

# PROTESTANT REVEILLE

*The Voice of the Protestant Association of South Africa (1925)*

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## Lift up a Standard: the Time has Come for Your Voice to be Heard!

***'Lift up a Banner for the Peoples' (Isaiah 62:10b NKJV)***

***'Let us raise a standard to which the wise and honest can repair,  
the rest is in the Hands of God'***

-- George Washington, first president of the U.S.A.  
(Quoted by the noted British author and journalist, HV Morton)

The current threat to remove both Easter and Christmas as paid public holidays in South Africa has led a friend of mine, not usually given to religious sentimentality, to question why the Church is now so quiet, whereas it had previously been highly visible and vociferous during the years leading up to the new political dispensation.

### **The Time has Come for Your Voice to be Heard**

In 2012 when this matter surfaced and requests were called for interested parties' input, the Dutch Reformed Church delegate during the Western Cape hearings at Athlone Stadium asked for the retention of both Easter and Christmas as paid public holidays, and the reinstatement of Ascension Day. *Protestant Reveille* also voiced its concern then, and it has again made a submission that gives expression to the voice of the silent majority who may not be aware of what is going on!

One is sadly aware that what the 'wise and honest' hold dear, may mean little to the world; and more alarmingly, little to certain clerics who have the ear of the media. Hence, the seeming ease with which the heritage of the Christian Faith is at the mercy of the stroke of a lawmaker's pen!

### **Neither Feared God nor Regarded Man (Luke 18: 1-17)**

What is sometimes promoted as being fair and unbiased, can really be a cover for contempt and indifference on the one hand; and a subtle attack against Truth on the other. The apostle Paul's accusers were silenced by the dismissive attitude of the Proconsul Gallio, the philosopher Seneca's brother (Acts 18:14-17). He showed total disregard for a question of words and names, as he 'cared for none of these things' (KJV). On that occasion it worked in favour of the Gospel; but an indifferent status quo, fuelled by detractors of Jesus, can be unsympathetic to that which is sacred to the faithful. Notwithstanding, we ought always to pray and not lose heart.

### **Shades of Grey**

The secularization of society has seen a move away from a Biblical standard, the logical outcome of which is a blurring of distinctions between good and evil. The historian, Michael S Hamilton wrote as follows of the ministry of Dr Francis Schaeffer to a generation of questioning youth at L'Abri, Switzerland:

*'These students tutored Francis in the details of modern post-Christian thought, while he observed its impact on their lives. They had been taught that human beings were*

*mere products of time and chance in a materialistic world. This left many of them unable to find any basis for distinctives between right and wrong!!*

### **One Voice**

Dr Merle D'Aubigne, who wrote the classic *History of the Reformation*, mentions those then who were always ready to laugh at the 'faults' of both parties. However, there is no neutral position in one's estimation of Jesus.

The combined forces of indifference, malice, and moral confusion, must elicit a unified response from those who value Truth; the rest is in the Hands of God -- no safer place to be: for they were once wounded for us!

-- Craig Hounsom: Editor

***"The world can admire zeal in any service but that of God,  
and can praise enthusiasm on any subject but that of religion."***

-- Bishop JC Ryle of Liverpool, on John 4:31-38

## **The Threat to Christian Public Holidays: Submission to SA Law Reform Commission...**

22<sup>nd</sup> June 2015

Attention: Mrs Maureen Moloji: SA Law Reform Commission

Dear Mrs Moloji

### **RE: Submission to the SALRC re sect. 2 of Public Holidays Amendment Act 48 (1995):**

The Protestant Association of SA's publication, *Protestant Reveille*, registers its concern on behalf of many South African Christians, at the ongoing attempts to remove both Christmas, and Easter, as paid public holidays. If the will of the nation's majority is subverted by minority considerations, it would be a sad day. *Statistics SA 2014*, puts the Christian percentage of the population at 85.6%.

When the Commission for Rights of Cultural, Religious and Linguistic Communities, was instituted by an Act of Parliament in 2002, it was meant to protect minorities, and not undermine the majority!

Many of our leaders have had Christian-based education, and some owe their standing to a solid grounding. Are they aware that by allowing what many hold dear to be taken away from our calendar, it could be construed as a betrayal through petty and superficial arguments? South Africa is in dire need of Christian values. On 30th November 2014 our president called churches to serve as a 'moral compass'. SABC's *Heartlines* programme was an attempt to restore values to our nation. How can this be reconciled with weakening religious influence?

Productivity arguments should rather hone in on certain public holidays, that few of our population even know the name or meaning of. The removal of Christmas and Easter as paid public holidays, will be counter-productive. They are part of our way of life, the former being a celebration for many of the Birth of Christ; and the latter, His Death and Resurrection. From the man in the street, singing *Joy to the World* at Christmas, to the ZCC pilgrimage during Easter to Moria, our people join in unison, 'Let us keep the Faith'.

The SALRC is urged to bear in mind the will of the nation in its deliberations.

God bless

Craig Hounsom: Editor: *Protestant Reveille*.

## ... and Response:

23<sup>rd</sup> June 2015

Dear Craig Hounsom and the Protestant Association of SA's publication, *Protestant Reveille*.

**Re: Submission to the SALRC re sect. 2 of Public Holidays Amendment Act 48 (1995):**

Your comment on Discussion Paper 133 has been received and noted with appreciation by the SA Law Reform Commission (SALRC).

This comment, which will be taken into consideration when the report is finalized, will assist the SALRC to make an informed decision on this matter. The SALRC will also update you on progress made as the discussion paper is taken forward to the report stage.

