

"From the Sharp End"

A SHINING EXAMPLE

Growing and Multiplying Churches in St Helens

by Phil Pawley

The "SHINE" strategy arose from the ashes of the large evangelistic missions of the mid 80's. (SHINE means St Helens Inter-church Neighbourhood Evangelisation.) A small gathering of evangelical Anglican ministers still met for prayer and encouragement from time to time. In December 1990 at one such meeting, these ministers were introduced to the idea of a strategy to "disciple" St Helens in the ways of the Lord. Phil Pawley and Rev. Bob Hopkins gave the ministers some background details of the way the strategy worked at a national level and how it might be used locally. Both live in St Helens and are committee members of Challenge 2000 - the English DAWN (Disciple A whole Nation) strategy.

From the very positive response, a Steering Committee of six including Phil Pawley as coordinator, was appointed to investigate the strategy further.

SHINE is creating an environment for church growth and multiplication that will allow churches to multiply after their own kind in a climate of mutual trust.

Over the next 3 months they did initial research and gave a preliminary report on the state of the town's churches at a leaders' consultation on 5th March 1991. The 47 leaders representing 40 churches committed themselves to a town wide research project (MAP - Mission Assessment Programme) in preparation for a large Christian congress to be held in June 1992.

The town was divided into 7 main Areas and research was done by church members themselves, working in cooperation with

other churches near them. MAP addressed 2 main fields of enquiry; **the surrounding community and the church itself.**

Part of the developing SHINE strategy was an undergirding **Prayer Strategy.** Bi-monthly Prayer Concerts began in the town hall. People also took to the streets to pray for their neighbourhoods. Prayer Triplets were initiated and strategic level intercession undertaken as believers from all sorts of denominations entered the spiritual war for St Helens.

To mobilise the churches from maintenance into mission, the research was collated and prepared for public display. By exposing their attenders to the thoughts, feelings and opinions of

Leaders in more than 35 English districts have begun developing local DAWN type strategies.

the general public, churches were better able to take a serious look at their own strengths and weaknesses and to ultimately convert these insights into meaningful goals.

In June 1992 the first ever Christian congress in the town was held. More than 5000 people viewed the results of the MAP research during the 5 days of public display in the Town Square. The large marquee housing the display also provided a venue for a continuous stream of dramatic, musical and evangelistic presentations.

During the SHINE CONGRESS, the largest gathering of Christian church leaders in the history of the town met to seek the Lord and consult together to formulate a **Town Vision Statement** and to set **Preliminary Goals** for the decade ahead. Recognising that this would be the pivotal point of the strategy, the 120 leaders from more than 30 churches spent all day together and emerged with far reaching goals for the decade; **30 new worshipping communities, a total of 700 home groups in the town and an increase of church attendance to 20% of the population.**

Those goals and the accompanying Town Vision Statement were presented to the 2,000 Christians who marched to the Town

Square the following day. This finale to the Congress - an inter church outdoor Celebration was addressed by the 3 denominational Heads of Liverpool Region. the intention of the Christians of St Helens is **“that St Helens would become a Christ-centred town where every person can hear the good news of Jesus Christ in a way they can understand and that they can also see this good news lived out in churches, congregations and communities in every neighbourhood of the town.”**

Following on from the Congress, churches are translating their own research results into tangible goals and drawing up plans to achieve them.

Leaders are meeting together in their respective Areas, seeking to coordinate their evangelism and mission and be more strategic in their churches' response to society's needs.

An annual Census of the churches is being conducted to assist leaders to measure the effect of the strategy; the results of this being shared at the yearly SHINE Leaders' Day and used for review and evaluation of goals and fresh planning.

The vision of the Body of Christ working together, with a unity of purpose towards the completion of the great commission, was set in tangible terms June 1992. Coupled with prayer, SHINE is creating an environment for church growth and multiplication that will allow churches to multiply after their own kind in a climate of mutual trust, respect and sensitivity. Communication between churches has been enhanced and cooperation, where feasible, is being encouraged.

Where church planting was hardly even thought about in the past, it is now seen by many churches as the best means of reaching the unchurched in the town. Previously, anyone wishing to plant a church in the town would encounter suspicion, concern and even outright hostility. This has been changing as churches recognise the vast mission field around them. Research has played a major role in creating an environment conducive to church planting. The SHINE strategy has also recognised that not all churches can or want to consider church planting, but by

including them in the process, they are as much a part of the overall objective to disciple St Helens as the churches that will ultimately do the planting are. SHINE is just as much about renewal and revival as it is about church planting. By bringing together the various of the denominational spectrum, church planting can be considered and highlighted as it ought to be, but without it being a threat to those who do not presently engage in this form of front-line evangelism.

