip-pant. An attitude of worship I have great difficulty in accepting.

I thought of those great occasions when angels appeared to men



with messages from God.

Like Isaiah 6, where after seeing a vision of God, Isaiah says, 'Woe is me, for I am undone ... For my eyes have seen the King.' He thought he was about to die.

Luke tells us that the shepherds on the hills above Bethlehem were terrified when the angel appeared to them.

Daniel in chapter 10 was flat on his face, when the angel appeared to him, and remember an angel is a created being, not the creator!

Peter, James, and John were 'greatly afraid' when they witnessed Christ's transfiguration.

On any occasion in the Bible when a human being has come into

the presence of God or his holy angels, it has been a most awesome and terrifying time.

When we come apart to worship God it is a very serious business and as sinners we should always remember why we are there and be humble before him, knowing the price Jesus paid for our salvation.

I find the two approaches to worship difficult to reconcile. Am I just one of a diminishing herd of old dinosaurs plodding to extinction or am I still in good company?

Please let me know.

May God bless you as you live for him,

Roger Jones

Camp Drewe

Over the weekend of the 9th to 11th of August, the Good News Gold Coast Fellowship held its annual family gathering at Camp Drewe, ennox Head in Northern NSW.

Over fifty people were present to hear the speaker for the weekend, Pastor John Shaw, the chaplain of the Sydney Adventist Hospital. He proclaimed the Gospel of the saving grace of our Lord Jesus Christ in a range of subjects, from anger to demon possession, to the charismatic movement, to trends in the church



throughout the world.

It was reassuring to know that anger is a natural human emotion, and not something abnormal and sinful. John showed how to recognise the symptoms and how to deal with anger when it came along.

His experiences handling cases of demon possession were quite frightening and the only way he handled these situations was by faith in Christ, also, by evoking his name. It made us realise the force of the words of the Apostle Paul when he said 'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age; against spiritual hosts of wickedness in heavenly places'.

Later, Pastor Ron Allen spoke on 'political correctness' and how it is a legalistic concept, i.e. based on law. Whereas through the Gospel,



our relationship with the Lord Jesus Christ is personal, based on faith and love. The legalistic Christian aims to become like a law, but the Gospel Christian wants God to make him like a person - Jesus Christ.

It was a most uplifting weekend. Everyone went away knowing that their salvation was sure and that he would always stand by us in every aspect of our everyday lives.

THIS ISSUE:

- * New Board for GNU
- * A Word to the Wise

- * Could Christ Sin?
- * Life on Mars

Dear Friend

C J Dennis the whimsical Australian poet, describes the person I wish to speak to in this letter.

*'Life's what yeh make it; and the bloke who tries
To grab the shinin stars frum out the skies,
Goes crook on life and calls the world a cheat
And tramples on the daisies at his feet.'*



There are people in every town and neighbourhood who are so disgusted and baffled with life that they 'call the world a cheat.' Among such there are no more disenchanted souls than those who are fed up with religion. For things spiritual had at first seemed to promise something, even if all else soured. Those who fail in religion scarcely ever do so because they do not take it seriously enough. The flippant and careless never endure the agonies of the committed. Most people who have given up trying in matters of the Spirit, do so from sheer dauntedness, after trying so hard and failing so convincingly they believe, at least in their case, it is no use.

Jesus met people who had given up trying. One such person was the woman of Samaria. She had lived an immoral life and was probably not well received amongst her own people. She came to the well at an hour of the day when no one else would be there. She had doubtless learned to endure the judgment and disrespect cast at her by others. As a Samaritan she knew that she and her people were despised by the Jews in the southern part of the land. She had made a mess of her life. She had proved to herself that she was unable to pull herself together and make herself acceptable to her peers. Society had rewarded her failures by casting her aside.

As John tells it, Jesus 'had to go through Samaria.' This does not mean that his going there was inevitable. It means, rather, he chose to travel that way. His decision to do so was contrary to common Jewish practice. Everyone else had stopped going there. They had given up on Samaritans. Not so Christ. Whom others discarded, he loved. Like the pony that instinctively turns homeward the moment the rider lets it have its head, so Jesus honed in on the woman at the well. There is no life so shattered that he loses interest in its pieces; no conscience so soiled as to turn him away; no spirit so broken down that he despairs of fixing it; and no heart so sickened with despondency as to discourage his interest. Christ was ever eager to mend what was broken, to retrieve what had been misused, and to seek what was lost. While others usually had harsh words and little care for those who had made a sorry tangle of their affairs, he had only tender regard and utmost concern. He was never severe to them, only compassionate and hopeful.

