

# PROTESTANT REVEILLE

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## Is the Protest Over? Reformation 500

### Great Expectations

As the 500th anniversary of the Protestant Reformation (31<sup>st</sup> October 2017) draws near, Pope Francis of the Roman Catholic Church is attempting to unite all Christian churches. The pope is claiming that **'the protest is over'**: and this has prompted a reader of *Protestant Reveille*, Lenore Faddell of Cape Town, to ask: **"What do the Protestants say? Do they agree?"** Lenore also refers to the joint declaration on the doctrine of justification that was signed by the Vatican and the Lutheran World Federation on 31<sup>st</sup> October 1999, long before Francis' election in March 2013, which followed Pope Benedict XVI's resignation on 28th February 2013. Significantly, *The Reformer*, the official publication of the Protestant Alliance (UK), recently had as its lead article, **'Is the Reformation Over? Francis Preparing to Declare That It Is!'**

### Rome-ward bound

There is a spirit of expectancy in the Vatican, and that has been reciprocated in certain Protestants' responses. A key player in driving the so-called reconciliation, has been the late Tony Palmer, a British-born South African-bred pastor with Anglican roots. At a meeting to promote this agenda with the likes of the prosperity gospel-health and wealth apostle, Kenneth Copeland, Palmer suggested that he was addressing them, **'in the spirit of Elijah,'** and that, **'Luther's protest is over.'**

On the local scene, the October 2014 edition of *JOY!* magazine had a bold *'Message from Pope Francis to All Born-again Christians'*, and the effort to promote 'unity' was seen in a positive light. The magazine sanctimoniously appeared to brush aside critical reaction to its naïvety, but tellingly, it did not include the feature, as far as it can be ascertained, in its Afrikaans issue, *JUIG!*

However, within the Reformed churches, the former systematic theology Professor Emeritus of the University of South Africa (UNISA), Adrio König, writes:

*"Is it not a remarkable and gladdening thing that Roman Catholic and Protestant exegetes of the New Testament have come to remarkably similar conclusions concerning the Scriptures which speak of justification by faith, while at the Reformation this was one of the most controversial and divisive of topics? At that time the two groups were radically opposed to one another. The Reformers radically excluded works from the whole sphere of justification (maintaining that one is not justified in God's presence by works), while it seemed that, in one way or another, Rome wanted to involve works. Today, because of new research and in particular because of work done together, a point has been reached where it is possible to agree on this matter."* (STH 101 GUIDE, UNISA, p. 25.)

### Unity calls – the Protestant biblical response:

The spirit of the age is impatient with religious controversy, like Gallio of old concerning 'question of words and names, and of your law' (Acts 18:15). Such matters are discounted as petty; but it is vital that the Bible is not pushed aside in the interest of expediency and political correctness.

A comment on *YouTube* by a Nancy Green over the Pope's message to Tony Palmer, adds a sound caution – 'Unity is not what Jesus came to do. He said His Word is a two-edged sword, that will divide the true believers from the ones seeking the god of their desires.' The Gospel of Jesus Christ, and 'Rome's' sacramentalism and idolatry, are not and never will be compatible. *The Reformer* has pointed out that the 'Protestant' label, was not *chosen by* them, but that it was an inadequate term *given to* those princes of Germany who dissented from the Roman Catholic decision at the Diet of Speyer (Spires), in 1529. However, there is always a protest or controversy between the God of the Bible, and the papal seat, once bent on keeping the Word of God from mankind for centuries, and still smothering it with its heretical traditions (Revelation 22:18 & 19).

### **Justification**

I suspect that Prof. König may have meant well in glossing over the difference between Protestantism and Romanism on justification, but the 'wish was father to the thought'. The modern ecumenical movement that seeks 'unity' without a watchman's discernment, but rather as Prof. König argues, 'in particular because of work done together', is tending to pragmatism, namely, the end justifies the means, and the hard reality is that truth will suffer in the end.

Luther maintained that the 'doctrine of Justification by faith is the article on which the Church stand or falls'. This truth predates the Law of Moses, as the apostle Paul clearly wrote regarding the Patriarch Abraham (Romans 4:3 and Galatians 3:6). Our Lord Jesus Himself dismissed the Jewish religious enquiry of a works-based salvation, by narrowing it down to the one thing needful: "*This is the work of God, that you believe on Him whom He has sent.*" (John 6:28 & 29). 'Rome' does not preach the finished work of Jesus Christ on the Cross, as alone sufficient for human salvation in its receiving by faith. The monopoly is its core teaching, that all roads to heaven must lead through its Vatican toll-gate, thereby making justification dependent on human agency!

### **Just as I am**

The Nineteenth Century Congregational preacher, William Jay of Bath (UK), said:

*"You do need a Mediator between yourselves and God (the Father), but you do not need a Mediator between yourselves and Christ; you may come to Him just as you are."*

Protestantism, for its part, holds no exclusive and sectarian claims as 'Rome' does, but points to Jesus, the Lamb of God who takes away the sin of the world (John 1:29). In so doing it is faithful to its Holy Spirit-driven charge of faithfulness to the Bible, and reminding believers to stand fast in the liberty in which Christ has made us free (Galatians 5:1).

***The protest is really a renewed proclamation of the finished work of Christ, and the urgency in receiving the Gospel by faith alone.***

**'Where Christ is, there is the Church.'**

(St Ignatius of Antioch)

-- Craig Hounsom (Editor)

***'False teaching is easily identified by the fact that it is willingly received by all, and is to everyone's liking.'***

(John Calvin)

***'....the cosmic crisis behind a national event.'***

(Matthew Henry, on Psalm 2)

# Mary Moffat: Beloved Partner

One of the noble Christian women who wholeheartedly supported their husbands was Mary Moffat, wife of Robert Moffat, the great Scottish missionary to Africa. Both were born in 1795, the year in which the London Missionary Society (LMS) was founded. It was a time of tremendous spiritual vitality. God was calling missionaries to almost every continent, and both Robert and Mary longed to heed His call. They first met when Robert came to Manchester to seek the commendation of a godly friend, William Roby. Roby secured him a job with James Smith, a pious Scotsman who owned a nursery, for Moffat had been trained as a gardener. While there, Robert fell in love with Smith's lovely and only daughter, Mary.

When the London Missionary Society (LMS) appointed him as their missionary to Namaqualand, he desired to take Mary with him, but her parents would not allow it.

As William Roby said: *"Poor Moffat's amiable disposition and eminent devotedness have attracted the affectionate regard of his master's daughter, a young lady of high piety, of polished manners, and the expectant of a considerable fortune. She possesses as truly a missionary spirit as he, and is eager to accompany him; but her parents forbid it, and both she and he therefore determine to sacrifice their ardent wishes."*

With great sadness, Mary urged Moffat to marry someone else, but he could not agree. On October 18th 1816, he sailed off alone, writing from Namaqualand to his parents: *"I have many difficulties to encounter being alone..."* But God was working His purposes out. He spoke to her parents, and little later Mary wrote to the elder Moffats:

*"After two years and a half of the most painful anxiety, I have, through the tender mercy of God obtained permission of my dear parents to proceed some time next spring to join your dear son in his arduous work. This is what I by no means expected a week ago, but God's thoughts are not as our thoughts.... He has the hearts of all men in His hand.... So He has done with regard to my dear parents.... They both yesterday calmly resigned me into the hands of the Lord, declaring they durst no longer withhold me."*

On December 27<sup>th</sup> 1819, Mary and Robert Moffat were married in St George's Anglican Church, Cape Town. It was the beginning of over 50 years of lovingly shared mission. A month later they set out for Lattakoo and then for Kuruman. Mary's willingness to endure hardship, her joyful spirit, her wise counsel, and her devoted care greatly strengthened her husband. Though she lived in a mud hut, she sent home happy letters. Though their maize was seized by the locals ; though their sheep were stolen; and their food, tools, and household effects carried off, she worked with confidence and faith.

At first the spiritual work was discouraging, and even after five years, Mary had to admit:

*"We have no prosperity in the work, not the least sign of good being done. The Botswana (Tswana) seem more careless than ever, and seldom enter the church. We have to continually mourn over them."*

In Natal Shaka Zulu had established himself as the undisputed ruler of the Nguni people. He unleashed a series of internecine wars, the *Mfekane* (or *Lifaqane*), in which, by a kind of domino effect, vast areas of Southern Africa were depopulated. Even Kuruman was not safe. Twice the Moffats had to flee and seek refuge in Griqua Town.