The DAWN 2000 Congress in Birmingham, February 1992, is already proving to be a water-shed in church growth and multiplication. Just 6 months later, leaders in more than 35 English districts have begun developing local DAWN type strategies. This in turn may well prove to be a water-shed internationally. As church leaders meet together to plan strategically towards discipling their district, they begin to rally the immense resource of the local church which has largely been untouched by successive waves of global missions. Coupled with a renewed and growing recognition of the geo-political implications of prayer and intercession, churches throughout England appear to be poised to make one of the greatest surges forward in recent history of the Kingdom of God in western society.

Phil Pawley is a member of the Challenge 2000 steering committee and associate member of DAWN Europe. He co-leads the YWAM Base in St Helens and coordinates the SHINE strategy.

His book "District Strategy" (with a foreword by Peter Wagner) is available from the address below - price £2.50. It deals with the establishment of a district strategy and would be a helpful tool for anyone considering this.

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Exciting news for church planters:

ASSOCIATIONS ARE ON THE MOVE!

The 1:3:6 Group has been encouraging Associations to organise consultations and training days on church planting and the B.U. Mission Department has collated and distributed a resource pack designed by 1:3:6 Executive members for this purpose. Here are two reports on different Association Church Planting Day Conferences.

Church Planting in the East Midlands by Rev. John Claydon

Earlier this year the East Midlands Baptist Association held a Church Planting Consultation. It brought together many people interested in or involved in church planting from the area. Those present included officers of the Association, County Union secretaries, members of the Evangelism Committee and the Church Relations Committee. The Rev. John Claydon was there. Here are extracts from his report.

Following some input by Harry Weatherley on the principles of church planting and an overview of church planting already taking place in the East Midlands Association, we moved on to consider the way ahead.

Turning Dreams into Realities

Much of the second part of the day was spent in group discussion, beginning with a blank page and just dreaming of possibilities, moving on to a time of seeking ways to turn these dreams into realities. This was done with the following guiding questions -

- ☆ Consider the specific needs that we are aware of.
- ☆ See what are or may become realistic opportunities.
- ☆ What initiatives, strategies etc. do we need to implement and what resources do we need to release?

Be aware of urban/rural balance, spread of churches, spread of population and those churches which could be considered resource churches.

Finally time was given to consider the Association's role. this was done with the following guiding questions -

- ☆ Does the Association have a role in considering, encouraging, planning and doing church planting?
- ☆ If so, what is that role to be?

Other things you might consider -

- ☆ Does the Association need some sort of "Church Planting Group"?
- ☆ Does the Association need a "Church Planter"?
- ☆ When and where do we work ecumenically?
- ☆ When and where might we work with other Associations?

The Association's Role

General Policy and Strategy

There was clear awareness that the Association does have a role to play in church planting. Particularly in the areas of -

Investigation, Training, Inspiration and Resourcing.

Also in the area of "vision" - to recognise what is already there, seek further vision and to clarify visions and share them. It is essential that vision is "God-given".

The Association must think and plan for the long term support and health of new churches, not just for the immediate news of "another planted church". There is a strong desire that the Association should have a clear mission policy which includes strategic thinking regarding church planting and housegroup planting.

The challenge of church planting should be put clearly at every level of our Association life - including County Union meetings and fraternals. However, such policies/strategies should not be constrained by County Union and Association boundaries, but should seek to encourage work that transcends these borders.

More specifically it was felt that the Association's role should include the following:

1. Researching

Taking the concept that centres of fellowship could be based on centres of population and/or centres of community, we should be able to see possible areas of need and/or opportunity.

We need to establish what criteria might guide us in seeking to formulate an overall strategy -

Possible options -

- ☆ a church in every place with a population of 10,000 with a second goal being those with 5,000
- ☆ a church within 20 minutes drive of anywhere in the Association
- ☆ a church within a mile of everybody

Key churches need to be identified and encouraged in their thinking about church planting. There is a need to revitalise dying congregations, beginning with those in "key" situations. This may sometimes lead to relocation.

A certain amount of forward thinking and planning is called for regarding new areas of housing development so that we are aware of new growth in population and are able to consider the setting aside of land for church use.

2. Releasing Resources

Resources need to be identified and released - more personnel and finance from B.U./E.M.B.A.

