



Easter 2017 Edition



REFORMATION
— 500 —

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OF SOUTH AFRICA

PROTESTANT REVEILLE

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Freedom only in Christ

The Set Time has Come: Reformation 500

‘... to set at liberty them that are bruised.’ Luke 4:18

Lest we forget:

It will be 500 hundred years on the 31st October since Martin Luther was used of God to nail his 95 theses on the door of the All Saints’ Church in Wittenberg, Saxony. Reformation Day, which is annually remembered by many Protestant Churches, is a vivid reminder that freedom and liberty are to be maintained and protected. It does not take long for expediency to sell truth down the drain: John Buchan in his classic on Oliver Cromwell, comments:

‘The spirit of the Reformation, which was on the side of freedom and simplicity and the return of Christianity to its source, had in England soon been diverted by political needs.’

Luther directed mankind to the Bible, which testifies of Jesus Christ as Saviour and Lord. There the monk found heaven on earth, and he then lived to tell others that salvation is by faith ‘alone’ in Christ: The monolithic sacerdotal system of the all-powerful Papacy and Rome, had no power over the consciences of men, women, and children. Bold words indeed that shook Europe, and ultimately changed the world!

An appeal to leaders:

Just as there arose a new king over Egypt which did not know Joseph (Exodus 1:8), so our modern leaders are either ignorant of the Reformers; or are not in sympathy with what they held dear. Truth is viewed as an unwelcome intruder, and its prophet as a ‘troubler of Israel’. The apostle Paul wrote that not many wise men, or mighty and noble were called (1 Cor. 1:26). In his personal dealings with such, he would have grasped that ‘the offence of the Cross’ (Gal. 5:11), was a hurdle too great for the pride of men and women to overcome.

Those in authority should take into account the insightful counsel of Pilate’s wife to him: *“Have nothing to do with that just Man: for I have suffered many things this day in a dream because of Him.”* (Matt 27:19). That is, keep your hands off Him, don’t just wash them!

We therefore respectfully appeal to our leaders: keep your hands off the things of God. The Gospel calls Christians to:

‘Honour all men. Love the brotherhood. Fear God. Honour the King’ (1 Peter 2:17).

There is no law against love (Gal. 5:22 & 23). Rather, encourage those who pray for all in authority and discourage the lawless who kill, rob and maim innocent people; and those who promote Xenophobia.

An emperor bends the knee:

“No one will accuse the first Napoleon of being either a pietist, or weak-minded. He strode the world in his day like a Colossus, a man of gigantic intellect, however worthless and depraved in a moral sense. Conversing one day at St Helena, as his custom was, about the great men of antiquity, and comparing himself with them, he suddenly turned round to one of his suite and asked him, *‘Can you tell me who Jesus Christ was?’* The officer owned that he had not yet taken much thought of such things. *‘Well, then,’* said

Napoleon, 'I will tell you.' He then compared Christ with himself, and with the heroes of antiquity, and showed how Jesus far surpassed them. 'I think I understand somewhat of human nature,' he continued, 'and I tell you all these were men, and I am a man, but not one is like Him, Jesus Christ was more than man. Alexander, Caesar, Charlemagne, and myself, founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions will die for Him'". (The Life of Christ: Cunningham Geikie, DD, of Norwich.)

-- Craig Hounsom (Editor)

'Seek not to grow in knowledge chiefly for the sake of applause, and to enable you to dispute with others; but seek it for the benefit of your souls.'

-- Rev. Jonathan Edwards (Quotation courtesy of Louis van den Berg)

'But if (Richard) Baxter was a seditious, it was not 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*)

Reformation Sunday: 29th October 2017

Martin Luther took his courageous stand 500 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)

Hate Crimes & Hate Speech Bill: Submission to the Deputy-Minister of Justice:

To: The Department of Justice and Constitutional Development

Attention: Head of Office: Mr Nicholas Maweni: hatecrimes@justice.gov.za

To Whom it May Concern

Proposed Hate Speech Bill: Submission to the Honourable Deputy Minister of Justice of South Africa, John Jeffery MP.

The Protestant Association of South Africa's publication, *Protestant Reveille*, wishes to register its deep concern at the impending 'Prevention and Combating of Hate Crimes and Hate Speech Bill', currently being mooted by the Department of Justice and Constitutional Development. *Protestant Reveille* is e-mailed to most of the nation's church denominations, and its mandate is to maintain freedom of religion, particularly related to Protestant churches and their fidelity to the Bible, the Word of God.

What is alarming is more with the definition of 'hate speech', which is open to different interpretations, and could be misconstrued as a strait-jacket used against the Christian Church by threats of a first offence carrying a three year jail sentence, with provision for up to ten years! Scary indeed.

Protestant Reveille concurs with *Freedom of Religion South Africa (FOR SA)*, in its reservations:

"While we appreciate the intention of the Bill (to protect vulnerable persons and groups in South Africa), our concern is that the definition of 'hate speech' is over-broad and will have a major chilling effect on free speech and religious freedom."

In our submission on 22 June 2015 to Mrs Maureen Moloi: SA Law Reform Commission, regarding the threat to Christian Public Holidays, *Protestant Reveille* pointed out that Statistics SA 2014 gave the nominal Christian percentage of our population as 85,6%. The Culture Religion Linguistic (CRL) Rights Commission was meant to protect minorities, and not undermine the religion of the majority. And that applies to a so-called 'hate speech' bill, being used one day to threaten the Gospel of Jesus Christ with its exclusive claims, of being the way, the truth, and the life (John 14:6).

The Christian Faith seeks to render unto Caesar that which belongs to Caesar, and encourages prayers for our leaders, while being subject to the higher powers. Our Lord Jesus taught us to love God, and our fellow man. There is no law against that, and if political correctness is used to hamstring Christians, we will obey God rather than man (Acts 5:29).

Your urgent consideration of the dangers inherent in an over-hasty bill, is respectfully brought to your attention, so that law-abiding citizens are not suddenly turned into potential criminals, by the stroke of a pen!

May God bless you.

Yours faithfully

.....

Craig Hounsom (Rev.):

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13th December 2016

Cc: Adv. Nadene Badenhorst FOR SA: legal@forsa.org.za

Update: It is clear from the country-wide report-back sessions organised by **FOR SA** in mid-February, that the Department of Justice will now be hard at work on an amended Hate Speech bill for consideration by Cabinet. This in the light of the over 75 000 submissions (including the above) that it has received! This will be followed by further opportunities to 'make submissions to Parliament and express objections' before the bill is debated by the National Assembly and signed into law. As this process is unavoidably lengthy, we feel it is vital for all who wish to defend freedom of speech, conscience, and religion, to keep up the pressure individually and through their Churches and appropriate organisations.

*Apart from the above bill, there are major concerns about the legal drive by **OGOD** (a secular organisation) to have 'any Christian activity in schools banned'. Dangerous precedents in case law could be set, according to **FOR SA**; so this and similar court cases need to be carefully monitored, and challenged if inimical to our freedoms.*

To crown it all, the recent report of the CRL Rights Commission on the Commercialisation of Religion proposes legislation that will 'establish criteria for the recognition of religions' involving a licensing system in which 'religious institutions and practitioners' would operate.

For more information on these vital issues, feel free to contact the Protestant Association, or visit the website of **FOR SA: www.forsa.org.za**

-- Ivan James (PASA)

'One word of truth shall outweigh the whole world.'

