



# THE Good News Unlimited Bulletin

Solo Christo • Sola Fide • Sola Gratia • Sola Scriptura

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## Summer Gospel Congresses Planned

Plans are on the way for two major congresses in July, 1982. These promise to be spiritual feasts such as thousands enjoyed at Monterey, Atlanta and Australia.

The exciting Santa Clara valley in California is the location for the first congress on July 23-25. The area boasts of an ideal climate with an average high temperature of 81 degrees in July. With scores of interesting places to visit and sights to see, we expect that many will make this spiritual weekend a part of their summer vacation.

Our eastern congress will be at Chattanooga, Tennessee. This too is a most scenic area of the U.S.A. The World Fair will be convening at the time of the congress at Knoxville, just over 100 miles away.

This will be an attraction for many people to converge on Chattanooga on the weekend of July 30-Aug. 1.

We have contracted with the management of the Marriott Hotel in Santa Clara, where the congress will convene, for special discount rates for accommodation for the weekend. Likewise, in Chattanooga where the congress will meet in the Sheraton Hotel, a discount is available to persons registering for the congress.

Registration cards and hotel booking details will be available soon. But in the meantime, don't overlook marking this important weekend on your calendar. We guarantee you to be disappointed if you can't attend!

As details are being made, we

can promise you plenty of Christ-centered preaching as well as some smaller, teaching sessions on a variety of topics of interest. The music alone will be something you won't want to miss. More details soon. Tell friends also to keep this date aside for an unforgettable gospel weekend.



Marriott Hotel, Santa Clara

## Ford at Australian and New Zealand Forums

Australia and New Zealand, whose combined land size approximates that of the U.S.A. but whose total population is less than California, reflects the North American scene in many respects. Not the least significant of the latter is the presence of the Adventist Forum in each major city.

In fulfillment of an invitation over a year old, Dr. Desmond Ford met with these Forum groups during the recent GNU Congress tour. Between early February and mid-March, addresses were given at Brisbane, Sydney, Newcastle, Melbourne, Adelaide, and Perth. After the Sydney congress concluded in the first week of March, Christchurch and Auckland were included in Dr. Ford's Forum itinerary.

In each instance the theme of the Forum address was the radical grace and wondrous generosity of the righteous God towards sinners.

It was emphasized that all men were reconciled to God 2,000 years ago by the substitutionary and representative work of the second Adam, our Lord Jesus Christ. A verse repeatedly emphasized was Rom 5:10, "... while we were enemies we were reconciled to God by the death of the Son. . ."

Just as Israel had been delivered from the wrath of God by the blood of a lamb while yet in the land of bondage, so sinners while still aliens to heaven were legally acquitted at Calvary through the finished work of the Lamb of God. Rom 5:18 assures us that "as by the offence of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (the second Adam) the free gift came upon all men unto justification of life." All men have been legally restored to a right standing with God whether they know it or not. God is receiv-

ing sinners, but will they receive him? Such was the essence of each presentation by Dr. Ford.

A question and answer period was allotted in each Forum meeting and the questions submitted covered such areas as righteousness by faith, Christian standards, the relationship between law and grace, particularly as regards the fourth commandment of the decalogue, prophetic interpretation, and spiritual gifts.

Attendances were the highest the Forums have experienced in their two years of existence. Sydney, Australia's largest city, marshalled 600-700 listeners while the audiences of other cities were proportionately smaller but similarly enthusiastic.

Two recent books by Desmond Ford, *The Forgotten Day* (on the fourth commandment) and *Crisis, Vol. 1* (first of a two-volume set on

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# THE Good News Unlimited Bulletin

Editor: Calvin W. Edwards

## A Statement of Faith

A bulletin dedicated to three principal reference points of the Christian faith:

### 1. THE CENTRALITY OF THE GOSPEL OF JESUS CHRIST:

The Gospel centers on the person and work of Jesus Christ in history. Its principal modes of expression are those of law and covenant. In Jesus Christ God's final verdict on man has been rendered, and therefore the Gospel anticipates fully God's decision in the final judgment. It is the window through which all life and history is to be seen and understood.

### 2. THE AUTHORITY, SUFFICIENCY, AND CLARITY OF THE BIBLE:

The Bible is exclusively authoritative in all matters of faith and practice. While its writers reflect their respective contemporary world views, these do not compromise the integrity of their witness. While we admit that all Scripture does not enjoy uniform clarity, we affirm that the Bible is essentially clear in its central message — the Gospel of Jesus Christ.