Yours faithfully

Ms. Geraldine-Maureen Moloj; Researcher

SA Law Reform Commission, Private Bag X668, Pretoria 0001: Tel: 012 622 6330

## Belhar Blues: Confession or Confusion?

The ongoing saga and pressure on all the members of the Dutch Reformed Church to adopt the Belhar Confession as a pre-requisite for unity with the URCSA (The Uniting Reformed Church of Southern Africa), is confusing. While many young Christian people in the new South Africa are getting on with life and each other, some individuals and leaders are trapped in a time-warp of ongoing bitterness which is intent on foisting their views on others. This even in the public domain!

'According to the Confession, God is the God of the destitute, the poor and the wronged'. (Wikipedia) While this may have a ring of truth in it, it is really the rebooted social gospel! The Dutch Reformed Church has certain 'watchmen' that see the Belhar Confession as a political document, or as a statement of Liberation Theology. Sin is universal and affects all.

*Protestant Reveille* calls on all our Reformed brethren, to resist this burden placed on them that others cannot bear. 'Let those who are intent on judging them, first cast out the beam out of their own eyes' (Matthew 7: 1-5). The Protestant churches must stick to the Bible, the Word of God. The doctrines of the great Reformed confessions -- total depravity and unconditional election -- level every disciple of Jesus. Quickened by the Holy Spirit they will take fire in the Church. Love cannot be enforced or legislated. It is from above. Let us lift up our hands and pray for each other, instead of biting and devouring one another!

-- Craig Hounsom: Editor

### Footnote:

Prof. Johan Janse van Rensburg cautions his own denomination, the Dutch Reformed Church, about over-optimistic expectations regarding acceptance of the Belhar Confession in a book in Afrikaans (with DVD) entitled:

***Belhar – 'n Eietydse Getuienis maar nie 'n Belydenisskrif nie***

[Translation: '*Belhar – A Contemporary Witness but not a Confession of Faith*']

It provides an evangelical answer to the challenge and danger of the Confession of Belhar.

Contact *Protestant Reveille* for more details.

**"John Calvin called the Bible the school of the Holy Spirit"**

-- Prof. Peter Potgieter: *Victory: the Work of the Holy Spirit*. (Banner of Truth)

# Ingrid Cornelia Pickard – *Clothed in Strength and Honour (Proverbs 31:25)*

Ingrid Pickard passed away on 8th August 2009 at the age of 76. She was a woman who lived for her Lord, her family and her friends. She was known for her hospitality, as well as her generous and kind nature. Her great-grandfather had been a Rhenish missionary. Her father, Eben Dönges, was a politician who passed away on the eve of his inauguration as State President. With such antecedents small wonder Ingrid Pickard combined a missionary's heart and a statesmanlike concern for the people. Being married to Jan Pickard afforded her a platform to influence many lives with her determined and gracious Christian heart. Both in the political realm and business field she made a huge impact behind the scenes, humbly always giving all glory to God.

## **A Wide Perspective**

When South Africa's Christian heritage came under threat, she rallied her family and friends with outgoing hospitality and encouraged them with the Word of God and prayer. Her guest speakers came from many countries and her conversations always centred on the Lord Jesus Christ. She also served on the board of *Christian Women for South Africa* for many years. Her passion was to unite women from all walks of life irrespective of their race, sharing a common purpose to serve the Lord Jesus.

Having grandchildren she became concerned when, in the early 1990s, shops and supermarkets began to stock magazines featuring pornography. She also acted against horror toys and occult games, and many shops withdrew these from their shelves. She was most concerned about freedom of religion. When the new national constitution was being drafted she warned against the secularization of South Africa. Whereas the old constitution had affirmed the sovereignty of God, saying: *'in humble submission to Almighty God who controls the destinies of peoples and nations ... we are conscious of our responsibility... to uphold Christian values and civilized norms...'*; the new constitution affirms the sovereignty of Man.

Ingrid Pickard supported the African Christian Democratic Party and built up the *Women of Destiny* with considerable success. She was a great source of encouragement to her son-in-law when he became a minister in the Western Cape government. She supported many Christian causes, even prison ministry.

As the mother of a large and loving family she was very distressed when abortion was legalized in 1996.

Upon her death in 2009, we lost an indefatigable Christian mentor, a lively 'watchman' and a pivotal hostess. Ingrid Pickard served the Lord with her whole being and fearlessly '**contend(ed) for the faith which was once for all delivered to the saints**' (Jude 3 RSV). We thank God for her and remember her with the utmost respect.

-- Dorothea Scarborough

**"Spend and God will send".**

-- Mrs S Spurgeon regarding her Pastors' Bookfund.

***"My prayer changed from: What should I do?  
to: Show me Your Plan"***

-- Dr Pauline G Hamilton of OMF, in her autobiography, *To a Different Drum*

# A Kingdom or Salvationist Theology?

One of the more astonishing anomalies of Africa is that we can have a continent of 400 million professing Christians, with 25 000 or more coming into the church daily through biological growth or conversion; and yet our continent seems to slide away in so many places into social and political declension. How can this be? Surely *that many* Christians should be making a *major* difference. Yet we don't seem to be!

I have long puzzled over this. And finally it struck me. We have preached more a Salvationist theology than a Kingdom theology. We have taught people how to 'get converted' and be 'born again' and 'find salvation' and say 'Hallelujah, Praise God!', but we have not taught them a Kingdom theology and how to live under the kingly rule of Christ. In consequence, we have a continent where we have either love of God without love of country, which produces irrelevant pietism that leaves society unaffected. Or we have love of country without love of God, which produces godless authoritarianism -- or even tyranny -- and an autonomous style of government and national life with no ultimate accountability to the Living God or His Word.