(Russian proverb, quoted by Alexander Solzhenitsyn)

Emily Hobhouse: Unbent in the Face of Force

Emily Hobhouse, the angel of mercy of the Anglo-Boer War (1899-1902), was born on 9th April 1860 at St Ives, Cornwall, England, as the 5th of six children. Her mother was a baronet's daughter and her father a clergyman. Emily loved to do welfare work, and after her mother's death she cared for her reclusive father. He died when she was 34 and, anxious to help the needy, she sailed for America to work among Cornish miners in Minnesota. While there she got engaged, but the wedding never took place.

On her return to England she was shocked about the outbreak of the Anglo-Boer War. Its motive, she said, was nothing but *"an appetite for gold and territory."* She joined the *South African Conciliation Committee* and organized anti-war meetings, condemning the British scorched earth policy.

Nineteenth Century England had undergone a revival and pioneered the greatest century of missions. It had preached Christ and disciplined whole nations. Emily was therefore all the more distressed and ashamed that her own people could use genocidal methods against a kindred nation, the devout Calvinist Boers, simple farmers who were of Dutch, German and French Huguenot heritage.

Diamonds and Gold

But the 19th century was also the age of imperialism. Inspired by Cecil Rhodes, Britain coveted mineral-rich Africa from Cape to Cairo. When diamonds and gold were found in the Boer republics, the world's money powers sought to dispossess the owners of the land. Outnumbering the Boers 25 to 1, they fought them by burning their farms, killing their livestock and interning their women and children in cruel concentration camps. Conditions there were so bad that 28 000 women and children perished.

In December 1900, Emily Hobhouse, full of disapprobation and compassion, set sail for the Cape; and at Bloemfontein she saw a heartbreaking sight: Women and children *'went to sleep without any provision having been made for them and without anything to eat or to drink. I saw crowds of them along railway lines in bitterly cold weather, in pouring rain -- hungry, sick, dying and dead. Soap was not dispensed. The water supply was inadequate. No bedstead or mattress was procurable. Fuel was scarce and had to be collected from the bushes on the slopes of the kopjes by the people themselves. The rations were extremely meager ... it simply meant famine.'* She was distressed and angered at seeing innocent children die of hunger, measles, bronchitis, pneumonia, dysentery, and typhoid. *'Entire villages are rooted up and dumped in a strange, bare place,'* she wrote. *'The camp system is wholesale cruelty, it is murder to the children.'*

Activism bears fruit in Britain

Emily Hobhouse started to inform, plead, encourage, and harangue her countrymen on all levels. She launched the *South African Women's and Children's Distress Fund*. Her activism bore fruit, and she raised money to ease the suffering. An outpouring of revulsion in England spurred the government at last to improve conditions in the camps. All her energy was devoted to this great humanitarian task. She worked incessantly, unafraid of danger and social consequences, and she achieved miracles. Countless lives were saved. Her tenacity was such that one British colonel said: *"She has the face of a Madonna, but she fights like the devil."* Her stubborn and somewhat haughty manner cost her many a dear friend.

Ten years after the war, and on the initiative of her good friends, President and Mrs Martinus Steyn of the Orange Free State, a *Women's Monument* was erected in Bloemfontein. The central figures were sculpted by Anton van Wouw according to a design by Emily Hobhouse. At Springfontein station she had once witnessed the death of a child which had affected her deeply. *"The mother neither moved nor wept,"* she recalled. *"It was her only child. Dry-eyed*

but deathly white, she sat there motionless looking not at the child but far, far away into depths of grief beyond all tears. A friend stood behind her who called upon Heaven to witness this tragedy and others crouching on the ground wept freely The scene made an indelible impression upon me." Anton van Wouw struggled to portray this scene to her satisfaction, and Emily approved only his second try.

Dying for a Cause

She did not see the unveiling of the Monument, for her health failed on her way there, and she died on 8th June 1926. Her speech was read out by another. It was conciliatory and inclusive, remembering also the suffering of the *'many thousands of the dark race who perished in the concentration camps in a quarrel that was not theirs.'* Her last words were: *'In bidding you farewell, I leave you in lofty companionship -- that of the spirits of the simple but heroic dead.'* And her final exhortation in true Christian spirit read: *'When you remember the ill done, remember also the atonement made. Dwell also upon all you have gained through this great episode, in the legacy left you by the dead.'*

Her one disappointment was that in England, her home, she was so unjustly judged: *"I only yearn for justice,"* she said, *"to be relieved of the weight I have borne for 25 years being unjustly looked down upon and despised as a rebel."*

-- Dorothea Scarborough (January 2017)

Sources:

Elsabé Brits: *Emily Hobhouse, Beloved Traitor*; FN Lee: *The Christian Afrikaners*; P Hammond, *Sketches from South African History*; C Elgin: *Bulala*.

Editor's Comment:

As a Durban-bred person I had given some thought to the Anglo-Boer War, and had heard of the hurt and bitterness resulting from the treatment in the concentration camps. But I never gave it too much reflection. The mimosa tree from Italy that Emily Hobhouse gave our former Prime Minister, and Boer general, Jan Smuts, planted a seed in my heart. That was during visits to Doringkloof, Irene, where the 'Oubaas' lived. Later while I was in Cape Town, I attended a one-woman play on Emily Hobhouse by Lynita Crofford. I then understood better the pain of our Afrikaans-speaking people. It was a sad chapter, Christian fighting Christian!

'Do the work of the Lord and forget your critics.'

(Katherine Booth (née Mumford) to her husband Gen. William Booth,
with whom she founded the Salvation Army)

A Tribute to Dr Chris Molyneux

'Do you not know that a prince and a great man has fallen this day in Israel?'
2 Samuel 3:38 (NKJV)

Dr Chris Molyneux, who passed away on 19th October 2016, after a short struggle with cancer, was one of the most gifted and excellent of persons. His funeral, which was held at the Memorial Chapel, Diocesan College (Bishops), Cape Town, was led by Fr Terry Wilke, and the sermon delivered by Bishop Joe Bell.

Grace at the grave:

Chris earned a Ph.D. in his specialist field related to cemeteries and burial, and in this unusual and daunting calling he was respected internationally. The reality of mortality was met with light and grace, which brought hope and faith in the Conqueror of Death, Jesus Christ. This must have provided a sense of urgency in facing the transience of life on a daily basis. Later it would be brought closer to home when he himself had to walk through the valley of the shadow.

A sweet Psalmist:

John Calvin read the Psalms as an 'Anatomy of all parts of the soul'. The music and lyrics of King David and the other contributors to the Psalms reflected their pilgrimage, and are recorded under the inspiration of the Holy Spirit to sanctify and elevate redeemed men's affections and worship of their God and Saviour. Chris, a graduate in music, let music reflect his heart and soul. The spectacle we were privileged to witness first-hand when we dropped in at the United Evangelical Fellowship in Fish Hoek (where he played the organ), was truly inspiring and fit enough for a larger audience, though it may have attracted the ears and eyes of a great cloud of witnesses in heaven, drawn from peering at the grandeur of the False Bay setting! Later on my return to my home province KwaZulu-Natal, I heard a prelude of Paradise at the Lutheran chapel at Hermannsburg, with leading SA church musicians mesmerising us. Chris was surprised to hear I did not know who the eminent organist was!

The Cape Town Male Voice Choir, of which Chris was the founder, was moved to place a press notice acknowledging, 'a man of incredible musical talent, knowledge and energy, combined with an innate sense of humour, he inspired all who fell under his leadership.'

The heart makes the theologian.

