

John Stott

On the centenary of his birth we remember J. R. W. Stott and celebrate his enduring influence.

Abrahamic and Apostolic

Chris Wright — 3

Method and Message

Peter Adam — 6

Uncle John

Richard Trist — 8

Parish Priorities

Wei-Han Kuan — 9

essentials

5 Books that Blessed 5 Bishops

Michael Stead — 12

Australian Impact

Glenn Davies — 15

Controversialist

Nichols & Hale — 17

Visionary

David Claydon — 19

Friend of women

Robyn Claydon — 20

Model Expositor

Natalie Rosner — 21

Fellow worker

Julia Cameron — 22

Autumn/Winter 2021

EFAC AUSTRALIA

Essentials is the journal of the Evangelical Fellowship in the Anglican Communion. Promoting Christ-centred biblical ministry.





John R. W. Stott

John Stott was born in London on 27th April 1921. In honour of the centenary of his birth date we have produced this special edition to reflect on the remarkable ministry of the Rev'd Dr John Stott. It is hard to think of any other figure who has had a more profound impact on evangelical Anglicanism as well as global evangelicalism than John Stott. Indeed as Michael Cromartie quipped, 'if evangelicals could elect a pope, Stott is the person they would likely choose.'

Although many of us never met the man, he still profoundly impacted us. My first contact was via his classic little book *Your Confirmation* when, at 14, I was doing confirmation classes. It would be lying to say it had a great impact on me at the time! In 1975 I was there when he delivered the Bible Studies on Ephesians at the AFES National Conference in Bathurst. Each session was captivating and gave me a whole new perspective on understanding Scripture. I can still visualise the Conference and was thrilled when the print version emerged as *God's New Society*. During my time at Moore College, I had a case of second year blues and had a mid-

year holiday in Tasmania. I read *I Believe in Preaching* by Stott and came back fired and up and back on track. One could go on and on from CMS Summer Schools to Lausanne Congresses, to papers and many books. One way or another John Stott has impacted many of us in profound and deeply personal ways.

As the founder of EFAC, it is fitting for EFAC Australia to honour him with this special issue of *Essentials*. I want to acknowledge the help of Peter Adam and Mark Juers in dreaming up the list of articles and to each of the contributors for writing such an inspiring set of articles.

BISHOP STEPHEN HALE
CHAIR, EFAC AUSTRALIA AND EFAC GLOBAL

Essentials is published by EFAC Australia.

www.efac.org.au.

ISSN 1328-5858.

Opinions expressed are not necessarily those of EFAC nor of the editor.

Material is copyright and may not be reproduced without permission.

Scripture taken from THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission. All rights reserved worldwide.

Editorial Team for this Special Issue:
Stephen Hale, Mark Juers

Sub-editing, printing and distribution:
Chris Appleby

Panel of reference:
Graeme Goldsworthy, Robert Forsyth, Peter Corney

Journal design: Clare Potts

Issue layout: Ben Underwood

Editorial correspondence
essentialsd@gmail.com

To notify of a change of address,
contact Rev Chris Appleby
20 Gordon St Fairfield VIC 3078
cappleby@cappleby.net.au

What is EFAC?

EFAC is a group of Anglican clergy and lay people who value the evangelical heritage of the Anglican Church, and who endeavour to make a positive, constructive contribution at local, diocesan and national levels. EFAC Australia is part of the world-wide Evangelical Fellowship in the Anglican Communion.

The purpose of EFAC is to maintain and promote a strong biblical witness in and through the Anglican Church so as to advance the cause of the gospel in Australia.

The aims of EFAC are:

1. To promote the ultimate authority, the teaching and the use of God's written word in matters of both faith and conduct.
2. To promote this biblical obedience particularly in the areas of Christian discipleship, servant leadership, church renewal, and mission in the world.
3. To foster support and collaboration among evangelical Anglicans throughout Australia.
4. To function as a resource group to develop and encourage biblically faithful leadership in all spheres of life.
5. To provide a forum, where appropriate: a) for taking counsel together to develop policies and strategies in matters of common concern b) for articulating gospel distinctives in the area of faith, order, life and mission by consultations and publications.

6. To promote evangelism through the local church and planting new congregations.

7. To coordinate and encourage EFAC branches/ groups in provinces or dioceses of the Anglican Church in Australia.

Essentials subscriptions and EFAC membership

You can subscribe to *Essentials* for \$25 per annum, which includes the 4 print issues delivered to you. Go to www.efac.org.au and click the membership menu tab. Follow the link to sign up as a member and click the *Essentials* only option.

Membership of EFAC includes a subscription to *Essentials*, which may be in pdf form in some states. EFAC membership is arranged differently in different states, but is available through the membership menu tab at the EFAC website. The rates are:

\$50 per annum full cost

\$25 per annum for students, missionaries or retired persons.

Subscriptions, memberships and donations all at:

www.efac.org.au

essentials



Abrahamic and Apostolic: John Stott in his Centenary Year

CHRIS WRIGHT
GLOBAL AMBASSADOR & MINISTRY DIRECTOR
LANGHAM PARTNERSHIP INTERNATIONAL

'I am a great believer,' John Stott would often say, 'in the importance of BBC. Not the British Broadcasting Company, nor Bethlehem Bible College, nor even Beautiful British Columbia. But Balanced Biblical Christianity.' In my own assessment of John's life and ministry I suggest a biblical balance of Old and New Testaments by saying that the scale and scope of John Stott's significance within the global church has been both Abrahamic and apostolic.

ABRAHAMIC

John Stott was Abrahamic in two ways, of which the first is the most obvious.

a) Blessing the nations

The gospel, according to Paul (Gal 3:8), was announced in advance to Abraham—namely, the good news of God's promise to bless all the nations on earth through him. Ultimately, of course, this was fulfilled through Jesus Christ and the spread of the gospel in his name to all nations. But the role of God's people has always been 'Abrahamic' in the sense of being instrumental in God fulfilling that promise. And in that sense, John Stott was truly Abrahamic. His whole life, from a very early stage of his pastoral ministry, was spent in reaching out to the nations of the world.

His travels in all continents were not just some kind of tourism for Jesus (or sanctified bird-watching), but were integrated into a growing passion to gain a truly global understanding of Christian theology and mission, and of what it meant to be the worldwide body of Christ. Wherever he went, he did as his father had told him as a small boy in the countryside—he kept his eyes and ears open. He listened respectfully to other cultures, learned from them, and sought to see the richness of the eternal biblical gospel through the eyes, needs and aspirations of others. It could be said that he was a blessing to so many people in every part of the world, because he opened himself up to be blessed by them. And the extent to which John Stott was Abrahamic in 'blessing the nations' can be seen in the number of international evangelical



Chris Wright

pictured

organisations in which he invested many years of encouragement, advocacy and practical ministry, such as IFES (the International Fellowship of Evangelical Students), EFAC (the Evangelical Fellowship in the Anglican Communion), the Lausanne Movement, WEA (the World Evangelical Fellowship), Scripture Union, A Rocha, Tear Fund, and doubtless many other less well known national initiatives that were blessed by his support.

b) The obedience of faith

But John was Abrahamic not just in the scope of his ministry, but also in its substance. 'By faith Abraham ... obeyed' (Heb 11:8). God's promise came along with a demand, that he should walk in the way of the Lord by doing righteousness and justice, and teaching his household to do the same (Gen 18:19). God's people were to bless the nations by living among them in a way that was ethically distinctive at every level—political, economic, judicial, familial, sexual, etc. God's people are to be, as Jesus put it, salt in a corrupt world and light in a dark world. And we can perform that function only by being engaged with and in the world in every area of life over which Jesus is Lord (which means every area of life on earth, and even the earth itself as God's creation).

John Stott was as passionate about the engagement and penetration of the gospel into every area of public life as he was about the truth of the gospel itself. He could not separate them. Indeed, he would have argued that the truth of the gospel has not really been grasped unless and until the radical demands of the gospel, as well as the gracious promises of the gospel, are being presented and lived out in the world by 'integrated Christians', that is, Christians who have rejected the disabling falsehood of the 'sacred-secular divide'. It was this conviction that led to the foundation of the London Institute for

Contemporary Christianity, as well as books like *The Contemporary Christian* and *Issues Facing Christians Today*.

John was not interested in ‘the irreducible minimum of the gospel’. He was once asked to define what he thought that might be, and declined. Rather, he said, he wanted to be faithful to the whole biblical gospel in all its glorious richness and in its transforming power, which brings all of life in heaven and earth under the Lordship of Christ.

APOSTOLIC

John would never have claimed or used the title ‘apostle’ for himself, of course. ‘There are no apostles in today’s church,’ he said, ‘with the same status or authority as the unique apostles of the Lord Jesus Christ in the New Testament.’ Nevertheless, his ministry was apostolic in the sense that it faithfully reflected the passion and priorities of the biblical apostles, in two ways. In the New Testament we see the apostles’ evangelism and the apostles’ teaching.

a) *Evangelism.*

The apostles were commissioned to proclaim the good news that the one true God of Israel had kept his promise of blessing to the world, in sending his only Son, Jesus of Nazareth, as the promised Messiah and Lord, and to call people of every nation to receive the salvation that God had accomplished through his cross and resurrection, by repentance, faith, baptism and obedience. John Stott had the heart of an evangelist from his own teenage conversion to his final years in the hospice known as the College of St. Barnabas. About a year before he died, he told me with some excitement how he had been able to ‘explain the way of salvation’ to one of his carers—a woman who asked him a question while wheeling him back from lunch in the dining room to his own room.

The first of John’s international travels was to conduct evangelistic missions on university campuses in the USA in 1956-57, and for years his effectiveness as a university evangelist was the main reason for his growing international ministry. His early book (almost but not quite his first), *Basic Christianity*, distilled those evangelistic messages and has led thousands of people to faith in Christ. And his last book, *The Radical Disciple*, written when he could scarcely hold his pen steady, still breathes the truth and the appeal of the apostolic gospel.

