

PROTESTANT REVEILLE

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One Lord, one Faith

Christians are under increasing pressure to deny their "*Lord who bought them,*" by relaxing their views of Christ's exclusive salvation. (2 Peter 2:1)

The Great Commission is no longer seen to be essential in a shrinking world, where diverse cultures now live in close proximity.

Alister E McGrath of the University of Oxford writes on Christianity and World Religions:

"The modern western world is acutely aware of a plurality of cultures within its midst".

At home in South Africa we have witnessed the majority Christian religion lose its influence at national level, and have seen an aversion to the name of Jesus develop, in favour of a parallel toleration of the use of 'God' in place thereof, e.g. in school prayers where allowed, Jesus is dropped.

Jesus Deserted:

John Hick has promoted a pluralistic approach, tailor-made to ride this mood of expedient religion:

"Hick argued for a need to move away from a Christ-centred to a God-centred approach Hick draws the conclusion that it is necessary to recognise that all religions lead to the same God".

McGrath is thus led to ask, "Is Hick actually talking about the Christian God at all?" and adds, "For a number of critics, Hick's desertion of Christ as a reference point means abandoning any claim to speak from a Christian perspective."

That is true, but it has not prevented naïve clerics from contradicting Christ's exclusive claims:

"I am the way, the truth, and the life. No one comes to the Father but through me." (John 14:6)

The modern ecumenical movement is at the forefront of the inter-faith movement, which accommodates all religions. And the schools of religions of certain universities, are flirting with Hick's undermining of Jesus, and drawing a caricature of Evangelicals as Exclusivists, or worse -- as radical Exclusivists!

What is concerning is that our mainstream ministers and pastors are being exposed to this slow poison! Its deadly fruit will be the end of missions; the sidelining of evangelism; and the death of the Christian church!

One Way:

On the other hand, the Roman Catholic Church holds to itself as the centre of salvation. This led Martin Luther to corner his debating opponent, papal protagonist Dr Johann Eck, on the salvation of the Greek Orthodox. Were they all damned through the centuries, because they were outside of Rome?! The true Church is not the Vatican with its false claim of the pope as Christ's vicar on earth. The truth is rather, "Where Christ is, there is the Church," as Ignatius of Antioch put it.

And He alone is the centre of our salvation. "For there is one God and one Mediator between God and men, the Man Christ Jesus." (1 Timothy 2:5)

William Booth -- founder of the Salvation Army together with his wife, Catherine – predicted over 100 years ago that the chief dangers in coming centuries would be:

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| 1] Religion without the Holy Spirit. | 4] Salvation without regeneration. |
| 2] Christianity without Christ. | 5] Politics without God. |
| 3] Forgiveness without repentance. | 6] Heaven without hell. |

There is one Lord, one faith. (Ephesians 4:5) Keep the faith!

--Craig Hounsom (Scripture references: NKJV)

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- The Reformer, UK (September/October 2013)

World Evangelization or World Transformation?

At Pentecost 2013 the *International Christian Network (ICN)* published a "Call to Revive the Biblical Understanding of Evangelism."¹⁾ Drafted by the eminent German Professor, Dr Peter Beyerhaus, a leading authority in the field of missiology and ecumenical theology, this document poses the question: "World Evangelization or World Transformation?" It is addressed to "all Christians who are committed to world evangelization."

World evangelization started at Pentecost. As promised, the ascended Lord sent the Holy Spirit from the Father to His disciples to equip them for the Great Commission. (John 15:26, Luke 24:47-48, & Acts 1:8) "**You shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.**" (Acts 1:8)

Today there is an awakening of evangelistic responsibility in winning unreached people for Christ as their Lord and Redeemer, and an earnest desire to find new ways of mission; but at the same time Christian mission is in danger of yielding to the modernist views held by the *World Council of Churches (WCC)*.

The WCC's View of Missions

The *World Council of Churches* has long disdained the old-style evangelical mission in theology and practice. Instead, it promotes a concept which resembles a socialist utopian ideology rather than a Biblical saving of souls. For instance, in a document prepared for its upcoming General Assembly in Korea, the WCC states that a missionary must have "a commitment to struggle." He must "resist the powers that obstruct the fullness of life." Churches are called to "transform power structures." They should not convert the heathen, but enter into "dialogue" with them, "in order to discern how Christ is already present" in unbelievers.²⁾

All this negates traditional evangelical mission theology.