Chris combined all the above with fine theological discernment as a graduate, and could not tolerate clerics and ministers who undermined the very faith they were purporting to preach. As a British-born child of Anglican missionaries who met in China (Rev. and Mrs William Molyneux), prior to its closure by godless Communism, he saw how ideologies based on subtle humanistic appeals, could appear undetected as angels of light.

China always held a place in Chris' heart, and he enjoyed showing his name in Chinese characters. Missionary activity was founded on the Gospel and that needed to be guarded and given expression (cf. Matthew 28:18ff.). The gifted man thus lent his weight to those who thought likewise; and so the Protestant Association was given sound advice on important matters, while Chris was led to serve on the board of Scripture Union (SU).

The chilling effect of liberalism and the social gospel, has proved to be the undoing of certain mainstream church denominations. Chris strongly believed in the autonomy of the local church, thus protecting believers from church leaders preaching for the times, and not for eternity. He saw the Fellowship of Independent Evangelical Churches (FIEC), in the United Kingdom and Australia (two unrelated movements) as providing a model for South Africa. That led to discussions in the UK, and presents unfinished work ready to be taken up.

With all on Chris' plate, his heart was large enough to love God's ancient people, the Jews. His widow, Norma, recalls his spirit during his final visit to Israel, as 'fervent'. Those Protestants who dismissed the restoration of Israel as a prophecy in the Bible, he told me, were playing with 'heresy'. He was prepared to challenge even the Reformers. In his translation of Luther's Romans, Dr Theodore Mueller saw a tension in the great man's comments, which seem to alternatively agree with and deny the conversion of the Jews. Maybe Luther is aiming to reflect the apostle Paul's writings on the subject, which have a hint of mystery to it; the unlocking of which depends on a heart open to the Holy Spirit's leading. Though the eminent Princeton Seminary theologian, Charles Hodge, rejected the idea of a 'national restoration', he spoke clearly of a 'national conversion'.

"See you in heaven"

Those words accompanied Chris' last article he e-mailed me. The boyish genius who loved Formula 1 motor racing, and sweet beverages as we discussed church matters at *Cafe Penguino*, Seaforth, was saying, *"Bye for now"*!

Our sympathies go to his widow Norma, and his children Graham, Juliet, and families.

Chris leaves a sweet memory.

-- Craig Hounsom (Editor)

'In his last years the light of heaven played upon his features.'

(About AJ Gordon, as quoted by Nathan R Wood)

The Church and Israel: How do they relate?

In the previous edition of *Protestant Reveille* (Vol 71, 2016 Q4), a short article (*What is Replacement Theology (RT)?*) by the late and greatly respected, Dr Chris Molyneux appeared. This article is intended to address some of the points raised by him. The Reformers in general (e.g. John Calvin) would be classified as 'Replacement' theologians and therefore it is fitting to dwell on the topic in this edition.

The name '*Replacement Theology*' is somewhat misleading, as it implies that its advocates believe that the physical nation of Israel has been replaced by the true Church. This is not the case; rather, the Church of the Old Testament, which was found almost entirely *within* the physical nation of Israel, has *expanded* throughout the world to all tongues, tribes and nations. '*Fulfilment Theology*' would therefore be a better description.

The Children of Abraham

Israel was the visible church of the Old Testament. But in the same way that the visible church now is filled with many unbelievers; so also the Old Testament Israel was filled with many unbelievers, as made plain in 1 Kings 19:10,14,18 (cf. Rom. 11:1-5). The faithful believers were often a remnant within the nation, as God made plain to Elijah.

Physical descent from Abraham was *never* a guarantee of salvation: 'He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly ... *in the spirit* ...' (Rom. 2:29). 'God is able to raise up of these stones descendants to Abraham' (Matt. 3:9). Descent from Abraham is a spiritual matter in this instance: 'they which are of faith, the same are the children of Abraham' (Gal. 3:7). Jesus emphasised this when he declared that the scribes and Pharisees were of their 'father the devil' (John 8:44). They boasted that Abraham was their father, and Jesus replied: 'If you were Abraham's children, you would do the works of Abraham.' (John 8:39). 'They are not all Israel who are of Israel ... they which are the children of flesh, these are not the children of God ...' (Rom. 9:6).

Now, unlike the Old Testament era, the faithful believers are not found only (or almost only) within the nation of Israel -- the congregation of faithful believers has expanded throughout the entire world (cf. John 10:16: 'other sheep I have ...'). And just as in the Old Testament nation of Israel, there is a visible church and within it there are the faithful believers. There is continuity: the people of God -- a royal nation, a holy priesthood (Ex. 19:6; 1 Pet. 2:9). This is entirely consistent with many prophecies and promises throughout the Old Testament. 'Enlarge the place of your tent ... and your seed shall inherit the Gentiles...' (Is. 54:1-3; cf. Is. 60:1-5). The Gentile nations are the branches that are grafted in to the one tree. This is Daniel's 'single stone' which grew to fill the entire earth (Dan. 2:34, 45): the kingdom of God, a nation wholly His.

In Gal. 6:16, Paul wishes peace 'to the Israel of God,' in a letter written to a mixed Jewish / Gentile church. John Calvin comments:

"This is an indirect ridicule of the vain boasting of the false apostles, who vaunted of being the descendants of Abraham according to the flesh. There are two classes who bear this name, a pretended Israel, which appears to be so in the sight of men -- and the Israel of God. Circumcision was a disguise before men, but regeneration is a truth before God. In a word, he gives the appellation of the Israel of God to those whom he formerly denominated the children of Abraham by faith, (Gal. 3:29), and *thus includes all believers, whether Jews or Gentiles, who were united into one church*. On the contrary, the name and lineage are the sole boast of Israel according to the flesh; and this led the apostle to argue in the Epistle to the Romans, that 'they are not all Israel which are of Israel, neither because they are the seed of Abraham, are they all children' (Rom. 9:6 7)."

Has God cast away His people?

What then of the promises of God to Israel? 'Has God cast away His people?' Hear the Apostle Paul: "Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God *against Israel*, saying, 'LORD, *they* [i.e. unbelieving Israel] have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life'? But what was God's reply to him? '*I have reserved for Myself seven thousand men who have not bowed the knee to Baal.*' Even so then, at this present time there is a remnant according to the election of grace" (Rom. 11:1-5). The fulfilment of God's promises to Israel is seen in the faithful remnant of Jews -- including Paul, and Jewish believers through the ages -- who are true children of God.

Does God's 'failure' to save the whole physical nation of Israel through the ages constitute a breach of His promises of old? His covenant with the nation of Israel at Sinai (Ex.19:5) and later (Deut. 30:15-20) was a conditional one (*if ... then*), and one which the nation as a whole broke repeatedly. On the other hand, the evangelical covenant made by God with Abraham (Gen. 22:17-18) was unconditional. God has not broken one of His promises -- but a discussion of that is beyond the scope of this brief article.

– Dr Kenneth Allen

Bible versions: NKJV, KJV, & HCSB.

'Isaiah 26:16-19:

This passage, I believe, refers literally to the conversion of God's ancient people.'