It was John’s heart for evangelism, and his emphasis on its centrality within Christian mission, that led to his involvement with Billy Graham in the first Lausanne

Congress on World Evangelisation in 1974, providing in The Lausanne Covenant a classic definition and theology of evangelism that is biblically faithful and contextually relevant, and which continues to bear rich fruit in the subsequent documents of the Lausanne Movement including The Cape Town Commitment.

b) *Teaching*

The apostles were tireless also in teaching their new churches, by word or letter, grounding them in their faith and urging them to grow up in their faith, living, and endurance. In this, just as much as in evangelism, they were doing what Jesus told them in the great commission—namely, ‘teaching them to obey all that I have commanded you’.

John Stott was as passionate and committed to the work of apostolic teaching as to apostolic evangelism. Like the Apostle Paul, he longed to see Christians and churches growing up to maturity in Christ and growing into the likeness of Christ. He observed, and rejoiced in, the numerical growth of the church in the majority world (long before that term was used, and before the phenomenal growth of the church in the global south was brought to the attention of Christians in the west by books like Philip Jenkins’ *The Next Christendom*). But he also lamented the lack of teaching, discipling and godly leadership that left such new churches weak and vulnerable, plagued by spiritual extremism and moral laxity, and at the mercy of self-appointed mega-leaders who exploit the flock with more greed than grace. Like the Apostle John, he also longed to see Christians and churches living in love and unity, and saw our chronic dividedness (particularly among so-called evangelicals) as very visible evidence of our immaturity.

‘How would you sum up the state of the church around the world today?’ he would often ask, when called on to introduce the work of the Langham Partnership. ‘I can do it in three words,’ he went on. ‘Growth without depth. There is much evangelistic growth in numbers. But sadly there is also shallowness and immaturity everywhere, and it is not pleasing to God.’ From that challenging start he would go on to articulate what he called ‘The Langham Logic’—based on three biblical convictions (supported with many biblical texts) and a logical conclusion.

- i) God wants his church to grow up in maturity—not just to grow bigger in numbers.
- ii) God’s church grows through God’s word.
- iii) God’s word comes to God’s people mainly (not exclusively) through biblical preaching.



Left to right: Stott with the GCU President in Nairobi. Stott with K.A. Ofosuhene (left) and G.K. Gyekye (right) in Uganda, 1962
Photos courtesy of the Wheaton College Billy Graham Center Archives

If these three convictions are true, then the logical question to ask is: What can we do to raise the standards of biblical preaching? For then the word of God will feed the people of God and they will grow to maturity and thereby to effectiveness in their mission and ministry in the world. This rationale, provided by John Stott, remains the driving engine of all the ministries of the Langham Partnership International, which he founded. It began as the Langham Trust in 1969 (characteristically named, not after himself, but the street where his church stands), which provides scholarships to help gifted younger evangelicals gain doctorates and be better equipped as teachers of pastors in their own countries. Then came the Evangelical Literature Trust in 1971, recycling John's own book royalties and other donations to provide books for pastors and seminaries to resource their biblical preaching. And finally in 2001 John Stott and I pioneered some preaching seminars in Latin America, to motivate and train pastors in the skills of biblical preaching, which gave birth the following year to a plan for such training in other continents. These three initiatives now work together as three integrated programmes: Langham Scholars, Langham Literature and Langham Preaching, under the unifying vision, 'To see churches worldwide equipped for mission and growing to maturity in Christ through the ministry of pastors and leaders who believe, teach, and live by, the word of God.'

Langham Scholars has enabled more than 300 men and women from ninety countries to gain doctorates in Bible and theology and most of them are now teaching future generations of pastors in Bible colleges and seminaries, or in positions of senior leadership in national churches. Partly as the fruit of this work, there are now some high quality evangelical seminaries offering doctoral degrees in majority world countries and the voice of majority world theological scholarship is being heard in the west through the writing and speaking of Langham Scholars.

Langham Literature has provided evangelical books to hundreds of thousands of pastors and hundreds of seminary libraries over many years. Initially this was mainly western books in English or translation. Now Langham's major effort lies in fostering indigenous evangelical writers, editors and publishing houses in majority world countries, to feed the minds and hearts of their own people in their own languages and to resource pastors and preachers for their primary task. The past 15 years have seen the production of major one-volume commentaries on the whole Bible, entirely written by scholars in their own region, for Africa (in several languages), South Asia, Latin America, the Arabic speaking and Russian speaking regions.

Langham Preaching is fostering whole movements for biblical preaching in more than eighty countries, with a combination of training seminars, multiplying local preachers' clubs, training of local and national facilitators and trainers, regional conferences, and providing books and other preaching resources.

All of these ministries can be included under the category of 'apostolic teaching'—whether that teaching happens in a pulpit, in a classroom, or in the pages of a book. They are comparable to the ministries of Apollos (a scholar teacher), Timothy (a preacher and trainer of others) and even Tertius (a trained writer who wrote Paul's letter to the Romans). All teaching that builds up the church (theological education in its broadest sense), is part of the great commission, so by its nature, missional. John Stott understood clearly that there is mission beyond evangelism – the mission of teaching and discipling. Every Paul needs an Apollos.

In these various ways, then, John Stott was both Abrahamic and apostolic. The global church has been incalculably blessed by him in both respects. Whether the church has learned what he taught yet is another matter.



John Stott's Preaching: his Method and his Message

PETER ADAM

We have good reason to thank God for John Stott. Here I focus on his preaching, both method and message.



Peter Adam

pictured

PREACHING METHOD

John visited Australia in January 1965, and this visit—one of many—had a profound effect on Australian preaching.¹ He gave Bible studies on 2 Corinthians at the CMS Summer Schools in several states in Australia. Much Australian preaching at that time was on ‘a text’, that is, on an individual verse from the Bible, often without much regard to its context. In his Bible studies John Stott was demonstrating the obvious value of preaching from a passages of Scripture, and from consecutive passages of Scripture. His example had a profound impact on Australian preaching.² One person who was profoundly affected by this change in preaching style was Sydney evangelist John Chapman, who reflected this way on Stott's influence:

‘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 ... He provided a model for expository preaching that I could copy and make my own.’³

Chapman and Dudley Foord set up the College of Preachers in Sydney to promote this expository preaching, and it was soon promoted at Moore College. In Melbourne a series of Sunday night expositions of the Bible was set up to promote the Stott style. Expository preaching means that each verse of the Bible is preached in its revelatory context. For the units of God's verbal revelation are the books of the Bible, rather than isolated verses or general ideas from those books. This change was effected most rapidly in Sydney, but is now found throughout Australia. It has spread through the work of the Australian Fellowship of Evangelical Students, and by a number of good theological colleges and Bible colleges. Australians now contribute to the growth of expository preaching around the world.

Admittedly John Stott had extraordinary gifts of concentration, clarity, and conciseness which are beyond ordinary mortals. His deep thinking enabled a simplicity and clarity of expression. However the model was still transferable: just say what the Bible says, and show its application to our lives today. Stott defined preaching in these words: ‘To preach is to open up the inspired text with such faithfulness and sensitivity that God's voice is heard and God's people obey him.’ With customary clarity he explained that this sentence contained two convictions, that the Bible text is inspired and that the preacher's task is to open or explain it; two obligations, that we must be faithful to the text and sensitive to our hearers; and two expectations, that God will be heard, and that his people will respond.⁴

PREACHING MESSAGE

What was the centre of the Bible and its message in John Stott's mind and ministry? Here are three clues:

- i. John wrote in his magisterial book, *The Cross of Christ*, ‘[the cross] lies at the centre of the historic biblical faith ... and this is in itself a sufficient justification for preserving a distinctive evangelical testimony.’⁵
- ii. John chose a Bible reading from Galatians for his funeral which included these words: ‘May I never boast of anything except the cross of our Lord Jesus Christ’ (Gal 6:14). The words ‘May I never boast of anything except the cross of our Lord Jesus Christ’ are at once a prayer, a commitment, and a curse: May God help me not to boast in anything other than the cross of Christ; I will never boast in anything other than the cross; May God forbid that I boast of anything except the cross of Christ.’⁶

iii. The words on his gravestone are based on the memorial to the great Cambridge preacher Charles Simeon in Holy Trinity Church Cambridge, ‘who resolved both as the ground of his salvation and as the subject of his ministry to know nothing except Jesus Christ and him crucified’. These words in turn are based on 1 Corinthians 2:2, ‘For I resolved to know nothing while I was with you except Jesus Christ and him crucified.’”

Of course we would not contradict the cross: but we might neglect it in our theology, our preaching, our evangelism, our ministry and our lives. We might engage in heresy by silence: we might replace the cross with sincerity, achievement, success, good works, religious energy, exciting worship, or internal experiences of grace; or we might remove its theological foundations of holiness, sin, incarnation, and penal substitution. The cross is at the heart of Christianity, and without the cross there is no gospel at all. As John wrote, ‘If the cross is not central ... then we deserve to have applied to us that most terrible of all descriptions, “enemies of the cross of Christ”’ (Phil 3:18).⁸

John led a renewed and robust evangelicalism after the second world war, with a commitment to the exposition of the Scriptures, and the preaching of the cross of Christ. John, with the assistance of our own Leon Morris, recovered the cross for evangelicalism, glorying in the cross. In his later years John discerned a return to that liberal evangelicalism of the early 20th century which had neglected the cross.⁹ Perhaps he wanted to warn us from the grave: ‘May you never boast of anything except the cross of our Lord Jesus Christ.’ To glory, to boast in the cross of Christ now is great practice for eternity, when we will join all the saints and angels in singing:

‘You are worthy...for by your blood you ransomed for God saints from every tribe and language and people and nation; you have made them to be a kingdom and priests serving our God, and they will reign on earth.’