In 1829 the desired awakening came. The local people began attending services in great numbers. The schools flourished, and gradually believers were admitted to baptism. In the same year, Mzilikazi, chief of the Matabele, who had fled from Shaka and later settled in what became Rhodesia (present-day Zimbabwe), sent messengers to enquire into the manner and teaching of the white men at Kuruman. Moffat responded, and this led to a long relationship of respect between them.

Robert Moffat was the first missionary to translate the Bible into an African language, Sechwana (Setswana). He also translated *Pilgrim's Progress* and published hymn and school books. In

1840 he returned to England and had a highly successful furlough. He met David Livingstone, who was so inspired by God's glorious deeds that he followed the Moffats to Africa.

Mary bore Moffat ten children. Her best known daughter was her namesake, Mary, who married Dr Livingstone and shared his arduous missionary life. Her son, John Smith Moffat, became an LMS missionary and later took over the Kuruman mission. Her grandson, Howard Unwin Moffat, became a future prime minister of Southern Rhodesia.

Mary Moffat passed away in England at new year 1871. Her biographer, John Telford, writes: "A nobler, truer helpmeet no missionary could have had," and Robert Moffat added: "She often sent me away from house and home for months together, for evangelizing purposes, and in my absence has managed the station as well or better than I could have done it myself."

For generations, Robert and Mary Moffat contributed to the peace, freedom and civilization of Africa, and the blessings of their work are still to be seen. **Soli Deo Gloria**

-- Dorothea Scarborough

#### **Editor's Comment:**

Dorothea Scarborough is a council member of the Protestant Association of South Africa. Though Mrs Scarborough has worn many hats, she is generally associated with Sea Point Congregational Church, where she spent a long chapter with her late husband, Rev. Charles Scarborough. Prior to that they served with the same LMS mission of Moffat and Livingstone fame, in the Gilbert (now Kiribati) Islands, South Pacific. Like Mary Moffat, this German-born lady was an integral part of her husband's ministry in difficult circumstances, followed by a providential stop in Cape Town that led to their relocation to the Cape of Good Hope. Mrs Scarborough has also been a loyal promoter of the Women's World Day of Prayer, which interestingly, had its local beginnings at Sea Point Congregational Church!

## **Quotations on the Moffats:**

***'She had married a pioneer, a young man with fire in his belly  
and a single minded spiritual vision.***

***Such men do not look for an easy life; nor do they always make it easy for others.  
But these are the men who change the world -- in great or small degree.'***

*(Beloved Partner -- Mary Moffat, by Moira Dickson)*

***'In the vast plain to the north I have sometimes seen, in the morning sun, the  
smoke of a thousand villages where no missionary has ever been.'***

(Moffat's rallying call that proved to be the catalyst for a young Scotsman preparing for missions in London. He turned out to be the 'wonder of our age', Dr David Livingstone. Later he married the Moffats' daughter, Mary Jnr)

***'My old heart is warm and my step firm ....  
when I look at the interminable regions beyond of darkness,  
my heart melts and I wish I were young again.'***

(Dr Robert Moffat, gardener turned sower of the seed of the Word of God.  
*Beloved Partner -- Mary Moffat)*

-- Quotations compiled by Craig Hounsom (Editor)

***'Before God gives a blessing He writes a sentence of death  
on the means leading up to it.'***

(Mrs Charles Cowman, *Springs In The Valley*: 31 August)

***'It is the usual way of Providence with me that blessings  
come through several iron gates.'***

(Thomas Boston, Scottish Presbyterian leader: 1676-1732)

# Time to Fly like an Eagle

**'God....calleth those things which be not as though they were.'** (Romans 4:17)

The moment has come when you must get off the perch of distrust, out of the nest of seeming safety, and onto the wings of faith; just such a time as comes to the bird when it must begin to try the air. It may seem as though you must drop to the earth; so it may seem to the fledgling. It, too, may feel very like falling; but it does not fall – its pinions give it support; or, if they fail, the parent bird sweeps under and bears it upon its wings. Even so will God bear you. Only trust Him; "thou shalt be holden up." "Well but", you say, "am I to cast myself upon nothing?" That is what the bird seems to have to do; but we know *the air is there*, and the air is not so unsubstantial as it seems. And *you know the promises of God are there*, and they are not unsubstantial at all. "But it seems an unlikely thing to come about that my poor weak soul should be girded with such strength." Has God said it shall? "That my tempted, yielding nature shall be victor in the strife" Has God said it shall? "That my timorous, trembling heart shall find peace?" Has God said it shall? for, if He has, you surely do not mean to give Him the lie! Hath He spoken, and shall He not do it? If you have gotten a word – 'a sure word' of promise – take it implicitly, trust it absolutely. And this sure word you have; nay, you have more – you have Him who speaks the word confidently.

"Yea, I say unto you" trust Him.

– JB Figgis, MA

-- Adapted from *Streams in the Desert*: 13 July (Mrs Charles Cowman, founder with her husband -- who passed on relatively young -- of the *Oriental Missionary Society*).

## Editor's Comment:

The above beautiful analogy of JB Figgis indicates why the then British Prime Minister, WE Gladstone, saw fit to go twice to hear him preach. Figgis was a graduate of Trinity College, Dublin, Ireland. The respected preacher in the Lady Huntingdon Connexion, moved in Keswick Convention circles with the likes of the saintly Bishop Handley CG Moule, and Dr FB Meyer. (The latter visited South Africa, and was met at Table Bay harbour by our Dr Andrew Murray Jnr of the Dutch Reformed Church).

Figgis' writings were acknowledged by the prince of preachers, Charles Haddon Spurgeon.

*His Visions* (or *An Old Man's Dream*), was a work on the First Epistle of St John. In it is an appendix recording his jubilee (50th) year celebration at Brighton (8<sup>th</sup> December 1911).

My forebear, William Alim Hounsom JP, made a speech and presentation to the patriarch on that great occasion.

JB Figgis' great-great nephew, Jim Figgis, of Dalbeattie, near Dumfries, Scotland, is a loyal friend of Africa. Jim is a director of SPAC, i.e. the *Society for the Protection of African Children* ([www.hopeforafrica.org.uk](http://www.hopeforafrica.org.uk)). Projects include water bore-holes for orphans in Malawi. He is also the author of *Africa Calling* (his most recent book); *Sea Change on the Solent*; and *The Lowest Point on Earth*.

-- Craig Hounsom

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*Figgis of Brighton* – 'A Memoir of a Modern Saint.' J Westbury-Jones MA

**'I shall go to my Father tonight.'**

(Selena, Countess of Huntingdon's farewell to this world,  
being upheld by the promises of God in Jesus.

This 'mother in Israel' was a friend of George Whitefield and John Wesley,  
during the Evangelical Revival in Britain)

# The Worship of God<sup>i</sup>

## What is worship?

God is seeking true worshippers who worship Him in spirit and in truth (John 4:23). The primary activity of the angels and the church is the worship of God (Rev. 4:8-11), and fallen man is condemned because he does not worship his Creator (Rom. 1:18-25). Right worship of God is of the utmost importance. But what is it to worship God?

The word used specifically for 'worship' in the New Testament (*proskuneo*) means prostration in adoration and respect, and reflects the idea of 'embracing and kissing of the feet and knees,'<sup>ii</sup> or 'to touch, crawl, or fawn like a dog at his master's feet'.<sup>iii</sup> Worship is our response to God's revelation of Himself (Ex. 34:5-8). It requires us to bow before him and honour him (Rev. 5) with our whole being: by exaltation and sacrifice (Rom. 12), in holiness, obedience (Ps 51:17-19), reverence, and godly fear (Heb. 12:28-29). Only those 'in Christ' can worship in this sense (John 4:23,24).

## The Word of God in worship

Because God's revelation of Himself is central to worship, scriptural prayer, expository preaching, and the reading and singing of God's word, are all central to worship (Matt. 22:37; Col. 3:16; 1 Cor. 14:14-15). Scripture (cf. 1 Tim. 4:13) is directly linked with the work of the Holy Spirit, because 'in biblical thought the Spirit of God is as closely connected to the Word of God as breath is connected to speech.'<sup>iv</sup>

## God-centred worship

Although we should enjoy God, the measure of true worship is not our enjoyment, but whether or not it is entirely focused on God, according to His precepts. 'Any shift from God as the subject and object' is idolatry.<sup>v</sup> A worship service should not be governed by a desire to be attractive to unbelievers or believers. "... Where pragmatism becomes the conductor, the [target] audience increasingly becomes humans.... When what humanity wants becomes the determining factor, it will corrupt not only worship but theology."<sup>vi</sup> Worship of God should not be confused with experiences, special effects, or the latest music and technology.