- ☆ County or Association input
- ☆ young people
- ☆ people to work in situations for a year
- ☆ set up teams
- ☆ churches to release their ministers
- ☆ use buildings (use them or sell them)

3. Training

- ☆ Training for people who are church planting.

- ☆ Calling for people from churches who are willing to be trained as team planters.
- ☆ There may be a case for some training being done on a national basis or at least wider than our own Association.

4. Providing Personnel

It was recognised that there is a need for someone to train, nourish and disciple new churches and congregations, as well as stimulate thinking about church planting. The need for an Association Missioner was affirmed on a number of occasions. Such a person would have “church planting” very firmly written into their brief, be something of a “local person” and need to be able to think in a “visionary” way.

Others felt that we should think of a number of missioners and not just one.

It was felt that it would be of considerable benefit to have a “Church Planting Group”. Such a group would be able to -

- ☆ think strategically
- ☆ be a consultative body
- ☆ act in a supportive manner
- ☆ monitor, etc.
- ☆ provide training and leadership (possibly a “travelling training team”)
- ☆ liaise with Officers, Executive and Evangelism Committee and Association structures

Action

The consultation concluded by drawing up an action plan for 1992 and beyond:

- ☆ To establish a “Church Planting Group”.
- ☆ Initiate the research and analysis mentioned above - investigating the possibility of a student being able to do it, or of a minister taking it on as his study during a sabbatical.
- ☆ Feed the comments regarding a missioner into the present discussion on the subject.

- ☆ The Church Planting Group to meet with the proposed New Executive Committee as soon as possible.
- ☆ Set some basic policy goals -
 - ie. To discover where churches have a presence in places where there is no apparent Baptist witness.
 - Discover the vision that is already there amongst the churches.
 - Establish the criteria for formulating an Association-wide policy.
 - Seek ways of stimulating further vision and action.
 - Seek ways of releasing resources.

**ASSOCIATIONAL DAY CONFERENCES
ON CHURCH PLANTING**

*Here's your chance to get church planting
on the agenda of Your Association.*

The 1:3:6 (BACUP) group is encouraging everyone to write to their Associational Secretary to request a local day conference on church planting. All the Secretaries have already received information and resources about this from the 1:3:6 group. Speakers with experience and expertise can be provided. But your Associational Secretary needs to know there's a demand for such a day.

Don't delay - write straight away!

Let's see every Association getting to grips with the necessary challenges of church planting.

Planting New Churches Conference

- Southern Area

by Rev. Frank Boyd

Over the past few years there has been considerable growth by church planting in the Southern Area. Much of this has come

into being by individual churches seeing a new opportunity and taking it. The total effect has been that now we are seeing the need to advance such church planting in a more organised way, and therefore have recognised the need to prepare ourselves more effectively. With this in mind we recently set up a day Conference on Planting New Churches.

It was held at Andover Baptist Church and the two main speakers were Rev. Geoffrey Reynolds, Superintendent of the Southern Area, and Rev. Stephen Ibbotson, minister at Moortown Baptist Church, Leeds.

There were four sessions. The first was on the subject of "Why Plant Churches?" and was taken by Geoffrey Reynolds. Beginning with a Biblical understanding of the need to church plant, Geoffrey then went on to outline the evangelistic imperative that made it a must, and showed how the Spirit seems to be leading Christians all over the world to make this response.

Stephen Ibbotson, in the second session, spoke about the different models of planting that had been identified. What he said came over with a particular authority because, not only did he speak out of personal experience in his own leadership of the church in planting new causes, while minister at Harris Street, Peterborough, and now at Moortown, but he was also prepared to speak of the problems and difficulties as well as the advantages and joys.

In the third session, Stephen, again using some of his personal experience as well as his accumulated understanding, defined the steps necessary to make a church plant. This was particularly helpful to many of those present as it was thoroughly practical. What I found so helpful was the advice given to slowly build the vision with all who are going to be involved, rather than expecting everyone to get the picture straight away.

The final session was led by Geoffrey Reynolds who, very helpfully, drew out the implications of a church plant as far as relationships with others are concerned; in the Association, the Union and with churches of other denominations. Our Baptist

“independence” so often means that we try to implement a vision without recognising the need to consider others, and in doing so we can so easily create many problems that waste valuable time and effort and so hinder our getting on with the Lord’s business.

Those who attended from the three Associations of the Southern Area found this was a worthwhile day conference and believe that it would profit being repeated in other Areas.

