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Go Forward in Faith: Dr Andrew Murray, Jnr (1828-1917)

Over a century ago the Dutch Reformed Church in South Africa was facing a financial crisis, and its missionary activity was threatened by cut-backs. The venerable senior minister, Dr Andrew Murray, stood before his denomination at the Wellington gathering, and deliberately read the injunction of God to Moses as Israel was hemmed in between the Egyptian armies and the Red Sea: *'And the Lord said to Moses, "Why do you cry to Me? Tell the children of Israel to go forward."* (Exodus 14:15)

Mission Accomplished:

In an instant the tide of defeat was turned. The Word of God had accomplished its purpose -- faith was restored. The work would go forward in Southern Africa!

Andrew Murray like Moses of old, endured *'as seeing Him who is invisible'* (Hebrews 11:27). He was born in Graaff-Reinet, in the Great Karoo, Eastern Cape: second son after John, to Rev. Andrew Murray Snr. a Scotsman; and Maria Susanna Stegmann, of French Huguenot and German Lutheran descent. He was destined to achieve much, not only in missions, which he considered to be the chief end of the church, but also as theologian, writer, evangelist, and conference speaker. *'Like St. Paul, Andrew Murray was always forgetting the things which were behind, and pressing on to that which was before,'* is how WM Douglas puts it.

An All-round Ministry:

As with his friend Charles Spurgeon, Andrew Murray had a diverse ministry, which not only led him from pastorates in Bloemfontein, Worcester, the Groote Kerk (Cape Town), and to the one he is most associated with, Wellington; but also to international invitations to preach, such as at the Keswick Convention (in the Lake District, England), strongly associated with the holiness and deeper spiritual life movement. His indirect advice to pastors and ministers relates to his own decision regarding the call to Wellington:

'Your first work, your calling is to be a pastor, and where you can be happy in this work thither you feel yourself drawn.'

- **To a Christian sister he wrote:**

'Your great difficulty is SELF-OCCUPATION. Your only cure will be SELF-OBLIVION, forgetting yourself. You do God's work outside. LET GOD ALONE DO THIS WORK INSIDE YOU!' (Very sound Biblically -- how Dr. Murray reconciled this with his respect for Henry Law's *Serious Call to a Devout and Holy Life*, the most introspective of classics, is not easy to answer. There are reservations about whether there is any Gospel in Law's mysticism!)

- **Mission challenges were on his heart (cf. DRC; & SAGM – now SIM):**

'But where is all the money to come from? My brothers, if this is God's work, He surely has enough money to dispense. When he has opened heart and mouth and eye, He will not leave the hands closed.'

- **Concerning theological undermining of the Faith:**

'And lo! We suddenly hear a voice stating that we have deceived ourselves. And this voice is not, as in former times, that of enemies outside the Church and Christianity ... it is the voice of those who, while assuring us that they are Christians, reject altogether the confession of the Christian Church, and preach to us a perfectly new Christianity!'

- With regard to political interference in the lives of his fellow Afrikaners, the people whose piety he is said to have shaped, he wrote in a 'forcible' letter to Dr DF Malan, the future Prime Minister:

'The Church surely is a spiritual body, especially created by the Lord with the purpose of uniting Differences of opinion are not in themselves sinful. They are the result of differences of temperament, of education, of environment It is not the difference of viewpoint, but the sin of self-will and lovelessness that yields the bitter fruit in which dissension and hatred are revealed!'

The Way Forward:

It is not a Belhar Confession that dwells upon the past subconsciously, and imposes a uniform imprint on the minds of South Africans of every colour and tongue, that will change hearts. Only the Gospel of Jesus Christ will effect the revolution of turning the human heart upside down, and putting God and our fellow man first.

Andrew Murray would say 'Amen' to a revival of Holy Spirit-inspired Christianity!

-- Craig Hounsom

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Studies in the Evangelization of South Africa: GBA Gerdener.

Dr Andrew Murray, Jnr: Wikipedia.

All Bible Quotations are from the NKJV.