(Robert Murray M'Cheyne, who according to his biographer and best friend,
Dr Andrew Bonar, '**regarded prophecies as history yet to be.**')

Audience at Sea with the King

'I believe God, that it shall be even as it was told me.' (Acts 27:25)

I went to America some years ago with the captain of a steamer, who was a very devoted Christian. When off the coast of Newfoundland he said to me, "the last time I crossed here, five weeks ago, something happened which revolutionized the whole of my Christian life. We had George Mueller of Bristol on board. I had been on the bridge twenty-four hours and never left it. George Mueller came to me and said, "*Captain, I have come to tell you that I must be in Quebec Saturday afternoon.*" "*It is impossible,*" I said. "*Very well, if your ship cannot take me, God will find some other way. I have never broken an engagement for fifty-seven years. Let us go down into the chart-room and pray.*"

I looked at that man of God, and thought to myself, what lunatic asylum can that man have come from? I never heard of such a thing as this. "*Mr Mueller,*" I said, "*do you know how dense this fog is?*" "*No,*" he replied, "*my eye is not on the density of the fog, but on the living God, who controls every circumstance of my life.*"

He knelt down and prayed one of the most simple prayers, and when he had finished, I was going to pray: but he put his hand on my shoulder, and told me not to pray. "*First, you do not believe He will answer; and second I BELIEVE HE HAS, and there is no need whatever for you to pray about it.*"

I looked at him, and he said, "*Captain, I have known my Lord for fifty-seven years, and there has never been a single day that I have failed to get audience with the King. Get up, Captain, and open the door, and you will find the fog gone.*" I got up, and the fog was indeed gone. On Saturday afternoon George Mueller was in Quebec for his engagement!

-- *Steams in the Desert*: 17th August (Mrs Charles E Cowman)

'The promises..., of...God... are sure ... are sure ... if you will only believe?'

(General William Booth's dying words to his son, Bramwell)

The Holy Trinity -- from Heaven, or of Men?

Response to a Question Posed:

A friend has requested that *Protestant Reveille* reply to a link of a certain Philip Fish, who confidently claims that the doctrine of the holy Trinity as taught today is really a formulation of the early Christian Church, and is essentially a tradition rather than Biblical. There is plausibility in this statement; but, while the Protestant churches are critical of man's false traditions, they are never-the-less satisfied that this teaching is implied and taught in the Bible. The apostolic benediction in 2 Corinthians 13:14: *'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen,'* has a Trinitarian ring to it, for instance. And that is not an isolated text. Yet, the Church took time to articulate the teaching of the Trinity through a process of debate and much wrangling:

'The doctrine of the Trinity has always bristled with difficulties, and therefore it is no wonder that the Church in its attempt to formulate it was repeatedly tempted to rationalize it, and give a construction to it which failed to do justice to its Scriptural data.' -- Prof. Louis Berkhof: *Systematic Theology* (Banner of Truth).

Spiritually discerned Truth:

The Bible is not a dictionary, a creed, or confession as we know such publications and writings. It is the Word of God, somewhat veiled from carnal men's sight. Hearing they don't hear, and seeing they don't see, is the paradox of human unbelief, albeit clothed in religious garb.

The Holy Spirit is the Author and Interpreter of Divine truth. Therefore, all the learning in the world cannot reveal its meaning, for it is spiritually discerned

The Lord Jesus gave the learned Jewish scribes a lesson in the deeper things of the God of the Bible whom they thought they were serving. Even dear Nicodemus was blind until his eyes were opened, for Jesus asked him, *"...Are you the teacher of Israel, and do not know these things?"* (John 3:10). That was pertaining to conversion and regeneration.

On another occasion, the encounter with the scribes led to our Lord turning the attack on their limited view of Christ relating to the title, son of David. *"Therefore David calls Him 'Lord', how is He his son?"* (Luke 20:44). That question goes to all who are prepared to give Jesus some deference, but not what He is due. *"Who do men say that I, the Son of Man, am?"* Their answers were falling short of seeing our Lord as head and shoulders above all the other sons of Israel. And then the contrast: *"But who do you say that I am?"* (Matthew 16:13 & 14). Peter, the unlettered fisherman, uttered the Great Confession which the Master attributed to Divine revelation (v.17).

The Church's Creedal out-workings:

The following remark of Prof. Berkhof is a counter to certain mainstream church denominations today that are blurring the three Persons of the Godhead in their statements of faith:

"The Jews of Jesus' day strongly emphasized the unity of God, and this emphasis was carried over into the Christian Church. The result was that some ruled out the personal distinctions in the Godhead altogether, and that others failed to do justice to the essential deity of the second and third Persons of the Holy Trinity. Tertullian was the first to use the term 'Trinity'."

The latter was one of the three African church fathers prominent in the formulation of the doctrine of the Trinity: the others being Athanasius, and the greatest of them all, St Augustine Bishop of Hippo. The former's struggles are well reflected in the saying, *'Athanasius against the world, and the world against Athanasius'*. (*Athanasius Contra Mundum ...*). Others also contributed to this doctrine, albeit imperfectly; for instance, Irenaeus, the man who wisely observed that to 'expound a heresy is to refute it'; and Origen. These men attempted to arrange in an orderly manner how the Christian Church interpreted the Word of God in its

progressive revelation, and what it says about its central Person, God. He is one and not three gods, (Deuteronomy 6:4); but not just one Person.

The counter to 'Tri-theism' -- which is decidedly unscriptural -- was the process of formulating what the Church believed the Bible to teach. The Council of Nicea (325 AD), affirmed the Son to be co-essential with the Father; and the Council of Constantinople (381 AD), asserted the Deity of the Holy Spirit.

Prof. Berkhof, who is of Dutch origin, states: "*The word 'Trinity' is not quite as expressive as the Dutch word 'Drieëenheid'.*" Our Afrikaans word is also 'Drie-eenheid'. This admirably stresses the unity of the three Persons.

'Under the radar' attack:

While the Church has historically been alert to the attacks against the Bible such as Liberalism, or semi-supernaturalism, (higher criticism), it is generally naïve in its response to textual criticism of the New Testament (lower criticism). The handing over of the Bible text to so called 'experts', is an example of this. Dr Louis Gaussen in his classic on *The Canon*, discerned: "*Perhaps, at last, tired of resistance they will come to regard these injurious reports as the distant and mysterious echoes of an unknown and mysterious science, which it would be rash to think of combating, or of attempting to refute.*"

How does this relate to the doctrine of the Trinity? Well, most of our modern Bible translations lean on the Westcott and Hort text which boasts so-called antiquity, and therefore by insinuation, accuracy. But that is not always true. In his defence of the Received or Majority Text, Dean John Burgon was prominent:

'Finally, Dean Burgon assails the authority of B and Aleph (the texts now in vogue), on the ground of their sceptical character.... In the Gospel text they omit those words and phrases that emphasise the divinity of our Lord.'

On 1 Timothy 3:16, the classic verse on the Incarnation of the Son of God, the old Revised Version dropped the name 'God', and this was lauded by a committee member, Vance Smith, an avowed Unitarian. The USA theologian, Dr RL Dabney, a watchman indeed, protested against '*suppressing the name of God in the text.*' Sadly, that was the beginning of the subtle attack on Jesus' Deity, in modern Bibles & New Testaments!

The emphasis of the serpent's question escalated from:

"Has God said....?", to: "Has God said THAT?" (Genesis 3:1).

Salvation hinges on Christ's Deity:

The Church fathers were correct in maintaining that the Deity of Christ is essential to our salvation:

***There was no other good enough
To pay the price of sin.
He only could unlock the gate
Of heav'n and let us in ...***

-- *There is a Green Hill far Away* (Cecil Frances Alexander)

The prophecy referring to Jehovah Jireh and the Lamb of God, His only begotten Son, is not a notion or product of man, but goes back to Abraham and his son, Isaac (Genesis 22:8ff.). According to Jesus, He is this promised Son, '*making Himself equal with God*' (John 5:18). To Philip Fish and others, who may be Jesus' followers, but have not seen His glory as of the only begotten Son, we let Jesus answer them: "*Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father*" (John 14:9).

