











# THE GOOD READ



## ANGLICANA

BY JOHN BUNYAN

A HANDBOOK - AUSTRALIAN AND C. OF E.



## "ANGLICANA" by JOHN BUNYAN

Broad Churchman Series No. 5 Sydney. RRP \$5.50 92 pp.

This is a fascinating book; fascinating because it gave me an insight into what a "broad churchman" is. Fascinating also because it gave me an insight into the poverty of the position that seeks to try to hold together both evangelical and tractarian segments of our church.

The book is intended as a simple introduction for new Christians or for adult baptism and confirmation candidates. The first part of the book is an introduction to the Bible whilst the second part is an introduction to the church. Mr. Bunyan's intention is excellent. It is important that such people know what the Bible is about and it is valuable that such people know what Anglicanism is about. Sadly Mr. Bunyan's book will really not prove satisfactory in either area.

It is not possible in such a brief treatment to justify statements made in such a book. For that reason this reviewer is left wondering exactly what Mr. Bunyan's view of the Bible really is. For example, Mr. Bunyan will upset most conservative Biblical scholars with assumptions made concerning some of the highly contested areas of Old Testament study. He believes, for instance, that Daniel belongs to the period between the Testaments; he believes that there were two Isaiahs written at entirely different times. To make statements such as that without any explanation or justification for them will lead the readers into a very unhealthy view of the reliability of scripture. Further, Mr. Bunyan tells us that Genesis is "sagas, myths, legends and stories". Mr. Bunyan does not explain what he means by that and so leaves the reader with the impression that it is all made up. Whether he meant to do that or not, that is what comes through clearly. Mr. Bunyan also

gives, it would seem equal weight to the Apocrypha since he includes that in his outline of the Bible and since his recommended version for people to read is the R.S.V. in the Common Bible which includes as part of the Old Testament, the Apocrypha — a position held by Roman Catholics.

Again when he writes about the New Testament, Mr. Bunyan has simply taken uncritically the findings of liberal scholars and one is left wondering from Mr. Bunyan's account whether or not it is possible to trust the Gospels.

When Mr. Bunyan turns to the church he is on firmer ground since he is well known as one who has made a very careful study of Anglicanism. Sadly the Anglicanism of Mr. Bunyan owes more to the Tractarian Movement of the 19th century or to the pre-Reformation Church than it does to the traditions that formed the Anglican Book of Common Prayer which Mr. Bunyan so greatly loves. There are certainly some helpful pieces of information in this section of the book but here is much that evangelicals would find quite repulsive, from the list of saints to comments on the various parts of the church. Mr. Bunyan's comments on the Lord's Supper or Holy Communion are remarkably mild. But his comments on the "commonly called sacraments" show just how much modern High-Church Anglicans need to twist the truth to justify their position. Referring to the 25th Article which states that there are but two sacraments, Mr. Bunyan is forced to suggest that "those other sacraments are five which according to the Articles are commonly called such". A simple reading of the Article shows that whilst they were commonly called such in the pre-Reformation Church, the official statement of the articles is that there are only two sacraments. Mr. Bunyan insists that the other five may be called sacraments so he goes on to an exposition which would delight our Roman Catholic brethren.

One could go on picking this and picking that from the book. Suffice it to say that the book is simply a conglomeration of traditions some high, some low. This eclecticism destroys any usefulness the book may have.

Having said that, it is probably nitpicking to also say the book is hard to read. In this day and age when so much can be done with typesetting there is no justification for a book printed in the way this is printed. I found the typeface quite annoying and it did not encourage me to try to come to grips with the contents.

All in all, I could not recommend this book in any way.

D. Kirkaldy

## "Making TV Work for your Family"

William L. Coleman

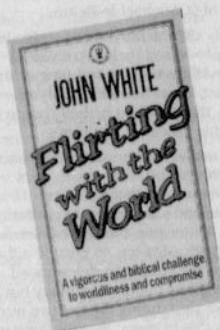
Bethany 105 pp

At the moment my TV is broken and we are deciding whether we should buy a new one. In many ways our home is typical. A colour TV invaded about 8 years ago and took over. It now controls just about everything. One of my greatest battles with it is that the person who watches TV also determines what everyone else in the house does.

This book can be a great help. Its aim is to get families to sit down together and talk about TV. Each chapter is very short, making one point or raising one issue. There are questions and exercises to do. I have not as yet gone through the exercises with my family. I expect that would take about 30 weeks but hopefully that will be completed before the year's out.