### 3. THE PRIESTHOOD OF ALL BELIEVERS:

The Gospel, through the Scriptures, is the central means by which God expresses Himself in the world, and constitutes the basis on which all Christian fellowship is built. We believe that true fellowship is best expressed and preserved in a congregational setting. The primary purpose of church government is the orderly preservation, teaching, and promotion of the Gospel message on the sole authority of Scripture alone, and we affirm all forms of government that prove compatible with this objective.

Our support of these objectives is without antagonism or prejudicial exclusiveness toward any individual or group. We feel a kinship with all who have embraced the good news of the cross, regardless of human distinctions such as race, color, denominational ties or forms of church government.

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## Editorial

*As I was listening to a sermon recently the pastor was commenting on the twenty-third Psalm. As he read the fifth verse it struck me as being a very apt description of what life is like. "You prepare a table before me in the presence of my enemies." Most of us go through life finding it to be a mixture of well-prepared tables and enemies that threaten us from near or far.*

*Last night I was sitting on a plane and beside me was a young lady who was very distressed. Her plane was late leaving New York and consequently she missed her connection in Denver to Monterey. Now she was flying to Sacramento, then to San Francisco to stay overnight (at her own expense) and then hopefully on to Monterey the next day. It was approaching midnight and she still had several hours of flying ahead of her. Her language was a little stronger than I would like to repeat here, but the essence of it was, "I'm mad at this airline, they could have been much more helpful."*

*We had conversed somewhat and I had identified myself as a Christian. She said to me, "How do you account for this mess I'm in? What do you have to say about it as a Christian?"*

*What does the Christian say about life when it goes wrong? Maybe missing a connection is not such a major event when seen from the perspective of a good night's sleep, but nevertheless life is filled with emergencies, mishaps, errors of judgment, accidents, illness and so forth. Magnitudes may vary, but such are the common lot of all.*

*There are two things I would suggest are important here. One, it is God who prepares the table before us. What a tragedy to fail to distinguish between he who lavishes the banquet of an abundant life before us, and he who would deprive us of the joy and security of eating at the Master's table. God has been good to each one of us, Jesus is his personal gift to every battle-weary soul.*

*Secondly, let me point you to a well-known text, "in all things God works for the good of those who love him" (Romans 8:28). The text does not say that for the Christian all things are good, but that God works through all the experiences of life to bring ultimate good for the Christian. It seems to me that Paul here expresses an insight not unlike that of David — God is always there preparing his table for us even though the enemy lurks nearby.*

*I have a friend, a mother of two teenagers, who is dying of leukemia; a father of five has recently seen four of his children's marriages end in divorce; a young friend was tragically killed in a motor accident. Life is not easy sailing.*

*But amongst the thorns there are roses, after the thunder has exploded the rainbow appears, when enemies threaten, we discover that God has a table for us. And a day is coming when the feast will be uninterrupted by any antagonist for "there will be no more death or mourning or crying or pain" (Revelation 21:4).*



# Exasperating Grace

Noel Mason

*For the kingdom of heaven is like a landowner who went out early in the morning to hire men to work in his vineyard. He agreed to pay them a denarius for the day and sent them into his vineyard.*

*About the third hour, he went out and saw others standing in the marketplace doing nothing. He told them, "You also go and work in my vineyard, and I will pay you whatever is right." So they went.*

*He went out again about the sixth hour and the ninth hour and did the same thing. About the eleventh hour, he went out and found still others standing around. He asked them, "Why have you been standing here all day long doing nothing?"*

*"Because no one has hired us," they answered.*

*He said to them, "You also go and work in my vineyard."*

*When evening came, the owner of the vineyard said to his foreman, "Call the workers and pay them their wages, beginning with the last ones hired and going on to the first."*

*The workers who were hired about the eleventh hour came and each received a denarius. So when those came who were hired first, they ex-*

*pected to receive more. But each one of them also received a denarius. When they received it, they began to grumble against the landowner. "These men who were hired last worked only one hour," they said, "and you have made them equal to us who have borne the burden of the work and the heat of the day."*

*He answered one of them, "Friend, I am not being unfair to you. Didn't you agree to work for a denarius? Take your pay and go. I want to give the man who was hired last the same as I gave you. Don't I have the right to do what I want with my own money? Or are you envious because I am generous?"*

*So the last will be first, and the first will be last.*

To experience the full impact of this parable, one must reconstruct the religious and political context of Palestine in Jesus' day in so far as is possible. Palestine was an "occupied" country. The Romans had more than four legions stationed in the country which geographically was not quite the size of Los Angeles County, California.

