

CONNECT

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Editorial

At the recent General Council meeting in July, there was the expression of sincere appreciation of Convocation at Leeds, and enthusiasm about our forthcoming Conferences & Convocations. On pages 18-19, Bishop Arthur shares the expression about our events: we look forward to response from our congregations.

Our forthcoming Conference in September at the Hayes, Swanwick, is further important input about Scripture, looking at questions such as:

How do you handle/expound/get out of Scripture? what is in it (that is relevant to all, since all Christians should be involved in Bible study); how to listen to a sermon? what do you look for in it? what do you understand regarding your minister's life and preaching and what is he looking for in a text? how do we bring Bible history to the 21st century? what are the principles? We trust there will be great attendance from all our congregations, and that it will stimulate and strengthen us all.

The General Council also expressed appreciation of the Bishop's Commissary to North America, the Revd Joe T Busfield and requested regular contribution to *Connect* magazine, which begins in this month's issue.

Following our growth in relationship with the Evangelical Fellowship of Congregational Churches, all our ministers are

encouraged to attend their Ministry Prayer Conference 7-10 November at Willersley Castle, Derbyshire with contribution to the cost of the Conference from congregations and possibly the Evangelical Connexion. Would ministers please communicate with me regarding their plan to attend as soon as possible.



Michael John Smithson

PRAYER

In case you have not heard, Rev. Joe Nelm of the Family Baptist Church in Tennessee offered the following "prayer" to open a NASCAR race, also in Tennessee.

Heavenly father, we thank you tonight for all your blessings.

You said 'in all things give thanks.' So we want to thank you tonight for these mighty machines that you've brought before us. Thank you for the Dodges and the Toyotas. Thank you for the Fords and most of all thank you for Roush and Yates partnering to give us the power we see before us tonight. Thank you for GM Performance Technology and the R07 engines. Thank you for Sonoco racing fuel and Goodyear tires that bring performance and power to the track. Lord I want to thank you for my smokin' hot wife tonight, Lisa. My two children, Eli and Emma, or as we like to call them — the little E's. Lord I pray you'll bless the drivers as usual tonight. May they put on a performance worthy of this great track in Jesus' name.

Boogity boogity boogity. Amen

This prayer has been reported in all the news media in the US and in Internet blogs across the world. It has been described as "humorous", "inspirational", and "commercial" (since it mentions particular name brands of cars, tyres, and fuel).

Let me add my descriptions. *Distasteful, disrespectful, irreverent, self centered, blasphemous, and stupid.* He never got around to even asking for safety for the drivers – only that they put on a good show. Where is the worship in this prayer? The falling prostrate before the God of all creation in recognition of all He has done for us in providing salvation through His Son. We who

are so undeserving, that we cannot even (in our own power) call out to Him for help. Compare this travesty of Rev. Nelm to the prayers of Cranmer's Godly heritage, the Book of Common Prayer:

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; But above all, for thine inestimable love in the redemption of the world by our LORD Jesus Christ; For the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; And that we may show forth thy praise, not only with our lips, but in our lives; By giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our LORD, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

We should be ever grateful for the saints who preceded us and the heritage they left behind. And we should show that gratitude by regularly using the words of the BCP in our worship, both public and private. How much more acceptable to God are prayers that are well thought out, doctrinally accurate, and centre on the Father who created us, the Son who redeemed us, and the Holy Spirit who sanctifies us.

Joe T Busfield



The 'Inspiration' of the Scriptures: What it means & What it means for us.

The Kimyal tribe of West Papua, Indonesia were so enthusiastic for Scripture (as you can see on http://www.youtube.com/watch?v=w9dpmp_-TY0). The Spirit of God, Who inspired the original writing of Scripture, moved upon them; warming their hearts; ministering to them the things of Christ. The Spirit persuaded them that what the Bible says, God says, causing them to be persuaded of the truth and obedient to it. The Spirit persuaded them to receive the Word as **from God**.

