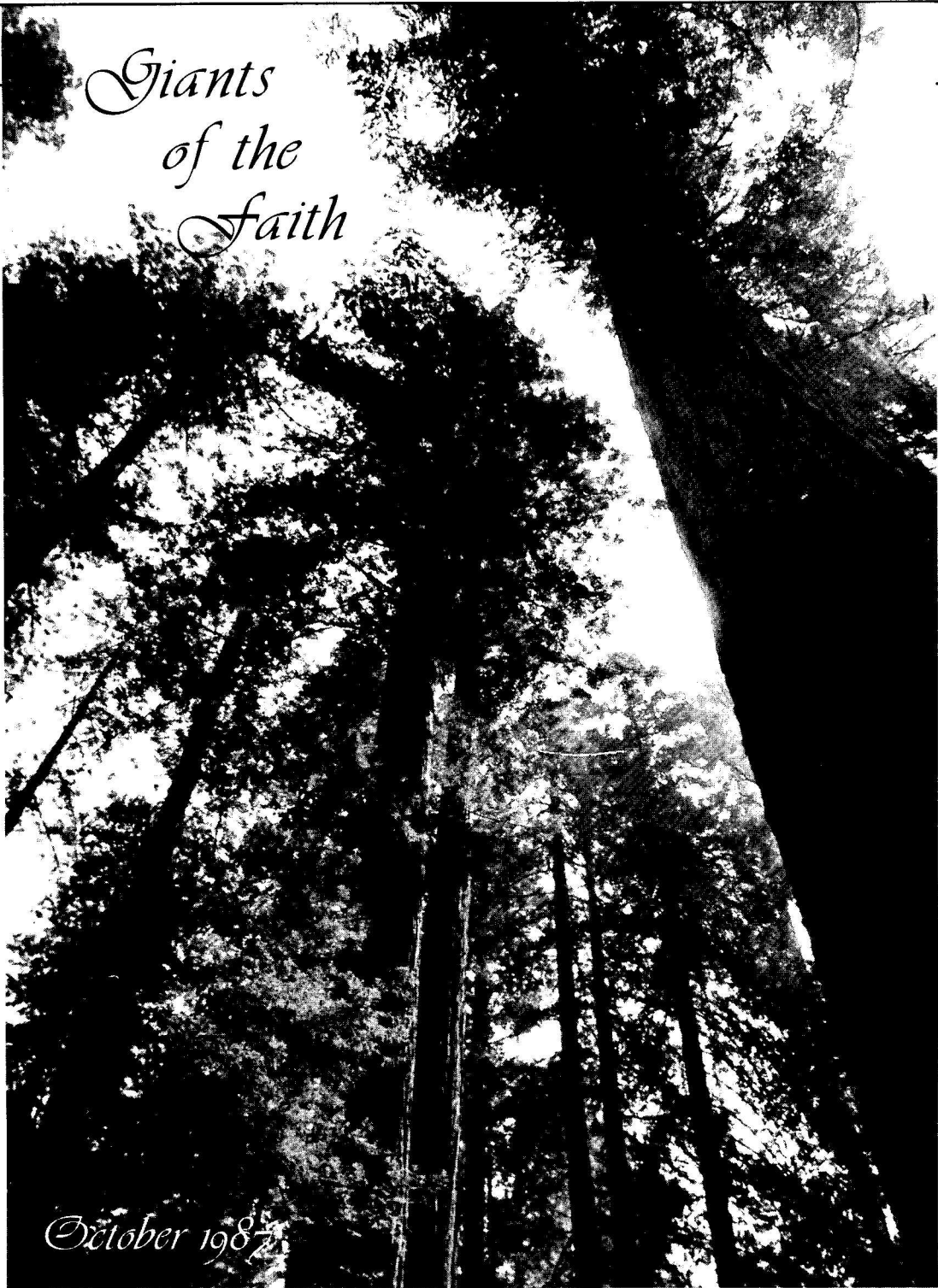


GOOD NEWS

Solus Christus — Sola Scriptura — Sola Fide — Sola Gratia

*Giants
of the
Faith*

October 1987



Word to the Wise

AUBURN IS A LAND of giants. Everywhere I go, I bump into giants. Turn onto Palm off ever-busy Highway 49, drive toward Lucky's, and on the right is a cluster of five of them. Gigantic half-clad Indian maidens stretch toward the sky, and a despondent Chinese laborer staggers with his wheelbarrow. They tower over traffic. In Old Town kneels a giant miner, Charles Chana, in the act of finding gold and starting all the local excitement, back when Auburn was called North Fork Dry Diggings.

The huge statues are the work of a local dentist, Dr. Kenneth Fox. Dental work calls for the skill of a sculptor, and Dr. Fox extended that skill to create the immense figures that now liven the landscape outside his office, and the center of Old Town.

You too live in a land of giants. Your Christian heritage is a landscape horizoned by giants. Great men and women of the faith populate the path from the cross we are all walking upon. And though they are behind us as we walk—their journey done—their books still help us normal-sized Christians along. "There is a hazard," warn the gentle giants. Or, "Here, take my arm. Let me help you on this tiring stretch."

Their reasonable, attractive voices also insist on the gospel. The *Giants of the Faith* have never confused the work of God *for* us in the person and work of Christ, and the work of God *in* us, through the Holy Spirit. Kept them together, yes, but never confused them. Always Christ's work alone has been declared as the only *ground* of salvation.

This magazine contains some of our favorite selections—some of the gold—from the writings of these giants. We hope that our choices will inspire you to read some of the classics again, in their entirety. And perhaps draw your attention to classics you have not yet read. Dr. Ford has said: "Modern books are like patent medicines: best left alone until well tried. Modern best-sellers rarely remain in favor more than a decade. A classic on the other hand is a book that has lasted for years and years."

The most rueful thing about this selection is those giants we've left out: Barth, Blake, Bonhoeffer, Booth, Brunner, Bunyan, (and that's just *some* of the B's!) . . . and many more. Perhaps they'll come back another time, if you enjoy this selection. They're always there, handy, responsive to our call. Patient, willing, giants.



An unknown Chinese laborer struggles with his burden and stares at the traffic on Palm Avenue.]



Charles Chana discovers gold in Auburn Ravine, CA.

Cover photo by Kris Wakefield, GNU Fellowship

by Roy Gee

Editor:

Roy Gee

Editor, Good News For Kids:

Gillian Ford

Proofreader:

Marian Fritz, GNU

Word Processor:

Janie Coon, GNU

Printer:

Auburn Oaks Printing Service, (AOPS)
Auburn, CA 95603

Printing/Graphic Coordinator:

Patricia Erickson, AOPS

Typographers:

Kathy O'Keefe, AOPS

Debbie Anderson, AOPS

Graphic Designer:

Kathleen O'Brien, AOPS

Good News Unlimited is published each month by Good News Unlimited Inc., 11710 Education St Auburn CA 95603-2499 USA. The South Pacific edition is distributed by **Good News Christian Ministries Limited** (Incorporated in New South Wales and Queensland). Subscriptions are free upon request.

Good News Christian Ministries Limited is an interdenominational organization comprising a variety of Gospel ministries. This magazine dedicated to proclaiming the message of Jesus Christ and His kingdom of grace. It also seeks to keep subscribers up to date on all aspects of other **Good News Christian Ministries**: pastoral ministry, preaching appointments, radio broadcasts, public seminars, congresses, audio and video cassettes, as well as printed publications. **Good News for Kids** is a monthly section of this magazine. **Good News Christian Ministries Limited** is a non-profit religious corporation supported solely by donations from those who believe in its ministries. Gifts are tax deductible in Canada, New Zealand and the USA.

Copyright © 1987 Good News Unlimited, Inc.

GNU is audited annually by a certified public accounting firm in Sacramento, CA. All regular donors may contact the GNU office and request the audited financial statement.

“**H**OW SHALL MAN be just with God?” is a question of infinite importance to every child of Adam. Far from being a merely speculative point, it permeates the whole system of Christianity, and lies at the foundation of personal religion, and of all right views of the character and moral government of God. Well might Luther call it “the article of a standing or falling church,” i.e., the article on the reception or rejection of which the stability or subversion of the church depended.