## Paradise Lost: Worship in a Fallen World

When Adam and Eve rebelled against God (Gen. 3), they were banished from the presence of the Lord and Cherubim were placed at the entrance to the garden of Eden to keep the way. It is no coincidence that Cherubim are next encountered in multiple locations within the Ark of the Covenant (Ex. 26:1,31), including the Mercy-seat in the Holy of Holies (Ex. 22:18-22), of which God declared to Moses, "*There I will meet with you ...*" (Ex. 25:22). Every step of the way to the presence of God is filled with reminders of the separation of man from God. The only way to God is his prescribed path (Ex. 25-31; Lev. 1-27).

When sinful man seeks to worship God based on what pleases him, it leads to idolatry or false worship. The golden calf (Ex. 32-33) was an attempt by the people to have a god that would 'strike their senses'<sup>vii</sup>. When Nadab and Abihu offered 'strange fire before the Lord' -- which God 'had not commanded' -- they were devoured by fire (Lev. 10:1-3). Reverence and obedience is as important in the New Testament, as shown by the death of Ananias and Sapphira (Acts 5) and members of the Corinthian church (1 Cor. 11:30). "*I will be sanctified in them that come near me, and before all the people I will be glorified*" (Lev. 10:3).

God may call us to worship Him in ways which we do not like or understand -- as He did with Abraham and Isaac his only-begotten son of the promise. The primary purpose of the Sabbath is the worship of God (*rest* is a secondary purpose -- Matt. 12:5). "... If you honour it, *not going your own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the LORD...*' (Isa. 58:13-14). What we enjoy, as fallen creatures, is not a deciding

factor in what is acceptable worship of God. Sincerity and fervour are not substitutes for truth and faithfulness. <sup>viii</sup>

### **Common problems affecting worship today**

Since worship is about meeting God, there is a need for transcendence, <sup>ix</sup> which is dependent, in part, on 'the quality of speaking, reading, praying, and singing;' irreverence and sloppiness immediately drain this vertical dimension. <sup>x</sup> How can it be fitting to be casual -- unplanned, unconcerned -- when meeting the King of kings? Worship must not seek to be attractive to the world: "*come out from among them, and be separate ... and touch not the unclean thing*" (2 Cor. 6:17; cf. Rom. 12:2).

Unacceptable worship can take several forms:

- a) False gods;
- b) The true God is worshipped in a wrong form (Lev. 10:1-3, Ex. 32); <sup>xi</sup>
- c) We can worship the true God in an acceptable form, but with hypocrisy: God would rather have someone shut the temple (or church) doors (Mal. 1:10). "Rend your hearts and not your garments" (Joel 2:13). "To obey is better than sacrifice" (1 Sam. 15:22).

### **Worship and music**

Singing and music play an important part in worship, and should be a joyful part of worship, but must never be aimed at self-fulfilment, entertainment (fun) or the manipulation of feelings. The purpose of music in worship is to help the word of Christ to dwell richly within us (Col. 3:16; Eph. 5:19). Furthermore, when God gave the instructions for the Tabernacle and priestly garments, He was concerned that they should be 'for glory and for beauty' (Ex. 28:2,40) -- a principle which applies no less to music.

Often, the benchmark for the selection of music and words is what is 'upbeat' and contemporary. But this is to measure worship by what is pleasing to man. The benchmark should be: What is pleasing to God? 'There are far too few choruses and services and sermons that expand our vision of God -- his attributes, his works, his character, his words ...' <sup>xii</sup> There is a lot to be said about music -- for example, its moral influence -- but that will be addressed in a future article.

### **Are you a true worshipper of the true God?**

*'Think on these things.'*

– Dr Kenneth Allen

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- i) This draws from sermons by R.C. Sproul, John MacArthur, Gary Rheimers, T.D. Gordon, and: *The worship of God: Reformed concepts of biblical worship* (T.L. Johnson et al.); *Don't call it worship unless* (A.E. Pontier); *Singing and making music* (P.S. Jones); *This little church went to market* (G. Gilley) and *Worship by the book* (D.A. Carson et al.).
- ii) R.C. Trench, as quoted in A. Pontier, *Don't call it worship unless ...* (1998).
- iii) E.W. Bullinger, as quoted in A. Pontier, *Don't call it worship unless ....* (1998).
- iv) J. Woodhouse, quoted by R. Kent Hughes in D.A. Carson, *Worship by the book*.
- v) A.E. Pontier, *Don't call it worship unless ...* (1998).
- vi) R. Kent Hughes in D.A. Carson, *Worship by the book* p. 15.
- vii) Jamieson, Fausset and Brown commentary on Ex. 32.
- viii) W.R. Godfrey in *The worship of God*, p. 33.
- ix) God is above and beyond His creation – superior to it, in dominion over it; not limited by it.
- x) T. Keller in D.A. Carson, *Worship by the book* pp. 210-212.
- xi) Ex.0 32:4. Aaron states that the molten calf is the god/gods which brought them up out of Israel, which suggests that the people wanted a visible form of God.
- xii) D.A. Carson, foreword in *Worship by the book*.

***'A time will come when instead of shepherds feeding the sheep,  
the church will have clowns entertaining the goats.'***

(CH Spurgeon: by courtesy of Louis van den Berg, Durban)

# Valiant For Truth: J Gresham Machen

## His book *'Christianity and Liberalism'* a century later

John Gresham Machen was born in Baltimore, Maryland, USA, in 1881. He made his mark as a theological student at the famous Princeton Theological Seminary, where certain South African Reformed ministerial candidates also attended. Machen followed this with studies in Germany, where he came into direct contact with the destructive and chilling spiritual effects of Liberalism ('pseudo Christianity' or 'naturalism' as he later saw it!). On his return home, his mother, with a higher wisdom than the learned 'scribes', helped settle his shaken faith.

*'When faith was restored to its equilibrium he was better prepared than ever before to face the great task of his life in defending the old faith against the liberal criticism.'*

And so emerged down the line, his book *Christianity and Liberalism*, Machen's drawing of the lines of battle: *'... presenting an issue sharply is by no means a popular business at the present time.'* The man who was his associate and biographer, Prof. Ned Stonehouse (named 'Valiant for Truth', after Bunyan's brave character in his classic, *Pilgrim's Progress*), was prepared to act upon his convictions, and left Princeton Theological Seminary (where he later taught). The respected institution is associated by many with the likes of giants such as Archibald Alexander, the trio of Hodge men, and Benjamin Warfield. From this bold act emerged Westminster Theological Seminary in Philadelphia, PA.

### Separating the men from the boys

*Christianity and Liberalism* is a classic, though not without flaws. *'All of his works indicate a decisively apologetic trend of thought and reveal him to us as the staunch fearless defender of the Reformed Faith.'* HL Mencken, the German-American critic who affected to despise Christianity, admitted that 'he could find no defect in Machen's position,' says Grier.

Walter Lippman, a foremost publicist, in praising the book and calling its author a gentleman and a scholar, writes:

*'The author is Professor J Gresham Machen. It is an admirable book. For its acumen, for its salience and its wit, this cool and stringent defense of orthodox Protestantism is, I think, the best popular argument produced on either side. We shall do well to listen to Dr Machen. The Liberals have yet to answer him.'*

A principle is laid out by the Presbyterian leader: *'In the sphere of religion as in other spheres the things about which men are agreed are apt to be the things that are least worth holding; the really important things are the things about which men will fight.'* The book deals with some heavy-weight Christian teachings, regarding our Lord Jesus, God and Man. He contends with the subtle mood, 'Christianity is a life, not a doctrine.' Truth is vital, as it sets man free.