*‘Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honour and glory and blessing!’*¹⁰



NOTES

1. See Timothy Dudley-Smith, *John Stott: A Global Ministry*, Leicester, IVP, 2001, 114-16. This includes an account of this visit, but does not comment on the effects on his preaching in Australia.
2. See Jonathan Holt, ‘The emergence of expository preaching in Sydney Anglican churches’. *St Mark's Review*, No. 230, Nov 2014: 72-83; and Peter Adam, ‘Reflecting on Fifty Years of Expository Preaching in Australia’ at <https://au.thegospelcoalition.org/article/celebrating-fifty-years-of-expository-preaching-in-australia/>
3. Michael Orpwood, Chappo: For the Sake of the Gospel, John Chapman and the Department of Evangelism, Russel Lea, Eagleswift Press, 1995, 158.
4. John Stott, *The Contemporary Christian*, Leicester, IVP, 1992, 207-218. See also John Stott, *I Believe in Preaching*, London, Hodder & Stoughton, 1982.
5. John Stott, *The Cross of Christ*, Leicester, Inter-Varsity Press, 1986, p. 7.
6. This theme was expressed in Stott's life and ministry, see Peter Adam <https://stjudes.org.au/wp-content/uploads/2017/07/John-Stott-memorial-sermon-Peter-Adam.pdf>.
7. In 1986 James Houston published a collection of sermons by Charles Simeon, for which Stott wrote the Introduction, in which he expressed his appreciation for Simeon's model of life and ministry, and especially his preaching. James Houston, *Evangelical Preaching*, Portland, Multnomah Press, 1986. Stott's Introduction is on pp. xxvii-xli.
8. *The Cross of Christ*, 351.
9. Dudley-Smith, Stott, 164.
10. Revelation 5:9-12



John Stott the Person: Reflections on Uncle John

RICHARD TRIST
DEAN OF THE ANGLICAN INSTITUTE,
RIDLEY COLLEGE, MELBOURNE

Over the next four years, we continued to observe and appreciate John's genuine humility, generous spirit and unpretentious nature. We came to see him not just as a well-known preacher (the church was packed every time he preached), nor just as a writer of well-known books (over fifty, many of which he graciously signed when brandished by American 'fans' after a Sunday service). Rather, we came to see him as a quiet, perhaps shy man, humbly seeking to serve God and his church, eschewing any fuss that others made of him. What other characteristics stand out?

HE WAS A MAN OF GENEROSITY.

John lived a modest and frugal life. When he retired as Rector of All Souls', Langham Place, he was content to take up the offer of a small two-roomed flat behind the parish rectory. It was not flash! Just basic furnishing, a small kitchen, somewhere to sit and greet visitors. John however seemed relaxed with these simplicities. If he could read and write in quietness and peace, he was happy. He did have a place of his own, a small cottage with buildings perched high on a cliff in South Wales. There he would spend many weeks each year writing, birdwatching and entertaining friends with readings from Rudyard Kipling. He generously loaned us the cottage one school holiday, and we soon discovered why he loved it. It was located at the end of a disused WW2 runway and virtually impossible to find. Yet its remoteness and rustic character were what made it so special. We could easily picture John studying and writing every morning, then relaxing in the afternoon photographing what he called 'the birds our teachers' (Matt 6:26).

HE WAS AN ENCOURAGER.

Whether speaking with eager visitors keen to get a photo with him after church, or parishioners sharing a personal problem, John always seemed to have the right word to say. I remember the time I was feeling a bit underdone in sermon preparation, only to discover that John was joining the ministry team on the platform that night. 'That's great!' I lamented to a colleague, secretly wishing my sermon would be due the following week, not tonight. But when John asked how I was, and I shared my feelings of inadequacy, he was ever the encourager. He shared his own experiences of feeling inadequate and urged me to simply preach the word. Why? 'God's grace is sufficient for your weakness'.

HE WAS PERSON OF PRAYER.

John was a clear and thoughtful pray-er. He would always begin a sermon with the same prayer, 'Heavenly Father,



pictured

Richard Trist

What a privilege it was to get to know John Stott when my family joined the congregation of All Souls' Langham Place in the mid-1990s.

By the time we had arrived, 'Uncle John' had retired as rector of the church and was carrying out a wider preaching and teaching ministry. He still however attended church services, prayer meetings and staff gatherings as often as he could.

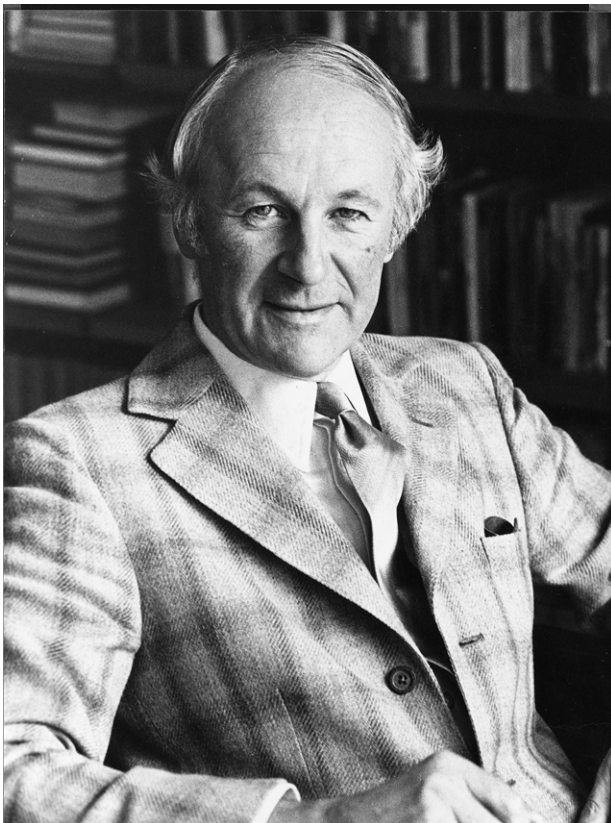
Our first encounter with John occurred just after we arrived in the parish. We were busily unpacking boxes and settling into our apartment when the phone rang. 'It's John Stott here. I just want to wish you a warm welcome to London and to All Souls. I have been praying for you all. How are you and the children, Luke, Sophie, Lily and Grace?' Apart from the fact that one of my theological heroes had just phoned and invited me to join him for afternoon tea the following week, what struck me was that he was interested in us as a family. He knew each of the children by name. He had been praying for this new Australian clergy family, and amidst his busy schedule was willing to find out how we were. What a model of pastoral care!



we bow today in your presence. May your word be our rule, your spirit our teacher, and your greater glory our supreme concern, through Jesus Christ our Lord'. Here was a reminder that the sermon we were about to hear was not about us and our needs, but rather God and his glory.

Prayer was a key focus of John's life, from his personal prayer life with a notebook packed with names of people he had met, to the Tuesday night parish prayer meeting that he established in the first year of becoming rector. This prayer meeting was one of his enduring legacies—in many ways the powerhouse of the church. No other meetings were to be held on that night and all leaders (several hundred) were expected to attend. John made sure he did not miss it, even when he had retired. He believed that prayer was powerful and set it as a priority in his own life and that of the church.

In this centenary year, what a privilege to recall these years of contact with 'Uncle John'. Not only to remember John Stott the great evangelical leader (which he certainly was), but also to reflect on him simply as a Christian person—a man of generosity, encouragement, and prayer. May such attributes inspire and shape us as we remember this humble man of God.



John Stott

pictured

Stott and Local Church Ministry

WEI-HAN KUAN

John Stott was inducted as the new Rector of All Souls', Langham Place in 1950. He outlined in his first sermon five criteria that he believed ought to be applied to their local church ministry.

These were published that week as his ministry manifesto in the church newsletter, *All Souls*. Timothy Dudley-Smith writes that Stott at this time knew himself to be, 'a product of Iwerne and CICCUC'; that is, a product of the famous and influential public school (English private school) camping ministry of the Rev'd 'Bash' Nash, and of the Cambridge Inter-Collegiate Christian Union—a progenitor of the AFES and IFES movements. Their methods of ministry informed his five criteria:

1. The priority of prayer;
2. Expository preaching;
3. Regular evangelism;
4. Careful follow-up of enquirers and converts; and
5. Systematic training of helpers and leaders.

In his early years as rector, Stott sought to translate these five priorities into a local church setting, building not just programmes, but a strong and self-replicating culture. Richard Trist, joining the All Souls' team 45 years later, observed that these five criteria for local church ministry were still present—even though Stott had stepped back from being the rector some two decades earlier. What a legacy!

THE PRIORITY OF PRAYER: CORPORATE, WITH OTHERS, ON HIS OWN

Along with his five point manifesto, that 1950 edition of *All Souls* also contained 'A Call to Prayer' written by Stott:

'About 450 come to church on Sundays to worship; about 25 come to the Church House on Thursday to pray. We have begun a new chapter in our church's history ... so we must pray if we are to succeed.'

Twenty years later, Ruth Redpath was part of All Souls' and attending regular fortnightly Prayer Gatherings for the church family with two or three hundred fellow members. Prayer was regarded as a priority and the

Gathering was for the committed members of the church family. Over an hour and a half they would pray together for both local and international concerns, often hearing from one of their forty or so link missionaries home on furlough at the time. In the off fortnight, small groups would gather in homes and so both gatherings were seen as an essential and regular part of church life. Well may we measure the real spiritual health of our local churches by attendance at regular prayer meetings!

Prayer with others—especially his curates—also typified Stott's local church ministry. One of his study assistants was caught out in telling a small lie; the account ends with Stott getting them both to kneel together in a prayer of joint confession towards God and joint declaration of their persistent need of grace. Stott was a leader of great gifts and capacity, but also humility to pray with others in a way that directed them towards our common need of the gospel of grace. This is an important lesson for capable rectors and vicars to keep learning.