When Jesus met the woman of Samaria she was in the middle of her chores. Often those who have given up trying, seek to lose their disappointment in the busy round of mundane pursuits. Since they have botched spiritual things they bury themselves in material concerns. But anyone who does this is not likely to be forgotten by God. He will doubtless meet them where they least expect to see him — down among the 'things' and 'cares' that occupy them so. Jesus' dealings with the woman teach us that he is much more eager about being involved in human lives than we think. He 'had to go through Samaria'. The story of the lost son, the lost sheep, and the lost coin convince us of the same thing. Imagine God down on his knees in a dark room, groping blindly and persistently until at last his hands close upon the missing coin. Those who have given up on themselves need to know that they are surrounded by an invisible sea of persistent Grace. Like the sea around the Netherlands dikes, this Grace seeps, soaks, trickles, and squirts until at last it thunders through its self wrought opening.

The first thing Jesus said to the woman at the well was a request. He asked her for a drink. And in so doing he threw himself upon her help. In one stroke he heaped worth on her by calling into being the spirit of service, which makes people feel worth while. This is an amazing part of God's Grace. He stoops to take from us. He makes us feel that we can help him. Though we are a disappointment to ourselves and others, he condescends to ask us to do things for him. By this request the woman was brought immediately to the threshold of the highest and noblest state open to human experience — that of serving God and fellow man. Thus did Jesus honour her and bestowed dignity upon her; giving her meaning and self respect.

Have you given up? Do you suppose that you could not possibly be among the chosen? Take courage from the story of Jesus and the Samaritan woman. Doubtless, Jesus will find his way to you. You can count on him.

May God satisfy you with his infinite kindness.

Yours in Jesus

Ron J Allen

*Ron Allen is the Pastoral Director of Good News Unlimited
(Australia) and also Editor of Good News Australia Magazine*

Could Christ Sin?



Yes. Was he peccable, prone to sin? Let me ask you (and this is one view point many will disagree with, and I might be mistaken), let me ask you, 'could you murder you mother?'

No ... yes.

You mean, physically, you could; but psychologically, you could not. Physically, Christ could have sinned. Psychologically, it would have been against everything that was in him. You may not agree with that. It's one man's viewpoint.

When I say Jesus was sinless, I mean he did not have the perversion of human nature that is ours because we are born without the Holy Spirit. Jesus is the product of the Spirit's creative energies working on the tissue in Mary's womb. In that union of divinity with humanity, the Holy Spirit was never lacking or missing for one second,

or in one particle.

You and I are born without the Holy Spirit: perverse, corrupt, degenerate, in need of being born again. He was that 'holy thing' (Luke 1:35 KJV) who knew no sin. In him is no sin, he is without spot or blemish, holy, harmless, and undefiled (2 Corinthians 5:12; Hebrews 7:26; 1 Peter 1:19 2:22; 1 John 3:5).

He is that 'holy thing.' Sin is no part of true human nature. Sin is an invader, entering in at Eden. Jesus is truly human. We are not. We are all shadows, perverted remnants. There isn't a human being here. Some of the image of God is still left in us, but it's very badly marred.

- Desmond Ford



NEW
VIDEO

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P R O F I L E

Rosslyn Boulton

'Where does one start when asked to provide information for a profile on oneself? Do we start at the diar stage and work through to now, including graphic descriptions of various operations, miraculous escapes from death whilst preaching the Gospel to the heathen in the uttermost parts of the world, or does one just give an honest account of every day life as boring as it may sound, compared to the life we imagine we would really like to live? I guess honesty really wins out.'

Rosslyn King was born in Brisbane, Queensland, in 1949, the last of eight children. She went to a Methodist Sunday School even though her family were Catholic. When she hit her teens, she was drawn away from the church, but always believed in Jesus — 'I just didn't know him', she says. Rosslyn married at age nineteen,

in Melbourne, where her son Matthew was born. She came up here to the Gold Coast after 'surviving' four-and-a-half years in Melbourne. Rosslyn began going to the Anglican church when her son started Sunday School. She stayed in the Anglican church for ten years and has for the past seven years attended Pentecostal (if you need a label) churches.