## **Both Disastrous**

Both lifestyles are disastrous. With the pietistic one, the vital connection between the vertical and horizontal is not adequately made; so that many in the developing church in Africa do not see the necessity of relating their faith to the political, social and economic issues of their nations or to the matter of how their countries, business houses, schools, or public media, etc., are run and managed. In fact, as far as the political arena goes, it has in many quarters been almost unspiritual to worry about politics when there were the more important things of heaven and the soul to think about.

## **Salt and Light Lost**

By this lifestyle, which has no Kingdom theology attached to it, the Church is no longer being salt to arrest decay, or light to dispel darkness. Evil has triumphed as good and godly people have remained silent. On the other hand, the godless, autonomous way of living or governing without reference to God and His Word means that politics became a religion to many, and all sorts of people who came into power rode that powerful and galloping horse for personal and selfish reasons in addition to their patriotic impulses. But God was left out of the picture. It was love of country without love of God. The result was the emergence of bad leaders and badly led countries, with the general populace slowly becoming neo-pagan and completely morally adrift. As the leaders go, so go the people. Politically, this often resulted in Africa in countries which were multiparty democracies at the time of independence becoming either oligarchies or dictatorships fairly soon thereafter. As Dr George Kinoti of Nairobi University once said:

*"At independence we had democracy, i.e., a multi-party parliamentary system, universal suffrage, an independent judiciary, and an executive subject to checks and balances. However, within a few years, democracy was being replaced with one-party rule, with the President becoming not just a dictator, but also a demi-god to whom every knee must bow and whose praises every tongue must sing." "Next, in many countries," said Kinoti, "the military overthrew civilian government, publicly did away with all democratic institutions, and multiplied repression, injustice, human rights abuses, corruption and misappropriation of public funds and other resources."*

And, we repeat, as the leaders went, so went the general populace. Righteousness in the public square, the media, and even in academia, and in both personal and public life began to drain away.

## **Moral Regeneration**

Said the late Oginga Odinga, the well-known Kenyan politician:

*"We wasted 30 years of independence. We concentrated on power, wealth, personalities and tribes. But we forgot virtue."*

No moral regeneration in our society or in any African country is possible without the church really rediscovering and living out a Kingdom theology and Christians by the millions beginning in new ways to live much more deeply under the kingly rule of Christ.

There can be no **African Renaissance** without **African Reformation**. Grasping this truth, Kinoti could write:

*"What we desperately need is a different kind of leader, namely men and women of integrity, ability and education who have a genuine concern for and commitment to the well-being of all their fellow citizens."*

He goes on to say that such leaders will not arise spontaneously, but will have to come up out of the rank and file of the Church of Jesus Christ.

Why? Well, because such leaders will know they are not autonomous but are 'God's servant(s) for our good' (Romans 13:4 RSV) and finally accountable to Jesus as King and Lord.

-- Dr Michael Cassidy (African Enterprise): *Theologically Speaking*: November 2014  
(An extract from an introductory article on the 'Kingdom of God')

***"But if Baxter was a seditious it was not the in the usual sense of the word.  
The world had gone into revolt against God,  
and nothing but the Christian revolution could put things right!"***

-- Prof. GNM Collins in *Men of the Burning Heart*, about the great Reformed Pastor, Richard Baxter

## **The Lord's Prayer – the Anglican legacy**

***"Lord, teach us to pray ..."***

With these words, the disciples requested our Lord Jesus to instruct them to pray, as John the Baptist had his disciples. The Lord Jesus' answer is what we call the Lord's Prayer.

As a consequence of the Reformation in England, and the Book of Common Prayer (1549, 1559, 1662) that came from it, the Lord's Prayer has been central to the Church of England, and has been woven into the minds and hearts of many generations in diverse lands. Given that the prayer (sometimes without the final doxology) was used twice per service in the Communion, Morning, and Evening services, and at least once in the Litany, Baptismal service and Catechism (1662 version), it is little wonder that the Prayer Book version became so deep-rooted and well-known amongst English-speaking people:

***"Our Father which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen."***

### **The Model Prayer**

'The prayer finishes with a doxology. That devotion which begins with prayer ends in praise. All rule, and might and honour, belong to God, and to him let them for ever be ascribed. His is 'the kingdom,' or the right to rule, 'the power,' or the might to uphold his authority, and 'the glory,' or the honour that comes out of his government. Our whole heart delights that the Lord is thus supreme and glorious, and therefore we say, 'Amen'. How perfect is this model of prayer! So fit for man to pray, so suitable to be laid before the throne of the Majesty on

High. Oh, that we may have grace to copy it all our days! Jesus, our King, will not refuse to present a prayer which is of his own drawing up and is directed to the Father whom he loves to glorify.' (Spurgeon)

### **Out of the Mouths of Babes**

In South Africa, previous generations sang it at school (I did), and even now, there are a few schools where this is the case. Ask someone to recite the Lord's Prayer, and the chances are reasonable that – if they can – they will recite this version. Sadly, the Lord's Prayer is falling into disuse, along with the whole 'Counsel of God'.

Let us not take this gift for granted, nor cease to declare the pure Word of God to all nations, lest this blessing be taken from us.

It was our Lord Jesus himself who taught this prayer to the disciples; and through them, to us. This is the way in which we are to pray to the Lord Jehovah, our Father in Heaven. This is how we are to commune with Elohim, the Almighty Creator of the Heavens and the Earth. We forget this at our peril!