-- Craig Hounsom (Editor)

Bibliography:

The Holy Bible; Systematic Theology (Louis Berkhof), *Banner of Truth; Discussions, Evangelical and Theological* (RL Dabney), *Banner of Truth; The Last Twelve Verses of Mark* (Dr Samuel Zwemmer).

'They degraded Christ and He degraded them.'

(18th Century Dan Taylor's epigrammatic verdict on a denomination in Lincolnshire, UK)

Palm Sunday: The Donkey (by GK Chesterton)

When fishes flew and forests walked
And figs grew upon thorn,
Some moment when the moon was blood
Then surely I was born.

With monstrous head and sickening cry
And ears like errant wings,
The devil's walking parody
On all four-footed things.

The tattered outlaw of the earth,
Of ancient crooked will;
Starve, scourge, deride me: I am dumb,
I keep my secret still.

Fools! For I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet.

Source: *The Collected Poems of G. K. Chesterton* (Dodd Mead & Company, 1927)

The Council and Staff of Protestant Association of South Africa and the Protestant Book Centre convey their Easter wishes to our readers.

Hudson Taylor's Dream Unfolds: CIM/OMF

On 25th June 1865 James Hudson Taylor cried out to God for willing, skilful workers to join him in taking the gospel to the unreached inland provinces of China. The China Inland Mission (CIM) was born.

Within a year, Taylor and 16 workers set sail for China. By 1866, twenty-four workers were active in four stations across inland China. A distinctive of the CIM was identifying with their host culture. '*Let us in everything not sinful become like the Chinese so that by all means we might save some,*' was their rallying cry. By 1888 the CIM had sent 294 people to 14 provinces.

Despite the death of 58 missionaries and 21 children under the Boxer Uprising, the CIM grew to 933 people. By 1939 almost 200 000 Chinese and minority people had been baptised. In 1949 Mao Zedong's communist party took power in China and the CIM had to leave. The decision was made to move out to new countries, and International Headquarters were established in Singapore. The name was changed to the Overseas Missionary Fellowship, and to OMF International in the 1990's.

Today OMF has over 1 400 workers from more than 40 nations, serving among approximately 100 people groups in East Asia. We also work amongst the Asian Diaspora throughout the world.

OMF Southern Africa

OMF South Africa has been sending workers to be part of God's work in East Asia for nearly 80 years. Due to various circumstances, OMF South Africa closed its doors in 2006.

Later, the decision was made to resurrect OMF South Africa in a new format and it was with great excitement that Nick and Trish Bekker stepped in as the new Executive Directors of OMF Southern Africa in May 2015.

Our mission is to equip and empower the church in Southern Africa to share the Good News of Jesus Christ in all its fullness with East Asia's peoples.

In pursuing our mission, we are committed to actively partnering with the local church to see her fulfilling her God-given missions' mandate -- mobilising, equipping, sending, and supporting workers in East Asia.

Although we are still a 'traditional' mission agency, we have taken a somewhat non-traditional approach to the work. In the interests of keeping costs as low as possible, and keeping the focus of missions firmly with the sending church, we have opted to avoid the cost of running an office that is staffed by salaried employees. Instead we work from our home and rely heavily on a team of volunteers to fill various roles.

We are really excited at the growth that God is bringing to OMF Southern Africa. Since opening our doors, we have sent out 3 short-term teams; 2 short-term workers; and 2 long-term workers. We presently have 3 couples and one single gentleman who are in the process of being sent to East Asia as full-time workers. We trust that God has a calling and a place for many more South Africans to join Him in His work in East Asia.

-- Nick & Trish Bekker (Executive Directors: OMF Southern Africa): February 2017
[<https://omf.org/za> / https://twitter.com/omf_za / <https://www.facebook.com/OMFZA>]

'God's presence or absence alone distinguishes place to me.'
(Rev. William Burns Jnr, the Scottish associate of Dr J Hudson Taylor)

The Dangers of Dead Morality **by Thomas Watson (1620-1686):**

"External morality is not heart-purity. A person may be clothed with great moral virtues, such as justice, charity, prudence, and temperance -- and yet go to hell.

We must not rest in mere outward morality. A swine may be washed -- yet be a swine still. Morality does but wash a man -- grace changes him. Morality may shine in the eyes of the world -- but it differs as much from purity, as a pebble differs from a diamond. Morality is but strewing flowers on a dead corpse! A man who is but highly moral -- is but a tame devil. How many have made 'morality' their Saviour! Morality will damn -- as well as vice! A boat may be sunk with gold -- as well as with dung.

The moral person, though he will not commit gross sins -- yet he is not sensible of heart sins. He is not troubled for unbelief, hardness of heart, vanity of thoughts. He abhors gross sins, not gospel sins. The snake has a fine appearance -- but has a deadly sting! Just so, the moral man is fair to look on -- but has a secret antipathy against the holy ways of God.

Morality is not to be rested in. The heart must be pure. God would have Aaron wash the inner parts of the sacrifice (Leviticus 9:14). Morality does but wash the outside; the inside must be washed. *'Blessed are the pure in heart, for they shall see God'* (Matthew 5:8)."

-- *Ulster Bulwark* (Evangelical Protestant Society – UK): October-December 2016

Editor's Comment: Our Puritan forbears were forthright and did not flatter the flesh! Thomas Watson is the well-known author of works (published, inter alia, by Banner of Truth) on *The Ten Commandments*; *The Beatitudes*; *The Lord's Prayer*, etc.

'Felt after speaking today how much may be affected by a very few words when the person is filled with the Holy Ghost.' (Dr Andrew Bonar)

Save Wales with the Bible

Inspired by a Vision

William Salesbury of Llansnan was inspired by a vision of a Welsh Bible throughout his life. As a layman, he had translated the Gospels and Epistles of the English Prayer Book into Welsh in 1551, but his tenacity of conviction was rewarded when Humphrey Llwyd of Denbigh and Richard Davies succeeded in 1563 in getting through Parliament an act for the translation of the Bible into the Welsh tongue in March 1566. Salesbury's New Testament appeared in 1567, but it received a mixed reception on account of its unusual orthography, archaisms, and variant readings. However, one cannot ignore this great scholarly achievement, which contemporaries recognised as the 'breaking of the ice'.

Richard Davies rekindled Salesbury's vision and translated five of the New Testament books in a less pedantic fashion. When Davies moved to the parish of St David he invited Salesbury to join him to continue the work of the Old Testament, but disagreement over the meaning of a single word -- probably symptomatic of deep differences in attitudes to Biblical translation -- led to a rift.

Torch taken up

The torch was taken up ten years later by William Morgan, Rector of Llanrhaedr-ym-Mochant. In spite of personal reservations, but encouraged by friends, his translation of the Old Testament and thorough revision of the New Testament appeared in late 1588. The accuracy and scholarship was enormous, but no less remarkable has been its cultural impact. Morgan's deep knowledge of bardic conventions and the rich strengths of the spoken language; his intuitive feel for the genius of the language; and his own literary sense, enabled him to create a sonorous yet warm style of great dignity at the very moment when the older literary tradition was disintegrating. Morgan's Bible set a pattern of pure vocabulary and idiom which has been the touchstone for Welsh literary prose over four centuries, and which has enriched the speech of generations of Welsh people.