Editor's comment on the Belhar Confession:

Prof. Johan Janse van Rensburg cautions his own denomination, the Dutch Reformed Church, about over-optimistic expectations regarding acceptance of the Belhar Confession (a decision each DR congregation has to make this year). As with the *Kerkbode*, he has endeavoured to be objective and fair, and realizes there are believers on both sides of the debate.

But there are dangers in accepting it. The wider church must be aware of the imposition of new confessions of faith -- that are also binding -- alongside the historic creeds. There are concerns that Belhar has an inherent humanistic tendency historically, which sees evil in the system. The Reformed faith while being sensitive to injustice, and liberty of conscience, holds to the Biblical universality of sin in the human heart.

Prof. van Rensburg has recently published a book (with DVD) entitled:

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

which provides an evangelical answer to the challenge and danger of the Confession of Belhar. ***Ds Danie du Plessis of the Cape Study Group can direct interested persons as to how to obtain a copy. He is contactable on: dapedu5@gmail.com ; or 021 855 2391.***

A Different Form of Human Trafficking in Africa

In February 2014, Mvumeleni Jezile was sentenced in the Wynberg Regional Court on three counts of rape, human trafficking, and assault. In the words of the magistrate, a 14-year old girl had found herself in *'modern-day slavery'* when she was sold for R8 000 and forced to marry the 32-year old Jezile who held her captive and beat her. The culprit, however, was unrepentant, because as far as he was concerned, all he had done was to practise *'Ukuthwala'* ('carry away'), an ancient custom of the Nguni people.

Sadly, this custom is kept alive by the victims' families. In a similar case, a girl named Nosiselo Matiwana was forced to marry a 39-year-old man. She said:

"My stepmom sold me for two cows and R2 000. I was doing Standard 10 (Grade 12) at boarding school in Cofimvaba when a group of men from my home village in Tsomo came and told me my father had died. They said they had been sent to come and get me."

They took her to a house where her school uniform was removed and she was ordered to don bridal wear. A woman (her mother-in-law) told her she was now a wife. As a new bride she had to fetch water from the river, cook, clean, and bear children. When she had a disabled child, *"My husband's family cursed me. My husband rejected me and my child."*

Children Enslaved:

Ancient customs are not the only means of selling children. In an article entitled *'Freeing the Enslaved,'* Joy Magazine reports:

'It is estimated that about 30 000 children are being prostituted in South Africa. Half of these children are younger than fourteen years old. Children as young as four are prostituted. There are up to 10 000 child prostitutes in Johannesburg. The Eastern Cape, Limpopo, and Mpumalanga are the main 'recruitment areas' for victims of human trafficking.' 1)

Bloemfontein is said to be one of the largest local hubs for syndicates that traffic children for sex and drug trading. According to SAPSAC, a body investigating child abuse, girls in South Africa are sold for between R2 500 and R12 000. Children as young as ten are recruited and abused. These children then earn between R1 500 and R5 000 per day for their 'handlers'! Children who disobey are punished with extreme physical abuse; denial of food; denial of the very drugs they have been ruthlessly exposed to; and even with death. 2) SAPSAC and other organisations have pleaded with the Government to enforce measures to protect children.

The Bible tells us that *'children are a heritage of the LORD,'* (Psalm 127:3) and that they should be loved and brought up *in 'the discipline and instruction of the Lord.'* (Ephesians 6:4). They have a Saviour who loves them, for Jesus said: *'Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven.'* (Matt.19:14; Mark 10:14; Luke 18:16)

Fetish Slavery:

Child slavery is so widespread in Africa that the United Nations Organisation, through their *International Office of Migration,* is trying to end it, especially in West African countries.

- Children as young as eight and nine, labour on coffee plantations in the Ivory Coast.
- In Ghana, parents or siblings, claiming poverty, sell their own kin.
- Along the old slave trade routes in West Africa, a child can be purchased for \$20 to \$70 to be sold in Nigeria and Gabon for \$350.
- Ghana, Togo and Benin also practise a religious slavery called *Trokosi.* Young virgin girls, 'living sacrifices,' are given to fetish shrine priests as an atonement for the misdeeds of a family member, or as a payment for benefits received. 3)

Abduction, kidnapping, rape, and assault are part of all slavery practices. In South Africa a child goes missing every six hours – a total of 1460 children a year. But trafficking of children is not

confined to Africa. It is a global problem. According to UNICEF and *World Concern*, an estimated 1.2 million children are being trafficked every year. 4)

‘What is Man?’