The Nature of Justification

First, *as to the nature of justification*, or that in which it consists. The term justification is *forensic*, referring to the proceedings in a court of judicature, and signifies *the declaring a person righteous according to law*. It is not the making a person righteous by the infusion of holy habits, or by an inherent change from sin to holiness, this is sanctification; but the act of a judge pronouncing the party acquitted from all judicial charges. This is the sense in which the words just and justify are used in the Old and New Testament Scriptures. For example, it is said, “If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous and condemn the wicked” (Dt 25:1). Here it is evident that to justify the righteous, signifies not to *make* him righteous but to *adjudge* him to be so, just as to condemn the wicked is *not to make him wicked* but to *declare him* to be so. See also Proverbs 17:15; Psalm 143:2; Luke 7: 29-35; Romans 2:13, 8:33.

Justification and Sanctification: Connected but Distinct

We must not confound justification with the doctrine of sanctification, for though inseparably connected, they are quite distinct and widely different, and ought, when we are treating of the way of a sinner’s acceptance with God, to be kept apart. Justification respects the person in a legal sense, is a single act of grace, and terminates in a change of state. Sanctification regards him in a physical sense, is a continued work of grace, and terminates in a change of character. The former is by the work of Christ *without* us; the latter is by the work of the Spirit *within* us. That precedes as a cause; this follows as an effect.

False Grounds of Justification

Secondly:—We shall now enquire into the *grounds* of a sinner’s justification in the sight of God. If justification is, as we have seen, a judicial sentence, absolving man from guilt and accepting him as righteous, such a sentence can be passed only on some valid grounds, some just cause shown, for he who justifies is God, the holy and righteous Judge. How then shall man be just with God?

I answer, Not on the ground of *innocence*, for all are by nature under guilt and condemnation. “The Scripture hath concluded all under sin” (Gal 3:22). Not on the ground of *human desert*. “Therefore by the deeds of the law, there shall no flesh be justified in his sight” (Rom 3:20). There is no acceptance with God on the ground of law without perfect obedience. Such an obedience none of the human race can possibly exhibit, and hence it ►



J·U·S·T·I·F·I·C·A·T·I·O·N

by C.H. Spurgeon

[Charles Haddon Spurgeon (1834-92) was an English Baptist preacher, pastor of the London Metropolitan Tabernacle (which was built for him in 1861). His sermons were widely sold, and collected, make 200

volumes. This is an abbreviated article of his, “Justification,” from *The Sword and the Trowel*, edited by C.H. Spurgeon, 1866, pp. 419-422.—Ed.]

follows that man cannot procure his own justification.

I notice, lastly, that justification cannot take place on the *ground of compromise*. A man must be justified wholly by law or wholly by grace. If by law, he must keep the law perfectly; if by grace, he must trust exclusively on the merit of another. There can be no compromise, no commixture (Gal 5:2-4).

Christ's Work the Only Ground of Justification

What, then, is the meritorious ground of a sinner's justification? If all mankind are sinners under condemnation, if the supreme Governor of the world neither will nor can justify any without a perfect righteousness, and if such a righteousness cannot possibly be exhibited by man, it is absolutely necessary that righteousness wrought out by a substitute should be imputed to us or placed to our account. Where, then, but in the *finished* work of Immanuel, can we find this vicarious, law-magnifying, justice-satisfying, God-honouring righteousness? "Deliver him from going down into the pit, for I have found a ransom" (Job 33:24). God sends his own Son, Christ undertakes our desperate cause and says, "Lo I come to do thy will, O God" (Heb 10:9).

Jesus Our Substitute as Sin-Bearer

In order to do this he assumes our nature, that as our kinsman redeemer, he might have the right of redemption. Justice recognises him as the sinner's surety, and exacts from him the full penalty due to sin. God puts the cup of wrath into his hand, and Jesus drains it to the very last dregs. The sword awakes against Jehovah's fellow; the shepherd is smitten that the sheep might go free. Hence he said to the representatives of justice, "If ye seek me, let these go their way" (Jn 18:8). "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed" (Is 53:5). "Christ," says the apostle, "redeemed us from the curse of the law, being made a curse for us" (Gal 3:13).

Jesus Our Substitute as Lawkeeper

Nor is this all. If nothing beyond the suffering of the penalty of the law had taken place, men would only have been released from the punishment due to sin. If they were to obtain the reward of obedience, its precepts must also be obeyed; and this was accomplished to the utmost by Jesus Christ. To every requirement of God's holy law he yielded a complete and sinless obedience; every command it enjoined as well as every prohibition it contains were in all respects fully honoured by him.

Faith is the hand by which we lay hold on Christ, the eye that looks to Christ, the ear that hears the voice of Christ...

The righteousness of Jesus therefore is two-fold, consisting in his spotless obedience and meritorious sufferings, and this is that very righteousness by which sinners are justified before God. To this and to this only the Moral Governor of the universe has respect, when he pronounces the sinner just and acquits him in judgment. This obedience of the Son of God conferred more honour on the law and on the law-giver than could have resulted from the obedience of the whole human race had Adam never sinned.

Jesus, thy blood and righteousness,
My beauty are, my glorious dress,
'Midst flaming worlds in these
array'd,

With joy shall I lift up my head.
Christ's righteousness, then, is the meritorious ground of our justification.

How Justification Becomes Ours

Thirdly, But to whom does it become actually efficient for justification? or in other words, How does a sinner obtain an interest in this righteousness in order to justification? The Scriptures are very clear on this. *Simply by faith.* (See Rom 3:21-28; 4:4,24,25; Gal 2:16; Acts 13:38,39.) Faith is the divinely-appointed medium of union to Christ, whose righteousness is imputed to the believer. It is of the nature of faith to lead the sin-

ner away from self, self-confidence and self-righteousness, to the finished work of Jesus.

Faith is the hand by which we lay hold on Christ, the eye that looks to Christ, the ear that hears the voice of Christ, the feet that run in compliance with Christ's invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest" (Mt 11:28).

No man's faith is perfect, and if it were it would not be equal to the demands of the law. [However] this justification which is by faith, is perfect and complete at once, the moment a sinner believes in Jesus, so that he may triumphantly challenge the universe to lay anything to his charge: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:33-34).

Good Works the Evidence of Justification

Lastly, their justification is evidenced by *good works*. (Titus 3:8; Micah 6:8; James 2:17, 18, 26.) Hence the decisions of the final judgment will be *according to men's works*. (Mt 25:34-36.)

Observe, however, that though it is said that men shall be judged according to their works, it is not said that any one shall be justified on account of his works. The righteous are brought unto the judgment to be there manifested and acknowledged as the Lord's people. Justified already in God's sight and in their own, they are now to be justified in the sight of men and angels, and that in such a way that the equity of the divine procedure will be apparent to all.

Hence, then, works are appealed to as *fruits and evidences* of their union to Christ whose righteousness justified them. The sum of the whole is this: we are justified *freely* by God's grace, *meritoriously* by Christ's righteousness, *instrumentally* by faith, and *evidentially* by good works. □

FAITH & WORKS



MARTIN LUTHER
(1483 - 1546)

[German religious leader. While an Augustinian monk, became prominent after 1517 campaign against indulgences in which he nailed 95 theses to door of Wittenberg church—thus initiating Protestant Reformation. Our selection is from Christian Liberty, 1520, pp. 8-13.]

YOU MAY ASK, "What then is the Word of God, and how shall it be used, since there are so many words of God?" I answer: The Apostle explains this in Romans 1. The Word is the gospel of God concerning his Son, who was made flesh, suffered, rose from the dead, and was glorified through the Spirit who sanctifies.

Faith alone is the saving and efficacious use of the Word of God, according to Romans 10:9: "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." Again, in Romans 1:17, "He who through faith is righteous shall live."

The Word of God cannot be received and cherished by any works whatever but only by faith. Therefore it is clear that, as the soul needs only the Word of God for its life and righteousness, so it is justified by faith alone, and not any works; for if it could be justified by anything else, it would not need the Word, and consequently it would not need faith.

This faith cannot exist in connection with works—that is to say, if you at the same time claim to be justified by works, whatever their character—for that would be that same as "limping with two different opinions" (1 Ki 18:21), as worshiping Baal and kissing one's own hand (Job 31:27-28).

Therefore the moment you begin to have faith you learn that all things in you are altogether blameworthy, sinful, and damnable, as the Apostle says in Romans 3:10-13, 23. When you have learned this you will know that you need Christ, who suffered and rose again for you so that, if you believe in him, you may through this faith become a new man in so far as your sins are forgiven and you are justified by the merits of another, namely, of

Christ alone.

Wherefore it ought to be the first concern of every Christian to lay aside all confidence in works and increasingly to strengthen faith alone and through faith to grow in the knowledge, not of works, but of Christ Jesus, who suffered and rose for him. No other work makes a Christian.