John Calvin called this “**the inner witness (testimony) of the Holy Spirit**.” Unbelievers may recognise what the Bible teaches; but it takes the inner working of the Holy Spirit for us to be ‘taught of God.’ The final proof that the Bible is God’s Word is that God bears witness to His own words in our hearts. We are only seriously affected by Scripture when it is sealed on our hearts by the Spirit.

The Inerrancy Debate

1. **The Reformation:** Roman Catholics did not deny that Scripture is the inspired word of God. The issue was over ‘**Sola Scriptura**’, whether the Bible is the **only** authority able to bind the conscience. Luther held that popes and church councils have erred. Only the Bible is without error. ‘There have been long periods in the history of the church when biblical inerrancy has not been a critical question.’

2. **19th & early 20th century:** Following the Enlightenment, attempts were made to remove the super-natural from the Bible. The six-day creation; woman made from man’s rib; a worldwide flood came to be regarded as legendary. They produced a doctrine of **partial or limited inspiration**: the Bible is infallible in matters of **faith and practice** but not in **history and science**.

The great champion of inerrancy was B. B. Warfield, 1887–1902 who wrote ‘*The Inspiration and Authority of the Bible*’. However, in the 1920s, Princeton Theological Seminary and Fuller Theological Seminary changed their position and took the view that the Bible is **infallible but not inerrant**. For many biblical inerrancy was limited to faith and morality.

3. **R.C.Sproul:** In 1971 a young Princeton theologian, R.C.Sproul opened the Ligonier Valley Study Center. Under his leadership, in 1973 the Ligonier conference on the Inspiration and Authority of Scripture was convened. In 1977, the **International Council on Biblical Inerrancy**, (ICBI), was formed. In 1978 it produced ‘*The Chicago Statement on Biblical Inerrancy*’ which is one of our Position Statements.
4. **30 years after the Chicago Statement:** Today, confidence in the authority and inerrancy of Scripture is ebbing among evangelicals. John D. Currid says, “Today the orthodox position of inerrancy is under severe attack as in no other period – and the attack is coming from evangelicals.”
eg: For Peter Enns, Scripture is very human. “As Christ is both God and human, so is the Bible.” Israel’s religion evolved from cultural myths to the worship of Yahweh among other gods; to a monotheistic faith. Creation and flood are myths. Only by the monarchy, 10th Century BC, was history recorded with a degree of accuracy. Yet he still

regards the Bible as fully inspired by God! Biblical infallibility is limited to **God and salvation**; infallibility does not guarantee the truth of all biblical 'faith & practice'/ doctrine & morals!

Also, at grass-roots level, people come into the church with cultural baggage, holding positions which are contrary to Scripture. Few churches are well-taught; the emphasis is on feelings rather than biblical understanding, faith and obedience. So church-goers today find themselves in disagreement with Scripture on a range of issues to do with **faith and morality**. In their view, the Bible got many things badly wrong.

eg: Gospel believing people no longer accept the 6-day creation; God's wrath; original sin; Jesus' teaching on eternal hell; the Bible's attitude to the death penalty, the discipline of children, male headship and the submission of wives, homosexuality, the law of God. Inevitably, those who find themselves in disagreement with the teaching and morality of Scripture cannot hold to a high doctrine of Scripture.

The Evangelical Alliance and Christian Research have recently published the results of a survey of the beliefs and habits of evangelical Christians entitled **21st Century Evangelicals**. The survey was based on 17,000 questionnaires returned from a range of evangelical festival venues, including Keswick and Spring Harvest, and from 35 EA churches. The survey gives an insight into the beliefs and habits of fellow evangelicals who would not describe themselves as Conservative Evangelicals. Under the title **Beliefs and Doctrines**, 93% strongly agree that the Bible is the inspired word of God, but only 54% strongly agree that the Bible, in its original manuscripts, is without error.

Some of the Issues

1. Does our SALVATION depend on our believing in total biblical inerrancy?

Truth always matters but not all revealed truth is necessary to saving faith. Salvation is through faith in Jesus Christ, **Sola Fide**, not through faith in the Bible as the Word of God, **Sola Scriptura**. It is not a condition of salvation that people believe in the infallibility and inerrancy of Scripture.