‘*What is man,*’ asks the Psalmist (Ps 8:4), ‘*that (God is) mindful of him?*’ What is a child that He should care for him? A child is a living soul, made in the image of God, meant to live in a loving family which trusts and obeys the Lord Jesus Christ. But today’s child comes into a hostile world. Even before he or she is born, his or her life is threatened. The rejection of Christianity and the resurgence of certain tribal customs have had a devastating effect on children; and even the annual *16 Days of Activism for No Violence against Women and Children* has not improved their lot.

May God call zealous men and women as missionaries and rulers to re-establish Biblical Truth and Protestant principles; and may He raise up men of vision such as Dr David Livingstone who earnestly prayed and laboured for ‘*this poor long downtrodden Africa.*’ He said:

“We prepare the way for future missionaries. May they not forget the pioneers who worked in the thick gloom with few rays to cheer, except such as flow from faith in God’s promises! We work for a glorious future which we are not destined to see. We are only morning-stars shining in the dark, but the glorious morn will break.” 6)

-- Dorothea Scarborough

Footnotes (items in bold can be readily sourced on the internet for a fuller picture):

1. **IOLNews**, 14/02/2014: *Man jailed for marrying, raping girl, 14.*
2. **Joy Magazine**, Volume 22, issue 07, *Freeing the Enslaved*, by Cher Murphy. Source: World Hope South Africa, schools curriculum. / **www.salvationarmy.org.za** *Anti-human Trafficking*
3. **News24**, *10 000 child prostitutes in Jhb.* Alet Rademeyer & Philip de Bruin, 03/06/2009
4. **Modern Ghana.com**: *Parents Selling their Own Children*, Baffuor Gyau Anane, 17/04/2003.
5. **SAPS Missing Persons Bureau**: *Missing Children South Africa*, Internet.
6. Iain H. Murray, *The Puritan Hope*, p. 182.

All Bible Quotations are from the English Standard Version (ESV).

Pope Francis: Time’s Person of the Year 2013

**“Woe to you when all men speak well of you,
for so did their fathers to the false prophets”! Luke 6:26 (NKJV).**

The December 23, 2013 issue of the influential Time magazine portrayed Pope Francis as ‘the people’s pope’. He thus finds himself in the company of the Ayatollah Khomeini of Iran who was named Man of the Year in 1979 by the same publication!

The pope has been saying the right things for the world to hear. Approval amongst ‘Catholics’ is high, and public opinion in general amongst Americans is favourable.

Yet despite this, not much has changed with regard to Rome’s insistence that man’s salvation depends upon its Vatican toll-gate to heaven, i.e. that every single person must pay homage to an ecclesiastical Caesar based in Italy!

Ultimately time will prove Time to be short sighted. While we have the Bible, the Word of God, we shall not be enslaved again by false light that beckons in another Dark Age:

“One word of truth shall outweigh the whole world.” (Alexander Solzhenitsyn)

There is only one Person for time and Eternity:

“Jesus Christ the same yesterday, and today, and for ever”! Hebrews 13:8 (KJV)

-- Craig Hounsom (Editor)

His name is John:

John Knox (1514?-1572)

According to *The Reformation in Scotland*, "John Knox was incapable of writing history in a detailed fashion." Unsurprisingly therefore, uncertainty remains over the Scottish Reformer's exact date of birth. This is due more to noble reasons, than to the 'poetic licence' of air brushing one's age! The rugged prophet was immersed in the primary battle surrounding Truth, and its shadowy detractor, namely truth garnished and choked by the traditions of men, resolutely asserted by centuries of persecuting zeal by the papacy.

From heaven, or of men?

The child-like eye of faith traces the impulse of the Protestant Reformation to the Hand of God: the eminent French Swiss church historian Dr. Merle D'Aubigne, recorded this event as a wonderful and happy revolution in human affairs. He states:

'Two considerations will account for the suddenness and extent of the revolution. One must be sought in God; the other among men. It is the historian's duty to combine these two great elements in the picture he presents to his readers.'