At the *Third Lausanne Congress on World Evangelization* which was held in Cape Town in October 2010, the WCC General Secretary, Rev Olav Fykse Tveit, in addressing the assembled Evangelicals, said that the geographic distance between Geneva and Lausanne was not very great, and he hoped that the theological distance of the two movements (WCC and Lausanne) would also soon be overcome. The Evangelicals, he thought, had in any case already adopted a concept of Missions which was not much different from that of the WCC.³⁾

The New Watchword of Evangelical Missions – ‘Transformation’

The ICN's document, *“World Evangelization or World Transformation?”* therefore traces the theological trends which have facilitated a ‘this-worldly’ view of missions among Evangelicals, e.g. the *New Age Movement*, the *Kingdom, Dominion*, and *Contextual Theologies*, and other movements which have led to a “holistic” or “incarnatory” understanding of mission that is sometimes called “*Missional Theology*.” The Incarnate Jesus Christ is seen as having made Himself a servant and led a life of service to address the needs of man. The Church, too, should therefore be a servant, and Christians should minister to the needs of humanity, striving to build the kingdom of God by changing economic, social, and political conditions.

Such contextualization, however, leads to a false image of Jesus:

“I fear,’ said Paul, “... your minds may be corrupted from the simplicity that is in Christ. For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted – you may well put up with it!” (2 Corinthians 11:3-4)

The Gospel of Christ -- the Power of God to Salvation

“Our criticism of Transformation Theology,” says the ICN, *“is not directed against its call to the social responsibility of Missions. We are in no way against works of love, but rather against the massive shift of priority from preaching to social responsibility; for by this the Gospel threatens to become an ideological programme...”* According to Martin Luther's Doctrine of the Two Kingdoms, *“God is ruling by the Church on His right and by the State on His left.”* There is a distinction between *“the two mandates, the missionary and the cultural.”* This understanding has kept the Church *“safely protected from the error of mixing up social well-being and spiritual redemption.”*

In answer, then, to the question: *“World Evangelization or World Transformation?”* the ICN says: *“The proclamation of the Gospel of salvation in Christ remains the primary task of Missions and Evangelization.”* The “Word” of the Jesus message cannot be replaced by anything, not even by the most loving deed of mercy. *“Therefore, we, too, must, in our missionary work, never neglect the most important gift that we as messengers of Jesus have to bring to all men: the offer of reconciliation with God on the basis of the atoning death of Jesus on the cross, and the assurance of eternal life through His resurrection from the dead.”*⁴⁾

In this, the Good Shepherd will help His faithful flock through all external and internal temptations. For, *“He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.”* (2 Corinthians 5:5)

-- Dorothea Scarborough (Scripture references: NKJV)

Footnotes:

1. *“World Evangelization or World Transformation?”* drafted by Prof Dr Peter Beyerhaus, Honorary President, and issued by *the International Christian Network (Internationale Konferenz Bekennender Gemeinschaften)*, Schulstrasse 1, D-72810 Gomaringen, Germany, Tel. 0049-7072-92 03 43, Prof@Peter-Beyerhaus.de / www.Peter-Beyerhaus.de

[This translation from the original German (12pp), is also available in the form of an Adobe Pdf from *Protestant Reveille* upon request: protestantsa@xsinet.co.za]

2. The 10th General Assembly of the World Council of Churches is to be held in Busan, Korea, from 30th October to 8th November 2013. Its Mission policy is laid down in: *“Together towards Life: Mission and Evangelism in Changing Landscapes – Proposal for a new WCC Affirmation on Mission and Evangelism, 2012.”* Internet
3. Beyerhaus, Prof Dr Peter, *Ein angenehmer Traum wird wahr. Die Bedeutung des Dritten Internationalen Kongresses für Weltevangalisation in Kapstadt im Oktober 2010.*
4. Op.cit. *“World Evangelization or World Transformation?”*

The Monk who Married

Katharina von Bora was only eighteen years old when Martin Luther issued his now famous *Ninety-five Theses* from the City of Wittenberg. She had lived in a convent since she was three; her father had taken her there after her mother's death.

