

Learning from the Legacy of John Charles Chapman: Australian Evangelist, Preacher, Teacher and Writer

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Abstract: John Charles Chapman exercised a lengthy, extensive and influential ministry, as an evangelist, preacher, mentor, trainer, lecturer, writer and church leader. Following his death in 2012, this paper surveys his ministry and calls for further study and assessment of Chapman's legacy. The paper identifies sources, bibliographic material and areas worthy of research. It highlights Chapman's commitment to public evangelistic proclamation through the use of expository preaching within a strong framework of Biblical Theology. In modelling and training others in this approach, both in Australia and overseas, it is argued that Chapman pioneered and exercised considerable influence on the development and character of a significant strain in Australian preaching, especially evangelistic preaching, and in doing so offers a distinctively Australian contribution to homiletics more generally.

John Charles Chapman exercised a lengthy, extensive and influential ministry, both in Australia and internationally, as an Australian evangelist, preacher, lecturer, mentor, trainer, writer and church leader. Following his death on 16 November 2012, it is opportune to survey his ministry in an introductory manner and call for further study and assessment of Chapman's legacy.

Chapman was thoroughly Australian. His personality, character, passions and interests were profoundly influenced by his depression-era upbringing in suburban Sydney. He ministered, taught and published in Australia. Yet his preaching was markedly influenced by English and, to a much lesser extent, North American reformed evangelicalism, and he in turn contributed to these movements. Study and assessment of Chapman's preaching and wider legacy thus provides a window into reformed evangelicalism in Australia, particularly amongst Sydney Anglicans in the period from the 1960's to 2012.¹ Given the influence of Sydney Anglicans and their Presbyterian colleagues in theological institutions across Australia and beyond, and in related organisations such as the Australian Fellowship of Evangelical Students (AFES), the Church Missionary Society (CMS), the Langham Institute and Overseas Council Australia, assessment of Chapman's legacy also provides insight into the genealogy of much current preaching practice and education more widely in Australia.² This paper seeks therefore to identify sources, bibliographic material and areas worthy of research so that Chapman's contribution to Australian homiletics and perhaps even to the development of an Australian homiletic can be more carefully discerned, understood and reviewed.

Evangelical Foundations: A Commitment to Conversion, Evangelism and the Bible

John Chapman was born into a working class family on 23 July 1930. In sermons he regularly used stories from his childhood during the Depression and Second World War, usually with great humour. Notably, he spoke often of his conversion to Christ in 1946 through the witness of a school friend.³ He attended the local Church of England, St Paul's, Oatley, and grew as a Christian through the ministry of the catechist, Doug Abbott, the Diocesan Youth Department and the Children's Special Service Mission Sunday School Teachers' Manuals. Chapman's biographer, Michael Orpwood, records that by 1950

Chapman 'was a member of the Evangelical Union at Teachers' College and was strongly involved in the work of the Youth Department'.⁴ In 1951, Graham Delbridge, as head of that Department, sent Chapman and Allen Quee to lead the first diocesan-wide youth camp held in the Diocese of Armidale, at the invitation of John Wagstaff, the Vicar of Bingara. This Easter camp was so successful that both Chapman and Quee were invited back for a larger camp on the King's Birthday Long Weekend in June.⁵

Chapman consequently applied to work in the Armidale area at the conclusion of his training as a Manual Arts teacher at the end of 1951. The NSW Department of Education sent him to a number of towns over the next four years. At each he continued his involvement with the local Anglican church and experienced first-hand a lack of evangelism and Biblical teaching. Orpwood comments that, 'The Bible was not being clearly explained. There was a great deal of fuzziness in sermons. [He] longed that good Bible teaching would take place in every parish.'⁶ Chapman began to study for his Licentiate in Theology by correspondence. Convinced of the need for more systematic and comprehensive biblical teaching and a greater focus and commitment to evangelism in Armidale, Chapman successfully applied to the diocese in 1956 to enrol at Moore College as an ordination candidate. After a residential year at the College in 1957 he was ordained unexpectedly by the Bishop on 21 December 1957 to serve as the Assistant Curate at Moree till 1959. Subsequently he served as the Diocesan Youth Director from 1960-1965 and the Diocesan Director of Christian Education from 1966-1968. These positions gave him opportunity to move around the Diocese, preaching and evangelising.⁷ A highlight was the 1959 Sydney Billy Graham Crusade, which was broadcast by landline to groups listening in church halls across the Diocese. Chapman spoke of how the first respondent to Graham's altar call in his parish of Moree was the Vicar, Archdeacon Stockdale.⁸

However, with the growing influence of television and secularisation, non-Christians were increasingly less likely to attend evangelistic meetings held on church sites. This led Chapman to develop a form of home meeting evangelism. In 1968 Chapman met the Director of the Diocese of Sydney's Board of Diocesan Missions, Rev Geoff Fletcher. Fletcher was similarly experiencing the difficulties of attracting non-Christians to church-based evangelistic meetings and consequently was developing programs to motivate and train lay men and women for personal evangelism. He successfully invited Chapman 'to bring his home meetings strategy, called dialogue evangelism, to the Diocese of Sydney'.⁹ Fletcher's own ministry continued to grow and in 1969 he resigned from the Board to develop Lay Institutes for Evangelism. Chapman was subsequently appointed Director on 1 July 1969. Fletcher later commented that he was confident he was handing over 'to the best Australian evangelist I knew'.¹⁰

A Diocesan correspondence course was offered as a form of follow-up for those attending Dialogue Meetings. The sixth and final pamphlet was written by Chapman, entitled, *What is a Christian?* This was so effective that it was soon separately published for use as a tract.¹¹ It became a staple evangelistic tract in Sydney Anglican circles and was often republished. The *Australian Church Record* of 5 November 1979 reported that the tract had reached a

circulation exceeding 250,000 in less than 10 years, including translations in Greek, Italian, Spanish and Chinese.¹²