Kenneth Scott Latourette, rated as the 'dean of American church historians', is not as clear-cut: he confuses the divine element in writing of two Reformations in the same breath -- one Protestant and the other Roman Catholic. He -- though former fellow student of the saintly young William Borden of Yale -- is consistently hazy in pandering to worldly dismissals of the sixteen century revival of religion: *'The generalization has been made that Protestantism is the reaction of the Teutonic mind to Christianity.'*

Why then did that 'reaction' occur only after 1517 -- only after the great German Reformer, Martin Luther, rediscovered the apostolic doctrine of justification by faith alone in Christ?

More than a prophet:

Because of his forthright manner -- *'he neither feared nor flattered the flesh'* -- there was little ambiguity about Knox. This partly explains why our over-sensitive and politically correct age finds the Scot too hot to handle. Preserved Smith writes of the 'harshness of his character'; while even the Eerdman's Handbook to the history of Christianity, sanctimoniously comments that Knox, 'alienated many by his rigid and censorious attitude'. One surely has to take into consideration the historical setting of that eventful and convulsive age in Europe. The Reformers were embroiled in a dangerous religious and ecclesiastical conflict, and not a school debating forum! They were subject through weakness of the flesh to excess of zeal, but they loved the Truth as it is in Jesus.

Mankind's emancipation from its long 'Babylonian captivity' of the Dark Ages, called for decision of a radical manner. The Holy Spirit equipped His servants with resolve and strength of purpose (cf: Ezekiel 3:8 & 9). Luther's graphic apology for his prophetic disposition, *'the shell is hard, but the kernel is soft,'* also applies to Knox; his rough exterior could not conceal or disguise the voice of Jacob, indeed of Israel.

Indeed, there is something of the Old Testament prophet in Knox as he seems to have one foot in the old dispensation, and one in the new. No 'reed shaken in the wind', nor swayed by the charm of the Palace, his John the Baptist-like forthrightness has been likened to the blast of the trumpet. On his preaching Smith quotes: *'Others have sned (snipped) the branches, but this man strikes at the root.'*

Formative Years:

Knox was ordained as a priest in 1542 following his education at Glasgow University. Iain Murray says, *“Though a priest in the Church and thus a professed servant of God, he stood silent while his Master was attacked. But at his conversion to the Gospel, Knox ceased to be dumb.”* Yet the school of affliction, as with Joseph of old, was still needed to put the iron in his soul, and prepare him to stand resolute before royalty: the future reformer of Scotland had a crash-course in practical theology when he served 19 months as a galley-slave of the French!

Although chronologically he was the third man of the Scottish Reformation, following Patrick Hamilton, and George Wishart; in sustained leadership, he was foremost, for *‘his eloquence, zeal, and his matchless courage soon brought him to the front,’* as Principal Lindsay puts it. Dogged determination in the face of huge odds marked him as a man for his time: *‘One factor was the personality of John Knox. A born partisan, a man of one idea,’* according to Smith. It was at the early martyrdom of his friend Wishart that Knox donned his mantle, accompanied, by a *health warning*: *‘Master George Wishart spoke never so plainly and yet was burnt: even so will Knox be’*; was the foreboding prophecy of his hearers, happily unfulfilled!

Out of the sidelines and John Knox’s Legacy:

Knox’s most important contact was John Calvin and the Reformed church of Geneva, which he rated a perfect school of Christ, and on which he fashioned his Presbyterian model. Smith says, *‘England cast loose from Rome at a time when the conservative influence of Luther was predominant; Scotland was swept in the current of revolution under the fiercer star of Calvin.’*

John Knox would certainly not be a guest speaker at a gender equality rally after his biting *‘monstrous regiment of woman,’* comment. Prof GNM Collins tries to set it in context as, *‘the unnatural rule of woman.’* It was Mary Queen of Scots, the daughter of the pro-French, pro-Catholic, Mary of Guise, that became Knox’s classic protagonist. Roland Bainton, the author of a popular biography of Luther, is less patient with the Scot:

‘The ensuing altercation between the pretty girl and the tirading reformer evokes no sympathy for Knox in an age which has forgotten what it was all about.’