### In the beginning, Apologetics

It is in the area of Apologetics that Machen is vulnerable. Though he saw Liberalism as sub-Christian, he was too respectful of the likes of the Greek philosopher, Socrates, and of the German Goethe. The great Reformer, and Luther's right-hand man, Philip Melancthon, was of a different mind in his celebrated *Common Places of Theology (Loci Communes Theologica)*, when he wrote:

*'Original Sin is an inclination born within us .... a certain force leading us to sin .... I grant that in Socrates, Xenocrates and Zeno were found temperance, firmness and chastity; these shadows of virtues were found in impure hearts and originated in self-love. That is why we should regard them not as real virtues, but as vices.'*

Machen in his conception of apologetics was a disciple of BB Warfield, who gave it 'the introductory place to all theological sciences.' Dr Masselink, another of Machen's biographers, differed with him by preferring the position of the Dutch theologian, and later

Prime Minister, Abraham Kuyper, who designated a subordinate place for the task of apologetics, which he confined to the defence of dogma. Dr Louis Gaussen hits the nail on the head in his huge work on the Bible's inspiration. Concerning refutations and apologies, *'These latter are not necessary, nor even beneficial, excepting at a time when the want of them is felt. Till that moment arrives, they may do our minds more harm than good, like remedies for bodily disorders administered before the malady exists.'*

To simplify this: Machen in following Warfield's position had a somewhat too optimistic view of human nature, in its seeking of truth. Dr Edward Hills comments on this:

*"... it is a fact that Warfield's thinking was not entirely unified. Through his mind ran two separate trains of thought that not even he could join together. The one train of thought was dogmatic, going back to the Protestant Reformation. When following this train of thought Dr Warfield regarded Christianity as true. The other train of thought was apologetic, going back to the rationalistic viewpoint of the 18th Century. When following this train of thought Dr Warfield regarded Christianity as merely probable. Dr Warfield's colleagues at Princeton Seminary shared this same divided outlook of conservative theologians.... "*

Dr Hills warns that this approach has led to liberalism with some lecturers.

### **The Gospel our Hope.**

Machen however rises above this tension, and hopes for a better day for the Church, in which the Gospel of Jesus Christ offers mankind hope:

*'A message of Divine grace, almost forgotten now, as it was in the Middle Ages, but destined to burst forth once more in God's good time, in a new Reformation, bringing light and freedom to mankind.'*

This, Liberalism and the chilling social gospel, cannot do! Machen's message lives on nearly a century later.

-- Craig Hounsom

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*Christianity -- a Question of Balance* (A booklet based on a thesis review of Machen, for Dr Bryan Williams, BISA, by C Hounsom)

***'Show me a church's songs, and I'll show you their theology.'***  
(Gordon Fee, quoted by Dr Chris Molyneux in his *Musical Musings*, nr 133)

***'Everyone who makes his doctrine of Scripture dependent upon the historical examination of its formation and structure, begins already with rejecting its testimony, and therefore does not stand any more in the attitude of faith to Scripture.'***  
(Herman Bavinck, a Reformed theologian) as quoted by Hywel Jones, who adds:

***'It is impossible to try to salvage Biblical (Evangelical) conclusions from anti-Biblical pre-suppositions.'***  
(*The Doctrine of Scripture Today* – Evangelical Press)

***'After reading 'The Forgotten Spurgeon', one thought dominated my mind:  
"Preach the truth, and do not compromise, no matter what the consequences.  
Walk alone if you must, but preach and stand for the truth,  
to the glory of God alone." '***

(From a review on Google by a man named Wesley of the above book on 'the prince of preachers', by Iain H Murray, the former editor of Banner of Truth. Wesley gave it 5 stars!)

# Barbara Watt – Willing and Able

One cool September morning many decades ago, two sisters were playing on the floor in their parents' bedroom. Their father reached up to the top of his cupboard to pull out his jersey, which was under his gun. The gun fell to the ground and went off with a loud noise. The bullet ricocheted under the cupboard door, travelled up and into the older child. It went through her right arm and into her three-year-old body, just missing her kidneys and lung.

That little girl was me!

*What is it like to be disabled for 60 years?* My first thought is one of gratitude. Gratitude for having lived such a full life, despite being a paraplegic and all the difficulties it has brought, such as using a wheel-chair. The doctor told my father that it would have been better if I had died, but God had other plans for me, for which I am very thankful.

One of my earliest memories came from the Matron of the 'Uplands' Home for disabled children. "Get up, you can do it, I'm not helping you," she said as I struggled to get up with my calipers and crutches. This was the start of my determination to be independent. My parents were also very supportive and treated my sister and me equally.

The numerous spinal fusion operations, plaster casts for six months, and spinal braces caused me to be angry with God as my new found independence was taken away. It was also so painful physically, emotionally, and spiritually. The great question 'WHY' haunted me and I wondered what the meaning and purpose of my life was. Over this ten year period in between the spinal operations, I studied accountancy; worked; represented Natal twice in sport for disabled people; and traveled overseas.

I loved having my own car and being independent. It was about this time that I was also involved with the 'Access' Committee. We did surveys of the city, and visited the Mayor and Chief Traffic Officer in our campaign to get ramps and parking for people with disabilities. Along with other 'disability' organisations, we even had a float parade down the main street to bring awareness about people with disabilities. This period of my life culminated with me leaving everything behind to spend a year full-time at the Rosebank Union Bible College in Johannesburg.

I came out of there knowing the meaning and purpose of my life. Within six months I met my husband at a Christian conference; and within two years of being married, I gave birth to a beautiful baby girl, Sarah.\* What a wonderful, precious gift!

When Sarah was six years old we moved to Randburg for a new job for my husband. Within a month on arriving I had a pressure sore. This was one of many times I have been laid low for months and had to have a number of operations for pressure sores.

I have always lived my life to the full, and often felt there are not enough hours in the day to do all I wanted to do. Sometimes I've said it is to make up for all the time I have lost being laid up on my bed. Even this time has not been in vain though, as I have seen the hand of God in bringing people to help me and also learning to grow spiritually. After all these years, though, I still battle with being too impatient!

For the last ten years I have been involved in the work of **disAbility ConneXion**. Their mission statement is: **'Connecting people with disabilities to themselves, to others and the Church.'** Even though it has been challenging, I have really enjoyed helping other people with disabilities practically, emotionally, and spiritually. One of my greatest passions is to see the lives of people with disabilities change for the better. For a newly disabled person, or one who is struggling, I would like to say, **"Never give up – Your life has meaning and purpose. Your disability can make you better or bitter. You may not have had control over the circumstances of your life, but we all have control over our attitudes. Choosing an attitude of gratitude is not always easy, but with the grace of God in your life, you could be pleasantly surprised."**

-- Barbara Watt (disAbility ConneXion): [www.rampup.co.za](http://www.rampup.co.za)

**\*Postscript:** Our readers will doubtless be delighted to learn that Barbara's daughter, Sarah, received her MST Masters degree (Sustainability & Leadership) from Cambridge University recently!

***'Life rolls away with too many of us in shameless idleness.'***

(William Wilberforce, quoted by EJ Poole-Connor,  
father figure of the Federation of Independent Evangelical Churches (FIEC) in the UK)

## **The Four Principles of Life held by a Christian Military General: Gordon of Khartoum (alias Chinese Gordon or Gordon Pasha: 1833-1885)**

Major-General Charles G Gordon has been portrayed as a Christian martyr, but there are his detractors, as there are with many public figures. He is still the subject of intense interest today. He was an intense man:

*"There was indeed nothing more remarkable about him than his almost morbid appreciation of the value of time. He would not, of his own accord, waste a single moment. His own words, 'Inaction is terrible to me', were indeed literally true."* (Three Christian Martyrs)

**General Gordon's Four Principles of Life:**

- ***Entire self-forgetfulness.***
- ***The absence of pretension.***
- ***Refusal to accept, as a motive, the world's praise or disapproval. (Same as David Livingstone).***
- ***To follow in all things the will of God.***

-- Craig Hounsom.

***'I devoted myself, for whatever might be the term of my future life to the service of my God and Saviour, and with many deficiencies, through His help I continue to this day.'***

(William Wilberforce, social reformer against slavery in 'Men of the Burning Heart')

## **God the Holy Spirit: the Protestant Reformers revisited**

***The fear of the Lord is the beginning of knowledge***

One is aware that one treads on holy ground in discussing the blessed third Person of the triune God of the Holy Bible. A couple of years ago *Protestant Reveille* included a quote of one of the early church fathers, Tyrannius Rufinus, Presbyter of Aquilia.(340-410 AD):

*"I do not forget the saying of the wise, that 'to speak of God even what is true is perilous'."*

In response to an earnest Zimbabwean theological student, Edson Siwella, who is busy with his Ph.D, the ***Holy Spirit -- and the Reformers' teaching related to His office*** -- is looked at here.