Katharina and several of the other nuns at the cloister heard of Luther's Biblical teaching. Once they believed the principles Luther taught, they wanted to leave the cloisters. When Luther heard of this, he encouraged a merchant friend to help them escape. Merchant Kopp often delivered herring to the convent, and one evening in 1523, he bundled twelve nuns into his wagon in the empty fish barrels! Several of the nuns returned to their families; Luther helped find homes, husbands, or positions for the rest. Within two years after their escape, all the nuns had been provided for, except one – Katharina!

Gradually, through the persuasion of friends and his father, Luther proposed to marry Katie himself. Luther had been given the building of the Augustinian monastery at Wittenberg by the Elector, and into the monastery Katie moved after her marriage in 1525. She cleaned up the monastery and brought some order to Luther's daily life. Luther wrote to a friend, *"There is a lot to get used to in the first year of marriage. One wakes up in the morning and finds a pair of pigtails on the pillow which were not there before."*

After a year of marriage Luther wrote to another friend, *"My Katie is in all things so obliging and pleasing to me that I would not exchange my poverty for the riches of Crassus."* Luther, the former celibate monk, now exalted marriage, exclaiming, *"There is no bond on earth so sweet nor any separation so bitter, as that which occurs in a good marriage."*

Katie managed the finances of the family and helped free Luther's mind for his work of writing, teaching, and ministering. Luther called her the *"morning star of Wittenberg"* since she rose at 4am to care for her many responsibilities. She took care of the vegetable garden, orchard, fishpond, and barnyard animals, even to the butchering of them herself. Often there were as many as 30 students, guests, or boarders staying in the monastery, all of whom came under Katie's care. Luther was often ill, and Katie was able to minister to him in his illnesses because of her great medical skill. Katie's life was not just concerned with the physical, however. Martin encouraged his Katie in her Bible study and suggested particular passages for her to memorise.

In time the Luthers had six children and also raised four orphan children; the family became a model for German families for several centuries. Luther viewed marriage as a school for character. Family life helped train Christians in the virtues of fortitude, patience, charity, and humility.

After Martin's death in 1546, Katie lived six more years. She lived to see her children, except Magdalena who had died young, achieve positions of influence.

– The Reformer (UK): September-October 2013

Reformation Sunday: 27th October 2013

Martin Luther took his courageous stand 496 years ago!

On 31st October 1517 he posted his 'Ninety-five Theses'

(mainly against indulgences) on the door of the Wittenberg Castle Church.

'The doctrine of Justification by Faith

is the article on which the Church stands or falls.' – Martin Luther

325th Anniversary of the arrival of the French Huguenots

In 1688 the first organised group of French Huguenot refugees sailed into Saldanah Bay on board the *Voorschooten*. To mark the significance of their arrival in the Cape, a brand new marble sundial was inaugurated at the Huguenot Monument on the corresponding day earlier this year, namely 13th April. An interesting feature of this sundial is that the names of all the sailing ships and their respective years of arrival here are inscribed on the sides of the marble base; and higher up is an alphabetical list of the surnames of all the Huguenot families involved. A wonderful visual history lesson in stone!

The words 'Post Tenebras Lux' are inscribed on the marker of the sundial. This is the motto of the Reformation as a whole – it was inscribed on Genevan coinage -- and means 'Light after Darkness'. It stems from (the Vulgate version) of Job 17:12: 'After darkness, I hope for light'. It was perhaps with these very words in mind that Rev. Henricus Beck, the second French minister of the Huguenot congregation in Drakenstein, testified to what was most precious to the Huguenots. He explained to the Lords XVII in Holland in 1703 that *'in a time when their property was taken away from them and they were driven from their fatherland, they found refuge in this land (the Cape) (w)here they enjoyed freedom of conscience, as well as the free and open exercise of their faith (which is the most precious thing on earth and for the sake of which they left their fatherland and their people)'*

As two-thirds of his congregation did not understand Dutch adequately, Rev. Beck was petitioning the authorities to allow him to undertake *some* preaching in French (instead of preaching *all* his sermons in Dutch), a liberty we would take completely for granted today! Religious and political rights and liberties go hand in hand, however, and it is undoubtedly significant for our well-being today that in 1707 there were *both* Huguenot and Dutch signatories to the ground-breaking -- but risky -- petition against the arbitrary and heavy-handed Governor of the day, Willem Adriaan van der Stel.

So, let us all make full use of all our hard-won liberties – something the three organisations featured below have certainly been actively doing to spread the gospel over many decades!