Bishop Richard Parry of St Asaph's and John Davies carried out a further revision in 1620, standardising Morgan's language even further, and ironing out some colloquialisms. When a popular edition of this 'authorised' version appeared in 1630, the way was open for the Welsh Bible not only to achieve the reformer's goal, but to become the standard and bulwark of the Welsh language. '*God's gift so easily comprehended*' was how Rhys Cain, a Sixteenth Century Welsh-language poet, described Morgan's work. The task of interpretation has continued to our day in the New Welsh Bible, which appeared in March 1988.

The Bible Society

Mary Jones as a girl of 16 walked bare-foot for the 25 miles from Bala to buy a Welsh Bible. Her name became synonymous with the desire among common people for literary and religious knowledge, and it is believed that her zeal played a prominent part in discussions on the creation of the British and Foreign Bible Society.

Bibliography: Royal Mail Mint Stamp Stories (Edinburgh, 1999)

'He who has heard the Word of God can bear His silences.' (St Ignatius)

CH Spurgeon's First Words at the Tabernacle:

I would propose that the subject of the ministry in the house, as long as this platform shall stand, & as long as this house shall be frequented by worshippers, shall be the person of **Jesus Christ**. I am never ashamed to avow myself a Calvinist; I do not hesitate to take the name of Baptist; but if I am asked what is my creed, I reply, "It is Jesus Christ." My venerated

predecessor, Dr Gill, has left a Body of Divinity, admirable & excellent in its way; but the Body of Divinity to which I would pin & bind myself for ever, God helping me, is not his system, or any other human treatise, but Christ Jesus, who is the sum & substance of the gospel; who is in Himself all theology, the incarnation of every precious truth, the all-glorious personal embodiment of the Way, the Truth, & the Life.

– Charles Haddon Spurgeon (2 vols.: Banner of Truth)

‘My Way’ is the Wrong Way!

The spiritual collapse of society – surely of deep concern -- is strikingly illustrated in a recent report about music at funerals. An opinion poll conducted by funeral directors in the UK has shown Frank Sinatra’s ‘My Way’ to be the most popular song, while two out of five said they wanted to raise a laugh at their funeral, so they chose Monty Python’s ‘Always look on the bright side of life.’ Liverpool Football Club’s ‘You’ll never walk alone’, and the Coronation Street theme tune are also popular. Hymns are becoming less popular, although ‘The Lord’s My Shepherd’ was the fifth most popular request this year.

The world in its darkness seeks to trivialise death, and is unable to cope with its grim reality. ‘My way’ is the wrong way, for Proverbs 14:12 says, “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” Jesus said, “I am the way, the truth and the life.” We can only be prepared for death by trusting Him alone. Then we will rejoice to sing the song of the redeemed!

-- Ulster Bulwark (Evangelical Protestant Society – UK): October-December 2016: (Adapted -- Editor)

IN THE NEWS:

1] Winds of Change ‘Give and Take’ Christmas Service 2016 -- Kleinmond Beach

The Christmas day service adjoining the lagoon at Kleinmond, at the entrance to False Bay, was attended by an estimated 2 000 people.

Ds. Chris Malan of the local Dutch Reformed Church, wrestled Jacob-like with the strong ‘Cape Doctor’ (‘South-Easter’ wind) intent on turning the pages of his Bible from Genesis to Revelation in record time, and thereby threatening a long sermon for the congregation, which included many holiday-makers! With the help of his wife, who quickly went home to get some prestix, the Dominee was able to ‘stick’ to his point with a well-received word to make us become childlike again -- the story of the nativity scene as seen through the eyes of a little boy. We all walked home with a song in our heart and also rejoicing over the birth of Jesus Christ.

During this service my dear friends from Moorreesburg were surprised to hear one of the listeners during the offering asking for change for his fifty rand note. When there was no response, the man resorted to placing the note in the collection and taking thirty rand change!!!

WILL THIS SET A NEW DIY COLLECTION PRECEDENT IN SOUTH AFRICA??????

It was altogether a blessed time that showed the lasting appeal of the Babe of Bethlehem, Jesus, in a world groping in the dark of human inventions.

-- Esmé de Bruin Hounsom

2] Project Amazing Grace (PAG)

How it all started

Our vision was birthed through a series of events. Starting with many conversations with people about what was happening and is still happening in the world today, we discovered the wide-spread fear and anxiety that people were experiencing regarding things like Ebola outbreaks, ISIS, and just general chaos across the globe. One of our team members woke up one afternoon after a much needed power-nap and felt inspired through the prompting of the Holy Spirit to have the whole world's Christian community worship God at exactly the same time. We realized that the devil was getting too much airtime and people, especially Christians, needed to shift their focus from the enemy to the majesty of our King Jesus Christ. And what better way to do that than sing about His amazing grace in one voice across the globe? The Word of God says that God is enthroned on the praises of His people, and if we would humble ourselves and worship Him in unity, we can expect a great outbreak of His glory across the globe.

Why 'Amazing Grace'?

We decided that the song, 'Amazing Grace' by John Newton, would be the best vehicle for such an event. This song is one of the best-known and most popular Christian anthems of all time, and if unity is what we are going for, this is the way.

Founding Members

The team driving PAG is a team of guys who have known each other for a few years and who have a heart for worship. We do not see ourselves as an exclusive club, but rather as stewards of a vision given by God. As a team we are very diverse in both skillset and personality. This is our team:

Ryno Turketti – Worship leader, entrepreneur and visionary
Tiaan Viljoen – Propeller head, Project Manager and Business owner
Stan Turketti – The Wise Elder, voice of reason

We are all born and bred South Africans based in the City of Cape Town with a heart to see the nations impacted by the Hope of the Nations – Jesus Christ.

What to Look Forward to ...

With 2017 starting with obvious challenges ahead for the country, we still look forward to a promising year. Reading about the thousands of civilians that were killed in the last months by ISIS and other militant groups may incite feelings of hopelessness and even fear. But God has called us to hope and to be a people of hope -- because Christ is the hope of the nations.

We as Christians need now, more than ever, to stand upon the promises of God and trust in His faithfulness and amazing grace to bring freedom and hope to a lost and broken world.

*We need to unite as we take a stand for the kingdom of God and remember that Christ is building His Church whether we see it or not. As an encouragement to you as a host or participant, even though there are so many reasons to grow discouraged and doubtful, God is still good and so are His plans. Only God can save a nation, and only God gives life. PAG 2017 is excited to partner with God and unite with Christians all over the world on **5th November 2017** to see what He will do and thank Him for what He has done.*

Last year was a year filled with opportunities to grow and learn for us as a team. We are confident and excited about the plans that God has for PAG 2017. We have some exciting new ideas and strategies lined up to make 2017 the best year of PAG yet. We will be sharing them with you in the coming months, so keep your eyes peeled and follow us on Facebook and Twitter in the meantime.

We thank you for your grace, patience and support towards PAG 2017. We aim to organize this event with excellence on all levels, as we believe the Kingdom of God is a kingdom of excellence.

-- Team Project Amazing Grace (Newsletter 2017): Website: www.projectamazinggrace.org

Editor's Comment: The world-wide singing of 'Amazing Grace' took place on 5th November 2016 at 16:00 (GMT). The sms notification went out far and wide!

'Basil's speech was like thunder because his life was like lightning.'
(Philip Jacob Spener, the pietist, quoting Gregory Nazienzen & Carmina)

LETTERS:

Responses to Reformation edition 2016:

1] To the Editor (translated from Afrikaans):

Dear Sir

Many thanks for the Reformation Issue. It is greatly appreciated

Kind regards

Bertus Victor (Executive Officer, Onze Rust Dutch Reformed Church, Bloemfontein).