There is a patronising attitude prevalent that implies or teaches that the Holy Spirit has only really been acknowledged in the modern Pentecostal or Charismatic movements.

Like the disciples at Ephesus in response to Paul, the Christian church might well say, "We have not so much as heard whether there be any Holy Spirit" (Acts 19:2). There may be some justification for this thinking, as the modern church is learned, but as John Angell James, a mentor of Spurgeon, once put it, *'the church is dying by degrees'*! It lacks power. My predecessor, Rev AH Jeffree James met with the great Welsh preacher and physician, Dr Martyn Lloyd-Jones, during the 1958 Reformed conference held at the Dutch Reformed 'Groote Kerk', in Cape Town. The visitor warned of a chilling 'Reformed Scholasticism', now in vogue.

## The Reformers in the Spirit

The Protestant Reformation was a revival of religion that was based on the Bible as the Word of God. The Reformers, while challenging the papacy's man-made tradition that grieved and quenched the Spirit, were also discerning enough to know the devil's wiles in sowing confusion. Martin Luther tested the spirits, and cuttingly told an certain Anabaptist, or so-called radical reformer, who claimed to act in the authority of the 'Spirit', that it was his own spirit, or notion.

The German monk that shook Europe, did not achieve that by might, but by Jesus' Spirit: In the *Thinking Theologian -- Luther and the Holy Spirit in the Catechisms*, we read:

**'The Holy Spirit lies at the crux of Martin Luther's theological framework.'**

He saw the Christian life as nothing else than a daily 'baptism', or more correctly 'filling'.

On John 14:23-31, he comments:

*"You see very clearly the Holy Spirit's office is not to write books, nor to make laws, but freely to abrogate (cancel), them, and that He is a God who writes only in the heart, who makes it burn, and creates new courage, so that man grows happy before God, filled with love toward Him, and with a happy heart serves the people. When the office of the Holy Spirit is thus presented, it is rightly preached, or when He (the Holy Spirit), comes in this manner He abolishes the letter of the Law, and desires to liberate the people from their sins and from the Law: the latter is no more needed, for He, Himself, rules inwardly in the heart."* (In the Church Postil / margin Vol. III: 278).

This is indeed a strong word, certainly not meant to promote antinomianism, i.e. lawlessness.

The Reformers did not drive a wedge between the Holy Spirit and the Bible. Concerning the Swiss leader, Zwingli, it is noted: *'The theology of Ulrich Zwingli was based on the Bible ... inspiration of Scripture, the concept that God as the Holy Spirit is the Author.'* (Wikipedia). And John Calvin, the Geneva-based Reformer, was in the same mould. 'The question of the Holy Spirit occupied a central place in Calvin's thought.' *Christianity Today* called him, the theologian of the Holy Spirit, as indeed did BB Warfield. This title is also ascribed to the 'Calvin of England', Dr John Owen, a Seventeenth Century, Congregational / Independent Puritan leader, and Vice-chancellor of Oxford University.

This is in line with the ancient church creeds, specifically the Nicene Creed:

**'And I believe in the Holy Spirit, the Lord and giver of life; who proceeds from the Father (and the Son); who with the Father and the Son together is worshipped and glorified, who spoke by the prophets.'**

Owen summed up the Reformed trinitarian position tidily in his vast work on the Holy Spirit: *'The Father begins, the Son upholds, and the Holy Spirit completes'* ('Goodreads': Gottfried).

## The Holy Spirit and His witness

The Work of the Holy Spirit is to glorify Jesus: 'He shall glorify Me...' (John 16:14). Spirit-filled men will be Gospel preachers. *'Jesus Christ is never out of Paul's mouth. Indeed, there is nobody and nothing now and always in Paul's mouth but Jesus Christ and His Cross'* (Luther, as quoted by Dr Alexander Whyte in his *Bible Characters*, on Paul in Arabia).

Instead of a pre-occupation with the gifts of the Spirit, and man's temporal needs, the lifting up of the Saviour meets our deepest and urgent soul's longing. The Wheaton College graduate, and young modern martyr, Jim Elliot, expressed the Evangelical position so wisely: *'If men were filled with the Spirit they would not write books on that subject, but on the Person whom the Spirit has come to reveal. Occupation with Christ is God's object.'*

The Protestant Reformers would say, 'Amen' to that. When Jesus is central in our preaching, everything falls into place. The testimony of Jesus is the spirit of prophecy (Rev. 19:10).

-- Craig Hounsom

***'He did not entertain them with discourses of politics, or the kingdoms of men, of philosophy or the kingdom of nature, but pure divinity and the kingdom of grace.'***  
(Matthew Henry commentary on our risen Lord's ascension in Acts 1)

***'They speak best of the truths of God who speak experimentally....  
All this confidence rests upon experience of answered prayer.'***  
(Matthew Henry on David in Psalm 3)

## Gems From Luther's Pen

### Christ as Lord

*'Let us put our trust in Christ. Whether God wishes to take me hence now or tomorrow, I want to leave this bequest, that I desire to acknowledge Christ as my Lord. This I have not only from the Scriptures but also from experience, for the name of Christ often helped me when nobody else could. So I've had words and deeds in my favour, Scriptures and experience, and God gave me both in abundance.'*

-- **Luther on himself.** (Luther's Works, Vol. 54, 'Table Talk', Nr 518)

### Diversionsary remedy

*'The most effective remedy for temptations is to draw your thoughts away from them, that is, to speak about the Venetians or about other matters which have no bearing whatever on your trouble, or to busy yourself with prayer or the simple text of the Gospel.'*

-- **Luther on temptation.**

### A turnip is a turnip

*'My 'scolding' is no scolding, but I am simply calling a turnip a turnip, an apple an apple, a pear a pear.'*

– **Luther on plain language.**

### Plain preaching

*'... we preach publicly for the sake of plain people. Christ could have taught in a profound way, but he wished to deliver his message with the utmost simplicity in order that the common people might understand. Good God, there are 16-year-old girls, women, old men and farmers in church, and they don't understand lofty matters! If one can present fitting and familiar comparisons ... the people will understand and remember.*

*Accordingly, he's the best preacher who can teach in a plain, childlike, popular and simple way.'*

– **Luther on preaching.** (Luther's Works, Vol. 54, 'Table Talk', Nr 5047)

– Quotations selected by the late Rev AH Jeffree James for *Protestant Reveille*: Vol. 38: 2<sup>nd</sup> & 3<sup>rd</sup> Quarters, 1983 (the year of the 500<sup>th</sup> Anniversary of Martin Luther's birth.)

**'If you will live a Christian life,  
leave to God to care how the fishes shall come into your nets, and go and take  
up the labour which you have been called to.'**  
(Martin Luther)

***The Protestant Association of South Africa would like to hear from a suitable Cape Town-based person interested in promoting the Protestant Faith through its literature and general ministry. □ Rev. Craig Hounsom: Chairman: protestantsa@xsinet.co.za***

***For your Diary:  
Reformation Sunday: 30<sup>th</sup> October 2016:  
Remember our Protestant Heritage every Day!***

# PEOPLE IN THE NEWS:

## 1] Dr Michael Cassidy's 60th anniversary of Conversion

Dr Michael Cassidy, founder of African Enterprise (AE: [www.africanenterprise.com](http://www.africanenterprise.com)), recently celebrated his radical conversion which took place on 23<sup>rd</sup> October 1955. As a fresh new student at Cambridge University, aiming to earn a 'good degree' (1 Timothy 3:13), the good Lord Jesus, greater than Solomon in wisdom, had a higher plan for Michael's life. The instrument used to effect this was a fellow student, Robert Footner, who appeared to take the Lord's parable of the Great Supper seriously: '*compel them to come in*' (Luke 14:23)!

After church that day the two friends went up to Robert's room to kill some time before lunch. Robert asked Michael if he 'knew Christ.' Shocked at the question -- as they had only just come from church -- Michael told him that yes, of course he did! Robert explained that it is one thing to *know of Christ*, quite another to *know Him personally*. And a new man emerged under the Holy Spirit's anointing.