Should you ask how it happens that faith alone justifies and offers us such a treasure of great benefits without works in view of the fact that so many works, ceremonies, and laws are prescribed in the Scriptures, I answer: First of all, remember what has been said, namely, that faith alone, without works, justifies, frees, and saves. Here we must point out that the entire Scripture of God is divided into two parts: commandments and promises.

Now when a man has learned through the commandments to recognize his helplessness and is distressed about how he might satisfy the law—since the law must be fulfilled so that not a jot or tittle shall be lost, otherwise man will be condemned without hope—then, being truly humbled and reduced to nothing in his own eyes, he finds in himself nothing whereby he may be justified and saved. Here the second part of Scripture comes to our aid, namely the promises of God which declare the glory of God, saying, "If you wish to fulfill the law and not covet, as the law demands, come believe in Christ in whom grace, righteousness, peace, liberty, and all things are promised you. If you believe, you shall have all things; if you do not believe, you shall lack all things."

Since these promises of God are holy, true, righteous, free, and peaceful words, full of goodness, the soul which clings to them with a firm faith will be so closely united with them and altogether absorbed by them that it not only will share in all their power but will be saturated and intoxicated by them.

This is that Christian liberty, our faith, which does not induce us to live in idleness or wickedness but makes the law and works unnecessary for any man's righteousness and salvation. This is the first power of faith.

It is the further function of faith that it honors him whom it trusts with the most reverent and highest regard since it considers him truthful and trustworthy. □

...the soul needs only the Word of God for its life and righteousness

A Hymne to God the Father

by John Donne
(c. 1571-1631)

[English metaphysical poet; influential preacher as Dean of St. Paul's (1621). Composed during Donne's serious illness in the winter of 1623. (He survived this illness, and the Plague of London, 1625.) Izaak Walton said of Donne's Hymne "he caused it to be set to a most grave and solemn tune and to be often sung to the organ by the Choristers of St. Paul's Church in his own hearing especially at the Evening Service." Kindly note that the repetition of "done" in the poem is wordplay on the poet's name.]

I

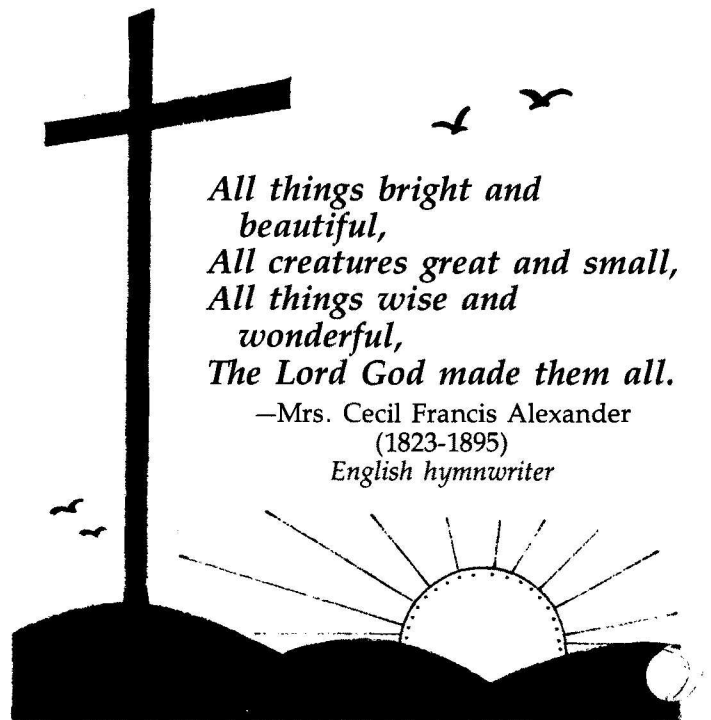
Wilt thou forgive that sinne where I begunne,
Which is my sin, though it were done before?
Wilt thou forgive those sinnes, through which I runne,
And do run still: though I still do deplore?
When thou hast done, thou hast not done,
For, I have more.

II

Wilt thou forgive that sinne by which I have wonne
Others to sinne? and, made my sinne their doore?
Wilt thou forgive that sinne which I did shunne
A yeare, or two: but wallowed in, a score?
When thou hast done, thou hast not done,
For I have more.

III

I have a sinne of feare, that when I have spunne
My last thred, I shall perish on the shore;
Swear by they selfe, that at my death thy sonne
Shall shine as he shines now, and heretofore;
And, having done that, Thou haste done,
I feare no more.



*All things bright and
beautiful,
All creatures great and small,
All things wise and
wonderful,
The Lord God made them all.*

—Mrs. Cecil Francis Alexander
(1823-1895)
English hymnwriter

*There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.*

—Mrs. C.F. Alexander



JOHN WESLEY

*I fear, wherever riches have increased, the
essence of religion has decreased in the
same proportion. Therefore I do not see
how it is possible, in the nature of
things, for any renewal of true religion
to continue long. For religion must
necessarily produce both industry and
frugality, and these cannot but produce
riches. But as riches increase, so will
pride, anger and the love of the world in
all its branches.*

—John Wesley (1703-1791)
English theologian and founder of Methodists

The C H A R I O T S of G O D

by
**Hannah
Whitall
Smith**
(1832-1911)

[American Quaker, best known as writer of religious classic, *The Christian's Secret of a Happy Life* (1875). Born of wealthy Philadelphia parents, she was an "amazing beauty." She and husband Robert much involved in revival in Quaker movement. Settled permanently in England. Alice, one of her five children, married Bertrand Russell. Selection from her classic, pp.159-161.]

IT HAS BEEN well said that "earthly cares are a heavenly discipline." But they are even something better than discipline,—they are God's chariots, sent to take the soul to its high places of triumph.

They do not look like chariots. They look instead like enemies, sufferings, trials, defeats, misunderstandings, disappointments, unkindnesses. They look like Juggernaut cars of misery and wretchedness, which are only waiting to roll over us and crush us into the earth.

But could we see them as they really are, we should recognize them as the chariots of triumph in which we may ride to those very heights of victory for which our souls have been longing and praying. The Juggernaut car is the visible thing; the chariot of God is the invisible. The King of Syria came up against the man of God with horses and chariots that could be seen by every eye, but God had chariots that could be seen by none save the eye of faith.

In the Canticles [Song of Solomon] we are told of "chariots paved with love." We cannot always see the love-lining to our own particular chariot. It

often looks very unlovely. It may be a cross-grained relative or friend; it may be the result of human malice or cruelty or neglect; but every chariot sent by God must necessarily be paved with love, since God is love; and God's love is the sweetest, softest, tenderest thing to rest one's self upon that was ever found by any soul anywhere. It is His love, indeed, that sends the chariot.

Look upon your chastenings then, no matter how grievous they may be for the present, as God's chariots sent to carry your souls into the "high places" of spiritual achievement and uplifting, and you will find that they are, after all, "paved with love."

The Bible tells us that when God went forth for the salvation of His people, He "did ride upon His horses and chariots of salvation." And it is the same now. Everything becomes a "chariot of salvation" when God rides upon it. He maketh even the "clouds his chariot," we are told, and "rideth on the wings of the wind." Therefore the clouds and storms that darken our skies and seem to shut out the shining of the sun of righteousness are really only God's chariots, into which we may mount with Him, and "ride prosperously" over all the darkness.

Dear reader, have you made the clouds in your life your chariots? Are you "riding prosperously" with God on top of them all? □

*Look upon
your
chastenings
then, no
matter how
grievous
they may
be for the
present, as
God's
chariots sent
to carry
your souls
into the
"high
places" of
spiritual
achievement
and uplift-
ing, and you
will find
that they
are, after
all, "paved
with love."*

1988 CONGRESSES

The Gospel and Human Relationships

- * God is Good News
- * Good News for Families
- * Relating to the Church
- * The Person in Society

Presentations which will present the Gospel in terms of its effect on relationships. Speakers include Dr Desmond Ford, Dr Paul Porter, Pr Ron Allen and Pr Neville McKenzie.

Dates for Centres

PERTH	April 8-10	HOBART	April 11-12
ADELAIDE	April 15-17	MELBOURNE	April 22-24
COORANBONG	April 26 or 27	SYDNEY	April 29-May 1
BRISBANE	May 5-8	ROCKHAMPTON	May 9

(The Brisbane Congress will include the GNU tour group from the USA)

Make your reservation early by writing to GNCM, PO Box 1603 Hornsby Northgate, NSW 2077.