Early on and then throughout his ministry, Stott recognised the need for times away on his own with the Lord, in prayer. He marked with 'a mystic letter 'Q'' in his calendar one quiet day per month, when he would withdraw to a room in a parishioner's home, away from colleagues, the telephone, and his regular desk; to pray and plan ahead; to seek the Lord's leading in planning sermon series, managing his diary, and devising strategies for ministry. Later, he found the Hookses, a remote farmhouse getaway that became his regular place of retreat, prayer and writing. Even when he was there with friends and colleagues, mornings with the Lord alone were sacrosanct for him. In this, he was merely following our Lord Jesus, who often withdrew to lonely places to pray and to be led by the Father's will. Jesus did it, so did Stott, so should we.

EXPOSITORY PREACHING: CAUGHT AND TAUGHT

Stott's clear and powerful expository preaching established his reputation at All Souls' and opened the door to wider ministry and influence; although he had already been in demand in student ministry while a senior Bash camper, theological student and curate. He cited 'Bash' Nash, Charles Simeon and Martyn Lloyd-Jones as his models. Bash had converted him and was an early model of the preaching style, with a strong evangelistic edge. Simeon's published sermons and ministry at Cambridge were an inspiration to him. Lloyd-Jones was twenty years older, and at the height of his preaching powers in London when Stott started at All Souls'—he declared himself a 'fan' of the great doctor. Preaching, like praying, is more often caught than taught.

But it still must be taught! Stott immediately began training his curates in expository preaching—the congregation noticed in each one 'his master's voice' until each developed their own personal style. Stott became an expository preaching hero for many, including Australia's own Peter Adam who in turn has trained and influenced a subsequent generation. Who are our models, what are we modelling to be caught, and what is actually being taught by us about expository preaching?

Evangelical churches the world over mirrored the practice at All Souls' of setting sermon series that would take the congregation through an entire book of the Bible, following a unifying theological theme that held the book together and edified the hearers. Stott's founding of the Bible Speaks Today commentary series was one piece of lasting fruit from this ministry. Readers found there the balance struck by Stott between a love for God's Word, carefully exposing and explaining what Peter Adam would later term 'the inner rhetoric of the text'—and a love for God's people, carefully applying the inner rhetoric of the text to the hearers' situation.

Stott's *I Believe in Preaching* (1982) still ranks as one of the most helpful and clear explanations of the what and how of expository preaching. The American edition is entitled *Between Two Worlds*, a helpful reminder that expository preaching is never simply an academic biblical studies lecture, but always about loving the Word of God and the People of God, and therefore working equally as hard on the text and on effective communication and relevant application.

REGULAR EVANGELISM: IN CONTEXT, AS PART OF REGULAR CHURCH LIFE

Stott the lifelong Anglican was firmly committed to local parochial evangelism. As a curate at All Souls', one of his early escapades was to attempt to live on the streets of bombed-out post-WWII London. He wanted to experience for himself at least a little of what it was like to live as one of the parish's homeless and poor. He found old clothes and let his stubble grow. He slept (or tried to) under Charing Cross Bridge. He took no money and went to charities for food and help. He tried to get a job in return for a cuppa. In the end, his privileged-background Harley Street accent gave him away after just two nights!

Commitment to evangelism in context meant making the most of the strategic opportunities that his particular local church had. For example, the newly reopened All Souls', an architectural masterpiece refurbished after war damage, became part of the London tourist trail. There

were regular mid-week services, and an illustrated guide to the buildings was published. Stott contributed a winsomely written section on 'The Church's Message' which moved from the church as a handsome building to its message as directing 'men and women... to Jesus Christ... who He is... what He came to do... what He is asking of us.'

There was strong medical connection at All Souls', and so an Annual Doctors' Service was started. As were monthly healing services, later called prayer services for the sick. The Clubhouse was opened for ministry in the more economically-deprived eastern end of the parish: children's, youth, elderly, and migrants were all served there by specially appointed staff and volunteers. It had its own less formal worship services. Chaplaincies were established for the many employees of the Oxford Street retail strip, with a regular lunch-time mid-week service, and for the nearby Polytechnic. All this involved hard work, organisation, some opposition and much prayer.

All Souls' had very many strategic opportunities. Most other local churches have fewer, but the principle remains: find the opportunities in your context and work hard to make something happen! Stott had a multi-faceted strategy for local regular evangelism (see section on training below). It included regular monthly evangelistic guest services. These were interwoven into the regular services of Morning and Evening Prayer. In a time when evangelism generally centred on special events and unique services, this was a radical and important idea. Lance Shilton, visiting in 1956, took this principle back to Holy Trinity Adelaide and then on to St Andrew's Cathedral in Sydney: make evangelism part of the fabric of our regular worship services.

CAREFUL FOLLOW-UP: PERSONAL DISCIPLINE AND CHURCH-WIDE SYSTEMS

Stott's memory for names and pastoral details was legendary. But there was more than a natural gift of memory to it. There was a commitment to careful recording and follow up. There is more than one account of someone having a door-stop conversation with the rector on the way out of church, only to see him whip out his notebook and write down the pastoral note. Stott would later pray through his notebook, thus committing the matter and the person to God and to his memory.

Stott built a culture of careful follow up of newcomers. Ruth Redpath vividly recalls her introduction to All Souls' in 1968:

I arrived on a day when there was a lunch for visitors. I stayed for lunch after the service. They got my name and address. And in the post the next morning was an invitation to a welcome afternoon tea the following Sunday at the curate's house.'

New converts were also followed up with great rigour. During a 'Guest Service', a person making a confession of faith would have a trained 'Counsellor' to come alongside them. They would then be invited to an 'At Home' meeting with the staff, and later funnelled to a 'Nursery Class' for new Christians. Each of these steps was almost entirely novel in the local church in the early 1950s. To build the system, Stott had to start and then keep training his lay people.

SYSTEMATIC TRAINING: PLAN, EXECUTE, REVIEW, REPEAT

Evangelistic guest services only work when there are unbelieving guests present. That depends on Christians catching the vision for evangelism, praying for their unbelieving friends and family, and actually inviting and getting them along. Stott thus began the All Souls' Training School for people of every age in the parish. It would run a six-month course covering the Theology of the Gospel, the Personal Life of the Evangelist, and the Practical Technique of Evangelism. Fortnightly Monday night lectures would alternate with some form of practical ministry in the parish. Graduates would be commissioned by the bishop. The idea and content would later be put into booklets and on cassette tapes and spread to churches around the world.

Stott started with training because he understood that he had to feed and grow his sheep into maturity and to catch the vision for evangelism and the necessity of conversion to Christ, the way he had under Bash. The training did not stay static: it wasn't just rinse and repeat, it was reviewed and improved and no doubt further contextualised over time. So the rather embarrassing 'Nursery Class' name was later changed to 'Beginners' Group'.

Stott's radical idea in the 1950s—set up systems and programmes to train your laity—has become standard practice for evangelical churches the world over. Does your church have a systematic training programme for members? You can probably blame Stott for it.

FOUR STOTT BOOKS

Finally, Stott's impact on local evangelical church ministry may be considered in the light of four of his major books: *I Believe in Preaching*, *The Cross of Christ*, *Issues Facing*

Christians Today, and *The Contemporary Christian*. Perhaps the least well known is the first. But in the hands of clergy, it has kept promulgating his emphasis on expository preaching for generations, with such an inestimably valuable contribution to churches and Christians everywhere.

Stott considered his defence of penal substitutionary atonement as his magnum opus. It shows us what was at the heart of his faith and understanding of Christian life and ministry. The final section of *The Cross of Christ* 'Living under the Cross' may be read as Stott's vision for the local church living out its character and purposes in Christ. It is an ongoing inspiration and challenge for local churches everywhere.

The last two books form a kind of twin companion volume, illustrating Stott's increasing focus over time on wider ethical concerns and lay ministry outside of the

church. In 1950, his manifesto spoke very much to ministry inside a parish setting. These latter volumes speak to ministry by local church members, sent out to serve and bear witness to the Lord Jesus in a complex and challenging world context. They equip and energise lay evangelicals, and also force clergy to rise to the challenge of continuing to pastor, encourage, guide and equip ministry both inside and outside the walls of their buildings. In the centenary year of John Stott's birth, local church leaders would do well to review all four volumes for our times—with thanks and praise to God for his faithful departed servant.

ACKNOWLEDGEMENTS

The main source for this article is Timothy Dudley-Smith's, *John Stott: The Making of a Leader*, IVP 1999 – esp. ch.10. Thanks also to Peter Adam, Ruth Redpath and Richard Trist for their reflections and recollections.



John Stott's Big Five Books

BISHOP MICHAEL STEAD

John Stott was prolific as an author. He wrote over 70 books between 1954 and 2010, of which many were careful expositions of the Scriptures that have served generations of Bible teachers.

One of Stott's early works is also his most influential. *Basic Christianity*, which was published in 1958, has been rated by Christianity Today as one of the top 100 books of the 20th century. The book is, as the name suggests, a basic introduction to the Christian faith, which Stott examines under 4 headings — Who Christ Is, What We Need, What Christ Has Done, and How to Respond.

Stott was the editor of the New Testament commentaries in the Bible Speaks Today series and wrote one third of the commentaries in this series. Stott's first commentary in this series, published in 1968, was *The Message of Galatians*. Derek Tidball has aptly described this commentary as an 'excellent model for expository preachers, combining clarity of communication with careful exegesis, theological literacy and wise application.'



Stott was chair of the drafting committee that produced the Lausanne Covenant in July 1974. The Covenant expresses a renewed commitment to worldwide evangelism, and while making clear that social action is not evangelism, it recognises that both evangelism and social action are part of a Christian's duty. This emphasis is also reflected in Stott's *Christian Mission in the Modern World* (published 1975), where Stott argues that Christian mission must encompass both evangelism and social action, modelled on Jesus, who exemplified both the Great Commission of proclamation and the Great Commandment of love and service.

Stott's final book, authored at age 88, was *The Radical Disciple*. In this, Stott examines eight characteristics of a radical disciple of Jesus—non-conformity, Christlikeness, maturity, creation-care, simplicity, balance, dependence and death.