Although single now, Rosslyn and her husband had an Electronics business on the Coast for fifteen years where she did the books, etc. The last few years have been spent working for various Christian organisations doing office work. Rosslyn's son is married and living in Brisbane where he is attending Bible College. His wife Kirrily, is doing her last year of Journalism at University.

Rosslyn's special blessings so far have been listed as - four trips

to her 'beloved' Israel and five to the Philippine Islands on short mission trips.

She says that it was during a recent difficult period that she 'was blessed to find Good News Unlimited and the wonderful caring people who work here'.

Rosslyn says she has discovered, it is not the denomination that counts, but the heart and fruit of the person: 'Praise God there are no denominations in Heaven! The Gospel is all that matters, also, reconciling souls to Jesus. "Love never fails."'



GNU
counts it a
privilege to
have Rosslyn
on its staff.

- Ed.

Life on Mars

A few days before Camp Drewe the startling news burst on our TV screens and in our newspapers that scientists had discovered life on Mars.

When all the hubbub had settled and sane questions could be asked it turned out that some American scientists had found a piece of rock in the Antarctic in 1984 which contained some fossilised bacteria. Then it was supposed that by some extraordinary means this rock had originally come from Mars.

Critics jumped on the bandwagon and said that this discovery would give us a whole new understanding of the origins and meaning of life. That Christianity was finished.

All on the basis of a piece of rock!

This rock was supposed to be lying on Mars, minding its own business when some cataclysmic event flung it into space. The force that did this, must have been immense for it overcame the gravitational pull of Mars, then sent it on a perfect course through space to land on Earth - without being burned up on entry of Earth's atmosphere. Finally to be discovered by an American scientist in the Antarctic.

The chance of this happening

are so remote that even science fiction followers should be gasping.

So what was the purpose of the story? Well, for a number of years now NASA has been trying to get the American government to fund a space program to explore Mars, every time they tried for the money they were turned down. This year being an American Presidential election year, when the American government budget was being prepared, some bright spark found this piece of rock that has been hanging around NASA for twelve years, made up this story, and flooded it around the world. Guess what! - the space exploration of Mars is now funded. And the President's prospects of re-election has been substantially enhanced.

Please excuse my cynicism. To me this is the greatest scientific hoax since the Piltdown Man.

'In the beginning God created the heavens and the earth' Gen 1:1.

If God desired to put some form of life on another heavenly body he is perfectly entitled to do so. It does not affect our faith at all. Wherever we are we are sinners and need Jesus as our saviour.

'For by Him all things were created that are in heaven and that are on the earth, visible and invisible, whether thrones or dominions or principalities or powers. All

things were created through him and for him.' Col 2:16. - Ed.

Hospital Visits

It has always been accepted practice for the ministers of a church to visit patients in the local hospital. On the odd couple of times that I have been in hospital I was visited by other clergy and have had some very pleasant conversations.

Now, (in NSW, I am informed) due to Privacy Laws, hospitals seeking accreditation must enter into Letters of Agreement with the various local churches in their area to regulate visitation.

A minister may now only visit patients who are members of his congregation. He may only visit other patients on their request. Patients have the right to refuse a visit from a member of the clergy.

So if you are admitted to hospital and would like a visit from your minister make sure you are recorded in the hospital records according to your denomination and if possible let your minister know you are there.

There is an up side to this. The Letters of Agreement, allow the clergy to work more closely with medical staff in the process of healing.

Letters

Dear Editor,

It must surely be contribution time again so I enclose a donation for GNA Magazine and also Tape-of-the-Month. I recently had a six week 'flu, couldn't talk (much), couldn't read, couldn't write, could only listen — I played T of M tapes to death.

The newsletter is also a great piece and I cannot tell you what a blessing you provide in these things. We do look forward to them and try to communicate the blessing to others.

EP Vic.

Liked your letterhead comment. 'It doesn't take much of a man to be a Christian, but it takes all there is of him.' -Ed.



GNU SEMINAR 97

Daniel and the Coming King

Dr Desmond Ford

Auckland - February 14-15

New Life Centre, Akoranga Drive, Northcote - Friday 14 at 7:30pm and Saturday 15, 10am-4pm.

Palmerston - February 16 - time and venue to be announced.

Brisbane - February 28 - March 1

Mercure Hotel 85-87 North Quay Brisbane City

Friday 28 at 7:30pm and Saturday March 1, 10am - 5pm.