A Commitment to Expository Preaching

A transformational homiletical paradigm shift was occasioned by Chapman's attendance at a Church Missionary Society (CMS) Summer School, probably in 1965.¹³ John Stott gave a series of expositions on 2 Corinthians. Chapman and a number of fellow Moore College friends were astounded at the Biblical insight and clarity of Stott's preaching. Orpwood quotes Chapman as saying,

'I heard only one of those Bible studies, but I was so taken by the way he stuck to the text and stayed with it. He could show you the logic of the argument in the Scriptures. Prior to that, I had tended to get an idea from a passage and leap all over the Bible supporting the idea from other parts so that the people I taught knew the "idea" but not the passage from which it came or how that passage fitted into some overall argument from the Scriptures. It is to John Stott I owe what ability I have to expound the Bible. He provided a model for expository preaching that I could copy and make my own. I needed time to practice.'¹⁴

Years later, at the Stott Memorial Service at St Andrew's Cathedral, Sydney, Chapman publicly reiterated his debt to Stott. Reporting on the service, the Sydney Anglican website noted that: 'Canon John Chapman gave personal remembrances of how Stott's model of biblical, expository preaching landed like a bombshell in the diocese in the 1960's. "I came out of one of the expositions at Summer School and I remember saying to Dudley Foord, 'Surely that is the way all preaching should be done on Sundays.' He said, 'You've seen the model, all we've got to do is practice...' and I've tried to do that ever since.'¹⁵

All this was in the context of a renewed interest in the theological significance of the preached word, in Sydney, in the United Kingdom, and in the United States, though at the time Anglican links with the United States were not as developed.¹⁶ This interest led to a growing focus on expository preaching at CMS Summer Schools, InterVarsity (later AFES) Conferences, Katoomba Christian Conventions and Clergy Conferences, where the preaching was intended not only to be helpful in its content but also, if not more so, in its modeling. Specifically, Bishop Trevor Edwards argues that Stott's visit 'was the catalyst for the formation of the College of Preachers which helped to reshape pulpit ministry in Sydney Diocese'.¹⁷ Stott returned on numerous occasions. Other key preachers later included Dick Lucas, also from the United Kingdom, Don Carson from North America and Australians John Reid, Peter O'Brien, Paul Barnett, David Peterson, Allan Chapple, David Cook, Phillip Jensen and Simon Manchester.

It is important not to underestimate the significance of this movement on preaching in Australia. It was not that evangelical preachers at the time did not preach 'from the Bible'. Indeed, they were thoroughly committed to the Bible as God's authoritative word, and Biblical preaching was therefore foundational and determinative. Sermons were thus usually on the gospel reading for the day, on topical themes from the Bible, or textual, where the text was a single verse which served as a springboard into wider Biblical treatment and reference,

à la Spurgeon. Instead, Stott and other exemplars expounded a passage, in a series, paying careful attention to its context *within a book of the Bible*.¹⁸

Evangelical scholarship had given new confidence to evangelical expositors in the plain historical and literary meaning of the text. This was coupled with the theological commitment to authoritative revelation, as evidenced in Jesus' attitude to Scripture and Paul's instruction in 2 Timothy 3:15-17. The Scriptures were thus viewed as being not only a faithful record of the original human writers, but also God-breathed, salvific and sufficient. In other words, Scripture was double-authored, as taught in 2 Peter 1:20-21.¹⁹

In this understanding of Scripture, the task of the preacher was therefore to teach and expound the passage in its original meaning, and then to bring out its contemporary applicatory ramifications for listeners. This may have included an evangelistic call for repentance and faith, as Chapman usually gave. Such preaching was firmly rooted in and guided by the passage, confident that the passage itself contained its own homiletical substance and treasures. For some, this approach was understood as more exegetical than expository, occasioning justifiable complaints of boredom or anachronism. But for all, it represented a confidence that God spoke through the exposition of every part of His Word. The preacher would thus do well to make clear and respect one's source of authority, to avoid intruding unduly by focusing on self, to avoid 'beefing up' the passage by extensive examination and referencing of other parts of the Scriptures, and to avoid sliding from the passage into a point more appropriately made elsewhere in the Scriptures.^{20 21}

A Commitment to Biblical Theology

Given the evangelical commitment to the whole Bible as the authoritative Word of God, the renewed commitment to expository preaching naturally raised the question of the place of the Old Testament in the light of the New. For preachers, this meant asking the question, 'What is the meaning of the text in the context of the book, *in the context of the whole Bible?*' Contemporary work in Biblical Theology was consequentially mined. This was evidenced by fresh interest in covenantal theology, such as Voss' *Biblical Theology: Old and New Testaments*²² and the work of Australians Donald Robison, Graeme Goldsworthy, and William Dumbrell.²³ Genesis 1-12 became a favourite series of Chapman and the Moore College fraternity, given that it climaxed in the promises to Abram in Genesis 12:2-3, which promises were seen as being fulfilled in their material sense in the Old Covenant, and in their 'spiritual' sense in the New. There was thus also renewed interest in typology, as this often unlocked an understanding of an Old Testament practice, person or promise, by finding its fulfilment in Christ and his New Covenant people.