That said, a low of Scripture is potentially fatal to faith in the Lord Jesus Christ. Those who hold a low view of Scripture are in danger of gradually ceasing to believe the biblical Gospel. Beware the domino principle. A low view of Scripture inevitably leads to a low view of Christ and to distortions of the Gospel.

2. Where is the inspired, infallible and inerrant text?

B.B.Warfield argued that we need to distinguish between (1) **the original autograph** written by the author; (2) **copies** made in the original language; and (3) **translations** made into receptor languages.

The words 'inspired, infallible and inerrant' **apply only to the original autograph** of each biblical book, whether written in Hebrew, Aramaic or Greek. We do not have any of the original manuscripts. That may be just as well since it is likely that if we had them, they would be venerated.

Enormous care was taken to copy biblical manuscripts accurately. We possess about 5,000 copies of NT books in Greek. The more the manuscripts, the more certain we may be that we have an accurate copy of the original. But there are variants in these manuscripts; so there are mistakes in the copies. John Wenham argues that the most reliable text is that which has been copied most frequently – the so-called Byzantine text. When there is a problem

with the manuscript evidence, we do not blame the original autograph; we blame errors in its transmission.

Christians have never claimed that translations are infallible and inerrant. Even the best translation ‘murder’ the text. The range of meanings of a word in one language do not match the range of meanings of a word in another language. Therefore all who preach the Word of God should seek access to the original languages. With computers, this is much easier than it used to be. Take care to preach the biblical meaning of words, not the conventional meaning of words in modern parlance. Failure to do so will inevitably lead to **eisegesis**, reading into the text of Scripture what is not there, rather than **exegesis**, reading out of the text of Scripture its inspired content.

3. **Since ‘it is human to err’, how can humans write the infallible word of God?** Since ‘it is human to err’, it is often argued **the Bible must reflect, however unintentionally, the fallibility of the authors, and the constraints of their time and culture of their day.** Since the Bible was written by fallible men who are far from inerrant, there must be mistakes and inconsistencies in the Bible. But that is not necessarily the case for our God is able! Though we are fallible and errant, **with help** we are capable of saying infallible and inerrant words! eg: With the help of Scripture, we may say, “God is love.” The authors of Scripture were **not** infallible but the biblical books they wrote are infallible because God gave them miraculous help – “holy men of God spoke as they were moved by the Holy Spirit,” 2 Peter 1²¹. Paul said, “All Scripture is given by inspiration of God,” 2 Timothy 3¹⁶, or as the ESV translates, “All Scripture is breathed out by God.” Therefore, with the superintendence and inspiration of the God the Holy Spirit,

4. fallible biblical authors were able to write the infallible and inerrant Word of God!
5. **The implications of Jesus holding a high view of Scripture.**

There is no disputing the fact that Jesus held a high view of Scripture. He said, “Your Word is truth” John 17¹⁷; “The Scriptures cannot be broken” John 10³⁵; “Heaven and earth will pass away, but My words will by no means pass away,” Matthew 24³⁵; “And it is easier for heaven and earth to pass away than for one tittle / (stroke of a letter) of the Law to fail,” Luke 16¹⁷. Clearly, Jesus held to the verbal inspiration, authority and indestructibility of Scripture.

John Wenham argues that Jesus taught the divine authorship of the OT scriptures; that he taught the entire truth of His own teachings; and that in principle, Jesus authenticated the NT, first by appointing and training the Apostles as the authorised teachers of the new covenant and second the Holy Spirit guided in its recognition of certain apostolic writings. If we call ourselves Christians, disciples of Jesus Christ, but do not learn of Him and follow Him in any matter, we are behaving inconsistently. Since we believe in the deity of the Lord Jesus, if we disagree with Him over Scripture, we deny His deity in practice and repudiate His absolute authority. Let it be clear that **Jesus and Scripture stand and fall together.** A low view of Scripture will in time produce a low view of Jesus and a corruption of His Gospel. A high view of Scripture will promote a high view of Jesus and preserve the purity of His Gospel. If Jesus is mistaken in His view of anything, especially so vital an issue as Scripture, how can He be the I AM, the Son of God come down from heaven? Without Scripture, we know almost nothing about the Lord Jesus Christ. If Scripture is unreliable, our knowledge of the Lord