### **Bread of Heaven**

What thanks we owe to Thomas Cranmer and the others who laboured, sometimes at the cost of their lives, to bring us the Bible in our own language. The English peoples owe a particular debt to Wycliffe and Tyndale; the Afrikaans-speaking world, to S.J. du Toit, his son Totius (J.D. du Toit), and E. E. van Rooyen, J. D. Kestell, H. C. M. Fourie, and BB Keet. Above all, what thanks we owe to our Father in Heaven for His sovereign hand over the times and seasons in raising these people up and giving us such a heritage; for: *'man shall not live by bread alone, but by every word that proceeds from the mouth of God.'*

### **To God be the Glory**

To those who are eager to leave out the doxology at the end of the Lord's Prayer (Matt. 6:13b), a word of caution is in order. It is absent in a handful of Greek manuscripts that are currently given undue favour. It is found in the vast majority of Greek manuscripts and versions (Peshitto, Curetonian Syriac and Sahidic; Gothic, Ethiopic, Armenian, Georgian, Slavonic, Harkleian, Palestinian, Erpenius' Arabic, Persian of Tawos ...).

There is an echo of the words of the doxology in 2 Tim 4:18. They are also found in the Didache and Apostolical Constitutions and are referred to by Ambrose, Chrysostom, and several other figures in church history.

Allow the words to remain as the very words of the Lord Jesus. They remind us that 'the honour and glory of God ought to be the end and scope of all our prayers, and that we can expect no audience but upon the account of God's grace and mercy; and they likewise confirm our faith, that God is able to grant what we ask of him.' (Poole; cf 1 Chron. 29:11-12)

- **"Thine is the kingdom --** That is, thine is the reign or dominion. Thou hast control over all these things, and canst so order them as to answer these petitions.
- **Thine is the power --** Thou hast power to accomplish what we ask. We are weak, and cannot do it; but thou art Almighty, and all things are possible with thee.
- **Thine is the glory --** That is, thine is the honour or praise. Not for 'our honour,' but that thy glory, thy goodness, may be displayed in providing for our wants; thy power exerted in defending us; thy praise be celebrated by causing thy kingdom to spread through the earth.

"This 'doxology,' or ascription of praise, is connected with the prayer by the word 'for,' to signify that all these things -- the reign, power, and glory of God -- will be manifested by granting these petitions. It is not because we are to be benefited, but that God's name and perfections may be manifested.

*His glory is, then, the first and principal thing which we are to seek when we approach him. We are to suffer our concerns to be lost sight of in the superior glory and honour of his name and dominion. We are to seek temporal and eternal life chiefly because the honour of our Maker will be promoted, and his name be more illustriously displayed to his creatures.*

*He is to be 'first, last, supremest, best,' in our view; and all selfish and worldly views are to be absorbed in that one great desire of the soul that God may be 'all in all.'*

Approaching him with these feelings, our prayers will be answered; our devotions will ascend like incense, and the lifting up our hands will be like the evening sacrifice." (Barnes)

– Dr Kenneth Allen

### **Comment by the Editor:**

In his *Confessions*, St. Augustine, Bishop of Hippo, also saw the Lord's Prayer as the model.

***"As for His failing you, never dream of it. Hate the thought".***

-- Spurgeon in *Morning and Evening*.

***For your Diary:  
Reformation Sunday: 25<sup>th</sup> October 2015:  
Remember our Protestant Heritage every Day!***

## **Many shall come from East: the Gospel in China**

Having the privilege of writing this article I would like to say from the outset, that most mission organizations -- to mention a few: *OMF (Overseas Missionary Fellowship); China Aid; Asia Harvest; Open Doors*, including ourselves, the *Antioch Missions Chinese Church Support Ministries* -- along with many individuals (far too many to name) who are in some way connected with the Church and the people of China, **all seem to agree on the one thing, and that is:**

***"The most important thing we have learned is that 'most everything they say about China is true....somewhere, some place, some time, for somebody' ".***

For example, our organization, delivers free of charge, large amounts of Bibles as well as good Christian teaching literature to quite a few areas inside of China, and we know without a shadow of doubt that: Yes, there is a great need for that. However, in some other areas you will find the total opposite: Where there are more than enough Bibles and not such a great need.

### **China Today**

China is a large country both in its land mass which is 9.57million km<sup>2</sup> and in its population of well over 1.3 billion. Because of this, it is not easy to make general statements about China. It will always depend on where you are. The religious climate can be found to be different from area to area, province to province, and even from district to district within the same city. As you are well aware, the government is communist and atheistic. Churches are either government-registered and government-controlled, which we term the Three Self Patriotic Movement Church (TSPM); or they are unregistered, and what we term the 'House Church' or 'The Underground Church'.

The number of Christians is always on the rise and it is estimated that there are between 80 and 100 million Chinese Christians today. Some sources say even up to 150 million. But one thing is for sure -- and that is: the Church is opening and growing with the spreading of the Gospel.

Dr Yang Fenggang Professor of Sociology and Director of Centre on Religion and Chinese Society, predicted that the number of Chinese Christians will reach 245 million by the year



2030, making China the largest Christian nation in the world. Many faith seekers in China are encountering the Word of God through a growing presence of Christian communities throughout China, either in the house church movement, or in the official government-sanctioned 'Three Self' church. This is exciting news, but still the Chinese government has engaged in a systematic campaign against the church in order to control or suppress the growth of Christianity. They want to bring down the profile of Christianity in China. Many Church crosses have been taken down and demolished, and even some Church buildings.

### ***We need to continue to pray for the Church in China!***

I believe that the Christian fruit we see today in China can be closely linked to the early missionary endeavours of people, such as Hudson Taylor, Robert Morrison, James O Fraser, Gladys Aylward, not forgetting Dr Lemuel Nelson Bell and Ruth McCue Bell, the parents of Dr Billy Graham's late wife Ruth, to mention but a few.