– Ivan James (PASA)

Sources:

- Huguenot Society of South Africa: Bulletin 50: 2013, pp 2, 19, 34, & especially pp 85 & 92 (Prof. Pieter Coertzen). Visit the website of the Society: www.huguenot.org.za
- Wikipedia: 'Post Tenebras Lux' / Willem Adriaan van der Stel

120th Anniversary of SIM (Serving in Mission)

The story of SIM began in 1893 when the Sudan Interior Mission (as it was then known) was started by three young men in their twenties:

Rowland Bingham, Walter Gowans and Thomas Kent had a vision to evangelise the millions of unreached people in sub-Saharan Africa. However, illness struck as soon as they set foot in Africa! Firstly, malaria overtook all three, and in 1894 Gowans and Kent died of dysentery, leaving Bingham to return home alone. Amid insurmountable odds and the pain of losing his colleagues, Bingham said: ***"I will open Africa to the gospel, or die trying."***

A few years later the work of bringing the Gospel to Africa began!

SIM is an amalgamation of like-minded missionary organizations which merged to form one organization. It has roots in different parts of the world. In South Africa, these go back to 1889

with the founding -- by among others, Dr Andrew Murray -- of the Cape General Mission, which later became the South Africa General Mission (SAGM) in 1894, and in 1965 became the Africa Evangelical Fellowship (AEF).

There are 90 missionaries serving through SIM SA, working in South Africa itself, and further afield in Malawi, Mozambique, Namibia, Tanzania, Zambia, Zimbabwe, Senegal, as well as in Paraguay, Peru, and countries in Asia.

We echo the words of the people of Israel recorded in Psalm 126: 2, 3:

“The Lord has done great things for us, and we are filled with joy” (NIV)

-- Rev. Siegfried Ngubane (the current Director of SIM, Southern Africa)

90th Anniversary of the Bible Institute of South Africa

In the early part of the last century theological education in South Africa was available only in the universities. In the 1920's three evangelical ministers -- the Revs. Marsh and Douglas, together with Dr. Kingon -- were concerned with the loose commitment to the gospel in the theological departments of the day. With this in mind they wished to endow a theological professorship at one of the South African universities.

However, because of the prevailing liberal theological influence, their wish was frustrated.

Undaunted, they determined to establish a college where the evangelical doctrines of the Word of God would be taught.

Consequently, in 1923, they founded the Bible Institute of South Africa at Mowbray in the Cape Peninsula. Their intention was to create academic training of a high quality in order to provide the Church in South Africa with men and women equipped to meet the challenges of the time. Throughout its history, the Institute has always been interdenominational.

It has trained, or contributed towards the training of, evangelical ministers for most of the South African denominations, e.g. the Assemblies of God, the Baptists, the Brethren, the Church of England in SA, and the Church of the Province of SA, the Dutch Reformed Church, the Methodist Church, the Presbyterian Church, the Congregational Church, and other African Churches. Missionaries, too, have gone out to serve on foreign fields in most of the well-known missionary societies.

Immediately prior to World War II the Institute moved to Kalk Bay, where from small beginnings it has developed into the present extensive campus.

Its programmes enjoy local and international academic recognition at the degree level. The original intention of the founders has therefore been fulfilled. Over the decades, the Bible Institute has appointed 10 Principals -- Alfred Daintree (1923-38); Joseph Ward (1939); Arthur Taylor (1940-45); Stuart Law (1945-53); Sandy Gilfillan (1953-1959); Murdo Gordon (1960-81); Clive Tyler (1981-1994); Bryan Williams (1995-1999); Tom Austin (2000-04); and Raymond Potgieter (2006-11) -- ably supported by many full-time and part-time lecturers who have demonstrated a steadfast commitment to the authority of God's Word and the centrality of Jesus Christ and the Gospel. In January 2014, Dr. Daniel Simango will commence his role as the next Principal of the Institute. In 1997, the Institute entered into a partnership agreement with Mission to the World (MTW) -- the missionary-sending agency of the Presbyterian Church in America -- in terms of which a number of MTW missionary-teachers have joined the ranks of the Faculty and have made a significant contribution to the Institute's training programmes. Over the years, the training offered by the Institute has also been enhanced by many other local missionary

agencies that have partnered with the Institute in different ways, reinforcing its commitment to global missions.