Jesus must also be unreliable. Given that we possess reliable translations of the Scriptures, and we know from Scripture that Jesus claimed to be the Son of God come down from heaven, equal with the Father, **it is on His authority that we accept the entire Scriptures as the Word of God.**

C.S.Lewis argued that Jesus is either mad, bad or God. Since He claimed to be equal with God, if He is not equal with God, He is a liar, impostor and deceiver. A similar logic applies to the Bible. Since the Bible claims to be the authoritative word of God, if it is not, it is false and misleading through and through.

As I understand it, this is the key issue. What I find alarming about the findings of recent research into the beliefs of modern evangelicals, '21st Century Evangelicals', is that they indicate that some 40% of them **do not share the high view of Scripture that Jesus held; in practice they deny His deity and authority.**

6. **How should we reason with the unbeliever for the inerrancy of Scripture?**

Bible believing schools differ in answering this question. Some argue for the presuppositional method; R.C.Sproul argues for the classic method. The advantage of R.C.Sproul's approach is that it affirms the inspiration of Scripture on the authority of Jesus Christ.

It starts with **the premise** that the Bible is basically reliable and trustworthy. As such, the Bible provides sufficient evidence for us to believe confidently that Jesus Christ is the Son of God. That being the case, He is an infallible authority. Jesus Christ teaches that the Bible is more than generally trustworthy; it is the Word of God. That Word is utterly trustworthy because God is utterly

trustworthy. On the basis of the authority of Christ, the church believes the Bible to be utterly trustworthy, that is, infallible and inerrant.

Conclusion.

Those who teach a partial or limited inspiration of Scripture need to be confronted by the claims of the Lord Jesus Christ. He is not only Redeemer, Mediator and Reconciler (John 5³⁹; Colossians 1¹⁸⁻²³) but also Creator and Sustainer of the universe (John 1¹⁻³; Colossians 1¹⁵⁻¹⁷). There is no limitation to Christ's wisdom and knowledge (Colossians 2³) and no limitation to His dominion.

As we know, Scripture addresses sinners and there is no area of life unaffected by man's activities and sinful tendencies. Since sin affects the thoughts of man, so the regenerating and sanctifying work of the Spirit will affect all areas of thinking. The whole of human life, without limitation or exception, needs to be redeemed. It follows that in principle, the Gospel touches on all areas of life, without exception.

Christ is central to history; He is Creator, Ruler of Providence, Judge of all men. Therefore the Bible is comprehensive in its relevance to all peoples at all times, for ever. Our maxim should be, 'If God says it, that settles it.' Our commitment should be, as we love God, to humbly obey Scripture in all of life.

Roger Hitchens said: "The question for us to answer is - Do we consistently live under the authority of the Bible? Is it the truths that God has spoken that direct our thinking, our living and our leisure activities? Isn't the obvious truth that until we who are believers take the authority of the Bible seriously the world outside will not begin to take it or us seriously?" In the name of the Lord Jesus Christ, I charge every minister and elder among us, as ambassadors of Christ, to take a stand on the doctrine of Scripture in your churches and to ensure that your congregation

is well-taught in the inspired Scriptures and well-taught concerning the nature of Scripture as the infallible and inerrant and indestructible Word of the living God – unalterable true in every detail. And we have this treasure of treasures in our hands! *Soli Deo Gloria*.