The Bells served as Presbyterian medical missionaries in China from 1916-1941. They lived on the compound of Love and Mercy Hospital in Qingjiangpu, in Jiangsu Province.

Local Chinese people that the Lord used mightily were Simon Zhao, Moses Xie, Watchmen Nee, Samuel Lamb, Wang Mingdao, and Xi Shengmo (also known as Pastor Hsi); and many others.

Some of them spent years in prison for their faith.

One to mention was Simon Zhao, who spent 40 years in prison in Kashgar.

Samuel Lamb's calling card had written on it: '***Faith until Death!***'

### **Afrikaans in China!**

It is said that China even through persecution, is one of the fastest growing Churches on the planet; hence there is always the need for Bibles. What about the millions of Bibles that are printed in China? The Amity press prints millions of Bibles each month, which is true. But a large percentage is for export. Even the Afrikaans Bible is printed there!

There is a small percentage of Bibles being produced for the believers in China, but those are available mainly in the big cities.

Bob Fu, founder of *China Aid*, a Christian charity, says Amity's domestic quota has failed to keep up with the growth in the number of Chinese Christians. The China Christian Council (CCC) keeps a tight rein on who gets Amity's bibles, he says, by distributing them mostly to the 55 000 'official' churches.

When all's been said and done, may we remember our Saviour's words in ***Matthew 16:18b***:

***"And on this rock I will build my church, and the gates of Hades will not overcome it".***

**Let us be fervent, committed and persistent in our praying for  
our brothers and sisters in China.**

-- Richard Anderson: Antioch Missions and Chinese Church Support Ministry: [www.amccsm.org](http://www.amccsm.org)

### **Comment by the Editor:**

The China Inland Mission, was founded in 1865 by Dr James Hudson Taylor, and is now 150 years old. Hudson Taylor was a pioneer in so called 'faith missions', and the drafting in of women missionaries. He is one of the most inspiring servants of the Lord Jesus, and known as the man who believed God. *Protestant Reveille* plans to feature this unconventional medical missionary, who adopted the Chinese dress code.

The China Inland Mission is now called the Overseas Missionary Fellowship (OMF). Hudson Taylor broke the mould of missionary convention. The Great Commission says 'go', and that may bring change to one's world.

# It is Well with my Soul: the Spafford Story

***To know how a Hymn is born, is to know how to sing it in the spirit of the author.***

**A good case in point is surely the Hymn:**

*When Peace like a river attendeth my way  
When sorrows like sea billows roll  
Whatever my lot Thou hast taught me to say  
It is well, it is well with my soul.*

*(Refrain) It is well (it is well)  
With my soul (with my soul)  
It is well, it is well with my soul.*

-- Horatio Gates Spafford (1828-1888)

***He will have no fear of bad news; his heart is steadfast, trusting in the Lord***  
(Psalm 112: 7 (NIV))

We cannot help thinking of the news that Horatio Spafford received in the year 1873.

He was a wealthy American businessman whose wealth was severely diminished by the fires that ravaged Chicago.

Anna Spafford, his wife, was a woman of noble character who can best be described in Proverbs 31:10-31. Together they agreed that they should move to England. As Horatio Spafford had business to attend to, he sent Anna and their four daughters ahead by ship. Their daughters' ages ranged from 2 to 11 years.

Mr Spafford would join them later, especially as at this time his good friend, the evangelist DL Moody, would also be in England.

On November 22 1873, the steamship carrying Anna and the four daughters hit a Scottish steamer and within 12 minutes their steamship had sunk. 226 people perished: Spafford's four daughters were among them; and only 61 passengers made it out alive. Anna made it to England, and sent a telegram to her husband with only two words: **SAVED ALONE.**

Spafford boarded the next boat to England. When his vessel arrived in the area where his four daughters had drowned, he was moved to write the words of that great hymn, *'When peace like a river ...*

But, oh, the verses that follow:

*Though Satan should buffet, though trials should come, let this blest assurance control, that Christ has regarded my helpless estate and shed his own blood for my soul.*

*(Refrain)*

*My sin, Oh the bliss of this glorious thought!  
my sin, not in part but the whole,  
is nailed to His cross, and I bear it no more,  
Praise the Lord, Praise the Lord O my soul!  
(Refrain)*

*For me be it Christ be it Christ hence to live  
If Jordan above me shall roll  
No pain shall be mine, for in death as in life  
Thou wilt whisper Thy Peace to my soul  
(Refrain)*

*And Lord haste the day when the faith shall be sight  
The clouds be rolled back as a scroll,  
The trump shall resound, and the Lord shall descend,  
Even so, it is well with my soul  
(Refrain)*

Spafford had three more children -- a son who died from fever aged 4 -- and two daughters, the eldest telling us of her father's writing of this hymn.

The church denomination to which Spafford belonged saw what had happened to him as God's judgement. Despite this, Spafford went on to form a Christian organisation working in Jerusalem among Jews and Muslims.

Spafford and his work were described by the American press as 'the overcomers'. Spafford died of malaria at the age of 60. He is buried in the cemetery of Mount Zion in Jerusalem.

Horatio Spafford and Anna his wife are surely God's man of Psalm 112 and the noble woman of Proverbs 31.