Chapman integrated this extra dimension of Biblical Theology into his teaching and preaching, popularising it at various conferences, preachers' training events and in his lectures.²⁴ He later observed in the foreword to Goldsworthy's *Preaching the Whole Bible as Christian Scripture* that: 'reading Graeme Goldsworthy's *Gospel and Kingdom* in 1981... was the dawning of a new day. I had always known that the story of David and Goliath was not really about me facing the 'giant problems' in my life, but what it had to do with salvation

eluded me....If we can encourage preachers to deal with the Scriptures in the way this book suggests, then within a generation every Sunday School child will be able to understand how the exodus of Israel from Egypt and the exodus that Jesus brought to pass in Jerusalem mesh together in a unity.’²⁵

Elsewhere Chapman argued that: ‘When the Scriptures are seen as pointing us to salvation through faith in Christ, then, if dealt with in its context, any part of the Bible must be evangelistic. My observation is that most preachers know only that individual verses are to be understood in the immediate context of the particular book from which they come. Not everyone, however, seems to remember to place the particular parts in their overall biblical context. When this is done, the sermon will be evangelistic, because it will show how this particular part fits into the whole revelation. If we cannot show how some part of the Bible fits into the overarching revelation of “God reconciling the world to himself in Christ” (2 Corinthians 5:19), there is a good chance we have misunderstood it.’²⁶ In other words, Biblical Theology not only had ramifications for the believer’s understanding of their place in the people of God, but in essence was evangelistic, thus occasioning ‘the need for a double application’.²⁷

This interest among Australians in Biblical Theology, and in its integration into expository preaching, has developed into being a hallmark of much Australian preaching in the reformed tradition.²⁸ Indeed, it could be argued that this is a distinctive and developing strain within Australian homiletics which might ultimately be a significant Australian contribution to homiletics more generally.²⁹

Responding to Modernism: A Commitment to Thoughtful Apologetics and to Public Proclamational Evangelism

The protest movements in the Western world of the late 1960’s and early 70’s challenged the confidence of the establishment, including the church. The public proclamation of the gospel, so powerful in the 1959 Billy Graham Crusades in Melbourne and Sydney,³⁰ now met with particular opposition, even derision. Evangelical responses to the most common modern apologetic challenges were still being developed. Moreover, the rise of liberal theology had led to a loss of confidence in the authority of the Scriptures and the historicity and incarnation of Christ. Since the late nineteenth century, Christ’s virgin birth, miracles, teaching and salvific work through his death and bodily resurrection had all increasingly been brought into question.

In this context Chapman developed resources to give confidence to regular parishioners in sharing their faith at an interpersonal level. Ultimately this led to the publication in 1981 of his first book, *Know and Tell the Gospel*.³¹ This was designed to equip Christians in their personal evangelism and was the fruit of years of face-to-face training. The book included Chapman’s understanding of the Christian message, the gospel, which had a strong focus on the Lordship and unique, exclusive and sufficient salvific work of Christ. Responses to common contemporary objections to the Christian message, such as the historicity of the Bible and the problem of suffering, were also included.

Dialogue evangelism was also developed and promoted. Trained evangelists were invited to meetings in a home attended only by those Christians who had accompanying non-Christian friends. After a short, five-minute gospel presentation, questions were taken exclusively from the non-Christians present, and an evangelistic dialogue ensued.³²

In 1977 Chapman was invited to be the main speaker at an evangelistic mission organised by the Sydney University Evangelical Union. 'Front Lawn' meetings were a common feature at the University, especially during the protest years. The Evangelical Union was keen to see the gospel proclaimed in the University's 'public square', rather than having that space monopolised by others. Initially, Chapman said no. Some years before he had had an unhappy experience at a university, when a tomato had been thrown at him.³³ He also did not feel confident in the university environment, as he was not a graduate himself. In particular, he did not feel confident to answer questions that might be asked in the front lawn open air context, where the Evangelical Union was deliberately planning to hold question and answer 'Town Hall style' meetings. The Evangelical Union persisted, confident that Chapman's experienced thoughtful intelligence, coupled with his quick Australian humour were exactly what was required. Eventually Chapman agreed, on the condition that he be joined by Rev Dr Paul Barnett, a New Testament scholar who had previously been the Rector of St Barnabas', Broadway, Sydney University Chaplain and Lecturer at Moore College.

The mission represented a major turning point in Chapman's evangelism. The front lawn meetings were well attended and were characterised by Chapman's ability to express the gospel clearly, succinctly and winsomely. His quick-thinking repartée and humour evidenced a genuine desire to help, rather than win arguments or score points. The open-air meetings were accompanied by an indoor series of expository evangelistic addresses by both speakers, an evangelistic newspaper and a range of other evangelistic events organised on campus by faculty groups, in the residential colleges, and at St Barnabas' Church.³⁴ For the Evangelical Union, the mission began a return to public evangelism after a long period of defensiveness, incompetence and uncertainty about evangelism, and a gradual movement toward greater theological liberalism more generally.

More widely, the mission triggered on campuses a 'wave of missions round Australia twice'³⁵ and a return to confidence in both the appropriateness, indeed the necessity, and effectiveness of public evangelism in the university context.³⁶ For Chapman, it marked the beginning of a long and significant period of evangelistic preaching at university missions, which would include both Cambridge and Oxford in the United Kingdom. The mission also marked for Chapman a fresh confidence and proactivity in public proclamation more generally, evidenced, for example, in regional missions. After a period of decline, where the gospel had at best retreated to the interpersonal and the pew, it again moved out into the public sphere.³⁷

A Commitment to Thinking, Teaching, Training and Writing

Chapman did not attend university and had only spent one year at Moore College. Yet he maintained throughout his life a keen intellectual rigour, continually interacting with the

latest movements, books and programs, especially those pertinent to preaching and evangelism. Everything was judged, however, by the gospel. Payne writes that ‘Chappo embodied perhaps more than anyone else in our recent history...*the theological and practical centrality of the gospel.*’³⁸ He was a natural teacher, in both didactic and Socratic styles, regularly teaching and preaching at churches, parish and student weekends, camps and conferences. There was a certain uniqueness and passion to his style, given that he was a skilled storyteller, humorist and self-deprecator, who nonetheless expressed his convictions firmly.