Apocalyptic visionaries, ag-

gravated by the domination and presence of Gentile foreigners, had created an air of expectancy with their visions of a Messiah who would bring deliverance to those who were pious and faithful, but destruction to the oppressor of Israel. It was a vital Jewish belief that when the end of the evil age came and the kingdom of God was fully established, a faithful remnant, a purified elect core of the chosen people of Israel, would survive and emerge triumphant. The expression "the Kingdom of God" was almost a slogan of the day.

The various religio-political parties of Jesus' day had their own conceptions as to the nature of this coming "kingdom of God" and how it would be established. The Zealots, the resistance movement, believed that God must be king in his "chosen land" and that the only way the kingdom of God could be established was through a "holy war." Taking Phinehas as their model (Numbers 25:1-13), the Zealots gave themselves over to God to be an agent of God's righteous wrath and judgment against any transgression of his law. The Zealot was intensely patriotic and was willing not only to kill a Gentile or lay down his own life rather than transgress the law, but he was quite prepared to take the life of a fellow Israelite if necessary, out of zeal for the law.

The Pharisees were another group who were particularly interested in the "kingdom of God." They regarded themselves as the true and pious Israel. They were waiting for the intervention of God when he would restore again the glories of David's kingdom. In order to be ready for that kingdom, the Pharisees strove to achieve purity, perfectionism by the meticulous observance of the ritual requirement of the Levitical code. They separated themselves from the common people — sinners who were ignorant of the law.

The Sadducees were the traditionalists. The Pharisees believed that the law needed interpretation to make it applicable to constantly changing situations. Not so the Sadducees. The law for them was fixed and needed no adjustment to new situations. They were the

priestly aristocratic party in Jerusalem whose interests centered in the temple.

A unique sect living at Qumran on the edge of the Dead Sea, known as the Essenes, could at times out-Pharisee the Pharisee. One scholar described the Qumran sectarians as "Judaism at its boiling point." They too were waiting for the kingdom of God and believed that they were the "holy remnant."

One thing all these groups had in common was the role and function they gave to the law. During the exile, while the temple was in ruins, the law became the center of Jewish religion. It became the mediator between the faithful Jew and God. It became the very soul of Judaism. People were accepted or rejected by the Pharisees on the basis of their understanding and practice of the law. Edward Schillebeeckx expresses the essence of Jewish religion when he writes:

"Jewish spirituality in those days was based on obedience to God, with the Law as a norm. It was an objective quantity, so to speak, by which to gauge concretely the prospect of coming to salvation or to judgement. God is after all a righteous God of retribution, which could be measured precisely by the yardstick of fidelity to the Law. An exact knowledge of the Law was naturally a proviso and the basis of any reasonable hope of salvation. . . . The common people, who had no such knowledge of the Law, were because of that very fact badly placed as regards salvation. But anyone who knew the Law and fulfilled it exactly could be assured of salvation; for then God was obligated, by dint of his own righteousness, to give that faithful one salvation." (Edward Schillebeeckx, *Jesus: An Experiment in Christology*, pp. 162-3).

Into this highly charged, intense religio-political scene came Jesus. Every thought, saying and action of his was directed and subordinated to one single theme — the realization of the kingdom of God upon earth. There were, however, some startling differences between his conception of God and God's kingdom and the popular versions

in his day.

What made Jesus unique was that he believed that the kingdom of God, the rule of God, had already started happening by his agency and under his guidance. The very kingdom the Jews were waiting for had already begun to come into being through his person and ministry. The dawning of the kingdom of God through his own personal ministry is the master idea in the teaching of Jesus. The "kingdom of heaven" occurs thirty-seven times in Matthew; thirty-two times in Luke. One writer has stated: "The New Testament is virtually a commentary on this one single concept. . . . This one phrase sums up his whole ministry and his whole life's work." (M. Grant, *Jesus: An Historian's Review of the Gospels*, p. 11).

Although he respects, and to some degree retains, John the Baptist's stern repentance/judgment theme, Jesus heralds the fact of the dawning of the kingdom of God as cheering good news. Many centuries before, Isaiah in poetic lines, tied together the theme of a herald who brings "gospel" with the theme "God reigns." "How beautiful upon the mountains are the feet of him who brings *good tidings*, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion, 'Your God reigns.'" Isaiah 52:7.