– Rev. Mike Taylor: Cape Town Union Congregational Church:  
former Head, Bible Society of South Africa (Western Cape)

**"A good hymn is a reservoir of truth."**

-- Mrs Howard Taylor of CIM. Quoted by the author, Paxton Hood

## **Wales: When the People Sang for God!**

*This extract was chosen by Brian Mason, who is heading the new dispensation at the 'Bible College of Wales (Continuing)' founded in Swansea and made famous by his predecessor, Rees Howells, the former miner turned leader of men in the crisis days of the early 20th century:*

### **The Welsh Revival**

Rees' return to Wales was in a strategic year. It was in 1904, the time of the great Revival, and his own recent experience just fitted him to take part in it. "In a short while the whole of the country was aflame," he said. "Every church was stirred to its depths. Strong men were in tears of penitence, and women moved with a new fervour. People were overpowered by the Spirit as on the day of Pentecost, and were counted as drunken men. Praying, singing and testifying. It was a church revival, turning Christians everywhere into witnesses: 'Certainly we cannot but speak the things we have seen and heard.'"

The presence and power of the Holy Ghost in the church has always been a fact recognised by true believers; so it was not so much a case of asking Him to come, as acknowledging His presence, and very soon realizing His power: but often they had first to pray out the hindrances to blessing; disobedience and unforgiving hearts were two sins that were constantly dealt with. On the other hand, obedience to the promptings of the Spirit and open confession of Christ brought down the blessing. Once the first hymn was given out, the meeting conducted itself. There was no leader, but people felt an unseen control. Speakers were often interrupted by a chorus of song and prayer, but there was no sense of discord or break in the harmony. There was noise, excitement and emotion in the meetings, but it was only the effect of people being freed from bondage. When some complained, one old preacher said he preferred the noise of the city to the silence of the cemetery!

-- Extract from Part 1 Chap. 4: *Rees Howells Intercessor* by Norman Grubb (The Lutterworth Press).

### **Comment by the Editor:**

The name most associated with the Welsh revival is that of Evan Roberts, also a miner until the Lord used him to guide other pilgrims through the barren land of formalism. Dr Eifion Evans, who has visited South Africa, has written and spoken extensively on the modern movement of the Holy Spirit.

# Worthy is the Lamb

In the uncertain times in which we now live, we don't miss opportunities which may never be repeated. So one Saturday, my wife and I bought tickets for a local performance in Kirkcudbright Church of the oratorio Handel's *Messiah*. The singers were gathered from several local choirs, conducted by the deputy organist from Carlisle Cathedral, and accompanied on the organ. The four soloists were from various places. The whole performance was truly riveting, and could hardly have been matched for quality in any venue. The audience listened as one, holding their breath with the singers where the pause came at the end of the Amen chorus, just before the final loud '**Amen, Amen**'. If a mouse staying in the hotel nearby had fallen out of bed at that moment, I am sure we would all have heard it!

The oratorio tells the basics of our redemption in Christ. It begins with the call of the prophet Isaiah to the people of Israel to repent, and turn to God, who desires to forgive all your sins, and that the war is over (Isaiah 40.1-2). Then in verse 5 the choir lets itself go with the chorus, '**And the glory of the Lord shall be revealed.**'

The audience are then led to hear the Passion of Christ, as told by the prophet, with the words, '**He was despised, and rejected**' and, '**Surely He has borne our griefs, and carried our sorrows**'.

The famous '**Halleluiah Chorus**' is kept to the last section, followed by the aria, '**The trumpet shall sound,**' which reminds us all that our time on this earth is short.

After leaving the church, the words were still ringing in my ears, '**for ever and ever, and ever and ever, Amen.**' I had to ask myself what I could give up now, if it were possible to assist me to enjoy, for all eternity, such everlasting happiness.

***"For whosoever will save his life shall lose it;  
but whosoever shall lose his life for My sake and the gospel's  
the same shall save it.***

***For what shall it profit a man, if he shall gain the whole world,  
and lose his own soul?***

***Or what shall a man give in exchange for his soul?" Mark 8:36-37 (AV)***

-- Jim Figgis: 'The Bible Shop', Scotland: in *Feed the Church (2nd series)*: Director of SPAC in Scotland (the Society for the Protection of African Children): [www.hopeforafrica.org.uk](http://www.hopeforafrica.org.uk)

***"To believe God is to worship God"***

-- Martin Luther.

## Letters: Responses to our 'Easter' Edition:

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

Shalom Craig

Thanks for the opportunity for a preview of the *Protestant Reveille*, 2<sup>nd</sup> Quarter 2015.

I particularly enjoyed the article by Dr Chris Molyneux.

Also, may I suggest that you add the word 'standing' when describing your long friendship with Syd. He is your longest 'standing' friend. Otherwise it sounds as if he is extremely tall!

God bless you abundantly, Joe Faddell

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

Dear Joe

Thank you for correcting my comment re Syd! No doubt your Argus technical background helped in matters of grammar!

God bless you, Craig.

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

Craig

Value your approach and stimulating choice of articles. I should really be writing this e-mail after I've read through everything, but am somewhat pressed for time!

So I'll simply pray that you will receive all the energy and wisdom from the Spirit to make the magazine a beacon of light within the Church. Two comments, if I may:

- Can you please send me the edition of *Protestant Reveille* in which you refer to Athanasius and the confession of faith on the Trinity. As it happens, my colleague is writing a research piece for our congregation about Athanasius.
- The second deals with something I noticed after I'd scanned the first article. In the interest of authenticity for informed readers, I'll mention this one thing in particular. I'm sure you'll accept it in good spirit and not take offence.

The lawyer friend you refer to, may well have been making a joke stemming from the inner circle of his friends and profession, and presented it as a pearl of wisdom! The quoted saying, which has been rather astutely twisted politically, is attributed in history to Pliny the Elder. The original words are: *Semper aliquid novi Africam adferre*, which means that Africa always brings us something that is new. Sometimes it is also quoted as: *Ex Africa semper aliquid novi: 'Always something new from Africa'*

I think it is important to maintain the Protestant discipline of sound reasoning in the light of the Scriptures and reason.