Appendix 1

Modern writers in the tradition of Turretin, John Owen, B B Warfield include
J.C.Ryle ‘*Is all Scripture inspired?*’, 1878, published by Banner 1999;
E J Young ‘*Thy Word is Truth*’, Eerdmans, 1957; Banner 1963;
John Murray;
John Woodbridge, ‘*The History of Biblical Authority*’, Zondervan 1982;
Noel Weeks, ‘*The Sufficiency of Scripture*’, Banner, 1988;
Brian Edwards ‘*Nothing but the Truth*’;
J.I.Packer ‘*Fundamentalism and the Word of God*’, Eerdmans, 1958;
F.F.Bruce, ‘*The Books and the Parchments*’, Harper Collins, 1991;
John Wenham ‘*Christ and the Bible*’, Eagle, 1993;
Robert J. Sheehan, ‘*The Word of Truth*’, EP, 1998;
James Montgomery Boice, ‘*Dealing With Bible Problems: Alleged Errors and Contradictions in the Bible*’, CLC, 2000;
John Blanchard, ‘*Why Believe the Bible?*’, EP, 2004;
R C Sproul ‘*Scripture Alone, the Evangelical Doctrine*’, P&R, 2005;
etc.
G.K.Beale, *The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority*, Crossway Books, 2008; [Beale replies to Peter Enns, “Inspiration and Incarnation”, Grand Rapids, Baker, 2005.]

Appendix 2

Definition of terms.

J.I.Packer defines the evangelical view of authority: “Its basic principle is that the teaching of the written Scriptures is the Word which God spoke and speaks to His Church... To learn the mind of God, one must consult His written Word. **What scripture says, God says.** The Bible is inspired in the sense of **being word-for-word God-given.** It is a record and explanation of divine revelation which is **both complete (sufficient) and comprehensible (perspicuous)**...” ‘*Fundamentalism and the Word of God*’, p.47.

J.I.Packer defines infallible and inerrant: “‘Infallible’ denotes the quality of never deceiving or misleading, and so means ‘**wholly trustworthy and reliable**’; ‘inerrant’ means ‘**wholly true.**’ Scripture is termed infallible and inerrant to express the conviction that **all its teaching is the utterance of God** ‘who cannot lie’, whose word, once spoken, abides for ever, and that therefore it may be trusted implicitly. ... God’s Word is affirmed to be infallible because God Himself is infallible; **the infallibility of Scripture is simply the infallibility of God speaking.** What Scripture says is to be received as the infallible Word of the infallible God, and to assert biblical inerrancy and infallibility is just to confess faith in (i) the divine origin of the Bible and (ii) the truthfulness and trustworthiness of God.” Ib., p.95

E.J.Young defined infallibility as follows: “By the term infallibility as applied to the bible, we mean simply that **the Scriptures possess an indefectible authority.** As our Lord Himself said ‘it cannot be broken’ (John 10:31). It can never fail in its judgments and statements. All that it teaches is of unimpeachable, absolute authority, and cannot be contravened, contradicted, or gainsaid. Scripture is unfailing, incapable of proving false, erroneous, or mistaken. Though heaven and earth should pass away, its words of truth will stand forever. It cannot be changed or destroyed.” (‘*Thy Word is Truth*’, p.113.)

E.J.Young defined inerrancy as follow: By inerrant “we mean that the Scriptures possess the quality of freedom from error. They are exempt from the liability of mistake, incapable of error. In all their teachings they are in perfect accord with the truth.”

Carl R. Trueman, Westminster Theological Seminary, PA. writes, “**God’s revelation is verbal**; that is, God reveals himself through words, as well as through acts of creation and providence. The words of scripture are divinely inspired. That is, **there is a connection between the minds and hands of the human authors of scripture and that of God**, such that the written record of scripture is that which God would have it to be. (In “Is the Princeton View of Scripture an Enlightenment Innovation?”

Confessional Statements on Scripture

FCE Book of Common Prayer

VI. *Of the sufficiency of the Holy Scriptures for Salvation.*

Holy Scriptures containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of holy scripture, we do understand those Canonical books of the Old and New testament, of whose authority was never any doubt in the Church.

Of the names and number of the Canonical Books.

