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- 46 E, IV, p 207. A, India II, no. 176, pp 59-60 describes his change of view in full. Cf. J. L. Cox, *The Missionary Thought of A. G. Hogg*, University of Aberdeen, Ph D, 1977, p 28, note 7 et al.
- 47 A, India II, no. 176, p 14.
- 48 A, India II, no. 168 a, p 7.
- 49 A, India II, no. 184, p 14.
- 50 *IRM*, 'The Watchword for World Evangelization', April 1979, pp 177-89.

## Opinion

Since *Churchman* claims to be a magazine of 'reference information', I wonder if you would allow me to correct a remark of Colin Buchanan's (vol. 94:1, p 42) to the effect that the 'Association method' of theological college government was 'pioneered by Dr Jim Packer' at Tyndale Hall. This is not strictly accurate.

Following the abortive attempt to merge Tyndale and Clifton in 1969, a working party was set up to deal with the Tyndale situation. Dr Packer provided its first meeting on 24 October 1969 with a Memorandum for debate which contained no reference to Association government. Later that day the basic Association scheme was privately concocted by Mr Peter Lefroy-Owen and myself and 'sold' to Dr Packer that night (not without difficulty) by Mr Lefroy-Owen. Minute 30 of the working party confirms that the proposal was formally proposed by Mr Lefroy-Owen on the following day and, in due course, it became the constitutional foundation on which Tyndale and, later, both Trinity and St John's, Nottingham, were built.

I have no wish to diminish Dr Packer's glory but we two lesser mortals were, in fact, the joint-architects of the scheme. At least allow us our tiny niche in history!

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MICHAEL SAWARD

### The Dynamics of Religion

David Holloway's review of Bruce Reed's book *The Dynamics of Religion* in your third issue of 1979 raises a fundamental question: How far is a great deal of activity in a local church a sign of spiritual life? Unfortunately he avoids the question instead of facing it.

Many Christian ministers have known people who are very willing to share in the work of the church and put an enormous amount of time and energy into Christian activities. At first they give the impression of a deep dedication to the service of Jesus Christ, but, as one gets to know them better, one realizes that behind this willingness is a longing, sometimes a desperate longing, to feel fully accepted as part of the church fellowship.

In the section to which David Holloway refers, Bruce Reed argues that this pattern of behaviour is found not only in individuals but in

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whole churches. In areas where there are large numbers of people looking for something to belong to, there are churches with a wide range of activities, great enthusiasm and a strong sense of fellowship. On the surface there is a thriving church. But if these activities are accepted without further thought as a sign of the health of the church, then it will be overlooked that these may be people who are meeting their need to feel they belong to something by being keen on the church's work and busy in its activities.

The truth is that David Holloway missed the point which this illustration was making. The rest of his review gave the impression that he had missed the point of most of the rest of the book, and merely quoted bits of the theory without entering into its meaning.

*The Dynamics of Religion* is an awkward book, because it questions many things we take for granted and turns a spotlight on our blind spots. Many of us think it is an important book just because it does that. The bishops of the Church of England thought it sufficiently important to devote a session at one of their recent meetings to discussing it. It would be a pity if a review by someone who did not understand it discouraged people from reading it.

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