Chapman was accountable to a Synod-elected Board, the Board of Diocesan Missions, which later became the Diocesan Department of Evangelism. The Board itself served as a strategic Diocesan evangelistic ‘think tank’ and training milieu. It was made up of many of the leading clergy and lay men and women in the Diocese, all interested and involved in evangelism. They represented a wide range of parishes and contexts, including schools and universities. Meetings were held over dinner at Chapman’s home and served as a setting to discuss and critique the evangelistic work undertaken and observed by all, not just Chapman.³⁹

Members of the Board were keen to see Chapman’s ministry multiplied. In 1982 Paul Barnett successfully urged the Board to employ Moore College students as catechists. The specific purpose of this was to develop their evangelistic preaching skills under the training and critique of Chapman. Later, other evangelists employed or commended by the Department would also be used. This arrangement differed from other catechist positions as it focussed on itinerant evangelistic preaching and was intentional and rigorous in its homiletical critique. Other catechist positions were often seen as cheap labour, with poor supervision and training. The Department of Evangelism positions became the most highly sought after by students at the College, and there were many unsuccessful applications. The positions later included Sydney Missionary and Bible College (SMBC) students. Many catechists later went on to influential evangelistic and church planting ministries, including a number retained by the Department itself.

Chapman was also invited to teach evangelism and preaching at both Moore College and the Sydney Missionary and Bible College, to the point where he gave a day per week to each. At both colleges he interacted extensively with the faculty and students, preached and contributed to faculty conferences. He continued in these roles until well after his retirement from the Department in 1995. A feature of his teaching was the focus he gave to critiquing a plethora of students’ sermons, which he had listened to previously on tape. This aspect of his ministry culminated in 2011, when he was interviewed at length as an elder statesman at the Australasian Academy of Homiletics.⁴⁰ So influential has Chapman been that Tony Payne has suggested that, ‘perhaps more than any other single figure, Chappo made Sydney preaching what it is.’⁴¹

In 1981 Chapman had published *Know and Tell the Gospel*. Chapman believed it was incumbent on all Christians to share their faith and considered the position that some had the specific gift of evangelism as a convenient excuse for indolence.⁴² Nevertheless, he recognised that for many Christians it was easier to bring a non-Christian friend to hear an

evangelist, or to give their friend a book, so in 1983 Chapman published *A Fresh Start...*⁴³ Although designed as a book for Christians to give to their non-Christian friends, with an explanation of the Christian message, it also served to teach and equip Christians, giving them a vocabulary for evangelism. In many ways, *A Fresh Start...* was an Australian version of John Stott's *Basic Christianity*, for an ensuing generation.⁴⁴ *A Fresh Start...* saw numerous editions and a number of translations, including French and Polish.⁴⁵

In 1999 Chapman published *Setting Hearts on Fire: A Guide to Giving Evangelistic Talks*.⁴⁶ This was designed specifically for those giving evangelistic talks and sermons. All three books remain in print and have sold well. Indeed, this aspect of Chapman's ministry is perhaps the most underrated. Chapman wrote numerous other booklets and Bible Studies, usually at the instigation of others, and the history of those publications identified to date is found in the appendix.

Learning from Chapman's Legacy

This brief introductory survey of Chapman's ministry as an evangelist, preacher, teacher and writer indicates both its significance and extent, with a view to stimulating more focused and thorough work. Two obvious areas for further analysis are the content and development of Chapman's preaching. To what extent, for example, was his commitment to expository preaching within a strong framework of Biblical Theology in the evangelistic context pioneering? The theological and sociological influences on Chapman's preaching and the extent to which Chapman responded to these proactively or reactively also warrants examination. Chapman's rhetorical style and the extent to which it was shaped by his working class Sydney background also deserves attention, especially given its warm reception by upper-middle class English congregations in London and at the universities in Oxford and Cambridge, as well as in upper-middle class Ireland, North America, New Zealand and, of course, Australia. More generally, the extent to which Chapman defined, enabled and modelled an 'Australianness' or Australian expression in his preaching is worthy of discussion in a context which has been so derivative of English, Scottish, Irish, Welsh, Dutch and American influences, and, in some places, even eschewing an Australianness for an alternative style.

It would be helpful to evaluate the ministries of those Moore and SMBC graduates trained by Chapman, especially those trained in the Department of Evangelism as catechists. A broader study of those trained at Diocesan and denominational conferences would help ascertain some sense of his influence on preaching more widely. A comparative assessment with other evangelists in Australia, in Anglicanism and in evangelicalism more generally would assist in identifying Chapman's particular contributions during difficult decades for the proclamation of the gospel. More personally, it would also be interesting to examine the extent to which his status as a gregarious bachelor enabled, enhanced or made his ministry more difficult, as well as the routines he established to manage both the volume of his commitments and their emotional demands and vicissitudes. Further study of the group associated with Chapman in the Diocese of Armidale, and the Board of the Department of Evangelism in Sydney would illuminate significant movements in church history and identify Chapman's role in each.

Chapman gave much consideration to the content of an evangelistic event, the call for decision, and the follow-up of new Christians.⁴⁷ All these areas are worthy of further study, especially as so little has been written on these issues for the Australian context. More widely still, Chapman's theological understanding of the Bible, the gospel, evangelism and preaching is worthy of study and synthesis, as it is arguably representative of the prevailing understanding in Sydney Anglicanism from the 1960's to the time of Chapman's death in 2012. Not only did this context form him, but he exercised enormous influence on it. In this respect, it should be noted that Chapman exercised great influence not only as an evangelist and preacher, but also more generally as a churchman, mentor and friend.⁴⁸ Indeed, Peter Jensen, as Archbishop of Sydney, stated in his introductory remarks at Chapman's funeral 'that it is impossible to understand or explain present-day Sydney Anglicanism without reference to the titanic contribution of John Charles Chapman.'⁴⁹

Resources

Any study of preaching is best done with oral recordings. Many recordings of Chapman have been made, but these are dispersed across parish, conference and theological college libraries. An urgent plea is made for a substantial organisation to commit itself to collecting Chapman's work and making it freely available electronically, both for study and ministry purposes. Changes in technology, the volunteer and activist nature of Christian organisations, and the 'taken for granted' attitude towards recent history all threaten the establishment of an accurate, comprehensive, accessible and well-preserved archive. Such an archival resource needs to be curated independently and professionally, be free from financial concerns, and be promoted and managed by its own Board. This would be a major and enduring gift to the Australian church, Australian homiletics and homiletics more generally. Obviously, we are too close to Chapman's ministry to make more than provisional judgements about his contribution to preaching in Australia. Nonetheless, his ministry and legacy calls for careful stewardship of resources and for further research, as it promises to bear much fruit both for homiletics and history.