It was Jesus' conception of the good news of the dawning rule of God through his person and ministry that ultimately antagonized the established religion of his day and brought about his death upon the cross. As we shall discover from the parable, to conceive of God and his kingdom along these lines was an offense to the religious pride of orthodox religionists of Jesus' day.

We are now ready to look at our parable. We notice immediately that it has to do with the kingdom of heaven. It is one of those "The kingdom of heaven is like . . ." parables. Our immediate task is to find the "point" of the parable. The parable is the story of a landowner who hires men to work in his vineyard. He hires some early in the morning and agrees to pay them a denarius for the day. At the third, the sixth and ninth hour he

hires others. Even at the eleventh hour he finds some to hire.

The shock comes at the end of the parable. At paytime the owner pays those who were hired at the eleventh hour a full day's wages. The grumbling begins when those who were hired in the early hours of the morning get no more than those who were hired at the eleventh hour. Who can read this parable and not feel the shocking injustice of it all? Why did Jesus tell it? What was the point of the parable in its original "life setting"?

In the words of C.H. Dodd:

"The point of the story is that the employer out of sheer generosity and compassion for the unemployed, pays as large a wage to those who have worked for one hour as to those who have worked all day. It is a striking picture of the divine generosity which gives without regard to the measures of strict justice. But its setting in life must surely be sought in the facts of the ministry of Jesus. The divine generosity was specifically exhibited in the calling of publicans and sinners who had no merit before God. The kingdom of God is like that. Such is Jesus' retort to the complaints of the legally minded who cavilled at him as the friend of publican and sinners." (C.H. Dodd, *The Parables of the Kingdom*, pp. 91, 92).

Another New Testament scholar, Joachim Jeremias, has spent a lifetime in study, penetrating back behind the present and later forms of the parables to the original meaning in Jesus' ministry. He writes:

"As the context in Matthew (the question of Peter in 19:27) shows, the primitive Church related the parable to the disciples of Jesus, and thus applied it to the Christian community. That is easy to understand, since they were in the same position as the Church today when it preaches about the Pharisees-stories of the Gospels: it has to apply to the community words which were addressed to opponents. Many parables which were originally addressed to a different audience, namely, to the Pharisees, the scribes, or the crowd, were related by the primitive Church to

the disciples of Jesus." J. Jeremias, *The Parables of Jesus*, p. 38.

Jeremias agrees with Dodd that in its original life setting "the parable is clearly addressed to those who resembled the murmurers, those who criticized and opposed the good news, Pharisees for example. Jesus was minded to show them how unjustified, hateful, loveless and unmerciful was their criticism. Such, said he, is God's goodness, and since God is so good, so too am I. He vindicates the gospel against its critics. Here, clearly, we have recovered the original historical setting. We are suddenly transported into a concrete situation in the life of Jesus such as the Gospels frequently depict. Over and over again we hear the charge brought against Jesus that he is a companion of the despised and outcast, and are told of men to whom the gospel is an offense. Repeatedly is Jesus compelled to justify his conduct and to vindicate the good news. So too, here he is saying, "This is what God is like, so good, so full of compassion for the poor, how dare you revile him?" (*Ibid.*)

The parable then belongs to that group of "good news" parables which not only proclaim the good news but also defend Jesus' attitude of love and mercy to the "fringe of society," the harlots, the tax collectors, the common people, etc.

There is a strong eschatological note running right through the parable. The landowner is God. He has hired Israel in the early hours of the morning to work in his vineyard. His task is urgent, so he is pictured as calling more workers at the sixth, ninth, and eleventh hours. The final scene is one of "reckoning." Indeed it is judgment day! In this last scene the idea of reward or fair pay which enters as part of the indispensable scenery of the parable is intentionally and triumphantly swallowed up and lost in the thought of grace. Jesus is saying, "This is what salvation is like, now and on the day of judgment." It is all of grace.

The parable has lost none of its relevance. Pharisaism is not dead. It is the religion of the natural heart. In Jesus' day Judaism was

broken into many sectarian groups. There were the "Pious," the "Separate" (Pharisees), the "Children of the Light," the "Congregation of the Covenant," etc. Sadly, the Christian Church is likewise riddled with pharisaical sects all claiming to have some sort of "truth advantage" over the rest of the Christian community. Such claims inevitably reflect an air of superiority and restrict the boundless love and grace of God. Jesus' parable is a flat, unqualified "no" to such forms of religion. According to the parable a harlot has more chance of salvation than those who find security in their sectarian claims.