SOME KEEP THE SABBATH GOING TO CHURCH

Emily Dickinson
(1830-86)

[Major American poet. Lived in seclusion, dominated by father. While we might not think of her as a giant among Christian writers, this poem reflects a thought we've all shared at some time.]

Some keep the Sabbath going to Church—
I keep it, staying at Home—
With a Bobolink for a Chorister—
And an Orchard, for a Dome—

Some keep the Sabbath in Surplice—
I just wear my Wings
And instead of tolling the Bell for Church,
Our little Sexton—sings.

God preaches, a noted Clergyman—
And the sermon is never long,
So instead of getting to Heaven, at last—
I'm going, all along.

JESUS Our Representative

John Milton
(1608-74)

[English poet. Cromwell's Latin secretary during Protectorate. Blind from 1652. Would probably be as highly esteemed as Shakespeare were not his poems religious, and thus unfashionable. Selection is from Paradise Lost, Bk. III, Lines 285-302. Almighty God is addressing his Son in heaven before the Incarnation.]

By wondrous birth: Be thou in Adams room
The Head of all mankind, though Adams
Son.

As in him perish 'all men, so in thee
As from a second root shall be restor'd,
As many 'as are restor'd, without thee none.
His crime makes guiltie all his Sons,
thy merit

Imputed shall absolve them who renounce
Thir own both righteous and unrighteous
deeds,

And live in thee transplanted, and from thee
Receive new life. So Man, as is most just,
Shall satisfie for Man, be judg'd and die,
And dying rise, and rising with him raise
His Brethren, ransomd with his own
dear life.

So Heav'nly love shal outdoo Hellish hate,
Giving to death, and dying to redeeme,
So dearly to redeem what Hellish hate
So easily destroy'd, and still destroyes
In those who, when they may, accept
not grace.

*What are these
new doctrines?
The gospel?*

*Why, that is
1,522 years
old. The
teaching of the
apostles? Why,
they are almost
as old as the
gospel. . . .*

*We will try
everything by
the touchstone
of the gospel
and the fire of
Paul.*

—Philipp
Melancthon
(1497-1560)
German scholar,
Luther's successor.



PHILLIPS BROOKS

CHRIST'S CONQUERING CROSS

Phillips Brooks
(1835-93)

[Born and died in Boston. Wrote "O Little Town of Bethlehem" (1868). First to give Helen Keller religious instruction. Became Bishop of Massachusetts (1891). Selection from Christ the Life and Light: Lenten Readings, 1905, pp.165-167.]

THE GREATEST seeming failure that the world has ever seen was Calvary. The Crucifixion was closing the life that had been the subject of mighty hopes. The hands that worked the miracles were nailed to the cross. The mouth that had promised the kingdom of heaven was crying out piteously for a drop of water. The crowd that used to follow Him and shout "Hosanna!" was gone, or lingered only to taunt the dying Jesus. Was there ever such a failure?

Was there ever such a success? Was any spiritual force ever so set free by the utter ruin of all material prosperity? He was lifted up, and drew all men unto Him. How strange it is that Christians, seeing how Christ could gain the Unseen only by the complete sacrifice of the Seen, should still go on clinging to the Seen, thinking that all is lost when the external, the material, has failed, finding it so hard to get hold of the truth and beauty of spiritual success!

The only real failure for a man's life is in sin.

Sin is a terrible adversary. To struggle with it calls out the best of all our powers; to conquer it we must have the strength of God added to our strength. Yet there is nothing so good for us as to have a struggle which taxes all our powers, in which at the same time we are confident of victory.

And the death of Christ on the cross bears everlasting witness of just two things: the strength of sin, and the certainty of the believer's triumph; the strength of the enemy, and the greater strength of our Redeemer.

Grant, O Lord, that we may so enter into the secret of Christ's death, that we shall not be failures, but more than conquerors through Him.—Amen. □



BLAISE PASCAL

*Wherever we
find the Word
of God surely
preached and
heard, and the
sacraments
administered
according
to the
institution of
Christ, there,
it is not to be
doubted, is a
church of God.*

John Calvin
(1509-64)
French theologian
and Reformation
leader.

What a vast difference there is between knowing God and loving him!

Blaise Pascal
(1623-62)
French scientist and philosopher.



JOHN CALVIN



Benjamin Franklin
(1706-90)

[Franklin was a giant among early Americans, with his diplomacy, common sense, vegetarianism, wit and inventiveness. "He snatched the lightning from the skies and the sceptre from tyrants." We couldn't resist this snippet from The Autobiography of Benjamin Franklin (published posthumously), pp. 142-144. The book has been likened by some to Bunyan's The Pilgrim's Progress.]

I THINK of more prudent conduct in another sect among us, that of the Dunkers. I was acquainted with one of its founders, Michael Welfare, soon after it appear'd. He complain'd to me that they were grievously calumniated by the zealots of other persuasions, and charg'd with abominable principles and practices, to which they were utter strangers. I told him this had always been the case with new sects, and that, to put a stop to such abuse, I imagin'd it might be well to publish the articles of their belief, and the rules of their discipline.

He said that it had been propos'd among them, but not agreed to, for this reason: "When we were first drawn together as a society," says he, "it had pleased God to enlighten our minds so far as to see that some doctrines which we once esteemed truths, were errors; and that others, which we had esteemed errors, were real truths. From time to time He has been pleased to afford us farther light, and our principles have been improving, and our errors diminishing. Now we are not sure that we are arrived at the end of this progression, and at the perfection of spiritual or theological knowledge; and we fear that, if we should once print our confession of faith, we should feel ourselves as if bound and confin'd by it, and perhaps be unwilling to receive further improvement, and our successors still more so, as conceiving what we their elders and founders had done, to be something sacred, never to be departed from."

This modesty in a sect is perhaps a singular instance in the history of mankind, every other sect supposing itself in possession of all truth, and that those who differ are so far in the wrong; like a man traveling in foggy weather, those at some distance before him on the road he sees wrapped up in fog, as well as those behind him, and also the people in the fields on each side, but near him all appears clear, tho' in truth he is as much in the fog as any of them. □

C
R
E
D
S

THE
GREATEST SOLACE

Thomas à Kempis
(c. 1380-1471)

[German Augustinian monk. Born Thomas Hammerken in Kempen (near Dusseldorf). Thus, Thomas à (from) Kempis. Selection from "That All Our Hope and Trust Is to be Put in God Alone" Section 59, The Imitation of Christ, pp. 244-246.]

LORD, what is the trust that I have in this life? or what is my greatest solace of all things under heaven? Is it not Thou, my Lord God, Whose mercy is without measure? Where hath it been well with me without Thee? Or when hath it not been well with me, Thou being present?

I had liefer [sooner, gladly] be poor with Thee, than rich without Thee. I had liefer be with Thee as a pilgrim in this world, than without Thee to be in heaven; for where Thou art there in heaven, and where Thou art not, there is both death and hell.

In Thee, Lord, therefore I put my trust, and in Thee I bear patiently all my adversities; for I find nothing without Thee but unstableness and folly.

Behold me, Lord, after the greatness of Thy goodness and of Thy manifold mercies, and graciously hear the prayer of me, Thy poorest servant, outlawed and far exiled into the country of the shadow of death. Defend and keep me amidst the manifold dangers of this corruptible life; and through Thy grace direct me by the way of peace into the country of everlasting clearness. Amen. □

Let everyone understand that real love of God does not consist in tear-shedding, nor in that sweetness and tenderness for which we usually long, just because they console us, but in serving God in justice, fortitude of soul and humility.

Theresa of Avila
(1515-82)
Spanish mystic.



Ecstasy of St. Theresa
Gian Lorenzo Bernini; marble

RING OF TRUTH MEETINGS IN DC AREA

Successful GNU meetings were held in the Washington, DC, area in Rockville, MD, the weekend of September 18-19. Entitled RING OF TRUTH the studies identified how to distinguish the NT gospel from its modern counterparts.

Desmond Ford and Roy Gee conducted the meetings in the Rockville United Methodist Church Fellowship Hall, Rockville, MD. (Intersection Route 28 & Montgomery Ave, 1/2 mile E of I-270 on Rt. 28.)

Titles included: "The Watershed Between the True and False Gospels," "Well Begun" or "It is Finished?" "Whosoever Will May Come."