Appendix: Publication History of Works by John Chapman

‘A Different Kind of Freedom’, Number 3 in *Good News for Living Course*, Anglican Information Office, Sydney, 1977.

A Foot in Two Worlds: The Joy and Struggle of the Normal Christian Life (Guidebooks for Life Series), Matthias Media, Kingsford, 2009.

A Fresh Start... (Christian Beliefs Series), Hodder and Stoughton, Sydney, 1983. (Sound Recording) Royal Victorian Institute for the Blind, Tertiary Resource Centre, Melbourne, 1988. Republished as *A Fresh Start: How to Enter a New Life with God*, Hodder and Stoughton, Rydalmere, 1994. Republished as *A Fresh Start*, Matthias Media, Kingsford, 1997. (Computer Optical Disc) Matthias Media, 2003. Also published as *A Fresh Start*, The Good Book Company, Epsom, 1997. Republished as *A Fresh Start Classic Edition*, The Good Book Company, Epsom, 2008. Also available in Kindle Edition. (eBook) *A Fresh Start*, Matthias Media, Kingsford, undated.

A Fresh Start: A Short Talk (Compact Disc), Matthias Media, Kingsford, 26 October 2005.

‘A Sermon on Guidance’ (Oral Recording), Tape Number 17 in *Preaching Conference 2001: Maintaining the Spiritual Disciplines*, Sydney Missionary and Bible College, Croydon, 2001.

A Sinner’s Guide to Holiness: ‘Holiness’ may seem a long way off, but God has a plan for getting you there (Guidebooks for Life Series), Matthias Media, Kingsford, 2005.

Apologetics and Personal Evangelism, Trinity Publishing Society, Adelaide, 1974.

‘Applying the Text to the Listeners’, in *How to Prepare a Bible Talk*, Dudley Foord et al, SMBC Press, Croydon, 2003. Later published as *How to Speak at Special Events*, Sarah Buckle-Dykes (ed.), Christian Focus, Fearn, 2007, pp. 77-82.

Basics of the Christian Life: 3 Talks (MP3 Compact Disc), Matthias Media, Kingsford, 2008.

Book Review: ‘God the Evangelist: How the Holy Spirit works to bring Men and Women to Faith’ in *Evangelical Review of Theology*, Vol. 13, No. 3, July 1989, pp. 275-277.

‘Chappo’s First Fifty Years’, *The Briefing*, June, 1997. Also available in *The Briefing on CD-ROM (21st Anniversary Collection)*, Kingsford, Matthias Media, 2009.

Dialogue Evangelism, Anglican Information Office, Sydney, 197-?; Revised Edition 1993.

‘Evangelism and Expository Preaching: One Coin: Two Sides’ in *Preach or Perish: Reaching the Hearts and Minds of the World Today*, Donald Howard (ed.), Donald Howard, Camden, 2008, pp. 105-112.

Evangelism Class Lectures, (Microcassette Video Recording), Moore College, Newtown, c. 2005-2006. Uncatalogued recording of 2nd year class lectures in Moore College Library.

Evangelism - What, Why, How: A Bible Study Course designed as an Introduction to Evangelism, Anglican Information and Public Relations Office, Sydney, 196-? (N.B. Orpwood suggests a 1971 date, p. 112.)

Exposition (Compact Disc 1292), Katoomba Christian Convention Centenary Preaching Conference (SMBC Preaching Conference) 17-19 June 2003, Katoomba Christian Convention, 2003.

'Foreword' in *Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching*, Graeme Goldsworthy, Inter-Varsity Press, Nottingham, 2000, pp. vii-viii.

From Sinner to Saint: 5 Studies on Holiness for Small Groups and Individuals (DVD Recording, with Simon Roberts), Matthias Media, Kingsford, 2007.

From Sinner to Saint: 5 Studies on Holiness for Small Groups and Individuals (Workbook, with Simon Roberts), Matthias Media, Kingsford, 2007.

'Future Shock for 21st Century Minds' in *The Australian Church Record*, Issue 1898, December 2009, p. 2.

Giving the Talk: A Training Video on Biblical Preaching featuring John Chapman (Video Recording), New Churches Sydney Anglicans, Sydney, 201-?

Giving the Talk: Chappo on Preaching: A Training Video on Biblical Preaching featuring John Chapman (Video Recording), Matthias Media, Kingsford, 1995.

'Guidance' in *1st Century Answers to 21st Century Questions*, Sarah Buckle-Dykes (ed.), Sydney Missionary and Bible College Press, Croydon, 2002, pp. 25-33.

'Hell is a Terribly Lonely Place', Number 5 in *Good News for Living Course*, Anglican Information Office, Sydney, 1977.

I Object (Co-authored with Phillip Jensen, Graphics by Peter Oram), Anzea, Sydney, 1973.

Illustration and Application (Compact Disc 1293), Katoomba Christian Convention Centenary Preaching Conference (SMBC Preaching Conference) 17-19 June 2003, Katoomba Christian Convention, 2003.

Introduction to Evangelism 28/8/03, Sydney Missionary and Bible College, Croydon, 2003.

Kim Jest Chrzescijanin (Me? A Christian), Polish Edition, with Tim Thornborough), The Good Book Company, Epsom, 2008.

Know and Tell the Gospel: The Why and How of Evangelism (Christian Beliefs Series), Hodder and Stoughton, Sydney, 1981. Published as *Know and Tell the Gospel: Help for the Reluctant Evangelist*, St Matthias, London, 1983. (Electronic Resource), NavPress, Colorado Springs, 1985. Revised edition published as *Know and Tell the Gospel*, Matthias Media, Kingsford, 1998. Third Edition, Matthias Media, Kingsford, 2002.

Making the Most of the Bible, Matthias Media, Kingsford, 2012. (eBook), Matthias Media, Kingsford, undated.