May the love our Saviour Jesus Christ be with you in your dedication to your task.

De Wet (Ds. De Wet Strauss: Academia Dutch Reformed Church)

## **2] Response by the Editor:**

Dear Ds. De Wet Strauss

Thank you for the time you took to give us your thoughtful response to the Afrikaans edition of *Protestant Reveille*, Second Quarter, 2015. Your words of encouragement are very kind and gracious.

Concerning our quotation (*Ex Africa non Oritur Acta: 'From Africa Nothing Happens'*), we have checked the accuracy thereof, and confirm that it can indeed be used as we have done. It appears that other well-known quotes on Africa may be confused with it, but feel that our wording reflects a negative and regrettable modern mind-set rather well.

Regarding Athanasius: Dr Louis Berkhof's *Systematic Theology* (Banner of Truth), is helpful on the Dutch word -- similar to the Afrikaans '*Drie-eenheid*' -- as being preferable to the English term 'Trinity'. I suppose 'Triune' reflects that better.

And Athanasius and others like-minded, were for this unity of the Godhead. Hence his stand on our Lord's Divinity leading to: 'Athanasius Contra Mundum' i.e. Athanasius against the World (and the World against Athanasius)! Prof. Dr William Cunningham, a Free Church of Scotland theologian, also deals with this in his classic *Historical Theology* (Banner of Truth), if I remember correctly.

The Revised Version (RV) of the Bible (1881) in the UK had Unitarians such as Vance Smith on the translation team. Hence their antipathy towards the New Testament *Textus Receptus*; and 1 Timothy 3:16 being played down!

Keep in contact, as iron sharpens iron!

God bless, Craig.

**PS:** Concerning your query regarding the reference to Athanasius in a previous *Reveille*: It was in the *Reformation Edition* of 2014, and was merely a brief comment in connection with the feature on St Augustine.

# People in the News:

## 1] Tribute to Elisabeth Elliot (1926-2015)

**'She was a beautiful woman of whom the world was not worthy'**

Elisabeth Elliot (née Howard), the widow of the young martyr Jim Elliot, has passed on to her eternal reward at the age of eighty-eight years.

The following is adapted from her autobiographical sketch:

Elisabeth was the daughter of missionaries in Belgium. One of six children, the family later repositioned to the U.S.A, where her father became the editor of the *Sunday School Times*; a foreshadowing of her later literary and speaking ministry.

Elisabeth attended Wheaton College and studied classical Greek. There she met a student, Jim Elliot, whom she later married (1953) in Ecuador, where they worked in the Quichua Indian tribal area. Jim's great hope was to enter the territory of an unreached tribe, viz. the Aucas who fell in that category – 'a fierce group which no one succeeded in meeting without being killed.'

After the initial contact which appeared promising, Jim aged twenty-seven, and some other young missionaries, were speared to death on an inland river beach. They were: Pete Fleming; Roger Youderian; Ed McCully; and Nate Saint, the pilot.

Jim left behind a young widow, with a baby of ten months, Valerie. Later, through meeting and hosting two Auca women, Elisabeth Elliot was able to live for two years with the tribe that had killed the five young American missionaries.

Her books include the classics:

*Through Gates of Splendour* (1957); and:  
*Shadow of the Almighty: The Life and Testament of Jim Elliot* (1958)

As a college student, Elisabeth penned the prophetic lines:

*"Perhaps some future day, Lord,  
Thy strong hand will lead me to the place  
Where I must stand utterly alone;  
Alone, Oh gracious Lover, but for Thee.  
I shall be satisfied if I can see Jesus only.  
I do not know Thy plans for years to come.  
My spirit finds on Thee its perfect home: sufficiency  
Lord, all my desire is before Thee now.  
Lead on no matter where, no matter how,  
I trust in Thee."*

Jim Elliot is well known for his saying (possibly based, according to Wikipedia, on words by the old Puritan, Philip Henry):

***He is no fool who gives what he cannot keep, to gain that which he cannot lose.***

Though she remarried, Elisabeth never lost her love for Jim Elliot's legacy.

**Acknowledgement:** A regular reader of *Protestant Reveille*, Natalie Van Rooyen, who with her husband Dave, are missionaries in Cambodia, drew my attention to the sad news of Elisabeth Elliot's passing.

Natalie (née Jackson) grew up at Sea View Congregational Church, Durban.

-- Craig Hounsom (Editor)

## 2] Tribute to Ds. Danie du Plessis (1934-2015)

Ds. Danie du Plessis was a stalwart of the Dutch Reformed Church (DRC) who 'fought the good fight'. He is now in heaven. As a young student at the Bible Institute (BI), Kalk Bay, he heard the modern Moody, Dr Martyn Lloyd Jones, preach there in 1958. (See below) The former physician and assistant to the King's doctor, Lord Horder, likened the setting of South Africa's oldest Bible college, to a taste of heaven ON EARTH! After Ds. Danie graduated, the DRC required him to undergo their full theological training, thereby extending his studies to about 10 years!

This 'watchman' like Ezekiel of old, enjoyed the company of people who loved the old paths, from around the world. Ds. Danie attended the Leicester conferences in the UK, hearing the likes of the astute and forthright Scot, Sinclair Ferguson. In his retirement Ds. Danie was the secretary of the Southern Cape Study Group, which seeks to preserve the great Reformed legacy of the Dutch Reformed Church.