DEPOSIT DEADLINE NEARS FOR DOWN UNDER TRIP

Marilynn Badzik reports that interest in the 1988 GNU Australia/New Zealand tour remains high. However, space is limited to thirty for this trip during Australia's Bicentennial. Those determined to go would be wise to reserve their place. November 1, 1987, is Deposit Deadline.

Don't be disappointed! This trip is a unique opportunity to see exotic sights, AND travel with friends who really know the countries (Des and Gill Ford), AND fellowship with gospel believers.

Contact Marilyn Badzik at 170 Twin Ponds Lane, Lincoln, CA 95648. Phone: (916) 645-8208.



Lowell rolls the books in from the truck.

WORTH MORE THAN A MILLION BOOK DELIVERED

Friday, 4 September, 1987, was a big day for the Office staff. The first delivery of Dr. Ford's new book *Worth More Than a Million* arrived from the bindery in Berkeley, CA. Lowell Erickson, of Auburn Oaks Printing Service, rolled the stacks of boxes into the Conference Room, where they have to be stored for now.

A third of the order was delivered, 2,000 books. 350 books were put in the mail that same day, immediately filling back orders. Another 50 went out over the Labor Day weekend. Orders are coming in at the rate of 25-30 books a week. One suggestion is that physicians will find the book a first-rate gift for friends and patients who need to take responsibility for their own health. Donation: \$25.



Dr. Ford signs the first copies to be sent out.

UPCOMING GNU MEETINGS

Dr. Desmond Ford is scheduled to conduct meetings in: Milwaukee, WI, October 16-17, LOVE*FAITH*AND KIND DEEDS, Contact: Allen R. (414) 565-3618

Toronto, ONT, October 23-24, THE CROSS AT CORINTH, Contact Frank Juriansz (416) 665-4985

Portland, OR, November 6-7, THE CROSS AT CORINTH (with Roy Gee), Contact Kathy R. (503) 628-2474

Hendersonville, NC, November 13-14, THE CROSS AT CORINTH, Contact Alvin R. (803) 578-0650

NEW TV SERIES BEGINS

Taping began August 25-26, 1987, on a new 26-part series of GNU's gospel/preventive medicine TV program "Worth

More Than a Million." Producers are Desmond Ford and Roy Gee, and the director is Lawrence Hornbeck.

Taping took place in the studios of KFCB TV 42, Concord, CA. A special guest helped with three programs on the 26th, Dr. John McDougall. Dr. McDougall is medical director of The McDougall Plan at St. Helena Health Center and Hospital, Napa Valley, CA.

DR. FORD FEATURED ON TELETHON

During the week of 14-19 September, 1987, the major TV networks and cable services were unveiling their new fall programming. KFCB TV 42 in Concord, CA, conducted an "Our God Reigns" telethon to raise funds for Christian television. On the opening night, Dr. Desmond Ford was featured.

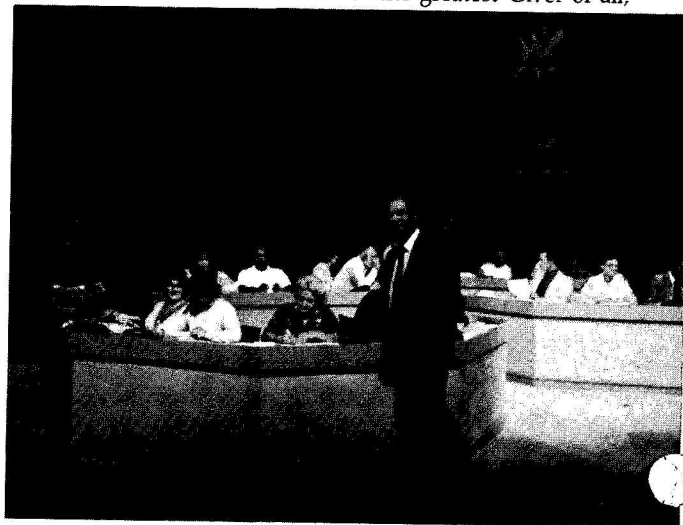
A clip of GNU's program "Worth More Than a Million" was shown, with Dr. Ford

briefly interviewed Des live, and introduced him as a man who truly preaches the gospel.



Ronn Haus, right, interviews Dr. Ford during TV 42 telethon.

Dr. Ford was then left before the cameras to speak for fifteen minutes from John 3:16 and 2 Corinthians 5. He reminded viewers that God is the greatest Giver of all,



Dr. Ford with the telephone and prayer volunteers.

speaking about osteoporosis. (The series is carried by TV 42, and made in its studios.) Ronn Haus, president of KFCB,

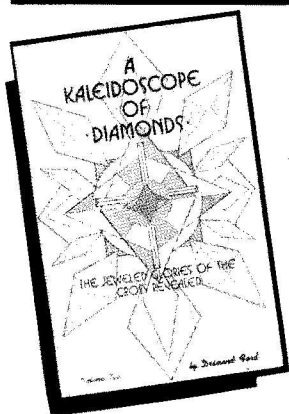
having provided salvation in the gift of Jesus Christ. During the Feeding of the Five Thousand, Jesus performed the miracle, while not himself handing out the food—the disciples were entrusted with that task. Similarly, God alone could perform the miracle of salvation in Christ, yet Christians are to bring the gospel to others.

He mentioned the special relationship between WMTM and TV 42, and the needs of Christian television. Station management was very pleased with the number of pledge calls received during Dr. Ford's appeal.



Daniel Welsh, floor director, checks Dr. Ford's microphone. Dr. McDougall recognizes someone he knows.

Books in Review



A Kaleidoscope of Diamonds, Volume Two: The Jeweled Glories of the Cross Revealed, by Desmond Ford (Newcastle, CA: Desmond Ford Publications) 1986. 166 pages, \$8.95.

Reviewed by R.T. Gee

Reader: At last!

RTG: What? Isn't it OK for me to review one of Dr. Ford's books?

Reader: Of course it is! It's about time. He's only written 16...

RTG: ...and number 16 is BIG! *Worth More Than a Million* is BIG. It's loaded with gospel and preventive medicine information...

Reader: ...which book is it you're reviewing this month?

RTG: I'm getting to it. Volume Two of *Kaleidoscope of Diamonds*, book number 15.

Reader: Didn't Noel Mason write a good review of Volume One in the January 1987 GNU magazine?

RTG: Yes. Noel pointed out Volume One is an apologetic for the Christian faith, as suggested in the subtitle: *Finding a Pattern of Beauty in Life's Chaos, Pain and Passion*. It's the kind of book that builds faith even during skeptical times. The kind of book you could confidently give to a non-believer. A missionary book if you prefer that terminology.

Reader: And Volume Two?

RTG: A devotional study on Passion Week, particularly the six hours Jesus was on the cross. It specifically shows how the

types and symbols of the Old Testament were fulfilled in the atonement. It's apologetic too, but only in the subtle way of showing the miraculous interweaving of ancient symbols and first-century history.

Mainly, it's a devotional manual whereby in beholding the Savior we receive strength for the battle of life—and with that strength, a song of joy.

Reader: Very good. That's a fine summary. You're very good at this business of taking a book, reading it carefully, distilling its essence, and then coming and sharing it with me.

RTG: That's true.

However, Des gave me that summary. This time I know I got the author's intention right!

Reader: It must help to have the author of the book you're reviewing sitting in the office at the end of the hall.

RTG: Yes, you learn things not spelled out in the book. For example, Calvary is Dr. Ford's favorite study. He reads and reads and reads on the topic of the last twenty-four hours of Christ's life on earth—Spurgeon, Maclaren, Christopher Wordsworth, Ronald Lightfoot, Hendrikus Berkhof, Austin Farrer and many others. Des has a daily, six-month radio series on Passion Week which took hundreds of hours to prepare. The cream of that series is in this book. Actually, if you sit and read Volume Two for a few moments, it's obvious that in order to write the book he must have put years of study into it; but some obvious things don't become clear until they're spelled out for you. That's why it's so useful to chat with the author.

Reader: "A devotional manual" you said. I'm always on the lookout for devotional books. I sense an everpresent need to

spice up my devotions.

RTG: Spice up! Just keeping devotions going is task enough for me.

Reader: I know the feeling. But if you have something you really enjoy and benefit from, then devotions become less of a chore.

RTG: True. Now you mention it, this book fills the bill. It would be ideal for personal devotions.

Reader: Not all devotional books are really gospel-centered. Many sort of scold you for your sins, and then just urge you to live a Christlike life.