Radical Church Planting

This is an extract (pp. 178-181) from the recently published book “Radical Church Planting” by Roger Ellis and Roger Mitchell, price £6.99. Reproduced by kind permission of Crossway Books.

Releasing Resources: Finance

Materialism is an obstacle to the kingdom and prevents genuine resources being provided in at least two ways. First, it limits our vision and planning to what we know is financially available. This may seem fine if you have lots of funds or rich backers. But it is an enormous problem really because a work could be done entirely without God on that basis.

Second, the opposite side of materialism is the poverty spirit which assumes that we will never have enough money. We always have a pinched and fearful attitude to the work of God, and we simply can’t break through unbelief and believe God’s promises. Yet it is faith in God’s promises that is the key. Once again Jesus is crystal clear: “Man shall not live on bread alone, but on every word that proceeds out of the mouth of God” (Mt. 4:4).

Pioneer church planting is by definition an area of work for which resources are not generally available within the church. Responsible church life generates funds as people give from the

heart. But pioneer church-planting situations don't have churches in them yet. So no funds are generated. We have to take our responsibilities seriously, attend to the quality of our trust in God, develop a giving attitude, and God will find a way to provide the resources.

Once these principles are in place, God is not limited to just one way of working. It is my conviction that the exercise of the gift of faith as a means of provision is particularly appropriate to the task of church planting. More of that shortly. But it is not the only way God can provide for us.

First we may be salaried, and the expenses paid for by financially sound backers. In this case the spiritual exercise and heavenly economics will be practised mainly by those established churches or trusts that have heard God's call to facilitate others into church planting. This has the benefit of taking pressure off the worker who can devote his or her energies to the task of planting. It has the danger, for which the worker must be alert, of taking responsibility away from us. The board or leadership providing the money might be fleshly materialists. We need to look at that and make sure that we are at least submitting those funds to God and doing the work under his guidance and leading, and not just because funds are available. This is true of all means of provision where the primary responsibility for provision is not in the workers' hands. However, many boards and leaderships will likely be even more spiritually aware and responsible than we are, in which case they will be a good check on our own materialistic tendencies.

Then there is the sponsorship method. This method seeks supporters who will undertake to provide a part of the budgeted necessary income to support workers and the work on the ground. Once again it takes pressure off the workers by giving a regular source of income. With the same qualifications as the salary method, it has the advantage again of taking the pressure off the church planters, at least once sufficient sponsors have been found. It does have the disadvantage that it is necessary to go out

seeking the sponsorship for yourself or your work, unless people are willing to volunteer to provide this help as a spiritual gift to the body. We need more people to see the need for this and prayerfully to solicit sponsorship on other people's behalf. This avoids self-promotion and the relationship difficulties involved in seemingly promoting one's own cause.

Another way is the tent-making method, so called because of Paul's practice of providing for his needs or supplementing his gift income by practising his skills at tent-making. Workers find some skill or employment that will release funds to supplement their sponsorship income or combine together with the direct gifts they pray in as they exercise a gift of faith. In Ichthus, the church planting has been sufficiently successful for the movement as a whole to make the pump priming finances available for new church-planting work on the ground. In the case of the workers in the team, however, they either pay for themselves as part of the Network training process, or else a relatively small gift of half or less of what it really costs to live and engage in Christian work is made available by the movement on a monthly basis when possible. The rest of the income is provided by a combination of tent-making and the exercise of the gift of faith. People do part-time teaching, act as security personnel, take in paying guests, take in proof reading, drive, mend roofs, take on painting and decorating and so on, as and when necessary. A further way of minimising expenses and building team life in a quite intense way is to practise some form of corporate living. Jesus and his disciples did this some of the time as they travelled together, keeping a common purse and handling some or all of their expenses corporately. Some church planters have committed themselves completely to this model and it is certainly a viable alternative. In our experience it carries some difficulties for recognising and promoting the family unit and individual responsibility, but it is an important and highly team building alternative particularly appropriate at some stages of life and for some people. There are many alternative versions of corporate living that can be experimented with. Sue and I have only lived

alone, or just with our two sons, for two brief periods amounting to about eighteen months in all throughout more than twenty years of marriage. This has been good for us, although we certainly don't say it is the only way to live!

In the end, however, it is extremely difficult to engage in pioneer church planting without applying the spiritual gift of faith to the provision of resources. This is the only sure way of raising the necessary financial resources for work which does not have any basis for provision because it does not yet exist.