It was ‘all about’ freedom of conscience, and the unshackling of ecclesiastical thralldom (of the Papacy) and civil bondage (of Erastianism). Smith admires the superb retort of Knox, the East Lothian peasant, to the queen’s questioning of his standing in her realm:

‘A subject born within the same and though neither earl, lord, nor baron, God has made me a profitable member.’

As Principal Lindsay observes: *‘Modern democracy came into being in that answer.’*

In this age of compromise that has ‘no stomach for assertions,’ according to Prof. GNM Collins, Knox would tell it like it is, *‘The voice of one crying in the wilderness: make straight the way of the Lord...’* (John 1:23 NKJV). Where is he? We are waiting!

-- Craig Hounsom (Editor)

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Kenneth Scott Latourette: ***Christianity Through the Ages.***

John Knox: ***The History of The Reformation in Scotland*** (Banner of Truth)

Dr. J-H Merle D’Aubigne: ***The Reformation in Europe.***

Preserved Smith: ***The Age of the Reformation.***

Principal TM Lindsay: ***A History of the Reformation.***

Is there a need in South Africa for some form of ‘Fellowship of Independent Evangelical Churches’?

Background:

Some three years ago, the *United Evangelical Fellowship (UEF)* in Fish Hoek, of which the writer is a member, commenced an application for membership of the *Fellowship of Independent Evangelical Churches (FIEC)* in the UK. It was submitted towards the end of 2013, but in the interim the FIEC UK had taken a policy decision that it could not fully serve congregations outside the UK and Channel Islands.

The reasoning behind the desire UEF in Fish Hoek to join was:

- to be held accountable to someone;
- to be able to draw on the expertise of an established organization; and
- to be able to have fellowship with other independent evangelical churches that share the same Basis of Faith.

The UEF in Fish Hoek had already received much assistance from the FIEC UK in adopting its own *Basis of Faith*; its statements on *Women in Ministry*, *Ecumenism*; and on *Marriage*, as well as using its *Model Constitution* as a basis for the UEF Constitution and Rules.

In November the author was able to attend the FIEC Annual Convention and AGM in the UK, and at the same time to meet with both the *FIEC UK* and the President of the *FIEC Australia* to see if there is another way forward for us in South Africa.

During the time the UEF was preparing its application, we became aware of a number of independent churches in South Africa, some of which had expressed an interest in forging some links with FIEC UK.

FIEC Australia [FIECA]:

The FIECA started out in 2005 on the central coast of New South Wales as a church-plant. The small group of men involved had noticed the spontaneous and uncoordinated church planting happening outside any established denominations. Each had a vision to see Australia won for Christ. The group of men realised that some form of cohesion was needed to help grow those church-plants both spiritually and financially; and in leadership development: hence the formation of FIECA.

- The Constitution of FIECA has as its primary purpose to plant churches that will take out the Gospel message, making disciples and deepening them in Christ.
- FIECA had no connection with FIEC UK – in fact they were not even aware of each other’s existence at that stage. Yet both found they share the same theological basis!
- FIECA is looking country-wide for its future without neglecting its original mission of planting self-sustaining congregations. FIECA also has a ‘Roving Chaplain’ to provide pastoral assistance to pastors and staff.

FIEC UK:

The members of FIEC UK are independent congregations that subscribe to the *Basis of Faith* and to the Statements on *Marriage*, *Women in Ministry*, and *Ecumenism* [all available online at: www.fiec.org.uk]. It needs to be noted that all the Statements were adopted by the members, and were not imposed on members.

The FIEC is funded by voluntary financial contributions [no mandatory membership fee, but a suggested contribution]; as well as through its specialist services, which are available at a considerably lower rate than comparable services in the commercial world.

Beyond that the FIEC UK is in a sense a 'no-name-brand' denomination in that it provides:

- support;
- the provision of Christian legal aid;
- assistance in having building plans passed and architectural matters;
- an Annual Conference where the emphasis is on:
 - teaching; fellowship; and providing counselling for those pastors with needs;
- regional mini-conferences for those pastors and wives who cannot give up four days for the annual conference; and
- a data-base of registered preachers who are available to assist churches.