Given the breadth of Stott's writings, it is difficult to choose a 'Big 5' in any objective sense. Instead, I have asked 4 friends and colleagues to join with me in choosing their favourite Stott book, and say a little about its impact on them. The books are listed in the order of publication of the first edition.

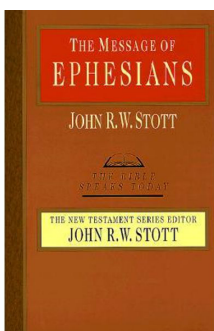
MEN MADE NEW:

AN EXPOSITION OF ROMANS 5-8 (1966)

Appreciation by Archbishop Glenn Davies

I remember reading *Men Made New* as a young man and being struck by its clear and compelling analysis of Romans 5-8. Its teaching on the ongoing work of sanctification in the life of the believer cut through the confusion in some parts of the evangelical world, especially the Holiness Movement associated with the Keswick Convention. The book was the written form of Stott's addresses on Romans 5-8 at the 1965 Keswick Convention. These addresses marked a profound decisive turning point for both the Keswick Convention and Evangelicalism more widely.

My understanding of Romans 5-8 was profoundly shaped by what I learned from Stott and helped me understand the enormity of the cost of salvation and its profound implications for saints of the Old Testament as well as the New. Years later Stott would write his final contribution to the Bible Speaks Today series with his commentary on the whole book of Romans. I continue to be grateful to God for raising up a gifted Bible teacher of such clarity and conviction.



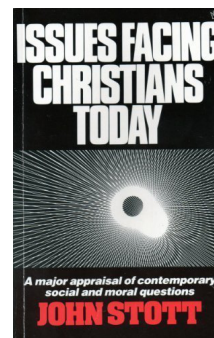
EPHESIANS (1979)

Appreciation by Bishop Peter Hayward

In the early 1980s, each Wednesday afternoon over four months, I met with the minister of my church, and we worked through John Stott's recently published commentary on Ephesians. I read the assigned passage, studied the relevant section of Stott's commentary and then wrote Bible study questions.

I had first encountered Stott's writing when I purchased his little pamphlet *Your Mind Matters* at a crucial juncture in my Christian growth some six years earlier. Now, with this sustained close work on his Ephesians commentary, a foundation was developing that shaped my approach to the Bible that continues to inform my ministry today.

Stott laid four foundational elements as a given that continues to have an abiding influence on me. First, confidence that the Bible could be understood. At the time that was not self-evident to me or always modelled consistently. Second, the Bible is clear in what it is saying. Clarity might require hard work, but you study the Bible with that conviction. Third, care is needed in understanding the original intent of the author. Such an approach required careful thinking in dependence upon the Holy Spirit. The obligation was to say what the Bible said. Fourth, the Bible is always contemporary: the Bible speaks today. Stott modelled a depth of understanding the world, or society as he uses in the commentary, with an abiding commitment to God's word.



ISSUES FACING CHRISTIANS TODAY (1984)

Appreciation by Bishop Michael Stead

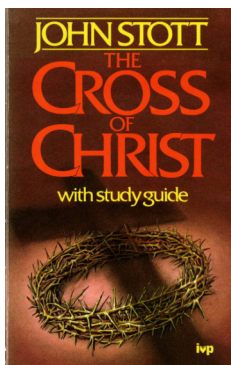
I remember reading the first edition of *Issues Facing Christians Today* while at University in the late 1980s. I found it profoundly helpful, because it provided a biblical framework for responding to ethical and social issues. At that time, Stott's theological reflection on nuclear war was especially pertinent.

Stott was prompted to write the book because, notwithstanding Evangelicals' noble history of being instruments of social change in previous centuries (*à la* Wilberforce and Wesley), for much of the 20th century we have been less involved in social action than at any time in the history of evangelical Christianity.

In the preface to the first edition, Stott describes the tensions he perceives in modern Evangelicalism on this

issue, and his way through the tensions. Some Christians, anxious above all to be faithful to the revelation of God without compromise, ignore the challenges of the modern world and live in the past. Others, anxious to respond to the world around them, trim and twist God's revelation in their search for relevance. I have struggled to avoid both traps. For the Christian is at liberty to surrender neither to antiquity nor to modernity. Instead, I have sought with integrity to submit to the revelation of yesterday within the realities of today. It is not easy to combine loyalty to the past with sensitivity to the present. Yet this is our Christian calling: to live under the Word in the world.

In my assessment, *Issues Facing Christians Today* delivers on this promise. It shows us how to live under the Word in the world, addressing both perennial issues such as war and peace, and marriage and divorce, as well as more recent developments. This book has gone through several editions, with substantive updates to take into account newly emerging issues and changes in the global context. The 4th (and latest) edition was released in 2006, with an added chapter on biotechnology and updates to the discussions on abortion and euthanasia.

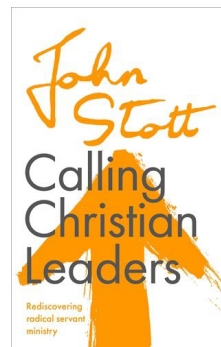


THE CROSS OF CHRIST (1986)

Appreciation by Bishop Peter Lin

As a young Christian, who was probably more head than heart in how I was wired, I devoured information as much as I could. However, as a young Christian my head was not as fully formed as it would be, so the volume of information went in unfiltered, uncritiqued and uncategorised. I knew a lot but with little depth or how it all connected. Then I read *The Cross of Christ*. It put so much together in my head and was a clear turning point in my understanding of the gospel—the centrality of the cross, connecting the different angles of atonement, Trinity, the importance of understanding the cross through the Old Testament and so forth.

Yet as it all started coming together for me, something else happened. God used it to move what was in my head into my heart. What I knew and thoroughly believed, I began to appreciate more than merely intellectually. *The Cross of Christ* helped me understand the sacrifice and cost of the cross. It pointed me to the love of God in Christ's death, not simply its justice. What was an equation now began to pierce my heart. That completely changed what it meant for me to live for Christ, because my token cerebral thankfulness became deep, heartfelt gratitude.



CALLING CHRISTIAN LEADERS (2002)

Appreciation by Bishop Chris Edwards

Almost 20 years ago John Stott published a small book, *Calling Christian Leaders*, which is marked by his typically careful exegesis and humble submission to the Scriptures. Stott says he wrote this study of 1 Corinthians 1-4 because, as he visited churches around the world, he found too many behaving as if they believed in the papacy of pastors, not the priesthood of all believers. The autocracy he found, which is incompatible with the servant ministry exhibited by Jesus, opposes the teaching of Jesus and his apostles. He wrote to remind us of the example of the meekness and gentleness of Christ's leadership. His brief study is a call for loving, gentle and humble leadership as opposed to the alluring autocratic models too many of us have adopted.

Stott has really helped this needy steward of revelation, this underling of Christ, this piece of earthly scum, to face the world, whose opposition is inevitable; and to lead Christ's flock, whose members need to be loved and served. Read 1 Corinthians with Stott and discover Christian leadership is not about severity, but gentleness. It is loving like parents, not disciplinarians. It is founded on humility. What a great book by a great author.

John Stott's Impact on Anglican Evangelicalism in Australia

GLENN N. DAVIES
PRESIDENT OF EFAC AUSTRALIA

John R. W. Stott was a well-known evangelist and apologist in the 1950s, undertaking various university missions in England, while ministering at All Souls' Langham Place, first as a curate (1945-50) and then as Rector from 1950.

Stott's first visit to Australia was in 1958, the same year that both *Basic Christianity* and *Your Confirmation* were published. These were extremely influential books in Australia. The first for Evangelicals of all denominations and the second for Anglican young people in particular, as they prepared for their confirmation. The latter was the standard text for a generation of confirmees.

The purpose of Stott's visit to Australia was to lead university missions in Melbourne and Sydney. One student present at Sydney University's mission recalls that on one occasion Stott had suffered a bout of laryngitis, disabling the projection of his voice to the gathered throng. Yet, as God's grace is perfected in human weakness, this affliction did not prevent the Spirit's work in drawing many students to Christ.

In 1965, Stott returned to Australia, this time not to lead a university mission but to give the Bible studies at CMS Summer Schools in Sydney, Melbourne and Adelaide, as well as to address the Australian Inter-Varsity Fellowship (now known as AFES) in Coolangatta. Stott's preaching on 2 Corinthians seemed revolutionary, as an example of expository preaching. John Chapman stated that this visit was a remarkable wake-up call for Evangelicals, especially Anglicans, for empowering ministers to take the text of the Bible seriously and to expound the books of the Bible in a clear and orderly way.¹ This was in contrast to much preaching which was based on a single text, allowing the preacher to wander along various pathways, however well-informed by the general teaching of the Bible, but not a clear exposition of the particular text at hand.² Stott was to return to CMS Summer Schools in 1971, 1976 and again 1986.

Jonathan Holt captures the importance of John Stott's 1965 visit and its influence on not only Sydney Anglicans, but most Australian Anglican Evangelicals, with these words.



Glenn Davies

pictured

In conclusion, the emergence of expository preaching in Sydney Anglican Churches may be attributed to the presence of both a fuel and a spark. When John Stott preached at the 1965 CMS Summer School on 2 Corinthians, he inspired John Chapman, among others, to emulate his expository style. Preconditions that enabled the adoption of this expository style were a high view of preaching as proclamation of God's saving activity in Jesus, the development of a Biblical Theology framework for preaching, evangelical engagement in scholarly biblical studies, and a continuing propensity to look to England for leadership. The transformation in the style of preaching from a single-verse-as-text to the more systematic lectio continua has had a lasting impact in the Anglican parishes in Sydney and beyond them through the Katoomba Christian conventions."