Dr Cassidy later studied theology in the USA, at Fuller Theological Seminary, the institution associated with Dr Harold Ockenja, and where the Irish revival historian and evangelist, Dr J Edwin Orr, also taught. Edwin Orr, who encouraged Billy Graham in his evangelistic career, was another influence in Michael Cassidy's ministry.

The enigmatic Christian statesman converted as a student, felt a strong call to his native Africa. He has played his part in facilitating Christian grace in a changing political landscape, while retaining strong biblical views on the sanctity of marriage as between a man and a woman. And in challenging our leaders to serve their people 'as unto God'. Recently in an African Enterprise newsletter it was heartening to see Michael quote the Scottish church leader, Samuel Rutherford, from *Lex Rex (Law is King)*. It is a dry, but challenging work: '*Tyranny is to be defined as ruling without the sanction of God.*'

Please remember Dr Cassidy, his wife Carol, and African Enterprise in your prayers. He has recently spent a spell in hospital with pneumonia. AE is currently looking for a Team Leader to take over from Michael, so do please pray especially in this regard.

-- Craig Hounsom

## 2] Hugh Wetmore -- Marching to Pretoria!

Veteran Christian leader, Rev. Hugh Wetmore and his wife, Thearl, are moving to Glenhaven, the retirement complex run by the Pretoria Central Baptist Welfare Association. Hugh has spent many years in Pietermaritzburg, KwaZulu-Natal, but actually has Cape Town and Port Elizabeth roots, and did his Pretoria Boys' High schooling while his family was based there.

The former General Secretary of the Evangelical Fellowship of South Africa (EFSA), Hugh Wetmore lectured at Union Bible Institute (UBI), and was a vital cog in the setting up of The Evangelical Seminary of Southern Africa (ESSA). Hugh is also an author, inter alia, of *Why Christians Disagree (When They Interpret the Bible)*. He is passionate about encouraging congregational singing, and has written many hymns and songs.

A love for the Lord Jesus and His Word, the Bible, has graced the life of this faithful servant of the Church in Southern Africa. He recounts with emotion his meeting with Dr Billy Graham, and remembers the likes of the revival historian and evangelist, Dr J Edwin-Orr; and spending time with the Rev AH Jeffree James (one of my mentors); and with with Rev. Murdo Gordon (my principal also) of the Bible Institute of SA, Kalk Bay, where he first studied, initially with Rev. Sandy Gilfillan as principal.

-- Craig Hounsom

### 3] Universities Mission to Central Africa Honoured in Malawi

The memory of the Universities Mission to Central Africa (UMCA) was honoured last week in Malawi at the site of its second mission station in the country. In 1861 the Rt Rev. Charles Mackenzie, the Rev. Henry Scadamore and Dr John Dickson answered the call from Dr David Livingstone to evangelize Nyasaland and help stamp out the slave trade. They first settled in Magomero, but after Mackenzie's death from malaria in 1862, moved to Chikwama on the Shire River in 1862. Illness would claim their lives within two years.

Joining the Bishop of Southern Malawi on the dias, District Police Superintendent MacMillan Nyirongo urged Anglicans not to neglect the mission given to them by the UCMA.

*"The Church should look beyond the commemoration. It should rather look at the mission and services the Missionaries brought and then build on that,"* he said, adding, *"the Missionaries did not only abolish the slave trade, but also brought development; and we should strive to carry on with that."*

The Rt Rev. Alinafe Kalemba concurred with these sentiments, saying the church's work should address the needs of the whole man -- spiritual and temporal -- and encourage humanitarian and economic development for the region.

-- George Conger (13 May, 2016): Source: *Anglican Ink (FCA: Fellowship of Confessing Anglicans)*

### 4] FEBA Radio

#### **FEBA RADIO (the Far East Broadcasting Association) ...**

... is an international media outreach which broadcasts the Gospel of Jesus Christ to the least-reached nations on earth. Together with our international partner, FEBC, our transmitters have broadcast the Good News for seven decades already, to more than 60 countries and in more than 130 ethnic languages. Our daily broadcast hours amount to about 770 hours, and includes the Far East, all of Asia, Japan, India, Sri Lanka, the Middle East, Horn of Africa, Francophone Africa, East Africa, Mozambique, etc. Our programs are created by ethnic producers, which enables us to broadcast in heart languages not commonly heard. We annually receive in excess of 9 million responses from listeners worldwide, testifying to changed lives as a result of our gospel messages.

-- Elize Pieters: Quote from Dr Jurie Vermeulen, National Director: [www.febaradio.co.za](http://www.febaradio.co.za)

### 5] Pastoral Letter from GAFCON

*To the Faithful of the Global Fellowship of Confessing Anglicans (GAFCON) and friends, from Archbishop Nicholas Okoh, Metropolitan and Primate of All Nigeria and Chairman, the GAFCON Primates Council: June 2016:*

My dear people of God

May the God of our Lord Jesus Christ, the Father of glory, give you a spirit of wisdom and of revelation in the knowledge of him! As the new Chairman of GAFCON I greet you in Jesus' name and thank God for all of you, from north and south, east and west.

First, I want to thank my predecessor, Archbishop Eliud Wabukala, who will soon retire as Primate of Kenya. Under his leadership our movement has been greatly strengthened, and our second great conference in 2013 which he hosted in Nairobi, showed that GAFCON was here to stay. As a Primate, I understand the very heavy burdens of our office and I thank God for my brother's wisdom, courage and perseverance. I also assure his successor, Archbishop-elect Jackson Ole Sapit, of my prayers and look forward to his fellowship in the GAFCON family.

I have been involved with GAFCON from the beginning and I am convinced that this is a movement called into being and sustained by the Lord of the Church himself. In every age, the devil is at work to destroy the Church, but we stand firm in the confidence that the gates of hell shall not prevail against it.

The Apostle Paul tells us that the weapons of our warfare are not carnal, but have divine power to destroy strongholds. We therefore preach the gospel, make disciples and commit ourselves to prevailing prayer, knowing that the most dangerous attack on the Church today is not persecution from the outside, terrible though that can be, but a globalised secular ideology which has established itself inside the Church.

We must therefore devote ourselves to the task of restoring the Bible to the heart of the Anglican Communion and this is the way to true unity. The divisions which have been so destructive in recent years have come about because some have chosen to abandon biblical doctrine, and it has become increasingly clear since the meeting of the Anglican Consultative Council in Lusaka last month, that those traditionally entrusted with leadership in the Communion will do nothing to call them to repentance.

GAFCON is evidence that despite this deep failure, God has not given up on the Anglican Communion. Indeed, in his mercy and grace, he is renewing it, and we look forward with great anticipation to GAFCON 2018 as a gathering of 'the nations for the nations' as we magnify the one true God who has rescued us from futile ways and brought us into the Kingdom of his Son. ....

**The Most Revd Nicholas D. Okoh (Chairman: GAFCON Primates Council)**

-- Source: *GAFCON Anglican Ink (FCA)*: (Shortened – Editor)

## 6] Antioch Mission

*Antioch Missions Chinese Church Support Ministries* was founded in 1986 by Ross Paterson, who received a personal call to serve the Chinese people while studying at Cambridge University in the UK. Originally based in England, CCSM now has national branches across the world, including South Africa; and is very active in many areas of ministry to the Chinese Church and believers.

Our Mission is to serve, strengthen, and support the church and people of China and to voice her silent cry. We provide a track for Christians from around the world to serve in China short -- and long -- term. We have regular short term mission teams going into China 4 to 5 times each year.

We strengthen, resource, and equip the Chinese church with Bibles and Christian teaching materials as well as support the people of China through informed prayer and through mercy projects amongst the poor, needy, and orphaned. This in a nutshell is what we do. There is so much more.