Genesis. Exodus. Leviticus. Numbers. Deuteronomy. Joshua. Judges. Ruth. The First Book of Samuel. The Second Book of Samuel. The First Book of Kings. The Second Book of Kings. The First Book of Chronicles. The Second Book of Chronicles. The First Book of Ezra. The Book of Nehemiah. The Book of Esther. The Book of Job. The Psalms. The Proverbs. Ecclesiastes, or the Preacher. Cantica, or Songs of Solomon. Four Prophets the Greater. Twelve Prophets the Less.

And Books commonly called “The Apocrypha,” form no part of the Canonical Scriptures; and, therefore, are not to be used to establish any doctrine: nor are they to be publicly read in the Church.

All the books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore there are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called Moral.

REC 35 Articles.

ARTICLE V—*Of the Sufficiency of the Holy Scriptures for Salvation*

All Scripture is given by inspiration of God. Holy men of God spake as they were moved by the Holy Ghost: Holy Scripture is therefore the Word of God; not only does it contain the Oracles of God, but it is itself the very Oracles of God. And hence it containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand the canonical books of the Old and New Testament, viz.:

Of the Old Testament

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The 1st Book of Samuel, The 2d Book of Samuel, The 1st Book of Kings, The 2d Book of Kings, The 1st Book of Chronicles, The 2d Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations of Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Of the New Testament

Matthew, Mark, Luke, John, Acts of the Apostles, Romans, 1st Corinthians, 2d Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st Thessalonians, 2d Thessalonians, 1st Timothy, 2d Timothy, Titus, Philemon, Hebrews, James, 1st Peter, 2d Peter, 1st John, 2d John, 3d John, Jude, The Revelation

The Book commonly called "The Apocrypha" is not a portion of God's Word, and is not therefore to be read in churches, nor to be used in establishing any doctrine.

ARTICLE VI—*Of the Old Testament*

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only

Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises; and although the Law given from God by Moses, as touching Ceremonies and Rites, does not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, as a rule of right living, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

Arthur Bentley-Taylor



LETTER: General Council decisions

Tyttenhanger Green
29th July 2011

Dear friends,

The General Council of the Evangelical Connexion met on Tuesday, 5th July, at Stafford and I have been asked to write a covering letter about one of the decisions which we have made.

Background:

In order to reduce costs, after this September, we are not booking further Convocation or Conferences at the Hayes Conference Centre, Swanwick. Our intention is to meet at our local churches, as we did so successfully at Leeds this year. In 2012 we are planning to meet at Emmanuel, Workington and in 2013 at Christ Church, Teddington.

The Decision:

We normally hold our Convocation in May/June and our Family Conference in September each year. In order to encourage as many as possible to attend our June meeting, and in particular to facilitate attendance by families, **we have decided to swap Convocation and our Family Conference.** So in 2012, the Family Conference will be held at Workington in May/June and the main business of the Connexion will be dealt with at Convocation in September.

In order to achieve these new arrangements, we will need to alter some of our internal arrangements. In the past ministers (or church wardens) have submitted a Report on the previous

year (January – December) to the Bishop and it has been published in our Year Book. Next year will have to be a transition, but after that we will report on **the Academic Year** so called, (September – August). [In 2012, ministers or wardens will be asked to report on the 20 month period from January 2011 – August 2012.] These reports have to be submitted to Convocation and approved so that they may be printed in our Year Book.

Currently each church holds its AGM (Open Congregation Meeting) in February of each year. We recommend that local churches be encouraged to hold their AGM in early September each year, just before Convocation. It is possible that more people will attend a September AGM than currently attend the February AGM.

The General Council would like to implement the new arrangements in 2012. It is suggested that they be confirmed or otherwise by vote during our meeting in September which this year will be at the Hayes, Swanwick.

The Council felt encouraged by these proposals and we trust that they will appeal to each of our local churches. Please remember the 100th Anniversary of St Stephen's, Middlesbrough. If you are not able to attend, please do send them your greetings.

Yours in Christ's service,

Arthur Bentley-Taylor



DATES FOR 2011

FAMILY CONFERENCE 28-30 September
[at The Hayes, Swanwick, Derbyshire]

GENERAL COUNCIL MEETINGS
28 September [at The Hayes, Swanwick,
Derbyshire]

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