My first experience of hearing John Stott preach was at the Katoomba CMS Summer School in 1971. I can still recall, 50 years later, his measured explanation of the unfolding of 'a little while' and 'again a little while' expressions in the Upper Room Discourse of John's Gospel. As Edmund Clowney, President of Westminster Theological Seminary, would say: 'Stott was the master of sermon construction.' With his refined English accent, he would unravel the complexity of a text with such ease of organisation and in such a memorable manner which penetrated the heart and mind with the very words of God.⁴ When I heard Stott again at the Urbana InterVarsity Conference in Illinois in 1976, a cartoon was printed in one of the daily bulletins, depicting a student with a Bible under his arm, looking up to the sky with the caption: 'I hear God speaking to me in an English accent!'

In 1981, following the success of the first NEAC (National Evangelical Anglican Congress) ten years earlier, Stott was 'the star attraction' at the second NEAC held in Melbourne,⁵ when he delivered an address on

Luke 4, entitled the Nazareth Manifesto, once again, Stott's masterful handling of the Lucan account of Jesus' words in Nazareth made its impact on Anglican Evangelicals in Australia. While there was some criticism of this address, in that it promoted social action as the complementary activity of gospel proclamation,⁶ Stott saw himself in the Evangelical tradition of Wilberforce and the eighteenth-century Evangelical Revival that addressed concerns of social action without neglecting the importance of evangelism. This address, in many ways was the fruit of Stott's significant contribution to the framing of the Lausanne Covenant at the 1974 Lausanne Congress, chaired by Bishop Jack Dain of Sydney.

Much could be said of John Stott's impact on Australia, not least of which being his establishment of the Bible Speaks Today series, which sought to emulate his style of expository preaching; his prodigious writing output which has taught, encouraged and inspired many generations of Australian Evangelicals; and his many visits to Australia. However, for members of EFAC Australia, our very existence owes its origin to John Stott's foresight in 1961, when he along with others established the Evangelical Fellowship in the Anglican Communion, serving as its Honorary Secretary for some twenty years. Many Australians, such as Bishop Jack Dain and Bishop Donald Cameron served on the International Executive, as does Bishop Stephen Hale who currently serves as its chair.

Our Evangelical heritage in Australia owes a great deal to John Stott and it is fitting that we thank God for this impact as we honour his legacy on the centenary of his birth.

NOTES

1. '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 to leap all over the Bible supporting the idea from other parts so that the people 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 that 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 practise.' M. Orpwood, *Chappa: For the Sake of the Gospel*, John Chapman and the Department of Evangelism: Eagleswift Press, NSW, 1995, p. 158. Orpwood wrongly identifies the CMS Summer School as being 1958, when it was 1965.
2. Compare Peter Jensen's comments: 'The biblical preaching of my youth would start characteristically from a verse, sometimes taken out of context and used as a starting point for an extended Christian homily with exhortation.' Cited by Jonathan Holt, 'The Emergence of Expository Preaching in Sydney Anglican Churches', *St Mark's Review*, 230 (Dec 2014), p75.
3. Jonathan Holt, 'The Emergence of Expository Preaching', p81. The spark to which Holt alludes was John Stott; the fuel was an allusion to 'preaching as proclamation of God's saving activity in Jesus, the development of a framework of Biblical Theology' fostered by the teaching of Donald Robinson (p73).
4. Compare Michael Cassidy's comments after hearing Stott deliver the Payton Lectures at Fuller Theological Seminary in 1961: 'I am sure it shaped the thinking about preaching of many of those Fuller Seminary students, as it did me. Many key concepts came into my life in theology at that time such as the critical importance of understanding the *kerygma* as a fixed deposit proclaimed by a herald (*keryx*) who was not at liberty to change the message and substitute it for his own private opinions on this, that and the next.' Letter from Michael Cassidy to Timothy Dudley-Smith, cited in his *John Stott: A Global Ministry* (Leicester, UK: IVP, 2001), p 117.
5. Stuart Piggins and Robert D. Linder, *Attending to the National Soul: Evangelical Christians in Australian History 1914-2014* (Clayton, Vic: Monash University Publishing, 2020), p 422.
6. Piggins and Linder, pp 359-362.



From the Samuel Marsden Archives held at Moore College

pictured

John Stott the Controversialist

ALAN NICHOLS WITH STEPHEN HALE

During John Stott's long and remarkable global ministry, he often weighed into the great theological controversies of his day. It would be unfair to suggest he was a controversialist, yet it would also be true to say he was unafraid of controversy.

This flowed out of his overall teaching, preaching, writing and speaking ministry. He was committed to engaging with the Word of God as well as the issues of his day. As he put it in his classic book, *I Believe in Preaching* (1982 and still in print), 'the Bible in one hand and the newspaper in the other.' Stott had a high commitment to seeking to unpack the scriptures but also to the application of the scriptures.

In my conversation with Alan Nichols he reflected on Stott's approach and impact. In the course of Alan's long ecclesiastical career he was involved in the communications team at the Lausanne Congress in 1974 as well as many other global and local EFAC gatherings. Alan had the privilege of seeing John Stott in action both up front and behind the scenes. This article is a series of reflections drawn from Stott's books, his public engagements and the impact these made in particular on social justice, women's ministry and simple lifestyle.

REFLECTION ONE: FAITHFULNESS TO SCRIPTURE

In 1974 the Lausanne International Congress on World Evangelisation responded to a revival of liberal theology across the world within Protestant and Independent churches. Faithfulness to Scripture became a fundamental doctrine of the Lausanne movement.

An example of John Stott's involvement from these very early days was a keynote address at the Congress. His oratory skills and ability to capture an audience are demonstrated by this example of his witty reference to the conversation between Alice in Wonderland and Humpty Dumpty as a way of making his point.

"When I use a word" Humpty Dumpty said in a rather scornful tone, "it means just what I choose it to mean. Neither more nor less." "The question is," said Alice, "whether you can make words mean different things". "The question is," said Humpty Dumpty, "which is to be master—that's all."

The issue between Alice and Humpty Dumpty—whether people can manipulate the meaning of words or whether words have an autonomy which cannot be infringed—is still a contemporary issue. The modern church sometimes seems like a theological wonderland in which numerous Humpty Dumpties enjoy playing with words and making them mean what they want them to mean. There is a tension here between faithfulness to Scriptural revelation and the temptation to be relevant. (See David Evans, 'Evangelism with Theological Credibility,' in *One Gospel, Many Clothes: Anglicans and the Decade of Evangelism*, eds. Chris Wright and Chris Sugden. EFAC, 1990. p. 32)

REFLECTION TWO: A SIMPLE LIFESTYLE

John Stott worked consistently with two global evangelical networks. As Chair of Lausanne's Theology and Education Working Group together with Ronald Sider, from the World Evangelical Fellowship they convened over several years a network of hundreds of evangelical leaders from developing and first world countries which explored and unpacked the commitment to simple lifestyle as expressed in the Lausanne Covenant.

In 1980 Stott and Sider sponsored a four day conference in the United Kingdom on the theme of Simple Lifestyle. 85 Christian leaders from 27 countries met to 'listen to the voice of God through the pages of the Bible, through the cries of the hungry poor, and through each other.' Following the conference Stott commissioned Alan Nichols to write a 'commentary and exposition' on the key issues raised at the conference in a Lausanne Occasional Paper 'An Evangelical Commitment to Simple Life-style'. Nichols' paper offers insights raised at the conference into the global and local issues facing Christians and churches such as economic justice, care of creation, distribution of resources, poverty and wealth, personal lifestyle, justice and politics and international development.

John Stott himself sought to live a humble and simple lifestyle. He enjoyed life to the full but was also conscious of the impact of his lifestyle and actions. He said, 'We become personally culpable when we acquiesce in the status quo by doing nothing.' He was agreeing that political action without personal commitment lacks integrity.

REFLECTION THREE: EVANGELISM AND SOCIAL RESPONSIBILITY

The Lausanne Movement made its mark on churches and Christian communities around the world and in 1981 the second National Evangelical Anglican Congress Australia

was held in Melbourne. Alan Nichols and John Williams edited the Congress papers, *Agenda for a Biblical Church*. John Stott laid the platform for the Congress with his opening Bible study on 'The Gospel and The Kingdom'. He spoke of four dimensions of the final Kingdom which are emphasized in the New Testament—moral, social, physical and material. Jesus did this, and so should Christians. The poor are needy people suffering any kind of bondage and Jesus raises the poor from the dust (Psalm 113).

The Congress was a moving experience for many of the 550 participants, particularly in the areas of family relationships and social justice. There were groups from every State, including three Aboriginal Christian leaders from Arnhem Land as well as other Indigenous and women leaders. According to the report of the Congress

'NEAC 1981 demonstrated a new maturity in the outlook of Australian evangelical Anglicans. We learned to live with diversity, not only in the Church at large, but among evangelicals with a common commitment to the authority of the scriptures. This new-found diversity needs liberty for action and generosity of outlook for tackling the debates of the 1980s and 1990s.'

During this period John Stott's standing and leadership contributed significantly to this new maturity in the national Anglican church.

REFLECTION FOUR: GLOBAL IMPACT

In 1990 the book *One Gospel, Many Clothes*, was published worldwide by EFAC as retirement recognition of John Stott. Stott contributed with a chapter called 'Evangelism through the local church.' He outlined two false ages of the church of that time—introverted Christianity (the Religious Club) and the secular mission (religionless Christianity). This is but one example of Stott's diverse and remarkable impact. As Alan comments,

'The issues John Stott raised began to be replicated throughout the world. All over the world are flourishing Christian enterprises, groups, organisations and churches that were helped directly or indirectly by John Stott.'

This is illustrated by a range of case studies by global Christian leaders reflecting on the gospel and its connection to the realities in their communities. For example, Bishop David Gitari (later Archbishop) writing in 'Kenya: Evangelism among Nomadic Communities' says:

'We have refused to put a wedge between evangelism and socio-political responsibility. We believe that this approach is required by obedience to the Great Commission and to the Great Commandment.'