The Bible Institute of South Africa (BISA) is fully accredited by the Association for Christian Theological Education in Africa, for the Licentiate in Theology. BISA is also affiliated with North-West University (NWU, previously Potchefstroom University for Christian Higher Education), an internationally recognised university, and serves as an NWU off-campus learning centre for its programmes. Through this affiliation, the Institute offers Bachelors (residential and distance), Honours, and Masters Degrees registered in terms of the National Qualifications Framework (NQF). BISA also offers a three-year part-time Christian Leadership Programme.

-- Dr Peter W. Smuts, Acting Principal, Bible Institute of South Africa

Nearly Ninety Years on: the Protestant Association of SA

The Protestant Association of South Africa (PASA) was founded in 1925, a couple of years after the Bible Institute of South Africa. Both organizations have enjoyed a long mutual relationship. For instance, Rev. Stuart Law, one of the principals of the Bible Institute, served on the Council of the Association, whereas Rev. Jeffree James, Secretary of the Association, served as Chairman of the Institute for many years! One can deduce that in the 1920's there was a groundswell movement of earnest Christians who honoured the godly heritage of the Protestant Reformation, and its emphasis on the Bible as the Word of God. PASA is in fact an association of individual Christians in make-up, rather than churches or denominations, and is thereby decentralized.

A few years ago I mentioned the Association to a minister in Durban, and received a blank look. I then spoke of Jeffree James, and that triggered a response: "Everybody knows Jeffree James!" The English-born minister came to South Africa in 1945, after a few years as Wycliffe preacher, and colporteur of solid Christian books in Britain. In his adopted country, he encouraged the book ministry, and the publication of *Protestant Reveille* as a means of spreading the Gospel of Jesus Christ in the post-World War II Union of South Africa. Today the Book Centre in Mowbray holds both wholesale (Inter-Varsity Press, etc), and retail stock in a wide range of Evangelical books, as well as the Book of books, namely the Bible. The Good News Bookshop in Somerset West carries retail books and Bibles, and is manned by a gracious team of voluntary local believers.

Protestant Reveille, established in 1945, maintains the principles of the Reformation. It is sent to about 5,500 Afrikaans and English speaking ministers and friends electronically. Principal TM Lindsay writes in *The History of the Reformation*, "I have adopted Dr Merle D'Aubigne's view, that the Reformation was a revival of religion". And what does this sin-sick and troubled world need, but Jesus the Saviour of mankind? The Bible opens the door of salvation to anyone who believes in the Son of God as Lord of their lives: "My conscience must submit to the Word of God: to act against conscience is unholy and dangerous; and therefore I cannot and will not retract. So help me God. Amen." (Martin Luther)

It is our happy calling, nearly ninety years on, to encourage people to go direct to Jesus, without the soul-threatening toll-gate of the Roman Catholic hierarchy. The Bible is sufficient!

-- Craig Hounsom

But that no man is justified by the Law in the sight of God ... is evident: for,

The just shall live by faith. (Galatians 3:11 -- KJV)

Book Reviews:

1] *Unreached: Growing Churches in Working Class and Deprived Areas*

Tim Chester: Paperback: 171 pp: IVP:

Normal price: R170-00 – Special post-free offer (within RSA): R100-00: In stock.

Tim Chester's book is a product of the Reaching the Unreached, an informal network of evangelicals 'mostly working in deprived areas'. It consciously presents itself as the next generation equivalent of Roy Joslin's seminal 1982 book *Urban Harvest*. That so little has been written in the intervening years, Chester argues, is itself indicative of evangelicalism's slant away from areas of deprivation.

Protestants will ponder this with special alarm given our contention for a simple Gospel that is the 'power of God unto salvation' (Romans 1:16) and for a Bible that should, in Tyndale's famed quote, come to be better known by the ploughboy than the priest. Sadly, the Bible seems locked away once more from a large part of British society.

Tim Chester, often quoting from his network colleagues, offers many insights. A key value is that the Gospel and its remedy for sin, is of far more value than the patronising tendency to offer parental-style advice. Another is to remember that even though most people can read, not everyone wants to do so. He reminds us that the whole story of Scripture was played out against a background in which very many people could not themselves read, yet they saw and heard and learned and believed the Word of Truth. The sovereign grace of God is also highlighted as a key factor, offering hope in a God who changes apparently irredeemable situations.

This book will open your eyes, inform your prayers and spur your love for ordinary people who need to meet an extraordinary Saviour, the son of a carpenter.