Our Ignorance, God's Wisdom
Lessons learned from Coulby Newham,
Middlesbrough
by Rev. Peter Shepherd

The formation of the new church at Coulby Newham was based on the assumption that every local community should have an effective gospel witness, and that it is the responsibility of every existing church to try and make sure this is the case in the communities in their area. It can involve making sacrifices, and it is almost always easier to seek to maintain and develop the existing church structures, encouraging people to travel rather than think in terms of starting new works (or trying to resurrect old ones) in the areas where they live.

For many of our church members the concept of church planting was a challenge they found hard to face up to. For some it was a real threat. A few felt that the logic of investing time and effort in a new work would lead to the closure of the old one. Since the launch of the new fellowship, we have been emphasising the importance of renewing work in the "parent" church to try and dispel these negative ideas.

Looking back over the events of the past five years, there are a large number of lessons to be learned.

1. Be Sensitive

We discovered how threatening our initiative seemed to the Ecumenical Church at Coulby Newham. This was a surprise at the time, but perhaps it should not have been. I suspect that in most cases of church planting there is an element of this, even where relationships are good and the project is done on a cooperative basis.

A new church is not only a threat to other churches in the immediate vicinity (particularly if they already feel vulnerable for other reasons), but can also be a threat more widely, as members or adherents of other churches are tempted to throw in their lot with the new, "exciting" venture going on down the road.

The easiest thing in the world would be to ignore these sensitivities and press on regardless, following God's leading for outreach but forgetting the need for love and understanding within the whole fellowship of the Christian church. Even when it was not appreciated, we felt it was important to go out of our way to express our essential unity with other Christians, and to try and demonstrate our awareness of their feelings. Before we undertook a programme of visiting in the area, we were careful to write and inform others and assure them that we would not be encouraging anyone to change their church allegiance. We also regarded it a high priority to attend any events or services arranged by either of the other churches in Coulby to which we were invited.

2. Wait Patiently

A second lesson we learned was the need not only to seek God's purpose, but also to wait for his time. We were not always successful in this, and at times got involved in arguments about the way forward, rather than doing what we had been already led to do as well as we could. There are all kinds of sensitivities and uncertainties involved for an old church giving birth to a new one. It takes time for these to be resolved and the best way for that to happen is for God to demonstrate incontrovertibly that he is blessing the new work. Not every question has to be resolved at once and often things have to be left unanswered for a while. The

most important thing is that the new community becomes steadily established through its worship and witness, not that the precise way forward is clear.

There were times during the three years after starting regular Sunday morning services when a feeling of frustration crept into some people's minds. Why aren't things happening faster? We need our own leader to help us go forward! We are losing our initial momentum! It is important to maintain the vision and not lose sight of it, of course, but it is also important to wait for the vision to become reality in God's time, rather than trying to force its realisation and risk building man's work rather than God's.

3. Trust People

A third lesson was that people have to be trusted with the Lord's work. When the time came for the Coulby Church to become independent, it seemed to some of us to be a drastic and rather scary step. Could we really trust the 50 or so committed people there to make the right decisions about constitutional and leadership matters? Would the Lord really look after them? Did they have the experience and wisdom necessary for the task? Would the pressure of the cold light of day, managing their own finances, deciding on the name and nature of the church, etc. be too much for them to handle? Naturally it was important to ensure that there were mature believers fully committed to the work and that the leadership team was securely in place, but having got to that stage we had to take our hands off the steering wheel and let them get on with it. After all, it is God's church not ours! (I wonder if we would have been prepared to entrust the future of the Church to the eleven disciples?)

There are examples of new church plants that have failed or gone astray. This is probably inevitable. It is less likely to happen where the church has been allowed to assume responsibility for itself steadily, and where the parent church has not sought to be possessive. A church growing to maturity is not unlike a young person going through the teenage years. There are all sorts of scrapes that seem only just avoided, and potential disasters are

always in the minds of parents, but with their prayers, example and guidance, the youngster usually pulls through remarkably well. Whether we have been good parents of the Coulby Church only time will tell, but we have shown them that we are prepared to trust them with everything about their own life, and so far they are doing OK.

4. Grow Theologically

A fourth lesson has to do with our understanding of the church. It became clear as we proceeded over these past three years that our grasp of the issues involved in being a church was not all that clear. We looked around at other church plants and saw a bewildering variety of approaches. They often seemed to reflect the personal styles of the ministers involved rather than any principles about the nature of a local church. At other times it seemed that pragmatic considerations ruled the day. In the end we decided to go for an independent church at Coulby, trusting the committed Christians there to discern God's will for themselves, but for most of those involved the ecclesiology that is assumed by a step of this kind is not at all understood. The purpose of church membership; the real nature and importance of the church meeting; the balance between independence and interdependence - these issues have a low priority compared with the immediate task of seeing successful church growth.