Making the Most of the Cross, Matthias Media, Kingsford, 2011.

Making the Most of the Cross, (DVD Recording, with Kel Richards), Matthias Media, Kingsford, 2012.

Making the Most of the Rest of Your Life, Matthias Media, Kingsford, 2007.

Making the Most of the Rest of Your Life, (DVD Recording, with Tony Payne), Matthias Media, Kingsford, undated.

'Man and His World' in *The Christian Faith*, Anglican Inquiry Centre, Sydney, 1969.

Me? A Christian (Co-authored with Tim Thornborough), The Good Book Company, Epsom, 1997.

My Critique of Current Preaching (Sound Recording), Sydney Missionary and Bible College Graduates' Preaching Conference, Croydon, 2006.

Nowy Początek (A Fresh Start), Polish Edition, Translator: Malgorzata Thompson), The Good Book Company, Epsom, 1997.

Prayer, Unpublished typed manuscript with handwritten corrections in Moore College Library Collection, undated. Library catalogue indicates 1967.

Preaching in Evangelism (Video Recording), Ridley College, Parkville, 1984.

'Preaching that Converts the World' in Christopher Green and David Jackman (eds), *When God's Voice is Heard: Essays on Preaching presented to Dick Lucas*, Inter-Varsity, Leicester, 1995, pp. 161-174. Also in Keith Weller (ed.), *'Please! No More Boring Sermons': Preaching for Australians, Contemporary Insights and Practical Aspects*, Acorn, Brunswick East, 2007, pp. 125-137.

Preaching the Word (Sound Recording), SMBC Preachers' Conference, Sydney Missionary and Bible College, Croydon, 1997.

Qu'est-ce qu'un chrétien? (Me? A Christian), French Edition, Co-authored with Tim Thornborough), The Good Book Company, Epsom, undated.

Sermons (26 Oral Recordings), Moore College, Moore College Library, Newtown, Various dates.

Sermons (3 Oral Recordings), Ridley College, Parkville, 1980. Copies of sermons given at St Barnabas, Broadway and Sydney University during the 1980 Sydney University Evangelical Union Mission.

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¹ For a broader survey of the Sydney Anglican context, see Bruce Ballantine-Jones, *Changes and Practices in the Anglican Diocese of Sydney 1966-2013: The Political Factor*, PhD Thesis, Macquarie University, North Ryde, 2014; Marcia Cameron, *An Enigmatic Life: David Broughton Knox, Father of Contemporary Sydney Anglicanism*, Acorn, Brunswick East, 2006; and John McIntosh, *Anglican Evangelicalism in Sydney 1897-1953: The Thought and Influence of three Moore College Principals – Nathaniel Jones, DJ Davies and TC Hammond*, PhD Thesis, University of New South Wales, Kensington, 2014.

² For a broader perspective on the roots of contemporary expository preaching in the reformed evangelical tradition in Australia, especially among Sydney Anglicans, see Jonathan Holt, 'The Emergence of Expository Preaching in Sydney Anglican Churches', *St Mark's Review*, No. 230, December 2014 (4).

³ See Michael Orpwood, *Chappo: For the Sake of the Gospel*, Eagleswift, Russell Lea, 1995, pp. 9-11.

⁴ Orpwood, *Chappo*, p. 16.

⁵ Orpwood, *Chappo*, pp. 19-23.

⁶ Orpwood, *Chappo*, p. 24.

⁷ This story is more extensively recorded in Orpwood, *Chappo*, chapter 2. See also Paul Lamb, *The Conscience of the Church, John Stoward Moyes, Bishop of Armidale, 1929-1964*, The Diocese of Armidale, Armidale, 1997, pp. 193, 243, 341-2.

⁸ Raymond George Smith, Personal conversation, and Orpwood, *Chappo*, p. 33.

⁹ Orpwood, *Chappo*, p. 92.

¹⁰ Orpwood, *Chappo*, p. 96.

¹¹ *What is a Christian?*, Anglican Information Office, Sydney, undated [1969]. See appendix for publication history.

¹² Orpwood, *Chappo*, p. 115. A number of these translations were made in preparation for the 1979 Sydney Billy Graham Crusade.

¹³ Orpwood indicates this occurred in 1958 (*Chappo*, p. 158). Michael Jensen, perhaps following Orpwood, similarly argues for a 1958 date in Michael Jensen, *Sydney Anglicanism: An Apology*, Wipf and Stock, Eugene, 2012, p. 59. Holt, *Emergence*, argues for a 1965 date on the basis of the minutes of the Church Missionary Society, NSW Branch. A 1965 date is also consistent with Timothy Dudley-Smith, *John Stott: A Global Ministry*, InterVarsity, Leicester, 2001, p. 114-5 and is confirmed by Allan Blanch, who attended (personal correspondence 12 April 2014).

¹⁴ Orpwood, *Chappo*, p. 158.

¹⁵ 'John Stott remembered in Sydney', www.sydneyanglicans.net, 4 August 2011 (accessed 12 December 2013). Dudley Foord was a senior Anglican clergyman at the time, who later served as Bishop of the Church of England in South Africa.

¹⁶ See, for example, Donald Robinson, 'Theology of the Preached Word' in Donald Howard (ed.), *Preach or Perish: Reaching the Hearts and Minds of the World Today*, Donald Howard, Camden, 2008, pp. 273-288. Howard notes that Robinson 'originally prepared this paper for the 1966 Anglican Autumn School of Theology in Sydney' (p. 288). Robinson's paper is also in Peter Bolt and Mark Thompson (eds), *Donald Robinson - Selected Works, Vol. 2*, Australian Church Record, Camperdown, 2008, pp. 136-147.