The "grumblers" in the parable remind us of the "older brother" in the parable of the prodigal son (Luke 15). He was busy working for something that had already been gifted to him! He finds little joy in the grace of the Father who kills the fatted calf, who sings and dances, who is so happy about his lost son who has come home. Like the laborers in the vineyard he found the grace of God exasperating. This is the ultimate challenge of the parable of the Laborers In the Vineyard — a challenge to rejoice in the grace of God.

## Ford at Forums . . .

Continued from page 1

the Bible's last book) were eagerly secured by hundreds at the Forum meetings.

Other cities visited by Dr. Ford for speaking appointments included Gladstone, Queensland; Bendigo, Victoria; Hobart, Tasmania; and Australia's capital Canberra, as well as Dunedin in south New Zealand. Several radio interviews and one television appearance, as well as newspaper coverage, marked the itinerary.

Even these media reports were characterized by an emphasis on that gospel which "causes the heart to sing and the feet to dance" because of its "good, glad, and merry tidings." Even through the public media the invitation was echoed: "whosoever will may come." No wonder thirsty souls in each city expressed joy and gratitude for the GNU visit.

# Questions & Answers

**Q. Did Moses mistake the nose-wiggling of rabbits for chewing the cud? How can he say that the hare chews the cud? (See Lev 11:6 & Deut 14:7) I have rabbits and mine don't eat that way. They only nibble. How do you account for this mistake?**

**A.** It seems to me that you have caught Moses with egg on his face. But seriously, your question is an important one. How do we account for the "mistakes" in the Bible when we know that God himself was involved in its production? (See 2 Pet 1:16-21)

We must try to grasp the tremendous mystery that the Bible is the product of both God and man. Nobody knows exactly how this process occurs, but it does. Unfortunately, some people emphasize the divine part of the Bible to the exclusion of the human part. This leads to an unrealistic view of Scripture. There is then no way of accounting for the colorful variety of writing styles nor for some inaccuracies found in Scripture. The view borders on superstition where God miraculously uses a person who is not truly in control of his own writing.

Others emphasize the human element of the Bible to the exclusion of the divine element. This leads to liberalism in the bad sense of the word. Then the Bible is simply like any other book.

But if we can keep both the divinity and the humanity of the Bible in tension then we can have our cake and eat it too. Then we can say that the Bible is God's word to us and yet not be thrown for a loop by its human weakness. We can then account for the mistakes in Scripture on the basis of the human involvement in its production and transmission.

This means that in spite of God's involvement the Bible writers made mistakes. Perhaps the best way to grasp this is to see the parallel between the production of the Scriptures and the Christian life. All honest Christians know

that in spite of God's integration into their lives they still err. The same is true of the Bible. Moses, we must remember, did not write with a scientific twentieth century in mind. Now back to rabbits. It seems to me that God knew about the hare but Moses did not. Sorry Moses.

—Smuts van Rooyen

#### Q. Is the Bible historically reliable?

A. Yes it is. If this were not so Christianity could not exist because it would have nothing to say. Christianity is a religion that is based on the assumption that God has broken into human history and acted on man's behalf, and that such history is reliably recorded. Unlike all other religious systems which point to the future and tell their adherents that if they shape up they will be saved in the future, Christianity points back in history and says, you are saved because of what God did back there. Salvation is accomplished in history which has been reliably recorded.

Yet, I hasten to add that the historical account in Scripture does err; it does contain inaccuracies. For example the history of the last week of Christ's life is quite different as told in the gospel of John from the account given in Matthew, Mark and Luke. As a simple exercise read Acts 9:7 and then Acts 22:9. The Bible is historically reliable but not historically precise in every detail.

But how is it possible for something which has errors in it to be reliable? The answer is that it is not necessary for something to be absolutely without fault before it can be considered reliable. Reliability and perfection are not synonymous. The most accurate instrument on earth is not totally accurate. It is accurate to within such and such an entity of measurement. Nevertheless, for all practical purposes it is reliable. In this life reliability never rests on perfection. For the practical purpose of saving man the Bible is totally reliable when correctly used. You can trust the Bible.

—Smuts van Rooyen



#### New Australian edition

Commencing with this issue, an Australian edition of the *Good News Unlimited Bulletin* is being published and distributed locally. GNU has arranged with Jean Bedford to adapt the Bulletin for Australian needs. Mrs Bedford has had nearly twenty years of experience in editorial work at the Signs Publishing Company, Warburton, Victoria.

The changes will primarily involve editing the Announcements section to include information particularly pertinent to Australians. There will also be a significant cost saving by having the bulletins printed and mailed within Australia.