Recommended.

S. MILLER



## "Flirting with the World"

John White

Hodder & Stoughton

154pp

John White readers have come to expect the best. This book will not disappoint them. It is JW's ninth book in about as many years. Some of the chapters sound very much like chapters in his earlier books, but this did not deter me.

The book is aimed at racy young people and christians who are battling with real moral issues in our pagan world. He pulls no punches covering subjects such as worldliness, rock music, sex, homosexuality, money, church fund raising, dress et al.

Very recommended

S. MILLER



## Darkness and Light

An Exposition of Ephesians 4:17-5:17

D.M. Lloyd-Jones

The Banner of Truth Trust, \$19.70, 460 pp.

Though published out of order, this posthumous volume completes a series of eight containing sermons on Ephesians. The original sermons were preached at Westminster Chapel, London, from 1954 to 1962. They have been edited from tape recordings following the same principles that Dr Lloyd-Jones himself used in compiling the earlier volumes.

Volume five contains 36 sermons covering Ephesians 4:17 to 5:17 which is seen as the practical outworking of the apostle's teaching on salvation and the church. The first sermon-chapter provides an analysis of the whole epistle and suggests several principles for applying the text. Though "suggests" is perhaps too mild a term to describe the style. The author insists that doctrine may not be left unapplied, that our lives as lived outside and inside the church must not be separated and that a code of conduct must not be imposed apart from an understanding of doctrine. He rejects concepts of easy sanctification preferring to see it as the application of doctrine.

The remaining chapters work carefully and thoroughly through the text and it is difficult to be less enthusiastic than the dust jacket: "Magnificent exposition, it is also a handbook to living the Christian life."

The impatient mind might find it frustrating to progress so slowly through the Biblical text. For example there are five sermons on the first three verses. But each chapter taken on its own makes both an excellent personal study and a resource for preachers and teachers.

Bob Rothwell

## LETTERS (continued from page 11)


don't object to that — I applaud it! But if other christians do the same with other therapies and "current in theories of counselling" then I will applaud that, too! Clearly, Crabb's Biblical Counselling model is very helpful — but to suggest that beside it all other counselling techniques or models are questionable or not to be trusted is to deny the equally valid insights and strategies of other christian counsellors, to insult their integrity as people concerned with the opening up of those in need to integration and healing by the power of God's Spirit, and hence do an enormous harm to the cause of the Gospel.

No christian has ever undertaken the kind of research into human sexuality which has been carried out by Masters and Johnson in the United States. Nor could they, for christian morality would doubtless prevent it. But Masters and Johnson have conducted their research and arrived at their findings on the basis of a view of man which is quite inconsistent to the way in which a christian views man. Do we therefore refuse to read their work and reject their findings? No — the same "head and shoulders" Larry Crabb directly encourages the use of techniques developed by Masters and Johnson in dealing with sexual problems in marriage in his Manual of Biblical Counselling pages 126-131. If our editorial writer is to be believed, this must make Crabb's counselling techniques "questionable". Maybe Crabb's do walk sideways after all! However, I am relieved to be able to say that I do not share the views of the editor in this matter, and regard such narrowminded, medieval, pious fear as being quite inconsistent with the legitimate and open

application of bible truth to modern counselling theory.

It saddens me to think that an otherwise seemingly intelligent individual can make the statement that a theological degree is preferable in training as a counsellor than "all the training in counselling provided by universities and other secular institutions." It makes a total mockery of both theological education and counsellor training. Could anyone think for even a brief moment that Crabb's training is only in the theological area? Or could anyone honestly say that someone with a theological degree is automatically better equipped as a counsellor than anyone else could ever be, even if he has no particular gifts or training in this area? Surely it is possible to have "proper theological training" and receive a degree on this basis of intellectual understanding and the satisfying of examination requirements, and yet not even be a christian, let alone have the slightest hint of ability in counselling people with deep personal unmet needs. If the editorial writer actually holds these views he so strongly espouses, I can only say how deeply sorry I am both for him, and also for those who come to him for counselling and direction. Far from being "logical", this "strong stand" is such utter nonsense it must be rejected totally, if we as christians are going to allow ourselves to be open to new insights and truths which, subject to the principles of God's Word, and the direction of the Spirit, will enable christian counsellors to offer real help to troubled people who desperately need psychological, emotional or relational stability.

Yours Sincerely  
Rod Harding.



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