1] From the Editor:

Dear Mr Victor

We appreciate your kind words of encouragement. They are valued.

Every blessing on you.

In Jesus, Craig.

2] To the Editor (translated from Afrikaans):

Dear Sir

Thank you very much for the latest issue of Protestantse Reveille. It contains valuable information.

It would be good if a direct link could be provided where the Reveille magazine can be downloaded. These days many churches have their own websites and FaceBook profiles. If it is at all possible for such a link to be supplied, readers of Reveille will be able to download it directly on to their computers.

Friendly greetings, At Kruger (Klerksdorp).

2] From the Editor:

Dear Mr Kruger

Thank you for your e-mail of encouragement.

PASA has now added previous editions of *Protestant Reveille* to its website, going back to my legendary predecessor, Rev AH Jeffree James. I'm sure you will enjoy the diversity of articles, all based on the one Faith. We invite you to visit the **REVEILLE (& REVEILLE ARCHIVE)** section of our recently re-vamped website: **www.protestant.co.za**

In Jesus, Craig.

3] To the Editor:

Dear Rev. Craig Hounsom,

Thank you for sending us a sample copy of Protestantse Reveille. We are definitely interested in receiving this magazine.

We may also from time to time want to ask you about resources that can be used by our students where appropriate. Some of our students study in English and the English version will be just as welcome.

Thank you. In Christ: Rev. Cois Bodenstein (Rector: Christian Reformed Theological Seminary): **www.campus.cgts.co.za**

3] From the Editor:

Dear Rev. Bodenstein

Thank you for your kind response. Dr Ben Booyens of TWR, who has recently joined our council, gave us your details.

The Protestant Association of SA is in the throes of a more pro-active approach to promoting Evangelical Truth. This includes the Evangelical Library at our Mowbray premises, and our newly re-vamped web-site. Our colleague, Colin Habberton, is including a short word on this in the covering e-mail to this edition of *Protestant Reveille*. We are also aiming to encourage a greater interest in Church history, and the Protestant Reformation.

Keep up the good work of ministerial training.

In Jesus, Craig

4] To the Editor (adapted & shortened):

Dear Sir, Good Day, and many blessings.

With all due respect to the esteemed author (of the article on Replacement Theology) -- I am a laymen, not a theologian -- my understanding is different.

The second reason given is that God sent Jesus His Son 'to redeem the Jews'. Does that mean the author excludes the Gentiles in the work of Christ on the cross and the resurrection? My understanding is that Christ died for all, Jew and Gentile.

Stephen in 34 AD was stoned to death by Jews under the watchful eye of Saul (Paul later). He irritated the Jewish leaders by explaining to them how they rejected Jesus and the prophets; how even their forefathers had killed the prophets. According to the 70 week prophecy of Daniel 9, the 70 weeks determined for the people of Daniel ended with this rejection incident of the stoning of Stephen in 34 AD. After that, they were no longer the chosen nation to take the Gospel to the whole world. The church, which includes everybody, had the mandate. Paul makes it clear that all are Israel, unless Paul is preaching heresy.

Shortly after the end of the period determined for the Jewish people in 70 AD, we had the horror of horrors as they were visited with horrific punishment. Remember, they had said: "Let his blood be on us and our children." Jesus in Matthew 24, also warned the Jewish people about this punishment in AD 70.

God loves the Jewish nation and still wants their repentance as in Romans 9 -- 11. We as Christians love Jewish people and pray for their acceptance of Jesus as the Messiah.

Regards, Justice Vanyaza

4] From the Editor:

Dear Mr Vanyaza

Your response to the late Dr Chris Molyneux's article on Replacement Theology with reference to the Jews, is appreciated. Chris, as you will see in my tribute (page 5 above), had a heart for all peoples, including the Chinese, the Jews, and so on. He was a big man who loved Jesus. However, he was concerned that as the Jews were once blinded to the prophecies speaking of God's favour extending to the Gentiles, and the literal closing of their ears to any such suggestion, so too the Christian Church, now largely Gentile, would forget its roots as the wild olive grafted on to the Jewish roots.

Dr Kenny Allen has given his answer (page 7 above) to Dr Molyneux's parting article to this world, something close to Chris' heart as a British-born Gentile. The Dutch Reformed and other Christian churches and missionary societies, have reached out to the Jews.

I personally have swung more to Chris' side from the general position of Reformed thinking of my youth. I know that the Jews will not see Jesus again, until a change of heart leads them to say: "**Blessed is He who comes in the Name of the Lord**"!

In Jesus, Craig

5] To the Editor

Hello, dear brother Craig.

I have just finished reading Protestant Reveille. I thoroughly enjoyed it. I know Mrs Dorothea Scarborough and have corresponded with her in the past, too.

If you have any other spare copies of any other editions, I will read and make good use of them, as I am strengthened by the content no end. Praise God! Love to you and Esmé.

Regards, Pipey (Piper James)

5] From the Editor:

Dear Pipey and Ina

Thank you for your encouragement. Hard copies will be supplied for your kind distribution.

I also appreciated learning more about your close involvement with *Mighty Men* and events being planned for the Western Cape. Your enthusiasm for all things related to the Gospel is clear.

Most of our readers are serving the Lord in ministry, and the fact that people are being rallied at your conferences -- ordinary South African men of all colours -- is an inspiration to us all.

In Jesus, Craig.

Editor's note: *Mighty Men (Western Cape)* is planning its 3rd Conference for 29th September to 1st October 2017. For more details, visit: www.mightymen.capetown

6] To the Editor (adapted):

Hello Ivan and Craig

I trust you are keeping well? Thank you for this stirring edition! I always enjoy reading these Reveilles.

I intend to engage with you during the coming months of this 500th special anniversary year.

I want to do this for two reasons. One -- to remind my own Seventh-day Adventist (SDA) Church of their calling AND to challenge the other churches to consider whether they can still be called real 100% Protestants!

I believe that the Seventh-day Adventist Church, as she stands now -- is the ONLY Protestant church -- by virtue of its strict adherence to Scripture and the Commandments of God!

Now we have a discussion!! Looking forward to all the responses in the following weeks!

Many blessings, Ivan.

Simon.

6] From the Editor:

Dear Simon

Thank you for your e-mail response to our *Reformation Reveille*. The fact that leaders in the Seventh Day Adventist Church are open to Protestant publications is an indication that, as my predecessor, Rev AH Jeffree James, so aptly put it, one 'cannot put God in a box'. He is bigger than any church, and that was what Martin Luther showed the Roman Catholic Church

(with its boasted monopoly on mankind's salvation, and its convenient tollgate to heaven, via the Vatican).

I think the late Nottingham-born preacher and author, AW Pink, was correct in his aversion to truth tied to a church, rather than to the Word and Christ:

'O poor Christendom: what a state it is in! If it is not false doctrine on the one hand, or worldliness on the other, then it is sectarianism, which is just as effectual in grieving or quenching the Spirit as either of the others.'

A Protestant is one whose conscience is subject to the Bible. That is the authority. No hierarchy or council, but Jesus, the Author and Finisher of our faith.

The Adventists are said to honour the Reformation, and justification by faith, but practically need to answer concerns related to its tendency to legalism, which cancels Christian liberty. Are grace and the law, Jesus and Moses confused? (John 1:17).

Another area of concern is the teaching of annihilation, or the utter destruction of the wicked. This contradicts what Jesus said of hell.