Those wishing to contact the Australian editor should write to the Victorian Office, P.O. Box 65, Chadstone, Victoria, 3148.

Australia has by far the largest circulation of any country outside the U.S.A. Well in excess of ten per cent of our subscribers come from Australia.

#### Update on children's magazine

*Good News For Kids*, a new 12-page bi-monthly gospel magazine for children, will soon be published. Good News Unlimited has entered into a contract with Susan Bishop of Deertrail, Colorado, to edit this exciting new paper.

Everyone on the GNU mailing list will receive a sample copy of the first edition early in May. Please look it over carefully. It will be aimed at children of ages 6 to 12. If you have friends or relatives with youngsters in this age group, please share the sample copy with them. It is the only copy you (or they) will get unless a subscription is made out.

Each issue will include a Bible lesson, nature notes, stories, puzzles, pictures, poems and lots more. Under Susan Bishop's talented leadership we are sure that children and parents will both be delighted.

After the response to the pilot edition has been gauged (subscription cards will be included), we an-

ticipate commencing regular publication twice monthly. In an attempt to meet the heavy drain that this venture will place on our finances we will need to encourage a subscription donation. We are suggesting 75¢ per issue/\$18.00 per year. *Good News For Kids* will run at a significant loss each month to start with, but hopefully as subscriptions increase it will break even.

Our children *are* important. Please pray for, and support this step of faith. Share the good news — with kids!

#### Australian Congress tapes

Tapes from the Australian Gospel Congress series are presently available from the three Good News Unlimited offices. These messages proved a blessing to thousands and will speak to your heart anew with the gospel of love and grace of God. The series includes:

- AUGC82-1 *The Glory of Forgiveness*  
Smuts van Rooyen  
*The Best News Ever*  
Desmond Ford
- AUGC82-2 *Jesus: God's Radical Grace*  
Noel Mason  
*The Last Message to the World*  
Desmond Ford
- AUGC82-3 *Divine Reprieve*  
Calvin Edwards  
*Now Is the Judgement of this World*  
Smuts van Rooyen
- AUGC82-4 *Point of View*  
Edwards, Ford, Mason,  
van Rooyen
- AUQS82-1 *Question and Answer Session,*  
(Tape 1), Edwards, Ford, Mason,  
van Rooyen
- AUQS82-2 *Question and Answer Session,*  
(Tape 2), Edwards, Ford, Mason,  
van Rooyen

Probably the most popular meeting in Australia was the Point of View where each minister gave a brief biblical study on one of four topics — Daniel, sanctuary theology in Hebrews, faith and how it works in justification, and the scriptural view of the remnant.

Along with the 96-page syllabus, entitled, *God's Unspeakable Gift*, this is a package that will stimulate you to think over your faith again. Prices: \$3 per cassette, \$6 per syllabus.



## Video tapes

Did you know you can share the inspiration of the Congress with others per medium of video tapes? These were made at the Adelaide meetings, and should be ordered direct from: Parkson Video Productions, P.O. Box 405, Kalamunda, W.A. 6076. (Phone: (09) 454 5321, or (09) 293 4377.)

The whole Congress is recorded on four 3-hour cassettes, and the cost is \$120 plus \$8 postage and handling. Or, you may have one 3-hour cassette, with your own choice of meetings, for just \$32, plus \$2 postage and handling.

No doubt some of the gospel fellowship groups will want to purchase a set for the use of their own members and for lending to others.

## GNU broadcasts on chief religious network in N.Z.

Radio Rhema in New Zealand is appreciated for its stress on all matters which characterize or accompany the gospel of Christ. Its messages are not only heard throughout the dominion itself but also beam into Australia.

Within a few weeks Radio Rhema plans to commence the GNU gospel broadcasts. The thirty minute program will be heard each week across the whole country and in parts of Australia. Cassettes of each message will be offered free to listeners.

Radio Rhema has expressed its enthusiasm about the GNU productions and anticipates a widespread response to what will be one of the most prominent religious programs in contemporary New Zealand. An interview with Dr Ford was recorded by Radio Rhema during his recent N.Z. visit and this will be aired as an introduction to the gospel messages.

## Postage up

This month postal charges have risen once again here in Australia. In January, non-profit organizations' bulk mailing rates jumped by 56 per cent in the U.S.A. This adds hundreds of dollars each month to our budget. We are

delighted that about a quarter of our readers have donated towards the cost of maintaining our ministries, and publishing and mailing the *Bulletin*.

If you receive the *Bulletin* but haven't contributed to the costs involved, please remember our needs at this time of increased expense.