Should we have worked harder on teaching a theology of the Church before we started? That would not have created much enthusiasm! The important thing, if piece-meal, insecure church planting, dependent on strong personalities, is to be avoided, is to reflect theologically on what has happened and see what our actions demonstrate about our understanding of the church. Gradually our theology will then develop out of our practice (which is probably the biblical pattern anyway) and we will understand better what we are doing. We need not only practical guidelines (of which there are a multitude) but also theological ones. For Baptists, who have an unusual and very particular understanding of the Church as the gathered community of believers, there seems a strange lack of ideas as to what

implications this has for church planting. This lack didn't stop us at Coulby Newham, but did at times lead to confusion about what we were actually trying to achieve.

Thank goodness God is not limited by our ignorance!

Book Review

Planting Tomorrow's Churches Today by Martin Robinson and Stuart Christine

(Co-published by Monarch and The British Church Growth Association, £8.99)

There is no single blueprint for successful church planting. For every situation is different, the needs and resources will vary. But we ignore the lessons of experience at our peril. "Planting Tomorrow's Churches Today" is a book we have needed for many years and, as churches and Associations enlarge their vision and their commitment to establishing new congregations in this Decade of Evangelism, the need had become urgent. Of course, there were other books from various sources and particular contexts, but most were very limited in their scope or viewpoint. This book is described without exaggeration as a comprehensive handbook. Its most important task is to raise the essential questions to be considered rather than try to provide all the answers.

The book seeks first to reflect on what it means to establish new churches which will be not only spiritually and numerically strong, but in their turn will be genuine missionary congregations. It has been recognised in recent years that in our situation in this country at this time, church planting offers a potentially exciting arena in which new structures, new strategies and new forms of worship can be explored. However, some of those involved have believed naively that they could start with a completely clean sheet, unencumbered by buildings or traditions that can so easily

limit people's vision. Instead they have found that people bring their own baggage on board such a voyage of exploration. It is helpful to recognise that we are not in uncharted waters especially when our newly-launched craft is threatened by winds and storms.

The first section of the book seeks to give a theological rationale for church planting and to set it within its biblical and historical context. The main part provides as much practical help as possible, both at the vital planning stage and in the actual process of planting. Why? Where? How? When? Who? In some very helpful chapters the theoretical basis of cross-cultural church planting is described, the value of a team and of different patterns of leadership, the question of buildings, the importance of the launch and the follow-up.

Much of our church planting in recent years has been on the large new estates or residential developments on the edge of growing towns. But there are so many unreached people groups in the complex social mix of our contemporary society. The only way to evangelise many of them will be to establish new Christian communities which are relevant and effective in evangelistic outreach to their own peer group and culture.

Although there is some exploration of the need for a translocal or denominational strategy, I regret that the emphasis is almost invariably on the individual church. But local leaders also can lack vision, can be as unwilling to explore possibilities or take risks for the sake of the Kingdom. Bold and inspired national leadership is vital in this Decade of Evangelism. I believe that with only 10% of people in England showing any sign of commitment to any church, the task is too big and too urgent for what the book describes as "wild oats". A strategy of church planting is needed at every level including the Association and Baptist Union. "Planting Tomorrow's Churches Today" is essential reading for any church leader seeking to develop an evangelistic strategy in the missionary situation which Britain represents today.

Reviewer: Geoffrey Reynolds, Southern Area Superintendent

From the Editors

BACUP becomes 1:3:6 Group

BACUP has now become the "1:3:6 Group". This change of name is necessary to prevent any confusion between ourselves and the British Association of Cancer United Patients, also known by the acronym "BACUP".

Why 1:3:6?

1:3:6 in itself implies a growing sequence of numbers appropriate for the multiplication of churches. But the real significance is found in 1 Corinthians 3 v. 6.

Paul writes:-

**"I planted, Apollos watered, but God gave
the growth" (RSV)**

Thus the title "1:3:6" serves to remind us that, despite all our human efforts and diligence, we are still totally dependent on God Himself for success in church planting.

1:3:6 Executive:

Gerry Barlow (Dibden Purlieu, Hants.)
 Jon Bush (Herne Bay, Kent)
 Colin Cartwright (Spurgeon's College)
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Correspondence Welcome

Please write to the editor of the 1:3:6 "Planting Papers" with