Juliet Thomas takes up the theme of women's ministry in her chapter 'Women's Role in Evangelism in India'. She references Stott's views on this topic as set out in *Issues Facing Christians Today* (Basingstoke, Marshall 1984): Stott says that there is a general argument 'in favour of women's ministry (including leadership and teaching)'.

'It is that on that Day of Pentecost, in fulfilment of prophecy, God poured out his Spirit on "all flesh", including "sons and daughters" and his "servants, both men and women". If the gift of the Spirit was bestowed on all believers of both sexes, so were his gifts. There is no evidence, or even hint, that the charismata in general were restricted to men [...]. On the contrary, the Spirit's gifts were distributed to all for the common good, making possible what is often called an "every-member ministry of the body of Christ."

Affirmation of Stott's views are expressed in The Lausanne Covenant which says,

'We express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of our God and man, our love for our neighbour and our obedience to Jesus Christ.' (Footnote 5, p. 69)

In summing up John Stott's contribution Alan Nichols puts it this way:

'Over the many years of my experience as a parish priest, welfare executive, public policy work in Australia and international development and as a committed evangelical in theological ministry I have found inspiration and affirmation through John Stott's leadership and ministry over decades to ask as he did: "what is the biblical gospel for the modern world, the living gospel for the changing world."

In his time, John Stott courageously addressed issues of traditional views that defined evangelicalism and courageously transformed them.

A Christ-like Leader, a Biblical Scholar and a Radical Visionary

DAVID CLAYDON

At the St Paul's Cathedral Thanksgiving Service for the life of John R.W. Stott held on 13 January 2012, an insert with the service sheet suggested that John will be remembered 'as an outstanding biblical preacher ... as a strategic leader of the worldwide evangelical movement, as a prolific writer, and as a model of Christlikeness and personal friendship.'

These personal, God-given gifts were a linking factor in bringing together John Stott and Billy Graham. They came together in 1955 when Dr Graham was invited to lead a mission at Cambridge University and John Stott assisted him. In the years that followed their friendship grew and they expressed to each other the need strongly to promote the most important task for all Christians, namely to be involved in the evangelisation of the world. Their discussions led them to conceive of an International Congress of Church leaders from around the world to meet together and consider how they could all be involved in world evangelisation. Billy Graham's staff team worked on a Congress program and it was considered that the way forward would be to have a Covenant which expresses the most important biblical principles agreed to by those committed to Christ's calling to take the gospel to the world (cf Matt 28:18-20 and Acts 1:8, 11).

Speakers were invited and asked to present their talk in writing some weeks beforehand to enable the Congress team to draw up a draft Covenant. Dr Graham and his team decided to ask Dr John Stott to be the 'chief Architect' of this Covenant. Here was a person who was totally committed to evangelism and to the authority of Scripture. He was also known to be an amazingly able expositor of the Bible and had the skill of explicit expression of theological teaching. Both Graham and Stott wanted to challenge church leaders to put aside unnecessary divisions and work towards some unity in our biblical commitment to evangelism.

It was determined to hold a major gathering in Lausanne Switzerland in July 1974 and 2,700 participants from 150 countries attended the Congress. These participants represented the whole spectrum of Protestant denominations and as Time magazine of 5 August 1974



John Stott and Billy Graham

pictured

said, 'it was a formidable forum.' Jack Dain (later Bishop Dain) was Chairman of the Congress and he asked me to find some younger leaders to come to the Congress. So I invited some 30 leaders from youth ministries in UK, Argentina and Australia. We met for a few days in Geneva to get to know each other and agreed to meet every day after the morning plenary session to evaluate the talks and how the teaching could be used in our own ministries and in reaching out to young people in our country. When we got to the Congress hall we found an ideal spot to meet: 'under the clock'. We called ourselves the Radical Discipleship Group.

On the fourth day of the Congress we all received a copy of the draft Covenant. We were thrilled with most of it. It had the clarity we needed in expressing the significant biblical grounds for evangelism which we needed to teach the younger generation, but it failed in one area. It made no reference to the thrust of two plenary sessions, led by Padilla and Escobar which focused on giving expression to the love (*agape*) of the gospel in ways that could meet the practical needs of any listener. Both these men were in my Radical Discipleship Group, so you can see why we were concerned! Yet we could also see that the proposed Covenant exemplified Stott's scholarship and evangelistic passion. We were thrilled about this. A number of us knew John personally and so we weren't concerned about the possibility of raising our issue with him. However, we knew for our part that we would have to express ourselves in a thoughtful and helpful way.

I suggested that we call an *ad hoc* group and meet that evening after the last session. I asked Jack Dain if such a meeting would be possible and would he announce it. He allocated a room for us and he did announce the extra session and we had over 800 attend. I interviewed various leaders and at lights out the Radical Discipleship group met and worked out a possible wording to be added to ►

Women, Leadership and Evangelism

ROBYN CLAYDON

A personal account of the growing recognition by John Stott and the Lausanne Movement of the gifting and acceptance of women in all aspects of Christian leadership in the task of world evangelisation

When it was decided to hold a second International Lausanne Congress in 1989 in Manila, a 10-person Planning Committee was set up to work on every aspect of the Conference. Each person represented a different part of the world and I was invited to join the Congress Committee representing Australasia. Nine men and I worked closely for five years in what was a challenging, exhilarating and spiritually enriching experience. John Stott, who had been the Chief Architect of the Lausanne Covenant that came out of Lausanne 74, was asked to be the Chief Architect of what was to become the Manila Manifesto.

Although John was not on the committee, he was advised along the way of the direction the Congress would

▷ take and the need for one significant change from 1974, which was the inclusion of women leaders, not only as delegates, but as plenary participants. John was very aware that at Lausanne I the representation of women was very small and that although two women were interviewed, no Bible Study was given by a woman, no plenary address was given by a woman and no acknowledgement was made of the significant contribution women had been making since the 1800s to taking the gospel to the world. Consequently, when the Lausanne Covenant was drawn up at the end of the Congress, it was as though women were invisible and were to remain so. However, times were changing and the Planning Committee for Lausanne II were of one mind that this must not be repeated in Manila.

I was invited to take one of the plenary Bible Studies at Lausanne II and to lead the 'Women in Evangelism' track, which was attended by so many hundreds of delegates—both men and women—that the organizers gave us the ballroom, which seated 1000 people! The evangelical tide was turning. This was shared with John Stott, who was very supportive, and the result was Affirmation 14 in the Manila Manifesto: 'We affirm that the gifts of the Spirit are distributed to all God's people, women and men, and that their partnership in evangelisation must be welcomed for the common good'. It was a small improvement on the Covenant, but it was a start. Another significant ▷

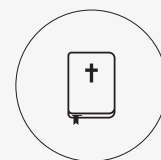
A Christ-like Leader cont.

► the Covenant. The following day I met with John Stott and shared the suggested wording for a new paragraph. In his gracious way he was open to the need for a challenging statement and we discussed it in detail. We were interrupted by some pastors who strongly objected to any such suggestion as they were genuinely fearful of a social gospel. However, John could see that there was a clear emphasis in the plenary sessions on the need to demonstrate the love of Christ as Christ himself had done by meeting people at their point of need. So our wording became clause 5 in the Covenant and this revised Covenant was issued two days later.¹ It is quite clear that the Scriptures commands us to do justice, love mercy, and walk humbly with our God.

Due to the concern of the pastors who talked with John and me against any reference to 'social ministry', John produced a small book the next year entitled *Balanced Christianity: A Call to Avoid Unnecessary Polarisation*. John, all of us in the radical group, and many others, were very concerned about a strong division of opinion in the

evangelical community about both preaching and demonstrating the gospel. John himself could see how this division of opinion could 'bedevil our effective witness'. In this book John urged, 'in things essential, unity, in things doubtful, liberty, in all things charity.'

Stott's clarity of thought and his ability to focus clearly on biblical injunctions enabled the Congress to identify the most important task which all followers of Jesus should have. The Lausanne Covenant is a very solemn personal commitment. It commits us to concrete and sacrificial action. It is the challenge the whole church needs to be obedient to the Lord. The outcome was the decision to have a continuing organisation to promote this challenge. Hence the whole conference signed the Covenant and agreed to appoint a continuing Lausanne Committee. This covenant has proven to be 'the most significant document in modern church history ... it served as a great rallying call to the evangelical church around the world. It defined what it means to be evangelical, and challenged Christians to work together to make Jesus Christ known throughout the world.'² ►



▷ moment in the Congress was at the closing communion service when Rev. Dr Roberta Hestenes, President of Eastern College, Pennsylvania, preached the sermon and co-presided at the service with Bishop John Reid. One participant at the Congress, a woman from Cameroon, wrote ‘I will leave the Congress a new person, especially because of John Stott’s messages, and the lady pastor who gave the address at the Communion Service. It awakened a spirit of evangelism in me and as a woman I felt liberated to walk as a full member of the body of Christ.’¹

After the Congress I was invited to be the Senior Associate for Women in World Evangelisation with the challenge of identifying international Christian women leaders (many of whom I had come to know in Manila), discovering, encouraging, equipping and mentoring younger women with leadership potential and a heart for taking the gospel to the world and organising international and regional conferences for women. One of the results of this was the formation of Alliance 2.29, an ongoing Lausanne Issue group which, under the leadership of a young man and woman, both theologians and missiologists, help Lausanne think through the biblical imperatives for world evangelisation that calls people to take the gospel to the world.

1. Ian Nichols, ed. *The Whole Gospel for the Whole World*, (LCWE 1989) p. 132.

► John Stott continued to serve the now established Lausanne Movement and was involved in writing a manifesto which emerged from the Lausanne II Congress in Manila. This manifesto helped to resolve tensions in a rapidly changing world. John was a radical visionary and he was free to highlight through this manifesto evangelical tensions and new global concerns. He has challenged us all to think strategically about ways of responding to new environmental and political demands. Dr Billy Graham said that Stott ‘represents a touchstone of authentic biblical scholarship’³. We thank the Lord for giving us John Stott with his gifts and commitment and the expression of these gifts in the power of the Holy Spirit through Lausanne and through his numerous books.