The leaning on Ellen G White as an authority is closely associated with Adventism. The mainstream Protestant Churches have generally highlighted this aspect, and expressed reservations.

When next I'm in Cape Town, why not pop over for some coffee at the **Mess Café**, now part of our newly re-vamped Protestant Book Centre? We can then speak 'face to face'.

In Jesus, Craig

7] To the Editor:

Dear Craig

What an enormous blessing your Reformation edition was to me and, I am sure, to all who read it throughout the world. I am also truly humbled that you included my testimony in that particular edition. Thank you!

Having read it again for the tenth time yesterday, I realized that our consciences and that of the Church at large and especially the 'Evangelical' church, is no longer completely captive to the Word of God as it was to Luther and the churches that were impacted by this great man's testimony and ministry in his day -- and this is unbelievably sad!

*Let us pray as never before, that God will again raise up preachers and Bible teachers of his calibre and courage, that will say without fear, when accused of preaching the truth even in the face of imprisonment or death: **'HERE I STAND, I CAN DO NO OTHER!'***

Your brother in Christ and former fellow student,

Rev. Ernie du Plooy (Eccles. 11: 1- 6)

7] From the Editor:

Thank you, Ernie.

The fact that you have read Reformation Reveille a few times, is really what our contributors need to hear! The book review on Bishop JC Ryle (below), including his challenge to Protestants to be awake to the dangers of losing the Gospel by default, confirms your warning to fellow preachers.

It's wonderful that your testimony enjoyed wide coverage through *Pneuma* and *JOY!* magazines. How you arose out of a crisis, via a Gideon Bible in a hotel room, adds an urgency to your ministry that others may not have. The Word is worth standing for!

May you continue to sow the seeds of love, alone found in Christ (Psalm 126:5&6).

In Jesus, your fellow pilgrim, Craig.

8] To the Editor (translated from Afrikaans):

Good Day

I would appreciate receiving the Protestant Reveille magazine by e-mail on a regular basis. Is it available for anybody, or only for a select group of readers?

Thanks for the back issues of Reveille that I've already been able to read, courtesy of someone else.

Greetings, Joop Swanepoel

8] From the Editor:

Dear Mr Swanepoel

Your request for *Protestant Reveille* on a regular basis is great. Thank you! It is published three times a year, and back issues are on our web-site. Full details appear on page 22.

It is thoughtful of the person who supplied you with our publication. We would like everybody to send *Reveille* to their friends!

In Jesus, Craig

'My Lord, since I've tasted the joy of Thy presence in something of its fullness, every meeting is a failure if Thou art not there.'

(Rev. EJ Poole-Connor, father figure of 20th Century Evangelicalism in the UK)

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Book Reviews:

1] Pentecostal Outpourings:

Revival and the Reformed Tradition

Editors: RD Smart; MAG Haykin; IH Clary: Reformation Heritage Books: Paperback: 289pp: \$20-00; ISBN: 978-1-60178-433-9

When Jesus ascended to heaven and sat down at the right-hand of God the Father, He poured out His Holy Spirit at Pentecost. This significant historical and redemptive event was not the last time Christ poured out His Spirit in redemptive history. Mindful of these subsequent acts, *Pentecostal Outpourings* presents historical research on revivals in the Reformed tradition during the Eighteenth and Nineteenth centuries.

Investigating the British Isles, it observes the outpourings experienced among Welsh Calvinistic Methodists, Irish Dissenters, Calvinistic English Baptists, and Scottish Presbyterians. It then moves on to evaluate the revival instincts among Presbyterians, Congregationalists, Baptists, and Dutch Reformed in America. May the knowledge of these outpourings of the Holy Spirit help us seek God earnestly to revive His church once again.

--Review by the publisher (*Reformation Heritage Books: Catalogue -- Jan to June 2016*)

2] JC Ryle: Prepared to Stand Alone

Iain H Murray: Banner of Truth Trust: Paperback: 236pp: £8.50; ISBN 978-1-84871-678-0

In typically clear and comprehensive fashion, Iain Murray tracks the life and times of the great evangelical preacher and author, John Charles Ryle, who was born 200 years ago, in 1816. Humanly speaking alone, this was an unusually interesting life, one of the *'remarkable contrasts -- the promise of a fortune, then the poverty of a bankrupt; a Suffolk country pastor; then bishop of the leading seaport of the British empire'*. Murray is of course interested in more than this alone, tracking in particular the spiritual journey of this great man of God.

Murray tracks this in detail from earliest days when his family and church knew little but cold, formal religion (a microcosm of his society, so he realized) to the very end when he continued steadfast in the evangelical faith. Indeed, it includes the sad, even heart-breaking departure of his son, Herbert, from this faith in favour of the then-rampant liberalism within the Church of England. There is appendix on Herbert Ryle and another with extracts from (J.C.) Ryle. The book includes, helpfully, a number of photographs and images to enhance the reading experience. It is a high-quality book indeed.

As the title says, Ryle was prepared to stand alone for the sake of the gospel in all its biblical truth; although, on the other hand, he was often a popular speaker, even in liberal contexts, because of his engaging style (not because of any liberal content).

Here was, and is to this day (for though dead he still speaks), a man who, despite his great learning (obtaining a first at the premier Oxford college), learned to speak the language of the people in sermons that were engaging, relevant, and effective. Many of us continue to find his sermons and writings easily accessible today in the 21st Century.

At a time when many in the clergy were falling away as a result of 'scholarship', Ryle stood firm, relentless for historic Christian confidence in Scripture as God's holy and infallible book and for the (evangelical and reformed) doctrine Scripture yields. Whilst recognizing the need for Christian unity, he would insist, repeatedly and passionately, that it must not be at the expense of gospel truth, which is paramount and indeed the very basis of unity.

'No doubt we all love unity: but we must distinctly maintain, that true unity can only be built on God's truth.' He goes on to say: *'No doubt we must not withhold the right hand of fellowship from any faithful brother, because he does not think exactly like us; but we must understand who the men are to whom we extend the right hand.'* There was a generosity and inclusivity in his attitude yet also an exclusivity demanded by the gospel of salvation through Christ alone.

This book closes with, as we would have wished, a chapter titled: 'What does Ryle say for today?' Here Murray concludes with three truths prominent in Ryle's writings that are 'frequently missing in pulpits today'. These are: *'First, the human race was created in the image of God for the glory of God'; 'Second, God has given his law for all people'; 'In the third and ultimate place, we need the truth that the praise of God's grace is the great purpose of redemption.'*

While the author submits, or 'concedes', that Ryle is not the right 'starting point' for 'the formulation of a policy for evangelicals within the Church of England today' because he was a man who 'served his own generation', he goes on to state that while Ryle had a love for the Church of England, he had a much greater love -- and loyalty -- to the gospel, the biblical and historic good news of salvation through Christ by the regeneration of the Holy Spirit to the everlasting glory of God.

This book may well strengthen your resolve to hold fast to that glorious gospel.

-- Reviewed by Oliver Rice: *Protestant Truth* (Protestant Truth Society-UK), November-December 2016

'The Scriptures explain themselves.'

(The last words of the reclusive preacher and author, the late AW Pink, born in Nottingham, UK.)

'I didn't go to religion to make me happy; I always knew a bottle of Port would do that. If you want a religion to make you feel really comfortable, I certainly don't recommend Christianity.'

(CS Lewis: Quotation courtesy of Dr Nico Bougas, of *Hellenic Ministries*)

The Five 'Solas' of the Reformation:

by Scripture alone

by Faith alone

by Grace alone

through Christ alone

Gory to God alone

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