For any further information please feel free to contact Richard and Bernice Anderson, SA National Office Directors, on Tel: **021 783 2143**; Cell: **082 658 7220**; or email: **southafrica@amccsm.org** ; or visit: **www.amccsm.org**

## 7] Congress on Calvin Research

*The tenth South African Congress on Calvin Research will be held (DV) on September 1st and 2nd 2016, in co-operation with the Faculty of Theology of the University of Pretoria.*

*The purpose of the congress is to introduce and discuss new research on Calvin and his significance, based on primary sources.*

*You are hereby cordially invited to attend this congress.*

*Sincerely, Victor E. d'Assonville & Erik (HH) van Alten (on behalf of the organizing committee)*

*Please feel free to contact us at the following addresses:*

*Secretary: SA Congress on Calvin Research*

**vieddas.3@gmail.com / vieddas@yahoo.de / hhvanalten@gmail.com**

*c/o Dr. Victor E. d'Assonville, PO Box 85, Faerie Glen, 0043*

## 8] Steve Stevens DFC: the Bible Institute's oldest student

### **Kathy Noland posted on Facebook recently:**

We at the Bible Institute (BI) were saddened to hear of the death of Steve Stevens, whom we presume to be our oldest past student. His daughter wrote to us, as follows:

*"... Our father, sadly for us -- but not for him -- passed away and has gone on to Glory to join our mother there. He died ... on Sunday morning 5th June. I know he would have wanted me to have informed you. He was a student of the Bible Institute, first in Mowbray in 1939, and then in Kalk Bay, in 1940. With every blessing to you and all at BI."*

### **Steve Stevens: Bible Institute's WW2 Veteran Helped Thousands:**

Since it was founded, the Bible Institute of South Africa has trained over two thousand students, and seen them go into a variety of Christian Ministries. One student in particular, Steve Stevens, followed a unique path:

The college closed in 1940 for the duration of the War and some of the students felt that they should volunteer to fight for freedom. Steve joined the South African Air Force and two years later, after a stint as flying instructor, he arrived in Europe and flew rocket-firing Beaufighters. He was awarded the Distinguished Flying Cross for valour. He has recorded his story in *Beaufighter over the Balkans: from the Balkan's Air Force to the Berlin Airlift*, in which he also mentions his time spent at the Bible Institute.

### **Pioneer of air support to Christian work:**

On leaving the Air Force in 1950, and seeing the opportunity for reaching remote people groups with the Christian message, he felt led to co-found the Mission Aviation Fellowship. Known as MAF, it has grown to become the largest non-commercial airline in the world, with an estimated flight take-off every five minutes internationally. MAF operates in 40 of the world's most remotest countries with over 130 aircraft, flying missionaries and their families, medical supplies, food, and literature across the globe.

### **Founder member of the Festival of Light:**

Steve Stevens is also remembered for his campaigning on Christian and moral issues. In his book, *Fighting for Love, Purity, Marriage and Family Life*, he records how 'the Festival of Light took place in 1971, with 35 000 people packed into Trafalgar Square, demonstrating that Christianity has all the answers -- Jesus Christ being the solution to moral pollution.' It was written to put a fighting spirit into the readers to restore 'Broken Britain'. He continued to campaign actively on these issues, despite being in chronic pain in his later years. A prolific writer, the *full text* of his books, may be readily accessed on: [www.stevestevensdfc.co.uk](http://www.stevestevensdfc.co.uk)

-- Kathy Noland (FaceBook post, 13<sup>th</sup> June 2016 & BISA Newsletter of 2008, adapted, & with additions, by Ivan James from various websites, e.g. [saafmuseum.org.za](http://saafmuseum.org.za) ; [www.maf-uk.org](http://www.maf-uk.org))

## 9] Siebert Neethling: A tribute to our Translator

The editorial and writing team responsible for *Protestant Reveille* were deeply saddened in June by the sudden passing after a short, but debilitating illness, of Mr Siebert Neethling, our translator of the past few years.

Siebert Neethling started his career teaching Afrikaans at Worcester Boys' High School (WBHS), but after a stint doing editorial work for the educational publisher Nasou, he went on to become the head of Afrikaans and Deputy Head at Bellville Technical High School. At his memorial service, warm tribute was paid to his deep integrity and outstanding contribution there -- the high standards he set, and his passion for Afrikaans being specifically mentioned. He trained the school choir, and even wrote the school song! He is also well remembered in community and educational circles as the founding Headmaster of Stellenberg High School, Bellville.

Retirement brought the opportunity to pursue interests such as gardening and music. He greatly enjoyed listening to RSG's sacred music programme '*Loof Die Heer*' every Sunday, and felt moved to write a short tribute on the passing of the presenter, Fanie Smit, for our last Afrikaans edition.

He greatly valued the opportunity of undertaking the translation of *Protestant Reveille* into Afrikaans. He was absolutely meticulous and precise. But he also appreciated the stance we generally took, human trafficking being a case in point. Referring to the last edition of *Reveille*, he commented: **“Again, the content is very interesting and in many respects gave me new insights .... Thanks for the opportunity to do a translation for you. It was more than a privilege.”**

-- Ivan James (former teaching colleague of Siebert's at WBHS from 1967)

**‘More light.’**

(The dying words of Jane, wife of the famous LMS pioneer missionary, James Chalmer)

**‘Give light, Lord.’**

(Written in the notes of George Gillespie, the 31 year-old Scottish Presbyterian. He then stood up to destroy in a single speech the life work of the refined John Selden, who maintained the right of royalty to rule the Church (Erastianism).

This was at the Westminster Assembly, held between 1643 and 1653)

## Letters: Responses to earlier editions:

### **1] To the Editor:**

*Good morning Craig*

*I pray all is well with you in Pietermaritzburg.*

*The ‘prophecy’ that I heard Bruce Evans reveal way back in the 1980’s has come to pass, when I hear of the many South Africans in England being ministered to by fellow South Africans. We in Port Elizabeth could do with some southern Natal (KZN) warmth this winter!*

*I look forward to your next Reveille.*

*May God bless you and Esmé,  
With love in our Lord, Neville*

### **1] From the Editor:**

Dear Neville

Thank you for your response. Bishop Bruce Evans is a name I remember as a student. He preached the Gospel. Thank you for the insight of his hope that South Africa would be a sending nation of the Christian faith. And so it has proved to be.

We have not experienced a winter of discontent, as the rain and snow have watered ‘the garden province’, and given some relief. And as a nation our people are aware that the Lord is talking to us, and are slowly resisting the divide and rule tactics of politicians, who are intent on deflecting publicity from their personal ambitions.

Your labour of love for God is your crown in your retirement.

In Jesus, Craig.

### **2] To the Editor:**

*Dear Rev. Craig*

*Yes, thank you kindly (for asking whether or not I’m receiving ‘Protestant Reveille’ regularly).*

*Thoroughly enjoy reading it because of the solid historic facts which stand out so brilliantly in its radiance in our very troubled times.*

*Should I place your details back onto my e-distribution list to keep you informed about Bibles available and periodic updates?*

*Regards, Leon van den Heever: Marketing: Bible Society, KZN: [www.biblesociety.co.za](http://www.biblesociety.co.za)*

## **2] From the Editor:**

Dear Leon

Thank you for your encouraging email. *Reveille* seeks to continue to keep the legacy of Rev. AH Jeffree James, who had a 60 year association with the Bible Society of SA, his adopted land.

Please keep me on your mailing list.

In Jesus, Craig.

## **3] To the Editor (translated from Afrikaans):**

*Thank you very, very much, Protestant Reveille is very valuable.*

*I have great appreciation for what you are doing, and making it available to us.*

*Rev. Charl van Rensburg, Montagu DR Church*

## **3] From the Editor:**

Dear Rev. van Rensburg

Thank you for your heartening words. In an age of compromise, *Protestant Reveille* aims to be faithful, God enabling.

Greetings to your Montagu congregation.

In Jesus, Craig.

## **4] To the Editor (translated from Afrikaans):**

*Greetings*

*Thank you very much for 'Protestant Reveille' which I receive from you regularly.*

*I would like to propose that you also put it on the internet on a website, to which people can be referred (not only by e-mail).*

*Thanks and best wishes, Slabbert Le Cornu: [www.proregno.com](http://www.proregno.com)*

## **4] From the Editor:**

Dear Rev. le Cornu

Thank you very much for your encouragement and comments.

Regarding your suggestion that *Protestant Reveille* be placed on a suitable website, we'll attend to this as soon as feasible later this year. We are aware of a gap in our current publicity policy!

Best wishes, Craig

PS: Each edition of *Protestant Reveille* – back-issues too -- can be readily accessed, courtesy of the website of Cape Town Union Congregational Church: [www.ctucc.co.za](http://www.ctucc.co.za) (Resources>Publications).