¹⁷ Trevor Edwards, 'Responding to "The Romance of Preaching and the Sydney Sermon"' in *St Mark's Review: Sydney Anglicanism: Responses to Michael Jensen's 'Apology'*, No. 226, Nov 2013 (4), p. 38. See also Tony Payne, 'Chappo and the magic potion', in *The Briefing*, 18 March 2013, <https://matthiasmedia.com/briefing/2013/03/chappo-and-the-magic-potion/> p. 5. The College of Preachers and its precursors needs further research. Chapman, in a conversation with the author, indicated that Dudley Foord and he organized a number of training workshops on expository preaching for groups of 10 clergy, held at the Sydney Diocesan Gilbulla Conference Centre. However, it is unclear when these workshops began, and their nature. The 1973 *Year Book of the Diocese of Sydney* records that, 'The following report has been received from Rev D.T. Foord, the Acting Chairman of the College of Preachers:- "The College of Preachers was appointed by the Standing Committee as a result of the resolution of Synod in 1971 following presentation of the report of a committee appointed by Synod in 1970... The first school to be conducted under the aegis of the College is scheduled for...7-10 November, at Moore Theological College."' (p. 309). No year is given. In the 1974 *Year Book of the Diocese of Sydney* it was reported that, 'The second school of the College of Preachers was held at Gilbulla from Monday, 2 July to Thursday, 5 July, 1973...and the first 24 applicants only were accepted.' (p. 308). Howard quotes DWB Robinson from a College of Preachers in 1968 (Howard, *Preach or Perish*, p. 273), but in personal correspondence (17 December 2013) indicates, 'the year is correct, but what the name was I don't recall'.

¹⁸ This is not to undervalue the soil into which Stott's preaching was sown. Allan Blanch notes that 'Sydney's first two chaplains, Richard Johnson and Samuel Marsden, were both at Magdalene College, Cambridge when Charles Simeon was expounding the Bible at Holy Trinity, Cambridge, and that Donald Robinson modelled

Biblical preaching at Moore College in the early 1960's' (personal correspondence 12 April 2014). Nonetheless, in my view, Robinson focussed particularly on the text and its Biblical context, but without the integration into the audience's context that was so appreciated in Stott.

¹⁹ JI Packer's classic apologetic treatment, *Fundamentalism' and the Word of God*, Eerdmans, Grand Rapids, 1958, was highly influential in bringing this understanding and confidence.

²⁰ This position is exemplified by a question from Chapman to Bill Hybels at a preaching conference in Sydney in the early 1990's. "Dear brother", said Chappo, 'I'm not meaning to be rude, but I wonder if you could tell us how people are to know when they are hearing God speak through his word, and when they are just hearing good advice from Bill? Because as far as I could tell, I couldn't spot the difference. As you spoke to us, it all seemed to come from the same authority.'" (Quoted in Gary Millar and Phil Campbell, *Saving Eutychus: How to preach God's word and keep people awake*, Matthias Media, Kingsford, 2013, p. 15.) In their dedication, Millar and Campbell write 'with grateful thanks to Chappo' (unpaginated).

²¹ For a fuller treatment of Stott's view, see John RW Stott, *The Preacher's Portrait*, Eerdmans, Grand Rapids, 1961, and *I Believe in Preaching*, Hodder and Stoughton, London, 1982. For a summative entrée into Stott's engagement with Australia, see the John Stott Memorial Edition of *Essentials* (Spring 2011) and Dudley-Smith (*John Stott*).

²² Gerhardus Vos, *Biblical Theology: Old and New Testaments*, Eerdmans, Grand Rapids, 1948.

²³ See, for example, Donald WB Robinson, *Faith's Framework: The Structure of New Testament Theology*, Albatross, Sydney, 1985; 2nd ed. New Creation, Blackwood, 1996; also published in Peter Bolt and Mark Thompson (eds), *Donald Robinson - Selected Works, Vol. 1*, Australian Church Record, Camperdown, 2008, pp. 337-449; Graeme Goldsworthy, *Gospel and Kingdom: A Christian Interpretation of the Old Testament*, Paternoster, Exeter, 1981; WJ Dumbrell, *Covenant and Creation: A Theology of Old Testament Covenants*, Lancer, Flemington, 1984; and Geoffrey Bingham's work through New Creation Ministries in Adelaide. For a review of Robinson's theology, see Rory Shiner, 'An Appreciation of DWB Robinson's New Testament Theology' in Peter Bolt and Mark Thompson (eds), *Donald Robinson - Selected Works - Appreciation, Vol. 3*, Australian Church Record, Camperdown, 2008, pp. 9-62.

²⁴ I am grateful to Neil Chambers for reminding me that Chapman's interest in Biblical Theology was in the context of a well-established Systematic Theology, where systematics was handmaiden to, rather than supplanted by, or in contrast to Biblical Theology (personal conversation, 14 November 2013).

²⁵ 'Foreword' in Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching*, Inter-Varsity, Nottingham, 2000, p. vii. Naturally, a danger is that the sermon may move too quickly to the passage's fulfillment in Christ and its broader Biblical Theology implications.

²⁶ John Chapman, 'Preaching that converts the world' in Keith Weller (ed.), *Please! No More Boring Sermons': Preaching for Australians, Contemporary Insights and Practical Aspects*, Acorn, Brunswick East, 2007, p. 128.

²⁷ Edwards, 'Responding', p. 39. See also Michael Jensen's 'Response' in the same issue, pp. 114-5, 119. This relates to Robinson's technical argument that preaching, by definition, is for the unbeliever, and that much of the content of sermons directed to Christians is best understood as *homilia*. See Robinson, 'Theology'.

²⁸ For a more extensive treatment of the influence of Goldsworthy's Biblical Theology on the preaching of leaders in the Anglican Diocese of Sydney in the later decades of the 20th century, see Andrew Reid, *Evangelical hermeneutics and Old Testament Preaching: A Critical Analysis of Graeme Goldsworthy's Theory and Practice*, Australian College of Theology Th.D. Thesis, 2011. For a broader discussion of the development and current state of Biblical Theology *per se* among Sydney Anglicans, see Geoff Broughton, 'The Significance of Biblical Theology' in *St Mark's Review*, No. 226, Nov 2013 (4), pp.13-24.