One comment made to me was that GAFCON, and some of the other groupings around the world, are *united in their opposition to something*; whereas the FIEC UK is *united through its common Basis of Faith*.

The 2013 Annual Conference I was able to attend last November drew 480 delegates representing some 300 independent congregations – some small, some large. The conference title was *'The Power of God'*. It was well-received:

'The FIEC is a great place to be in at this time, and the conference proved again that it is the natural place for gospel churches to find hearts and ministries -- and plenty of encouragement.'

The Future:

Both Andrew Heard [President: FIECA] and John Stevens [National Director: FIEC UK] shared the same vision for the future that there should be an **International FIEC** comprising national FIECs [e.g. the UK and Australia]. Both expressed the hope that South Africa would be the next! Clearly, before an International FIEC can be formed, there needs to be a Basis of Truth for national bodies, as well as structural and other formalities to be resolved. John Stevens and Richard Underwood [Pastoral Director] both of FIEC UK, have undertaken to help to get this process moving.

However, the question arises: Regardless of whether an International FIEC comes into being, is there a need for a South African FIEC?

Ultimately, the answer must be driven by the overwhelming spiritual need of our nation. South Africa has a population of more than 50 million people, most of whom are headed for an eternity without Christ unless we reach them. How can that be achieved?

By a family of thriving gospel churches committed to primary gospel issues, working together to plant gospel communities in every population centre across the nation: An FIEC in South Africa!

-- Chris Molyneux: UEF, Fish Hoek

Any feedback for Dr Chris Molyneux may be directed to: protestantsa@xsinet.co.za; or write to PASA, PO Box 13068, MOWBRAY, 7705

Editor's Comment:

A young boy, ten years of age, was standing near one of the exits of the Metropolitan Tabernacle in London, when Charles Spurgeon, the Prince of Preachers, was escorted to his carriage:

'The great man saw him, stopped and shook his hand, and with a kind word left a lasting impression of extreme kindness, and a face aglow with the love of God!'

That boy was Edward Joshua 'EJ' Poole-Connor, who would become a 'Contender for the Faith' during the twentieth century. The outcome was the FIEC UK, a fellowship of disparate but Evangelical Churches, the most eminent of which was Westminster Chapel during Martyn

Lloyd-Jones' ministry, which influenced the likes of Murdo Gordon, David Fountain, and Brian Edwards; and so, indirectly, a generation of young preachers, including South African.

Hear Poole-Connor, the wise patriarch, in his *Evangelicism in England*:

"The rise of liberalism during the nineteenth century suggested to Evangelical minds that there might be an apostasy wider than that of the Roman Church, one in which Protestantism might be involved (It) will follow the amalgamation of truth and error, of Conservatism and Liberalism, of Medievalism and Protestantism!"

That apostasy of Christendom would find its expression in the modern pseudo-ecumenical movement which is a counterfeit of the old Ecumenical orthodoxy!

David Fountain quotes a young minister facing the ecumenical pressure of compromising Jesus' claims, *'Will some prophet show us what we ought to do?'* Fountain adds:

'It is my submission that Poole-Connor was that prophet. Who will follow his lead?'

While South Africa has a strong Biblical heritage in its churches, there is increasing danger of expediency finding expression in a dilution of the Gospel of Jesus Christ. But it is imperative that we stay in church denominations of Reformed and Evangelical legacy, and so preserve the Evangel where still possible.

The Law and the Gospel

Beware of those who come among us and labour to spread their Antinomian heresy!

Early in 1537, Johannes Agricola (1494-1566) was serving as pastor in Luther's birthplace, Eisleben. He preached a sermon in which he claimed that God's Gospel -- not God's moral law (the Ten Commandments) -- revealed God's wrath to Christians. Based on this sermon and others by Agricola, Luther suspected that Agricola was behind certain anonymous antinomian theses circulating in Wittenberg. These theses asserted that the Law is no longer to be taught to Christians, but belonged only in the civic realm. Luther responded to these theses with six series of theses against Agricola and the antinomians, four of which became the basis for disputations between 1538 and 1540. He also responded to these assertions in other writings, such as his 1539 open letter to C. Gützel, *Against the Antinomians*; and his book *On the Councils and the Church* from the same year.