In a heartfelt tribute entitled 'The Miracle of Scripture', Prof. Johan Janse van Rensburg of the Study Group stated at the memorial service that defending the truth of the Word of God, was indeed Danie's great passion. Preaching the Word of God is like 'oil in a candelabra that flows through and gives light to the church'. The letters 'V.D.M.' truly characterised him:

***Verbi Divini Minister: 'Servant of the Word of God'!***

The Protestant Book Centre's former Good News Bookshop in Somerset West, was run by volunteers chaired by this humble and discerning man. The Protestant churches in South Africa salute one of its most loyal sons, and conveys its sympathies to the family of Ds. Danie du Plessis.

-- Craig Hounsom (Editor)

## Old Prescriptions from the Books of the Good Doctor (Martyn Lloyd-Jones)

### Comment by the Editor:

Dr Martyn Lloyd-Jones is the author of both books featured below. They have been specially chosen in honour of Ds. Danie du Plessis, who heard Dr Lloyd-Jones preach in 1958.

The great Welsh preacher, whose name is mostly associated with Westminster Chapel in London, made a big impact in South Africa at the World Reformed Conference. He also influenced some of the faculty of the Bible Institute, Kalk Bay. As students in London they had often heard his hour-long sermons, hoping that they would be longer!

In 1958 Dr Lloyd-Jones told Rev. Jeffree James, founding editor of *Protestant Reveille*, that the church needed to be wary of slipping into a 'Reformed Scholasticism'! That would *quench the Spirit*. This is similar to the Puritan, Rev. Richard Baxter, who advised the ministry in its preferences, to choose *life* before *form*.

## 1] Seeking the Face of God

Martyn Lloyd-Jones or 'the Doctor' or 'MLJ' was, in my view, the greatest preacher in the UK in the 20<sup>th</sup> century. This new book is nine of his sermons on a range of Psalms. While the Doctor's fans might not need any encouragement to buy it, this is ideal for the Christian who has either never heard of him, or who has heard of him and wonders if he might not be too weighty for infant diets! Sermons are not always very readable, and can also easily date. The only feature that is characteristic of days gone by which may bring a smile to your face

here are the very regular quotations from hymns to illustrate a point. Otherwise, it's as if they were preached yesterday -- freshly-baked, one might say. In the first sermon, 'the fool has said in his heart there is no God', 'MLJ' anticipates our friend Mr Dawkins, who no doubt at that point was still in short trousers. As one would expect with the good Doctor there is tremendous, indeed remorseless, logic and theology. But there is also, indeed much more, warmth, empathy and compassion.

***That is the Lord Jesus Christ. Though you are one of the teeming millions in the world, and though the world would have you believe that you are but a speck in the mass, God says 'I know you'***

This note of what an old Puritan called 'God dealing familiarly with men' permeates the sermons. There's a stress on the need not to know only about God but much more importantly to know and experience him through his word. As Whitefield said, 'Christ came down among us'. These Psalms remind us of the urgent need not only for what Francis Schaeffer called 'true truth' -- doctrine about God -- but especially for preachers of applying that truth, of bringing it powerfully to life, of warmth and reality of God's presence. This was how 'MLJ' defined preaching -- logic on fire. Perhaps today in Evangelical circles we have lots of logic (thank God) but we could do with a bit more fire? If you tend to agree with that, then buy this book.

-- Reviewer: Jeremy Marshall: in *Protestant Truth*, UK, March-April 2015

## **2] Safe in the World**

### **Dead or Alive**

***The world is not interested in the affairs of the soul at all and tries to avoid considering them. The world is spiritually dead, dead in trespasses and sins and it regards spiritual things as utterly boring. It wants to enjoy the world; it is out for glittering prizes that the world has to offer. But the Christian has been made spiritually alive. He is very concerned about affairs of the soul, they are the things that come first in his life and in all his thinking. How then has this happened? It is the power of Christ that has come upon him: 'God has made us alive with Christ even when we were dead in transgressions.'* (Eph. 2:5)**

-- Extract from *Safe in the World*, as quoted in *Ulster Bulwark*, UK, April-June, 2015

### **Comment:**

Both the above titles by Martyn Lloyd-Jones are paperbacks published by Crossway:

*Seeking the Face of God* (2005) can be ordered through the Protestant Book Centre, but six to eight weeks should be allowed for. Contact us for details.

*Safe in the World* (1988) is unfortunately out of print, and would be difficult to obtain.

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# STOP PRESS: LETTER to the CAPE TIMES:

**Comment by the Editor:** An article appearing in the *Cape Times* of Thursday 23<sup>rd</sup> July covered the dramatic and controversial expulsion from the Student Representative Council of the University of Cape Town of a student leader who had taken a strong stand on Biblical principles on Facebook. The title alone indicates a high level of bias, to say the least:

## ***UCT homophobe gets booted out***

Mrs Dorothea Scarborough, Secretary of the *Gospel Defence League*, and a council member of the *Protestant Association of SA*, responded as follows:

### ***Zizipho Correct!***

*Sir*

*The extraordinary events which are taking place at the University of Cape Town must surely surprise all who have thought of universities as institutions of higher learning and gracious civilisation.*

*What about Zizipho Pae's constitutional right to human dignity, freedom of religion, belief and opinion, or freedom of expression?*

*She is right when (following the US ruling on gay marriage) she says:  
"We are institutionalising and normalising sin. May God have mercy on us."*

*The intolerance and terror meted out to Zizipho (and like-minded students) for having stated the obvious and warned of the wrath of God is unworthy of a self-respecting university. We hope that strict disciplinary measures will be taken against those who promote such a spirit of chaos and hatred.*

*Homosexuality is a SIN! The Bible condemns it again and again. But sin can be overcome through the love of Jesus Christ.*

*D. Scarborough: Gospel Defence League.*

*24<sup>th</sup> July 2015*

*(Published in the Cape Times, 27<sup>th</sup> July 2015: original title: **Homophobe?**)*

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