RTG: You can rest assured that *Kaleidoscope Two* is gospel-centered. Des told me, "The gospel of justification by faith finds its heart in the Calvary event. Especially as we see our Lord during the three hours of darkness where he suffered the terrors of the damned and the second death in our place. The cry of dereliction ['My God, my God, why have you forsaken me?' (Mt 27:46)] is the central saying among the seven from the cross. And it points to the heart of the gospel message: Christ our Substitute."

Reader: Is that in the book?

RTG: No. I got that from down the hall. But this is: "We do well to think upon Barabbas, because it is not by chance that his history is found in the Passion narrative. He represents all of us. We too are worthy of death, we too have been condemned by the law, we too are helpless to redeem ourselves. But Another has taken our place. Another has suffered in our stead. Blessed be God!... Suppose Barabbas in his cell had met the news [of his release] with incredulity. Suppose he had refused to accept his liberty, thinking it was a cruel joke. Or suppose he had told the messenger, 'When I become a better member of society,

then I will leave this prison. When I become a better man I will feel I can accept this pardon.' Impossible! No, not impossible. Multitudes so react to the gospel invitation of grace every day." pp.53,54.

Reader: Superb. I don't know if I'm being sold on this book by your review, or whether the true value of the book itself is shining through what you are saying.

RTG: Take my word for it. This is a fine book. I make no apology for making this review into a promotion. Des says there is nothing richer than Calvary. The events of Christ's last brief twenty-four hours on earth fulfilled Old Testament prophecies, types and symbols that had taken thousands of years to reveal. Chapters Six and Seven, which cover the Seven Sayings on the Cross give the Christian both a creed for faith and an agenda for action.

Reader: A creed?

RTG: Yes. A gospel creed. You'll enjoy it. It's on pages 99 and 100. And the agenda for action (for behavior is more important than creed, though behavior usually issues from creed) is found right there on the same page—100.

Reader: I want to check that out.

RTG: Your friends will too. Let me promote this book some more. You can give this book to friends who care about their spiritual growth; and to friends who don't care about their spiritual growth—but you do.

Reader: An idea whose time has come.

RTG: I know you won't be disappointed when you read this book. Just remember who brought it to your attention.

Reader: Would you ever let me forget?

by Roy Gee

THE WISE GIRL

EVERYONE IN THE Vietnamese village knew the rich man. His huge house towered above the bamboo huts; many of the villagers labored in the beautiful gardens; and all were aware of the pack of ferocious dogs that snarled thieves away.

Most people also knew him because they had borrowed money from him. That was why the rich man was rich—he was a moneylender, a usurer. He still continued to loan out money, and to collect it, with heavy interest.

One hot grey day he crossed the village to a poor farm. The old couple had borrowed money from him to buy the land, and had worked themselves to shadows trying to pay him back. They had paid back the original loan many times over, yet could never quite make the final payment, because of the outrageous interest.

"My father is killing living trees, and burying dead trees. My mother is selling the wind, and buying the moon."

The rich man saw the couple was not home. In the dusty yard, an eight-year-old girl crouched, playing with some sticks and stones. "Where is your father?" asked the rich man, leaning on his heavy, bamboo walking stick. "Where is your mother?"

The little girl continued to play. The man stamped his stick on the ground. "Where are your parents?" he demanded. The girl looked up. "My father is killing living trees, and burying dead trees. My mother is selling the wind, and buying the moon."

The rich man thought the girl was crazy. But when he asked again where her parents were, she gave exactly the same answer. This was a very intelligent girl. "Tell me the answer to this riddle," he insisted. She looked at him and said nothing. "You see this stick? I will beat the answer out of you," he shouted. But the girl said nothing.

The rich man was so intrigued by the riddle, that he said, "Your parents owe me much money. If you will tell me your riddle, I will forgive the debt." The little girl looked up at him. Now she was interested.

"How do I know you will keep

your promise?" she asked.

"I swear by heaven and earth that I will forgive the debt," said the rich man, first pointing up, then down.

"But heaven does not speak. Earth does not speak," said the girl. "I want a living witness."

"All right, let that fly landing on the housepole be our witness," cried the rich man. ("Now I have caught her," he thought to himself. "She may be smart, but I have outsmarted her. A fly is useless as a witness.")

"A fly will do," said the girl. "My father is down by the river cutting bamboo—he is killing living trees. He is going to build a fence for a neighbor. He will stick the bamboo into the ground—he is burying dead trees. You did say you would forgive the debt?"

"Yes, yes," said the rich man. "Go on."

"My mother is at market, selling fans she made—she is selling the wind. She will buy oil for the lamp to light the house tonight—she is buying the moon."

"Very good," said the man, and walked away down the dusty path.

But two days later he returned, late at night, knowing he would find the old couple home. He was so loud in his demands for money, that he awoke the girl in the next room. She came running in, crying out, "Mother! Father! You do not need to pay. He promised to forgive the debt!"

"What nonsense," shouted the rich man. "Who ever heard of a moneylender forgiving debts! I would not be rich if I did that." But the girl insisted. Finally, the rich man said they must go to court and appear before the mandarin.

The old couple were terrified. Only the fact that their daughter assured them the rich man had promised to forgive the debt gave them any hope.

"This is a difficult case," announced the mandarin to all the people when court assembled. "The rich man has told me that he went looking for the old couple, found no one at the house, and returned home. Let us hear what the girl has to say."

So the girl told her story of how the rich man came, and asked where her parents were. She repeated the riddle that she had told him. She

told of how intrigued he was, and how he finally promised to forgive her parent's debt if only she would solve the riddle—which she did.

"Two completely different stories," said the mandarin. "It is this little girl's word against the word of the educated, experienced, successful rich man. If only there had been a witness."

"But there was a witness," cried the girl.

"Wonderful," said the mandarin. "Tell us who it was and we shall settle this case immediately."

"It was a fly," said the girl.

People in the courtroom began to snicker, but the mandarin looked fierce. "I will not have you making fun of this court," he said severely. "You cannot bring your childish fantasies into this court."

"But it's true," the girl cried. "The fly came and landed on the rich man's nose, and he promised . . ."

"It's a lie," shouted the rich man leaping to his feet. "The fly did not land on my nose. It landed on the housepole . . . OOPS!"

He clamped his hand over his mouth, but it was too late. Everyone had heard him.

The mandarin began to laugh. The embarrassed rich man began to laugh. Even the old couple began to laugh, though timidly at first.

"So there *was* a conversation, as the girl insisted," said the mandarin. "Whether the fly landed on the nose or housepole, the rich man must keep his promise, and forgive the couple their debt." And still chuckling, the mandarin dismissed the court.

Surely it's impossible for a young person to be wiser than an adult! How can a child be smarter than an experienced, successful, educated grown-up?

A young person who trusts in Jesus, and seeks God's ways of living is wiser than the adult who ignores Christ, and lives willy-nilly. The child who loves Jesus and lives to please God is far smarter than the adult—however experienced, educated, successful—who cares nothing for the Savior and God's cause.

It is a wonderful thing that young people have the choice—to be wise. □

by Roy Gee



ONE DAY Lucy the cat was reading to Ebony the dog about herself as Scarlett O'Lucy. As she finished the story, she casually pawed through the rest of the July issue of the *Good News Magazine*.

"My, this is interesting," she said to Ebony. "It's all about that new book Dr. Ford has written on health. You remember, he was preoccupied with it for a whole year. I quoted you bits of it after I sat on his lap and read what he was typing."

Ebony nodded her head absent-mindedly. "Why would a cat be interested in health?"

"Well, Ebony, I don't know about you, but I want to stay slim and pretty and live for ten lives, not the usual nine we cats supposedly have." She flexed her paws, licking them perfectly clean. "That's why there's a limit to how much I'll eat of that bought cat food in packets. I prefer to catch my own, fresh and uncooked with the vitamins and enzymes intact. And I like to exercise to keep my muscles trim and prevent flab."

Ebony thought Lucy was having a dig at HER because she only went on walks when Mrs. Ford

went, and she hadn't gone for one the whole month Mrs. Ford was in New Zealand.

Ebony said, "Well, I don't like going with Dr. Ford. He's always RUNNING and I get tired of keeping up. I always know she's only going to WALK and it's easier on the paws." She'd heard Dr. Ford say she was the laziest dog they'd ever had and was a bit sensitive about it. "I do go over and play with Knockout the dog next door every day. You know how we race around." (Knockout wasn't his real name, but one day he went with Mrs. Ford and Ebony on a walk and ran full blast into the back of Mrs. Ford's legs and knocked her on her head. Ever since, she called him Knockout.)