Because we are anxious for as many as possible to hear the gospel — freely — we are not contemplating any subscription fee for the *Bulletin* at this time.

## Cell groups

We hear of small groups springing up in various centres to have gospel meetings and Bible study. Some have suggested they would like to study through the 96-page Congress syllabus, *God's Unspeakable Gift*. This normally costs \$6, plus postage. To aid such groups, we are making a special offer of 6 sets of the syllabus for only \$25 (including postage).

Twelve facets of the subject are covered; among them, How Does Faith Fit In? Christ in the Holiest, Praise for the Gift of Gifts, and Grace Finds a Way.

We would be interested to receive times and venues of any such study groups, to pass on to those who write to us seeking such fellowship.

## Ford books available

Dr Desmond Ford's three books listed here-under are now available from the GNU office.

*Daniel 8:14 — The Day of Atonement & The Investigative Judgment* (The Glacier View manuscript). \$15 plus \$4.00 postage and handling.

*The Forgotten Day* (A defence of the Sabbath). \$9.50 plus \$1.70 postage and handling.

*Crisis*, Vol. 1 (The first of the eagerly awaited 2-volume commentary on Revelation). \$9 plus \$1.70 postage and handling.

*Crisis*, Vol. 2 is not yet in print. We anticipate it will be in Australia about mid-year. Watch these pages for further announcements about this.

## Letters to the Editor

To save space we have refrained from giving another report on the Australian Gospel Congresses. Instead, we have included a representative sample of letters commenting on the program. See also the announcement "Australian Congress Tapes" and the report on Dr. Ford's forum meetings, "Ford at Australia and New Zealand Forums."

### 500-mile trip

Dear Sir:

May I tell you an interesting story. One couple who were particularly blessed by the Adelaide Congress heard of it quite by "accident."

Three days before it began, the husband dropped in on a friend and chanced to see some advertising material. He wasn't interested. However, when he mentioned it casually to his wife, she wanted to know more. The next day they returned to read the congress brochure more carefully.

The subject titles appealed — they would go! Next day they were headed down the highway on a 500-mile trip to Adelaide.

At the congress they heard the forgiveness and love of God presented in such a way that they experienced the reality of it in their own lives for the first time in 20 years.

They returned home rejoicing.

The joy shone out of them — their constant talk about "Smuts" inspired their friends to make the effort and travel 300 miles to the Melbourne Congress the next weekend. Their testimony? "It was wonderful. God willing we'll be back next year. We wouldn't miss it for anything."

Yours sincerely,  
J.O.B.  
Melbourne, Victoria.

### Used by the Lord

To GNU,

I have been a church member all my life, and my wife since we were married, and we both still pledge our allegiance to the church that we love very much. But since attending the conference here in Brisbane and hearing all four speakers, we are convinced the Lord is using GNU to "proclaim the gospel."

We will support you from time to time.  
God bless.

J. & E. Hallam  
Arana Hills, Queensland

### Family Benefitted

Dear Dr. Ford,

As a family we wish to personally thank you and your team for the weekend of inspiration and fellowship we have shared. We appreciated the opportunity for our sons to enjoy the messages for themselves as we now know that they will identify more with the articles and cassettes of future messages.

For several years now we have prayed for you in your work and feel real gratitude to God that he has kept you through the

storms, free of bitterness, and still mightily proclaiming his love. May your ministry be expanded to reach out still more widely. Australia is such a needy nation too.

The enclosed cheque is such a little. We hope to send more as we are able. Please put it where it's most needed.

Yours in the blessed hope,  
Name withheld  
Brisbane, Queensland

### Refreshing breeze

Dear Brethren in Christ:

With the words of Peter to the Lord, "It is good for us to be here." I too would exclaim, "It is good to be . . ." at the Melbourne Congress.

Thank you, team of God's men, for the inspirational enlightenment of the gospel of salvation, as outlined in Scripture. Thank you for bringing life into the dry bones of legalistic dogma. May the mountains of opposition be moved by that tiny seed of faith.

I trust that the enlightened ones in their churches will have the courage and God-given stamina to witness, to the new exposition of truth.

At this late hour in my life, the sweet scent of a refreshing breeze is blowing. Life and liberty, faith in the power of the Gospel to save through Jesus Christ and his spirit, through his blood, is bringing new hope into many hearts. May your message spread quickly. May your aim be to take the gospel truth to all who will listen, reaching also the poor and unloved.

God bless you all. God prosper you in his service as you spread the message of the true gospel.