Cooranbong - March 6 - Time and venue to be announced

Sydney - March 8 - Epping Baptist Church, 1-5 Ray Rd., Epping - Saturday 10am-6pm
Bring food for sharing at fellowship lunch.

Melbourne - March 14-15 - Nunawading Arts & Entertainment Centre, 379-397 Whitehorse Rd., Nunawading - Friday 14 at 7:30pm & Saturday 15, 10am-5pm.

Bring food for sharing at fellowship lunch.

Perth - March 22 - Dianella Uniting Church, 450 The Strand, Dianella.

Saturday 10:30am - Fellowship lunch, then a meeting at 2:30pm.

Adelaide - March 23 - Time and venue to be announced

OPINION

For years an often heated debate has continued over the King James Version of the Bible — some believe that the KJV is the only valid version for Christians. This letter is a protest against such a viewpoint. -Ed.

Dear KJV Only, Advocate

There are at least eight hundred and twenty seven words and phrases in the days of King James that have changed their meaning or are no longer in use in our modern, everyday English language, ie., suffer, filthy lucre, lunatick, wax, charity, gay clothing, etc. This is just a partial listing.

The King James Bible Word Book by Ronald Bridges and Luther A Weigle, published by Thomas Nelson Publishers, states the following on the inside jacket:

'Did you know that in the *King James Version* of the Bible the word advertise means tell, - allege means prove, and conversation means behaviour? That communicate means share, - take through means be anxious, and prevent means precede? That meat is a general term for food, also anon and by-and-by translate Greek words which mean immediately?

These words — and many like them — made perfect sense to readers when the KJV was published in 1611. But today, after nearly four centuries of change in English, few readers know what such words mean. And most readers miss the riches of the all-time favourite King James Bible.' (Emphasis ours)

A clear example of this shines forth by comparing the KJV to the NIV and NKJV. Hebrews 2:18 in each translation reads:

'For in that He himself hath suffered being tempted, he is able to **succour** them that are tempted.' (KJV)

'Because He himself suffered when he was tempted, he is able to **help** those who are being tempted.' (NIV)

'For in that He himself suffered, being tempted, he is able to **aid** those who are tempted.' (NKJV)

How many people in our modern day readily know what 'succour' means? Though this made sense in the 1600's, its meaning is hidden from us today.

Another example of KJV obscurity is found at 2 John 10 which reads:

'If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him **God speed**.' (KJV)

'If anyone comes to you and does not bring this teaching, do not take him into your house or **welcome him**.' (NIV)

'If anyone comes to you and does not bring this doctrine, do not receive him into your house nor **greet him**.' (NKJV)

These are only two examples of the many passages that could be contrasted and which would reveal the obscure way that the KJV cites truths.

Another relevant fact about the Shakespearean language of the KJV is vividly expressed in the following:

'The plain truth of the matter is that the version that is so cherished among senior saints who have more or less come to terms with Elizabethan English, is obscure, confusing, and sometimes even incomprehensible to many younger and poorly educated Christians. The words of Edwin H Palmer are not too strong: "Do not give them a loaf of bread, covered with an inedible, impenetrable crust, fossilized by three and a half centuries. Give them the Word of God as fresh and warm and clear as the Holy Spirit gave it to the authors of the Bible ... **For any preacher or theologian who loves God's Word to allow that Word to**

go on being misunderstood because of the veneration of an archaic, not-understood version of four centuries ago is inexcusable, and almost unconscionable"' (*The King James Version Debate: A Plea for Realism*. D A Carlson, Baker Book House, 1979, pp101, 102 [emphasis ours].)

The comprehension factor alone should cause one to lay down this oblique translation in favour of a reliable, understandable, modern translation of God's Word so that the original meaning won't be greatly hindered by archaic words and obsolete phrases.

Furthermore, the modern KJV edition that you read is probably not the 1611. It's probably the Blayne edition of 1769. The 1611 edition of the KJV underwent various changes in 1613, 1629, 1638, 1762, and 1769. With this in mind, which edition of the KJV do you like the best? Why favour that particular edition over other editions?