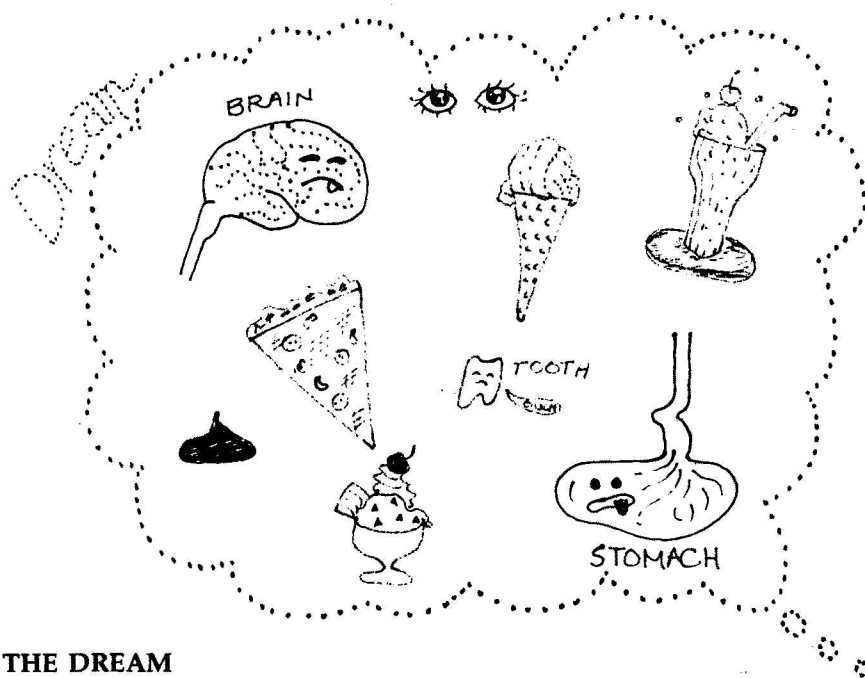
"I also eat lots of beans and rice that they throw out because they're burned or stale, so there!"

But Lucy was enjoying Ebony's discomfiture. "You also eat unmentionable things. What about that moldy, dead mole you partly consumed and left on the lawn. How upset Mrs. F. was to see that when she'd just spent a whole year writing about Marley."

Ebony was embarrassed and hung her head in shame, but the sun was hot so she fell asleep, dreaming about health. ►

The Overnight Sensations of a Junk-Food Junkie

by Gillian Ford



THE DREAM

7 a.m. Alarm goes off. Time to get up. JFJ (Junk-Food Junkie) wakes up. One eye tries to open.

Brain: (Irritated). "Oh, not another day! Who woke me up?"

Ears: "I did, but it was you who decided last night to put the alarm on so you can't blame me!"

Brain: "It's just that I feel so terrible in the morning. I've got a headache and I'm s-o-o-o-o-o tired."

"Oh, it all looked so good at 10 last night..."

I feel as though I've been working all night."

Stomach: "If only you hadn't given in and sent me that pizza at 10 p.m. last night. And then the pop and ice cream. I feel terrible. It stayed there all night and I've got heartburn, indigestion and the burps."

Liver and Gallbladder (together): "All that fat. We've been overloaded, collecting sludge for hours. No rest for us through the night."

Pancreas: "What about all the sugar in that drink and ice cream. I feel whipped!"

Mouth: "Yes, I can tell you're all out-of-sorts. My tongue is coated. I have this awful taste in my mouth. Phew, it's like the floor of a henhouse!"

Teeth: "I've got an ache again. Isn't someone going to take the responsibility for cutting out all that sugar?"

Bowels: "Things are terrible down here. No movement. Things are almost at a standstill. There's a real traffic jam. I need water, roughage and exercise today, please."

Brain: "Stop complaining everybody! Would any of you do better if you were in charge? It was the eyes, the nose, and the appetite that did it." (But he knew underneath that he was the one in control and it was all his fault.)

Eyes: "Oh, it all looked so good at 10 last night—all that lovely melted cheese and

pepperoni. All that lovely greasy, white flour. The yellow and red and green—so pretty, so inviting."

Nose: "Yummy! That delicious smell. I couldn't resist it."

Mouth: "It tasted so good then."

Stomach: "But look how you made us all feel today."

Brain: "Why didn't you all speak up earlier down there. You knew this would happen last night. I got a long report from the eyes, nose and appetite, but nothing from you."

Stomach: "Haven't you learned by now that the eyes are bigger than the stomach? I felt OK before they opened the hatch and sent all that stuff down. It was only afterwards I felt bad."

Brain: "How about breakfast, gang?"

Chorus: "Oh, no-o-o-o-o! Not breakfast. We feel sick. Leave us all alone."

Kidneys: "What about sending me some lovely, clear cool water so I and the liver can start cleaning you all out?"

Mouth: "Water, yuk! Plain old water." (After consultation with the eyes they decided coffee and doughnuts were in. And they picked the sweetest doughnut at that.)

Mouth: "Goody, something sweet to take the bad taste away."

Stomach: "Brain, BRAIN. Don't pretend you're asleep. I'm about to rebel. We all know you're behind this. You have to take responsibility for Appetite and bring him under control. Brain, are you listening...?"

Mouth: "Get ready throat. I'm beginning to chew and it'll be coming down to you v-e-r-y soon. Prepare to open the hatch."

But the stomach had had enough. "Coming back up," he warned as his strong muscles contracted. He began to vomit.

Ebony woke up in a sweat. Maybe that was why the next night she sat at the feet of Mrs. Ford and begged for piece after piece of her apple and made the family laugh, she ate so much. □

TIPS & SUGGESTIONS TO AVOID INDIGESTION

EAT FRESH, whole foods, chiefly of vegetable origin.

Read labels on packets and cans to find hidden salt, sugar and/or chemicals.

1. Eat lots of fruits and vegetables, whole grains and legumes (dried beans, etc.) The fruits and veggies have lots of water in them, and all have lots of fiber which makes food travel quickly through the body. Lots of minerals and vitamins too!

2. Don't eat a lot of animal products. Too much protein, too much fat, no fiber, tends to make you constipated. A heavy meat diet causes a lot of diseases common in the Western world — such as diabetes, cancer and heart disease.

3. Drink plenty of clean, pure water. Avoid soft drinks, caffeine drinks. Water inside keeps you clean and healthy. Soft drinks have too much sugar and too many chemicals in them. Caffeine is a drug and bad for you in several ways. Best to drink half an hour before meals than with them — it makes your food slosh around in your tummy and hinders digestion.

4. Eat a little salt, but not much. Salt is sodium chloride and though you need some salt, there is natural sodium in many



Gillian Ford

vegetables. Most people eat too much salt—that raises their blood pressure which is not good for them. It's best not to add salt to your food on the plate. And watch out for hidden salt in cans and packets. You'd be surprised to find out just how much salt is added!

5. Best not to eat between meals. It stops your digestion for hours, causes constipation, and won't let your tummy rest.

6. Don't eat heavily before going to bed. Sleeping slows down digestion. It's best to eat like a king at breakfast, like a prince at lunchtime, and like a pauper (a poor man) at supper. Get your machine going in the morning with a good breakfast, and let the machine rest at night. You'll feel much better.

7. Don't eat too much or too many kinds of food at once. You'll feel as though you've done a hard day's work because your tummy will need lots of energy to digest a big meal.

8. Chew your food well. Digestion starts in the mouth. If you don't chew, some foods will never digest properly.

9. Don't eat much sugar. It has no fiber. It satisfies the appetite but not the health. It's bad for your teeth and bones. It strips the body of the B vitamins to digest it. It weakens resistance and makes you more likely to have colds. It ferments (turns to alcohol in the stomach and causes gas)...and lots of other things. OK, I know it's nice. I said, don't eat much.

10. Don't eat many processed foods. That means foods that have been taken apart. White bread is made from refined flour and has lost its fiber and most of its vitamins and minerals. So have white rice, tapioca, spaghetti, a lot of pastas. These foods have no fiber in them. Eat a lot of them and you'll be constipated often. Grains, fats, and sugars can be refined. Refined fats like cooking oil and margarine are particularly hard to digest.

Remember: It's what you do most of the time that counts. You can make exceptions to the rules at party time. But don't make every day a party or you'll often have indigestion. □

Karl von Linne's FLOWER CLOCK



ONCE THERE WAS a man called Linnaeus, real name Karl von Linne, who lived in Sweden. From the age of four he became passionately interested in plants and flowers. To him, being in a garden was like being in church, for he lived by a motto, "Live quietly, God is here."