Luther reviews and reaffirms, on the one hand, what has been called the 'second use of the law;' that is, the law as the Holy Spirit's tool to work sorrow over sin in man's heart, thus preparing him for Christ's fulfillment of the law offered in the Gospel. Luther states that everything that is used to work sorrow over sin is called the law, even if it is Christ's life; Christ's death for sin; or God's goodness experienced in creation. Simply refusing to preach the Ten Commandments among Christians -- thereby removing, as it were, the three letters **I-a-w** from the church -- does not eliminate the accusing law. Claiming that the law -- in any form -- should not be preached to Christians anymore, would be tantamount to asserting that Christians are no longer sinners in themselves, and that the church consists only of essentially holy people! On the other hand, Luther also points out that the Ten Commandments -- when considered not as God's condemning judgment but as an expression of his eternal will, that is, of the natural law -- also positively teach how the Christian ought to live. This has traditionally been called the 'third use of the law.'

For Luther, also Christ's life -- when understood as an example -- is nothing more than an illustration of the Ten Commandments, which a Christian should follow in his or her vocation on a daily basis.

– The Reformer (UK): January-February 2014

Bicentennial of Anglicanism in South Africa: St George's Anglican Church, Simon's Town (24 April 1814)

The Anglican Church has had a presence in South Africa since 1806, but officially since the founding of St. George's in Simons Town. That name now applies to the Cathedral in Cape Town. St Francis of Assisi is the public place of worship for ACSA in Simon's Town, and St George's has become the navy chapel. The congregation initially met at what is now the Pescado Restaurant!

Background of Anglicanism

One of the basic principles of the church is that of episcopacy (bishops) and apostolic succession: 'For this reason Anglican doctrine is often said to tread a middle path, or *via media*, between Roman Catholic and Protestant perspectives.' (Wikipedia). Though the reformer Martin Luther dismissed the semi-reformed Church of England under the capricious King Henry VIII, as 'neither in nor out', it later gave birth to many of England's most eminent Protestant preachers, philanthropists, and hymn writers.

Thomas Cranmer's legacy of the 'Thirty Nine Articles' statement of Faith is essentially Protestant; while the Book of Common Prayer has its critics regarding the ambiguity of certain phrases, and form. Iain Murray, the former editor of Banner of Truth, is more concerned with the fundamental 'nature of true Christianity' in the Book, and its clarity on that aspect. The enforcement of the Act of Uniformity under Charles II in 1662, unfortunately led to the Great Ejection of two thousand Puritan clergy from within the Church of England ranks, over issues surrounding interpretations, and conforming to the Prayer Book. However, the Book of Common Prayer has impacted positively on Methodism, the Lutheran Church, and Presbyterianism.

The Anglican Church of Southern Africa (ACSA: formerly the Church of the Province of Southern Africa: CPSA.)

This broad spectrum Anglican body encompasses Anglo-Catholic (High Churchmen), Liberal (Broad Churchmen), and Evangelical (Low Churchmen). In many ways it reflects the wider Anglican community in its inner tensions of a divided house concerning issues of the day – notably Canterbury's standing with Rome and the papacy; the ordination of women; homosexuality; and -- crucially -- the authority of the Bible as the Word of God.

REACH (formerly CESA: the Church of England in South Africa)

The Church of England in South Africa is currently being re-branded as the Reformed Evangelical Anglican Church of South Africa. It is unapologetically Evangelical and uniform in adherence and fidelity to the Bible.

Anglo-Catholicism's inroads after 1833 into the Anglican Church in Southern Africa, and the formation of the Church of the Province in 1870, led to a side-lining of Evangelicals concerned with Protestant distinctives. CESA was constituted only in 1938 as a federation of churches; it has an association with the Anglican diocese of Australia; and is part of the World Reformed Fellowship.