Yours in Christ,  
Ada E. Warhurst  
Melbourne, Victoria

### Spiritual indigestion

Dear GNU,

Just to let you know how thrilled I was to be able to attend the Sydney Congress. It was absolutely wonderful to hear the Gospel presented as it was. I wish I was as fortunate as the person who said they had "spiritual indigestion," for in my church the gospel is not preached. They must be so lucky to get so much, that they found this most stimulating weekend "too much"!

May God bless your ministry.

Sincerely,  
Daphne Bradley  
Taree, N.S.W.

### Searchlight on the Scriptures

Dear GNU,

Today I received my copy of the *Good News Bulletin* and *God's Unspeakable Gift*, including your letter. My sincere thanks go to you for these.

Unfortunately, I had mislaid the brochure and your address, and was unable to contact you earlier. I really feel that the Lord intended me to attend the congress as your reply came a few hours before the opening meeting. My husband and I attended all of the sessions, except one and have purchased tapes to cover the entire congress.

I now see the love of Christ in a new dimension and feel as though a searchlight has been directed on the Scriptures.

Although raised as a church member, for many years I have been unable to reconcile many traditional doctrines with the Scriptures. This, along with my children's rejection of the message had filled me with feelings of intense guilt and rejection by God and the church.

I now realize that his grace is sufficient for me. I am enjoying the literature and the tapes and hope to share this good news with my family and friends.

Thank you again, and please accept the enclosed as the reminder of my registration fee.

I am,  
Yours sincerely,  
Alma Peterson  
Wishart, Queensland

### From Trinidad

Dear Sir:

Thank you for the last *Bulletin* and the special brochure. I'm really being blessed by the GNU ministry. Some of my friends have agreed to be put on the mailing list so they too can benefit from your ministry.

May God continue to bless your efforts.

Sincerely,  
Ian Green  
Diego Martin, Trinidad

### Please come back!

Dear GNU,

Please find enclosed a cassette order form and cheque for the cassettes, and a donation.

I attended most of the meetings at the Gospel Congress in Sydney and would like to take this opportunity to express my appreciation for the way the gospel message was presented. I particularly enjoyed Smuts' talks and the clear, down-to-earth way he presented his topics.

Could you please pass on to Des, Smuts, Noel and Calvin my thanks and best wishes that God will continue to bless their ministry here and in the U.S.

I look forward to GNU's development in Australia and the return of the U.S. personnel for another visit.

God's blessing to you all,  
Sydney, N.S.W.

### Hungry Pastor

Dear Fellow Christians,

My wife and I are so thrilled with the Congress tapes, we are wondering what other tapes are available — especially of Dr Ford and Smuts Van Rooyen — and the cost of these — and any other written material. We are hungry, so don't leave us too long unfed.

Yours in Christian harmony,  
Pastor, Queensland

### Sharing tapes

Dear Sir,

Please find cheque enclosed for more tapes. I am sharing these with as many as possible. I hope to order on a regular basis, and pray for God's grace to be with you all and bless you with

His Spirit for strength and health to continue in the direction you are going.

To the Lord be the glory. We thank you for doing His work to fulfil this end.

Yours sincerely,  
Australian Capital Territory.

### Classic sermon

Dear Christian Friends,

Thanks for the Congress tapes. We enjoyed them all. Smuts' sermon, "The Glory of Forgiveness" is a classic, and we look forward to sharing it with many in the days to come. What a wonderful message, beautifully presented!

It is great to be able to hear these messages again and again. We live in the country and travel a lot by car. The tapes give us great food for thought, and as we listen to them, the miles slip away so easily.

May God continue to bless your earnest ministry,  
Supporter,  
South Australia.

### Spiritually uplifted

Dear Sir:

My wife and I attended the Congress in Brisbane and we were very spiritually uplifted by the different messages presented. Surely the finished work of Christ which has been accomplished for us, is the message that's missing from our pulpits, and I do wish you God's blessing in your work.

Thanking you,  
Queensland.

### God blessed

Dear GNU Staff,

Please find enclosed cheque for \$110 being tithe. I know as you use this money in the spreading of the gospel, it will be blessed.

We did so much enjoy the Gospel Congress here in Brisbane. Just sorry we haven't access to that type of message every Sabbath.

May God continue to pour out His Spirit as you continue this message for Him.

Yours sincerely,  
Queensland.

(Please Note: If you do not wish your name to appear, when you write to us please supply a pseudonym for publication.)



## Good News Unlimited

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