## **5] To the Editor:**

*Hi Craig*

*Greetings. Great chatting to you the other day and HUGE CONGRATULATIONS on your recent engagement.*

*Just to confirm that I have received the latest 'Protestant Reveille'. Some great reading. Bless you. Thank you to all that are involved with this!!!*

*Craig, I was also privileged to do an article regarding China and missions in one of your previous editions; and after reading your Easter edition, I was particularly impressed with the section on 'The primary task of the church', in Michael Cassidy's article on 'Gearing the Church for Evangelism'.*

*We were wondering if we could possibly set a date to meet you with a view to further working together in the Kingdom regarding missions and the wonderful work the Lord is doing with the Chinese both in China and in South Africa, and indeed, Africa?*

*Sincerely, Richard*

## 5] From the Editor:

Dear Richard

Thank you for your warm letter and wishes. Good to see a former top-flight soccer player, now having a goal of the Bible message going to China, and the Chinese abroad!

Dr Michael Cassidy has a heart for evangelism, and missions is really the extension of that. As the saying goes, 'crossing the sea does not make a missionary'. It must be a love for others.

I look forward to meeting you shortly.

In Jesus, Craig.

***'For fifty years the Lord has kept me within sight of the Cross.'***

(Andrew Bonar, of the Free Church of Scotland, biographer and friend of the saintly Robert Murray M'Cheyne)

***'He who has heard the Word of God can bear His silences.'***

(St Ignatius)

## Book Reviews:

### 1] *Faith Seeking Assurance*

**Anthony Burgess (1605-1664): Reformation Heritage Books: Paperback: 209pp: £6.50: ISBN 978-1-60178-369-1**

The very word 'puritan' carries with it a sense of something that must be dull, boring, and only for the killjoy who wishes to drag everyone else into their dismal world. Such a caricature is definitely undeserved and not true. Any Christian who has that thought would do well to purchase this little volume and see real genius of Puritan writings.

It can truly be said of these 17<sup>th</sup> Century preachers and writers that they left no stone unturned in the quest for the expression of biblical truth. They were not just concerned for the true exposition of God's Word, but also for the practical outworking of that very Word. The subject of this work is Christian assurance. In an age of flippant 'easy believe-ism', where even the clearly ungodly and wicked claim to be born again, this book stands as an antidote to such heretical thought and practice. Burgess takes the reader through a full array of Scriptural truth in unwrapping what the Bible teaches on one's own assurance of saving grace. Against the wrong thought of a false assurance, is the damaging belief of little or no assurance of God's forgiving mercy and grace. It is certainly not a virtue to question God's love and gifts to the genuine believer. Yet the true soul in Christ can be plagued with fears, doubts, and questions. In these times the Puritans become the Christian's best friend. Among many other thoughts, Burgess deals with issues like: *the necessity of assurance, marks of grace and assurance, remedies for carnal confidence, the difference between assurance and presumption, and the signs of assurance*. The modern reader would do well to put away much flippant and watery -- not to mention false -- contemporary literature and return to the pulpit giants of the 17<sup>th</sup> Century.

***Anthony Burgess was born in Watford and educated at St John's College, Cambridge. He would suffer, along with many others, for his convictions, and was expelled from the ministry in 1662 by the Act of Uniformity. He died in 1664.***

-- Reviewed by Stephen Holland: *Protestant Truth* (Protestant Truth Society-UK), March-April 2016

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## **2] The Quest for the Historical Adam --**

### **Genesis, Hermeneutics, and Human Origins**

**William VanDoodewaard: Reformation Heritage Books: Hardcover; 455pp; £21.99:  
ISBN 978-1-60178-377-6**

This new book, I believe, fills a large gap, especially in Evangelical and Reformed preaching. How often these days is the person of Adam mentioned from the pulpit? Yet the events surrounding this man have repercussions for the rest of the scripture, and Dr VanDoodewaard has done the church of Christ a great service by his labours; this reviewer agrees with his conclusions.

The book is split conveniently into seven sections, commencing with 'Finding Adam in Scripture'. We are then introduced to the Early Fathers, including Clement of Alexandria, Origen, Theophilus, Tertullian, and Augustine. The various views of these men are most interesting, as they range from the literal to the allegorical. We are then introduced to the medieval theologians, for example Bede (who displays consistent attachment to the literal sense of the text), Anselm of Canterbury, and Peter Lombard.

We then pass on to the Reformation and Post-Reformation eras. William Tyndale recognized the value of the recovery of the literal sense of scripture; John Calvin was firmly in favour of creation in six ordinary days. But there were during this period always various views of Adam and the days of creation, although the Puritans in England took a generally literal view.

However it was the Nineteenth Century that saw the biggest challenges to the literal view. Charles Lyell (1797-1875) took the view that past geological realities ought to be interpreted according to the present geological phenomena, and concluded that the world could be as old as 300 million years. This was in clear contradiction to the literal reading of Genesis, but it was during this period that the literal view of creation in Genesis was, by and large, being discounted. Charles Darwin (1809-1882) followed in Lyell's footsteps. His grandfather was Erasmus Darwin, very much of a sceptic as far as historic Christianity was concerned. Charles Darwin's religious views seem to have wavered between Anglicanism and Unitarianism.

Darwin's views were opposed to biblical truth, and, during the Nineteenth Century, many Christians were forced onto the back foot. Many still held to a literal understanding of Genesis; others sought a middle way, which was to become known as theistic evolution. In Germany and America the Lutherans held to a literal interpretation of Genesis on creation and human origins, especially in the writings of Friedrich Keil and Franz Delitzsch.

During the Twentieth Century Reformed believers reacted in different ways. The Dutch, for example Nicholas Ridderbos, Jan Ridderbos, and GC Berkouwer, moved towards an allegorical view of Genesis. However, men like Geerhardus Vos and Louis Berkhof were firmly committed to a literal interpretation. Professor Valentine Hepp, who succeeded Bavinck at the Free University of Amsterdam, spoke of a large number of Christian Scholars who had hoisted the white flag lest they be accused of being unscientific.

In the United States, various combatants took opposing positions. John Murray and JG Vos took a literal view. Murray challenged BB Warfield's approach to origins, while Vos commented, '*Genesis gives the origin of the universe, the origin of life, the origin of the human race ... the origin of the chosen covenant people through whom Christ should come into the world to redeem men to God, the origin of marriage and the family and the Sabbath*'. During the following years, members of the faculties of Westminster Seminary Philadelphia and Westminster California, departed from a literal view of Adam and Genesis. Bruce Waltke, Meredith Kline and Tim Keller are examples. The BioLogos organization exercised considerable influence in this area. The notion that Genesis gives a literary framework rather than the literal truth became very popular among many Reformed scholars.

VanDooderwaard entitles the last chapter 'What difference does it make?' He says, '*The EBP (evolution biological processes) models are connected to a high view of natural human ability*

and reason in the exploration and understanding of present and past realities ... The EBP models give significant indication that science, on principle, has been granted precedence over Genesis 1-2. There is good ground to view this as significantly abandoning biblical orthodoxy' (p. 291). Adam is vital, as vital as Genesis 3, Romans 5, and the Lord Jesus Christ himself. It is vital that the Church of Christ has the conviction of the late Professor EJ Young: 'Nothing was of greater concern to him than that the Church should speak plainly and boldly on the inspired record of man's creation and fall'. The author says finally, 'Where the doctrine of scripture is lost, a loss of biblical Christianity is sure to follow' (p. 291).

This is a most important book, which should be read and heeded by all those who love the Lord Jesus Christ.

-- Reviewed by David Needham: *Protestant Truth* (Protestant Truth Society-UK), September-October 2015

### 3] Martin Luther

**Simonetta Carr: Reformation Heritage Books: Hardcover; 64pp; \$18-00: ISBN 978-1-60178-454-4: (Still to be Published)**

Five hundred years ago, a monk named Martin Luther wrote ninety-five theses, hoping to start a discussion about sin and repentance at the University of Wittenberg in Germany. In a few months those questions had stirred the nation; a few years later, the continent. Today we know that those theses changed the course of both the Western Church & world history.

In this volume for children, Simonetta Carr tells the compelling story of this father of the Protestant Reformation, tracing his quest for peace with God, his lifelong heroic stand for God's truth, his family life, and numerous accomplishments. The Reformer's greatest accomplishment, she writes, '**has been his uncompromising emphasis on the free promise of the gospel.**'

-- Review by: Reformation Heritage Books: [www.heritagebooks.org](http://www.heritagebooks.org)

**'Never doubt in the dark what God has told you in daylight.'**

(Dr V Raymond Edman of Wheaton College, as quoted by Paul Freed, founder of Trans World Radio (TWR))

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