As he grew up, his garden became full of rare, strange plants, and eventually he made a flower clock. You might think that was not so uncommon since you can see flower clocks in many city gardens. But this was a flower clock with a difference.

Each hour on the clock was marked by a different flower which opened or closed at that particular hour. Apparently, flowers are not meant to be awake in the middle of the night, since the last flower (a flowering cactus) shut at midnight and the first (the goat's beard) opened at 3 a.m.

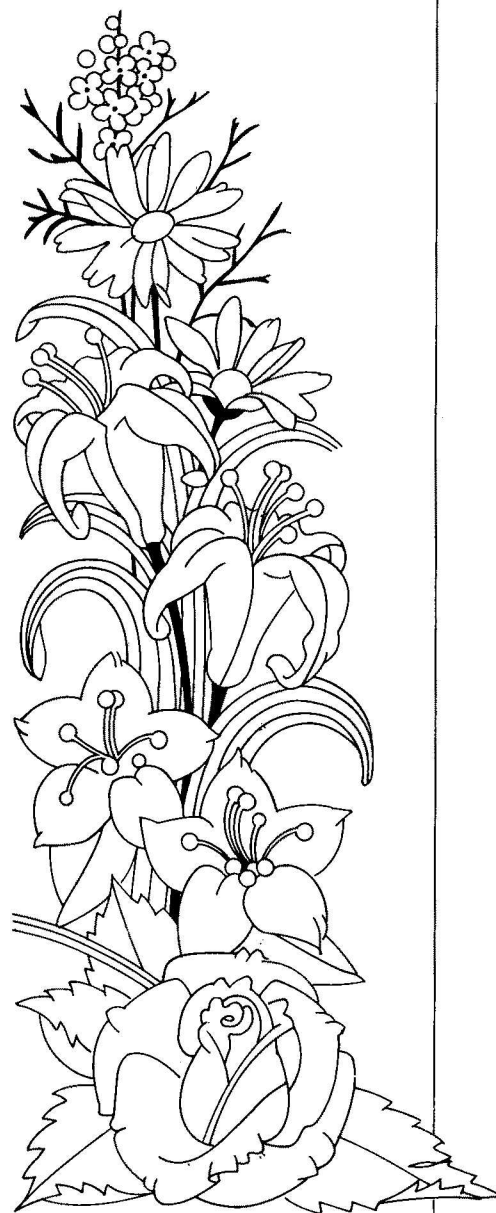
Wouldn't you be fascinated by a clock in your garden that told the time by the opening of flowers? You wouldn't just look at it, beautiful as that would be. You could also put your nose against it and smell it!

How rarely we think about the amazing precision in nature. It takes a quiet, dedicated person like Linnaeus to find out what's happening in our world and to tell us. All the time, flowers are opening and closing around us. Yet how few of us notice. Many people watch TV, and drive cars, and only seem to think about the things that man has made. No wonder they sometimes think there is no God. They don't know that he's opening and closing flowers all the time (as well as everything else he does).

Did you know that God wants you to be like a precious flower that opens and rests in the

sunshine of his love? He wants it to happen as naturally and regularly as in the flowers on that clock. He wants your life to be as pretty and perfumed as those sweet flowers. But it takes trust and patience. It doesn't happen amid a lot of noise and confusion.

Remember Jesus' words: "Consider the lilies of the field, how they grow. They toil not, neither do they spin." He went on to tell us not to be anxious about our lives or the things that we need. Just learn to quietly trust him to care for us. Why don't you color the flowers in the picture and see how real you can make them look. □



Letters

Hits a Struggle

Dear GNU,

I have been receiving your magazine for about two years now, and I look forward to continuing to receive it. I especially read and study the articles by Mr. Ford.

Your magazine is one of my best Bible study helps because it often hits on a struggle I am in at the moment I receive it.

In Christ's presence,
M.T., Vallejo, CA

Personal Turmoil

Dear Roy,

In addition to the wonderful spiritual uplift that these congresses always bring to us, I want to thank you personally for the time you took to listen to my frustration over the injustice done to my friend, E., and in particular to the resentment I held for the minister responsible. It seems that the message of the weekend was geared expressly to minister to my own personal turmoil (if that is the appropriate term) from my own church, since the feelings of anger had finally reached the proverbial head. . . . You will be happy to learn that on the drive home, the Lord delivered me from the anger and disdain I had held for the minister who had so misused his position. Suddenly I realized that the issue had served to accomplish a necessary stripping or "sifting" in my own understanding of "religion." I don't know what else could have caused me to question my own stand as a Christian in the purest sense, and for this alone, I am grateful. For the first time I can actually pray for Elder M's soul and mean it. I will probably even express

these feelings to him now, myself, if God indicates that is a good idea. . . .

We are looking forward with anticipation to your return to our area in the fall. MJ was so very grateful and spiritually restored by having heard you and Des for the first time. We hope to bring others of our friends and families to meet and hear you.

Thank you so much.

Sincerely,
P.K., SC

[It must seem to our readers that we are being very self-adulatory in publishing letters such as PK's. Frankly, we are amazed and awed to receive such letters. How can our ministry, along with a few personal minutes of listening and talking, help people so much? It's a mystery to me. It can only be the power of the gospel that heals and helps so.—Ed.]

Widow Alone at 91

Dear Mr. Ford,

Greetings in Jesus' Name.

I have been listening to your program on station WFGW and WMIT. It has been a real blessing to me at night.

I am a widow, living alone. I get much comfort from your timely messages. I am 91. I still do my own work. I Lay Speak, now and then.

I like Deuteronomy 30:20—he is my life, and the light of my days.

I do want your GNU book, *Worth More Than a Million*, also the paper you send out each month.

Do remember me in your prayers. It gets kind of lonesome sometimes, after 67 years of married life to one fine Christian man.

May God bless you.
Stella M., Candler, NC

[Thank you, Stella, for your most thoughtful letter. 67 years of marriage to the same man! That is a magnificent achievement! You must miss him terribly.—Ed.]

Diet and Biblical Answers

Dear Dr. Ford,

We are really enjoying your program . . . Have had so many good comments, especially on the segment on diet and Biblical answers to eating!!! God Bless!!!

May God continue to bless your endeavors on his behalf. TV 63 Cable 28 Vision Broadcasting Network, Inc., Alamogordo, NM

[Thank you, TV 63. And thank you for carrying WMTM at such a good time: Sunday, 9:30 a.m.—Ed.]

Prompt Response

Dear Roy, Des, and Staff,

Thank you so much for your kindness in responding to my requests, and promptly most of the time.

Thank you for the *Good News Unlimited* magazine. I enjoy it very much.

I have learned so much from Des Ford I feel like he's an old friend, and you also.

I listen to Dr. Ford on radio KFIA 12:30 p.m. Also on TV 42, Concord, Monday, 9:30 a.m., and Wednesday, 5:00 p.m.

I just can't say the right words enough to tell you, and the entire Staff, how very much your presence on TV and radio means in my life.

I have had some problems physically lately, since the first of the year, but am doing

much better. Des' book *Coping Successfully with Stress and Distress* was a godsend!

Looking forward to receiving the book WMTM.

I would have liked very much to attend the Congress, however, I wasn't well.

Oh! and Thank You! Thank You! for the tape on Australia and the Philippines. I've played and played it.

Sincerely in Christ,
Ginny C., Antioch, CA

Chattanooga Congress

Dear Friends at GNU,

We are still talking about and remembering the Chattanooga GNU Congress, and the many blessings we enjoyed by being able to attend that inspirational gathering.

Now we look forward with pleasurable and hopeful anticipation to the planned meetings at Hendersonville, NC, on November 14th.

To M. and me, you, Des, are like Paul the Apostle, and you, Roy, are like Timothy, or one of the other of Paul's colleagues.

We listen regularly to the daily messages broadcast on WMIT Black Mountain, NC, and find them excellent material for our spiritual help and upbuilding in Jesus Christ our Lord.

Our prayers are with you.

Yours in Christ and the gospel,
Max & Margie B., Landrum, SC

[M. & M., you are very sure to say such glowing things. And of you to liken me to the young man Timothy. However, it will be Dr. Ford in Hendersonville, NC, November 13-14, not I! (2 Ti 4:21)—Ed.]

GOOD NEWS UNLIMITED

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

POSTAGE
PAID
AUSTRALIA