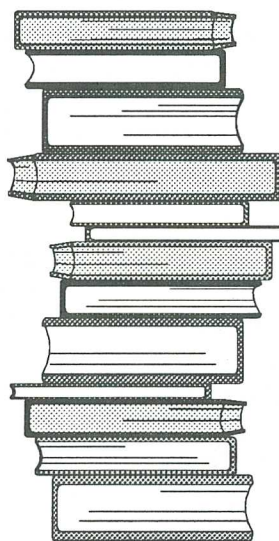
If one claims the original 1611 KJV is the only inspired, infallible Word of God, he is claiming that purgatory is true, since the Apocrypha was included in the 1611 version and it teaches **p u r g a t o r y** (2 Maccabees 12:45)

Unfortunately, besides hindering many from properly comprehending the Word of God, more divisions in the already fragmented Body have resulted over this issue.

May God Bless you,
Dan and Cheryl Corner

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Opinions expressed in this column are not necessarily those of the Editors or Directors of GNU - Ed.



New Board for GNU

During August, members selected a new Board of Directors to serve for the next two years.

They are:

Bruce Johansen	(053) 81 1330
Roger Jones	(064) 93 0353
Rolf Kempf	(049) 83 1132
David Martin	(02) 9980 6920
Clem Moss	(02) 899 1081
Bill Sinclair	(09) 458 5469
Bruce Tulloch	(07) 5535 5329
Andrew Turvey	(07) 3841 5160

We welcome Clem Moss from Sydney. Clem is a foundation member of GNU. Also new to the Board is Andrew Turvey from Eight Mile Plains QLD. Welcome Andrew.

We say farewell to Brian Patterson and John Benner who have served the Board for many years. Thanks Brian and John for your valuable contribution. —

David Martin.



David is Chairman of Good News Australia. -Ed.

Will Hughes 1911 - 1996

Will was born in Eastbourne, Sussex on the 16th February 1911. In 1928 he came to Australia to work on a wheat and sheep property, and later moved to Stanhope where he worked on a dairy farm for five years, followed by a short period in Gippsland.

During the mid-thirties Will spent three years at Avondale College before working for the SHF Co. at the Windsor Depot in Melbourne for three years.

From 1940 to 1945 he served in the Army Medical Corps seeing service in Palestine, Western Australia, New Guinea, and Bougainville.

In 1941 Will was married to Thelma Hemsley. There were no children from this union.

After the war, Will worked in Sale as a mail sorter for ten years. Then spent some time as a Caretaker for Jones Lang Wooten in Queen Street, Melbourne before moving back to Sale working as a first-aid Officer at Longford. Then he worked as a cleaner in the Commonwealth Gov-

ernment Offices and the Sale Technical School until his retirement, when he moved to the 'Alawarra Homes' in Bendigo.

Having been a Christian all his life, many years of which he was a Seventh Day Adventist, Will stated many times, he was first and foremost a 'Gospel' loving Christian and a very loyal, dedicated supporter of GNU right from its early days. He never missed being in attendance at the Annual Seminars in Melbourne until ill health prevented this.

Will was a loving and lovable Christian gentleman with a long association with the Bendigo Crusade Choir, he enjoyed singing Bass. He died with an absolute assurance of an eternity with his Lord and Saviour in that 'better land' where he was looking forward to meeting a his Christian 'brothers and sisters' whom he loved.

He will long be remembered by all who had the privilege of knowing him.

Life Sketch by Bruce Johansen

From USA

Word to the Wise

Roy Gee

The Sacramento Bee recently had an article about signs you see as you travel. Here are some of my favourites.



A Tokyo rental car brochure: 'When passenger of foot heave in sight, tootle the horn. Trumpet him melodiously at first, but if he still obstacles your passage then tootle him with vigour.'

Sign in Austrian ski hotel: 'Not to perambulate the corridors in the hours of repose in the boots of ascension.' (Are ascension boots worn under ascension robes?)

In a Bucharest hotel lobby: 'The lift is being fixed for the next day. During that time we regret that you will be unbearable.'

In a Paris hotel elevator: 'Please leave your values at the front desk.'

A sign in a Copenhagen airline ticket office contains a truth Dr Ford has often experienced during his travels: 'We take your bags and send them in

all directions.'

A sign on a Japanese hotel air conditioner: 'Cooles and heates: if you want just condition of warm in your room, please control yourself.'

Hong Kong dentist's ad: 'Teeth extracted by the latest Methodists.'

A Majorcan shop door: 'English well talking. Here speeching American.'

What is the language of the cross? What does it say? What do we hear?

Some people listen to the story of Jesus of Nazareth dying upon a Roman cross and hear there is no God. How could such wicked and disheartening things happen to a good person if there is a God?