-- Reviewer: John Roberts (Union Baptist Church, High Wycombe)

In *Protestant Truth*, UK, September-October 2013

Editor's Comments:

The modern prosperity cult has a distorted pre-occupation with success and wealth. But God has no respect of persons, and cares for ordinary people, who are often overlooked. Some of the richest faith has been born in humble homes. (James 2:5) Evangelicals historically have been at the forefront of reaching the working class.

2] *The Best Methods of Preaching*

Peter Van Mastricht: Paperback: 82 pp: Reformation Heritage Books

Normal price: R149-00 – Special post-free offer (within RSA): R110-00: (4-6 wks)

Peter Van Mastricht (1630-1706) was a German-Dutch theologian who studied at Utrecht under Gisbert Voetius. He held pastorates in Germany and Denmark before accepting a position as professor of Hebrew and practical theology at Frankfurt, and later at his alma mater, Utrecht.

He is probably best known for his *Theoretico-Practica Theologica* (1682-87), a comprehensive and influential work that was translated into Dutch and won much acclaim.

Van Mastricht helped shape the experiential piety of the *Nadere Reformatie* (Further or Second Reformation) in the Netherlands.

Van Mastricht included in his theological work a methodological treatise on preaching. He saw preaching as the God-ordained means of communicating and applying the doctrines of living to God through Christ.

His treatise is a pastor's guide to the parts of a sermon, and he includes practical advice on preaching. Van Mastricht meant this guide to be brief as he wanted to encourage pastors and theological students to read it. He insists that pastors must apply the sermon to the hearers. Each sermon should be clear and arranged logically so the pastor can memorize it and the congregation will be able to recall it to their minds later.

Amongst his practical advice, he suggests that texts should be chosen which relate to the state of the congregation. Sermons should exegete the text and pastors should not be frightened to preach doctrinally to their people. The pastor should comfort his believing people, and encourage them to self-examination.

The editors, Joel R Beeke and Nelson D Kloosterman, explain that the publication of this little booklet is to whet the reader's appetite for the projected publication of *Theoretica-Practica Theologica*.

-- Reviewer: Rev. Alisdair MacLeod-Mair (Wickcliffe Preacher, Scotland)

In *Protestant Truth*, UK, September-October 2013

Editor's Comments:

Advice on preaching tips via a voice from the past, is helpful.

Choice of sermon text?

Some favour extemporary preaching from whole books (e.g. Dr Martyn Lloyd-Jones on Romans); while others, such as Spurgeon, 'the prince of preachers', prefer a text placed on their heart by God. The author follows the latter, but tailors the text to the state of the congregation.

Mary Slessor: 'White Queen' of Calabar(Nigeria)

"She is indeed a queen -- a queen ruling in love".

John, touched by Jesus, was changed from son of thunder, into the beloved apostle, or disciple. (John 21:24) **Mary Slessor**, a bright blue-eyed redhead, looking back on her formative years, traced the hand of her Master in the sanctified heartbeat of her mother, Mary senior:

"I owe a great debt of gratitude to my sainted mother," wrote the pioneer missionary. That godly influence would extend over the ocean to West Africa, rather gloomily portrayed as the "white man's grave", and impact on Calabar, a region subject to turmoil, conflict, and disease.

From mill worker to missionary:

Mary was born in Gilcomston, near Aberdeen, Scotland. It is the same locality in which the eminent Evangelical in the Church of Scotland, Rev. William Still, ministered a century later. The family moved to a Dundee slum, and faced much hardship. The catalyst for the lass' calling from mill worker to missionary, was a fellow Scot with similar humble beginnings, and yet who strode larger than life through Africa: "Mary was twenty-seven when she heard that David Livingstone, the famous missionary and explorer, had died. She wanted to follow in his steps".

At the age of twenty-eight Mary set sail on the SS Ethiopia as a missionary of the Foreign Mission Board of the United Presbyterian Church. Her region of ministry was Calabar, a place beset with witchcraft and superstition. The threatening challenges, instead of disarming and silencing the eccentric and often bare-footed young Scot, elicited a forceful response:

"The ritual sacrifice of children, and twins in particular, was customary among the people she would be ministering to, but Mary was undaunted".