REACH (CESA) is a missionary orientated body that has resisted the temptation to promote the 'social gospel' rather than the Gospel of Jesus Christ that is life changing. It stands in the tradition of John Newton (Amazing Grace), and William Wilberforce (The Abolition of Slavery) in changing the world by Truth and not by force, or platitudes.

-- Craig Hounsom (Editor)

Editor's Comment:

An interesting Anglican legacy in the Cape is St John's parish, Wynberg (which encompasses six churches including Christ Church Kenilworth), and St Peter's Mowbray, which have an Evangelical slant, though in association with ACSA (CPSA). Mowbray was established by an act of Parliament of the Cape Colony in 1854. Christ Church Addington (Durban), has a Reformed and Evangelical legacy (CESA), but is now associated with ACSA.

Book Reviews:

1] *The Gospel Call and True Conversion*

Paul Washer: Paperback: 188 pp: Reformation Heritage Books

Special Post-free offer (within RSA): R235-00: (stock limited: otherwise, 4-6 wks)

This book is necessary. It is basically an attack against the 'easy-believism' and 'decisionism' that seem as widespread and popular as ever – just say the sinner's prayer and you're in ... Not a million miles from the belief that reciting the Islamic creed makes you a Muslim.

Washer reasserts and promotes clear biblical teaching on true conversion with chapters on faith, repentance, regeneration, covenant. etc. The book breaks up into three parts:

The Gospel call; New Hearts & the Nature of True Conversion;
New People & the Nature of True Conversion.

The text is thoroughly biblical with many biblical references. One of the distinguishing features of real, saving faith (perhaps, we may say, its heart) is that it loves Christ, it treasures Christ, it 'embraces Christ' (as Calvin beautifully expressed it) not merely his gifts or graces. Nor does real, saving faith move on from Christ (it would not wish to) but continually comes to Christ for more and more grace. Washer's book is thoroughly Christ-centred, like the Gospel, focused on 'the truth as it is in Jesus'. This has implications for, amongst other things, 'realunity' amongst Christians, and 'necessary divisions' with those who poison the church with false teaching.

In the right hands this book could be hugely important, saving Christians and Christian leaders from serious and dangerous errors. Even in the hands of those who already agree with the author's thesis, minds will be biblically clarified, and hearts spiritually strengthened.

This is a 'Recovering the Gospel' title for Reformation Heritage Books'; and this is indeed what it seeks to do, and achieves.

-- Reviewer: Oliver Rice: in *Protestant Truth*, UK, January-February 2014

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2] Silent Witnesses:

Lessons on Theology, Life and the Church from Christians of the Past

Gary J. Williams: Hardcover: 264 pp: Banner of Truth

Special Post-free offer (within RSA): R270-00: (stock limited: otherwise, 4-6 wks)

Garry Williams, director of the John Owen Centre at the London Theological Seminary is one of our finest theologians. His interest in 'historical theology', is reflected in the essays in the excellent book that brings together a number of papers delivered on different occasions. The book is divided into four sections:

The first is 'On the Essentials' and deals with **the thinking of significant figures from the past on key doctrines**: Tyndale on the Bible; the Council of Chalcedon on the deity of Christ; Edwards on the Atonement; Calvin on Justification; and so forth.

The second section takes up **different aspects of the Christian life**. The chapter on Puritan psychology is masterful and very insightful on the way the Puritans understood human nature in the context of pastoral ministry. There is also a fascinating chapter on the New England Puritan poet Anne Bradstreet, as well as one on a very different person in a very different time, Sir John Laing.

The third section focuses on **the work of pastors and elders** and draws lessons from Calvin, Chalcedon, Luther, and Nicolas Ridley.

The final section is one chapter on **a Christian view of history** and reminds us that in history as in everything else there is no neutrality, and that our understanding must be that of God as he has revealed himself in Scripture. These sparkling essays are both intellectually stimulating and spiritually nourishing.

This book is not a comprehensive history of Christianity in whole or part, but its clear shafts of light will illuminate not only the subjects it deals with, but also other things we read as well.

-- Reviewer: Kenneth Brownell: in *Protestant Truth*, UK, January-February 2014

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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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**For your Diary:
Reformation Sunday: 26th October 2014:
Remember our Protestant Heritage every Day!**