If there is a God, then surely he abandoned Jesus, and will certainly abandon us. There is no real justice: goodness has no reward, so is hardly preferable to evil. Life is a cruel and cynical joke, more garbled than those foreign signs. And then you die alone in mocking darkness.

If we listen to the New Testament's language we will hear another message. Because of the resurrection, the death of Jesus is bill-boarded as 'good news' (Gal 3:1). That 'good news'

is: God is a God of love, and loves us.

The cross reveals that the love of God is an ultimate and final love (Jn 10:15, 17; 15:13; Acts 2:17-23). The cross reveals that the love of God is an ultimate and final love (Jn 10:15, 17; 15:13; Acts 2:17-23). The cross reveals God's love and reconciling love (Lk 23:34; Col 1:22). The cross reveals God's love is a love that lights our darkness (Lk 23:44; Jn 3:14, 19).

I shouldn't laugh at those travel signs — my foreign language skills aren't so hot. I studied Greek and Hebrew diligently at seminary, but I couldn't put a sentence together in either now.

Still, when I open a Greek New Testament, I recognise some of the words, they trumpet me melodiously from the pages. I remember that *agape* means love. *Agape* tootles me with vigour when I read John 15:13: 'There is no greater love than this, that someone [Jesus] should lay down his life for his friends' (Jn 15:13 REB).

Roy Gee is Editor of the Good News Unlimited Magazine (USA)



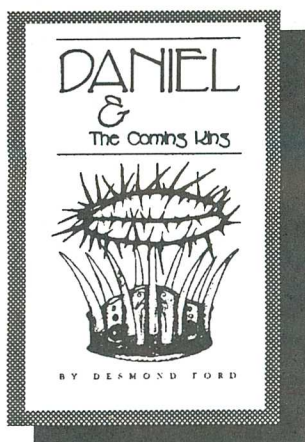
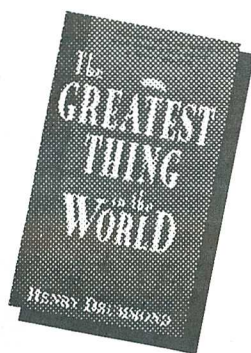
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This great Scottish evangelist, worked closely with D L Moody during his revival campaigns in England. Drummond shares the message on his heart concerning 'love. The result is one of the best loved and most inspiring messages on love ever written.
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Daniel & The Coming King.

The Book of Daniel is the only book of Scripture on which Christ placed his finger in recommendation. He advised Daniel's readers to 'understand it.'

Christ was addressing all those who live in the last days of earth. (Matthew 24:15) Dr Des Ford's Latest book, *Daniel & The Coming King*, is intended to help readers fulfill the Lord's admonition.

The book is divided into two sections, appealing to general and theological readers alike.

The first half of *Daniel & The Coming King* is a straightforward explanation of the text of Daniel. It gives particular attention to Christ, the messianic King-Priest, who will both suffer and be rendered glorious. The emphasis of this half is the everlasting gospel as found in type, symbol, and prediction throughout Daniel.

The second half of *Daniel & The Coming King* discusses many prophetic issues, including hermeneutics (the science of Biblical interpretation).

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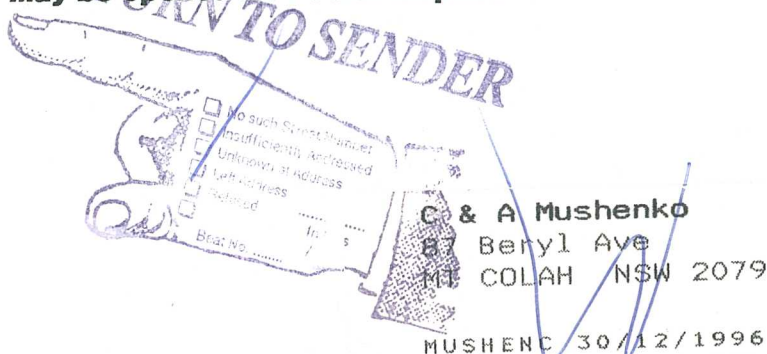
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GNU is not a church and does not seek to proselytise, but does believe in and encourage local church involvement. Its ministry includes radio presentations, preaching appointments, public seminars and the dispersal of audio and video cassettes and literature, emphasising the atonement of Christ.

GNU is supported solely by donations from those who believe in its ministries.

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