Where angels fear to tread:

Danger was ever present, and life cheap. The death of a village elder could lead to widespread human sacrifice. It was in this threatening context that a lone woman lived as part of the Okoyong tribe, slowly gaining its trust and confidence -- at times brokering peace between warring factions, and adopting every child she found abandoned. Concerning Mary Slessor, JH Morrison wrote: "She is entitled to a place in the front ranks of the heroines of history".

'Ma' Slessor's secret is the love of Christ shed abroad in her heart by the Holy Spirit. (Romans 5:5) No weapons could overcome that most accommodating and resilient of graces. This trait should be balanced against the tendency to major on the philanthropist, without taking into consideration the Gospel. "Not primarily an evangelist but concentrated on settling disputes, encouraging trade, establishing social changes and introducing Western education," is how the godly protector of the weak, especially children and women, is viewed. Mary Slessor came from a Bible-based Reformed church, and was a sincere servant of Jesus.

Living for eternity:

While many people are quite content to merely exist, or live conforming to mediocrity, and others are recklessly pursuing extreme activities for an adrenal rush, Mary Slessor stands as tall as the various statues depicting her carrying twins.

"Her life was one long act of self-denial." A matter of days prior to Mary's entering the Lord's presence, she had uttered in the native Efik tongue: "O God, release me"!

-- Craig Hounsom

Mary Slessor: Quotes and Comments:

- *"I am on a Royal Mission. I am in the service of the King of Kings."* Mary.
- *"Scores of casks of rum and only one missionary."*
Mary's observation on the ship SS Ethiopia on which she sailed for Africa.
- *"Had I not felt my Saviour close beside me, I would have lost my reason."*
Mary, on a life-threatening ordeal.
- *"God and one are always a majority."*
Mary's famous comment on Psalm 3:7.
- *"Love can carve heroines!"*
"There is nothing small or trivial," she once said, *"for God is ready to take every act and motive and work through them to the formation of character, and the development of holy and useful lives that will convey grace to the world."*
WPL Livingstone (Dr David Livingstone's son) quoting Mary.
- *"There is no one to write and tell my stories and nonsense to."* Mary's marriage proposal from the very young Charles Morrison, never reached fruition due to her calling.
- *"... perhaps after all it is no great wonder that Miss Slessor stands alone, as she certainly does".*
The intrepid young British explorer, Mary Kingsley, referring to Mary after their meeting.

- **On prayer:** *"We are not really apart", she once wrote a friend in Scotland, "for you can touch God direct by prayer, and so can I."*
- **On guidance:** *"Then her path, which had been so long hidden, cleared, and she saw it stretching out plain and straight before her."* WP Livingstone.
- **On heaven:** *"Jean," she would reply, "the gate of heaven is never shut."* Mary.
- *"Heaven is nearer to me than Britain."* Mary.
- *"Life is so grand, and eternity is so real."* Mary.
- *"Eternal life is a magnificent idea which comprises everything the heart can yearn after."* Mary.
- *"The time of the singing of birds is where Christ is".*
Mary anticipating her Lord.
- *She "rescued from death hundreds of babies thrown out in the forest to perish of hunger, or be eaten by ants or leopards ".*
- *"... all twins on Nigeria and Africa must honour and celebrate Mary Slessor, 'cos she is (the) reason why we are existing".* Taiwo Ogunmola.

"Never let the odds keep you from doing what you know in your heart you were meant to do".
Two climbers on a mountain, looking into the distance. Quoted by Gina du Toit.

-- Craig Hounsom (Compiled)

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- *Thirty-Eight Years at Gilcomston*. Banner of Truth.

Protestant Reveille (Editor: Rev. Craig Hounsom)
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□ 026-692-NPO □ PBO-930007292.

□ P. O. Box 13068 □ Mowbray □ 7705

□ Telephone: 021 685 3015 □ Fax: 021 685 2618 □ E-mail: protestantsa@xsinet.co.za

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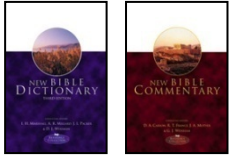
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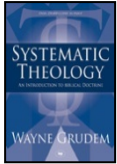
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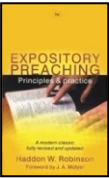
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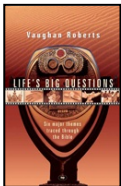


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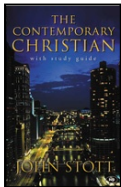


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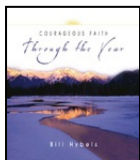
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