NOTES

- 1 See J. D. Douglas, (ed.), *Let the Earth Hear His Voice*. World Wide Publications, 1975. p. 1294.
2. ‘Lausanne Letter’ by Julia Cameron. 15 May 2020.
3. *Ibid.*

What’s Camping got to do with Eternity?

2 CORINTHIANS 5:1-10
NATALIE ROSNER



Photo by Andy Wright, used by permission (CC 2.0, flickr.com)

I wasn’t aware until recently that John Stott gave Bible Studies on 2 Corinthians in 1965 at the Anglican Church Missionary Society Summer Schools in several states in Australia. So, it’s with some trepidation that I share the framework and reasoning behind a recent sermon I preached on 2 Corinthians 5:1-10.

This is a passage with an inbuilt metaphor: our current bodies as an earthly tent, and our future bodies with Jesus in the new creation as ‘a building from God, an eternal house in heaven’ (2 Cor 5:1). Because this metaphor is so effective in helping to both understand the passage and apply the passage to our own context, it shaped the structure and theme of my sermon. The sermon was titled ‘What’s camping got to do with eternity?’ and had three sections as outlined below.

ARE YOU A CAMPER? (2 COR 5:1-5)

The contrast in 2 Corinthians 5:1, between our current bodies as an ‘earthly tent’ and our heavenly bodies as an ‘eternal house in heaven’ lends itself to this question. It’s a question which digs down into the heart of the passage. Yes, we are all campers, because we will all one day die. Our current bodies are temporary and fragile like tents, not permanent like a house.

The metaphor could at first seem opaque, but the ‘for’ at the beginning of 5:1 links us to 2 Corinthians 4:16–18, which specifically raises the issue of the temporal nature of this current life, including our bodies. This link demonstrates the power of expository preaching,

following the thread through consecutive passages of the Bible so that those passages inform one another and our preaching.

The camping metaphor also allowed me to explore this emotional issue of the transitory nature of this life in a way that was accessible, as well as intellectually and emotionally engaging for people. We can understand the differences between a tent and a house, and feel the impact of those differences more easily than we can conceptualise the differences between this life (which feels solid and permanent to us even though the evidence is otherwise) and our life in the new creation (which seems ephemeral to us right now). Effective application was one of John Stott's gifts and legacies.

ARE YOU A CONFIDENT CAMPER? (2 COR 5:6–8)

The idea of being confident, in 2 Cor 5:6, flows from the understanding we gain from the metaphor of tents and buildings. Again, the 'therefore' of 2 Corinthians 5:6 reminds us of the importance of following the logic of a passage in our preaching. The logic is that because we know that we have a permanent body waiting for us when Jesus returns, we can be confident in the face of death. This confidence comes because we 'live by faith, not by sight' (2 Cor 5:7). The gift of the Spirit, given to us 'as a deposit' (5:5) also grounds this confidence.

The idea of being a confident camper is wonderful for application. In any gathering, there will be those who are confident and happy campers, as well as those who are insecure and unhappy campers. This is, then, a powerful metaphor to help us bring home the beauty of the confidence we can have about our eternal future in Christ.

ARE YOU A PREPARED CAMPER? (2 COR 5:9–10)

Finally, 2 Cor 5:9–10 raises the question of whether we are prepared to appear before the judgment seat of Christ. The text makes clear that it's what we do now, in this life, that will determine the outcome of that appearance (5:10). This again lends itself to application via the camping metaphor, as the success or otherwise of a camping trip is directly informed by the thoroughness of the preparation.

In conclusion, 2 Corinthians 5:1–10 provides a textbook example of the power of expository preaching, as exemplified by John Stott. With its logical flow of thought, linking prepositions and powerful central metaphor (which aids application), it lends itself to this pattern of preaching.

John Stott's Fellow Workers

JULIA CAMERON

John Stott, one of the most productive leaders of recent times, had an unusual capacity for hard work, a gift for focused concentration, and a constant sense of being 'dissatisfied'.¹

The fruit of his work, and of his ideas, was multiplied, in human terms, through four means: (i) his fellow workers, (ii) his industry, (iii) his instinctive sense of strategy, and (iv) his unique symbiotic relationships, especially with IFES² and the Lausanne Movement. There was, for him, a porous line between friend and fellow worker. We look here at his fellow workers, glancing at the networks which extended his ministry.³

Stott's global ministry first rested on a team of two, himself and his secretary, expanding eventually in 1980 into a team of three. They called themselves 'the happy triumvirate' after Charles Simeon's use of the term for himself and his curates.⁴ But let us not rush ahead.

EARLY NETWORKING AND FRIENDSHIPS

From 1950, aged 29, John Stott was Rector of All Souls' Church, Langham Place. He kept in close touch with the work of Scripture Union camps led by E. J. H. 'Bash' Nash, through whom he had become a Christian while at school, and who became to him a 'philosopher and friend'.⁵ For years, Stott got to know each rising generation of camp officers, extending his friendship circles. From these camps would come evangelical leaders in the church, the armed forces, academia and the business world. Out of those friendships, and friendships to come, not least through IFES and Lausanne, would emerge board members, or financial supporters of his ministries, or advocates in other ways. Friendship was Stott's *modus operandi*.⁶

THE GROWTH OF A WORLDWIDE MINISTRY

In 1956 John Stott invited Frances Whitehead, a young Christian in his congregation, then working for the BBC, to become his secretary. Others in the role had not lasted long. He needed someone reliable, in whose hands he could leave the administration of the church when he travelled.⁷ The US and Canadian InterVarsity movements were pressing him to lead university missions. Now, for the first time, and with the blessing of the Church Council, he could plan a trip to North America. Frances Whitehead would remain in this role for 55 years.⁸ In time they would be known around the world as 'Uncle John'



Francis Whitehead

and ‘Auntie Frances’. Stott named Frances in his will as his ‘friend and Executor’.

Word of the 1956-57 North American missions got around through the IFES network, and led to invitations from universities in Africa, Asia and Australia. Friendships made with students and IFES national movement staff would lead to further collaboration.⁹ There was rich symbiosis¹⁰ between John Stott and IFES; and he would incorporate ministry to students, or meetings with IFES national staff, into each overseas trip.

In 1961, with much prescience, Stott founded EFAC.¹¹ In 1966 he played a seminal role at a congress on evangelisation, convened by Billy Graham in Berlin. By the late 1960s, both Stott and Frances Whitehead were under immense pressure, with growing international commitments alongside the needs of ‘All Souls’. In 1970 Stott delegated the pastoral leadership of the church to Michael Baughen, to focus on global ministry. He then moved into a tiny flat, built above the garage at the back of the rectory, and Frances into a small room on the ground floor. This team of two formed the modest nerve centre for what became Langham Partnership. (When the Study Assistants arrived from 1980, they would have a desk in Stott’s small bedroom, which had been rescued from a skip!)

With new initiatives, it was Frances who built the infrastructure. Again and again, friends were then called upon to chair committees, serve on boards, bring financial nous to the table.

From 1974, Stott was immersed in the nascent Lausanne Movement.¹² For over thirty years, Lausanne, IFES and the later Langham Partnership, could not be pulled apart, and friendship circles kept extending.

In 1982 the London Institute for Contemporary Christianity (LICC) opened its doors, and provided the place for many of Stott’s younger friends from IFES and Lausanne to meet and exchange ideas.¹³ Stott’s books, published mainly by IVP and sister IFES-linked publishing houses, were by then reaching into many languages.

As Jim Packer said on Stott’s death, ‘He had no peer, and we should not look for a successor’. Such a story of strategic, yet genuine, friendship for the cause of the gospel is unlikely to be repeated.

NOTES

1. He was to describe this sense of ‘dissatisfaction’, always desiring more, as an essential mark of a leader. See *The Leadership Files: From around the world, across a century* (Dictum/EFAC 2020)
2. International Fellowship of Evangelical Students, of which AFES is the Australian body.
3. Further doctorates could fruitfully research long-term outcomes of Stott’s networking, and symbiotic relationships.
4. Stott referred to Simeon as his ‘mentor’. See *Charles Simeon of Cambridge: Silhouettes and Skeletons* (Dictum/EFAC, 2021), and chapter on ‘The happy triumvirate’ in *John Stott’s Right Hand: The untold story of Frances Whitehead* (Dictum/EFAC, 2020).
5. See *Stott in A study in spiritual power* (MMS, 1983)
6. See ‘Friendship, influence and the future’ in *John Stott: Pastor, Leader and Friend* (EFAC/Dictum, 2020). Originally published in *Lives Remembered*, *The Times*, 8 August, 2011.
7. See John Stott’s *Right Hand* pp 68, 91 for the story of her unorthodox ‘interview’ and appointment.
8. Described at her Thanksgiving service by Chris Wright as ‘one of the greatest partnerships in church history.’
9. See ‘John Stott and the student world’ in *John Stott: Pastor, Leader and Friend*, (Dictum/EFAC, 2020)
10. For the symbiotic relationships, especially with IFES and the Lausanne Movement, see *John Stott PLF*. For the detailed story see Timothy Dudley-Smith’s two-volume authorized biography: *John Stott* (IVP, 1999, 2001)
11. Evangelical Fellowship in the Anglican Communion. EFAC would lay groundwork for the inter-denominational Langham Partnership.
12. See ‘John Stott and the Lausanne Movement’ in *John Stott PLF*.
13. LICC ran a residential course each year ‘The Christian in the Modern World’. See ‘A vision for whole-life discipleship’ in *John Stott PLF*.

If undeliverable, return to:
EFAC Australia
20 Gordon St
Fairfield, VIC 3078

PRINT
POST
100001974

POSTAGE
PAID
AUSTRALIA

 **essentials**

Autumn/Winter 2021

EFAC AUSTRALIA
Evangelical Fellowship in the
Anglican Communion Australia