²⁹ See, for example, Peter Adam, *Speaking God's Words: A Practical Theology of Preaching*, Inter-Varsity, Leicester, 1996, p. 111; Andrew Reid, *Postcard from Palestine: A Hands-on Guide to Reading and Using the Bible*, Kingsford, St Matthias, 1989; Second and Revised Edition, 1997; and the international work of the latter with the Langham Partnership.

³⁰ For a fuller discussion of the effects of the Crusades, see Stuart Piggin, *Evangelical Christianity in Australia: Spirit, Word and World*, Oxford, South Melbourne, 1996, especially chapter 7. Piggin argues that 'the [1959] crusades were the most effective engagement with the Australian community ever achieved by evangelicals in Australia' (p. 154).

³¹ John C Chapman, *Know and Tell the Gospel: The Why and How of Evangelism*, Hodder, Sydney, 1981.

³² See John Chapman, *Dialogue Evangelism*, Anglican Information Office, Sydney, 197-?; Revised Edition, 1993 and Orpwood, *Chappo*, pp. 103-115.

³³ Personal conversation with the author.

³⁴ This is not to underestimate the major role played by Barnett, who both complimented and gave confidence to Chapman. See Adrian Lane, *The Report of the Evangelistic Mission held by Sydney University Evangelical Union 29 June-7 July 1977*, Sydney University Evangelical Union, Sydney, 1977.

³⁵ John and Moyra Prince, *Out of the Tower*, Anzea, Homebush West, 1987, pp. 66.

³⁶ For a more extensive treatment, see Orpwood, *Chappo*, pp. 121-128.

³⁷ This was further assisted by the 1979 Billy Graham Crusade at Randwick Racecourse. Its inception and effect is itself illuminative. Billy Graham was invited to Sydney by Anglican Archbishop Marcus Loane on 29 July 1975 (See John Pollock, *To All the Nations: The Billy Graham Story*, Harper and Row, San Francisco, 1985, p. 137; *contra* Orpwood, *Chappo*, p. 141.) 1979 was chosen by the Archbishop as it was the 20th anniversary of the 1959 crusade. At the time of the invitation, many senior clergymen in Sydney, Chapman included, expressed disbelief that such a crusade could be effective, given the cultural context at the time (see Orpwood, *Chappo*, p.141). By 1979, however, this context had ameliorated, and despite substantial rain the crusade was significant. It provided the focal point for renewed impetus in public evangelism and it engendered training in evangelism and discipleship, much of it specifically contextualised. The crusade prompted, for example, the publication by the Anglican Chaplaincy at the University of New South Wales, and later by Matthias Media, of *Investigative Bible Studies* and a discipleship course for new Christians, *Just For Starters*, and its associated training course. Both of these were used extensively in university ministry in ensuing years and were prototypical of various ministry training schemes. Chapman commented that the diocese took the opportunity 'to do everything we had ever dreamed of doing, under the guise of getting ready for Billy Graham' (Pollock, *To All*, p. 138). Nonetheless, the crusade was not accompanied by the strength of spiritual movement evidenced at the 1959 or even the 1968 crusade, although Pollock suggests that the influence on individual inquirers may have been more consistently deeper, given the preparation and follow-up (Pollock, *To All*, p. 142). See also Orpwood, *Chappo*, pp. 141-144 and John Pollock, *Billy Graham, Evangelist to the World: an Authorized Biography of the Decisive Years*, Harper and Row, Sydney, 1979.

³⁸ Payne, 'Chappo', p. 5 (emphasis original).

³⁹ See the *Minutes of the Board of Diocesan Missions/Department of Evangelism* and its quarterly newsletter, Anglican Diocese of Sydney Archives, and Adrian Lane, *Papers 1973-2013*, State Library of NSW Manuscripts Collection, Boxes 1, 3, 15, 17 and 20.

⁴⁰ Although recorded, this interview is currently lost. Some of Chapman's comments were similar to those made in *My Critique of Current Preaching*, Compact Disc Recording, Sydney Missionary and Bible College Graduates' Preaching Conference, Croydon, NSW, 2006.

⁴¹ Payne, 'Chappo', p. 5.

⁴² In support of this position, Chapman would refer, for instance, to Colossians 4:5 and 1 Peter 3:15.

⁴³ John C Chapman, *A Fresh Start...*, Hodder, Sydney, 1983.

⁴⁴ John R W Stott, *Basic Christianity*, InterVarsity, London, 1958.

⁴⁵ *Un Nouveau Départ (A Fresh Start, French Edition)*, The Good Book Company, Epsom, 2008 and *Nowy Początek (A Fresh Start, Polish Edition, Translator: Malgorzata Thompson)*, The Good Book Company, Epsom, 1997. See also appendix.

⁴⁶ John Chapman, *Setting Hearts on Fire: A Guide to Giving Evangelistic Talks*, Matthias, Kingsford, 1999.

⁴⁷ Chapman was heavily involved, for instance, in the arrangements for the follow-up of enquirers at the 1979 Sydney Billy Graham Crusade. He also experimented with various card response systems to facilitate ongoing evangelistic and discipleship ministry following an event.

⁴⁸ This more general influence of Chapman is beyond the scope of this conference and paper. However, it is worth noting, for instance, that Chapman served on the Moore College Committee, as a Canon of St Andrew's Cathedral, on the General Synod of the Anglican Church of Australia, often leading (in terms of votes) the Diocese of Sydney's representatives, and on the Standing Committee of the Diocese of Sydney. He was also an influential member of the Anglican Church League. At the students' request, the Moore College Single Quarters were renamed Chapman House while he was still alive, as was at least one house at an Anglican school (Shellharbour Anglican College), where he was regularly invited to speak at House Chapels. His continuing care of friends extended to the country, interstate and internationally. This ecclesiastical and personal work also warrants further study. See, for example, the substantial collection of letters in Lane, *Papers*, Box 3.

⁴⁹ Payne, 'Chappo', p. 2.