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A Time to Hold Fast

“Be faithful unto death, and I will give you the crown of life” (Rev. 2:10)

Valley of Vision

Against the backdrop of our troubled times and its accompanying gloom, the Lord Jesus opens a door of opportunity for His faithful servants in spite of their little strength. (Isaiah 22:5,22 and Revelation 3:7-8). The valley of the shadow with its threatening ‘sentence of death’ becomes a valley of vision and not the end of the road.

By faith John Wycliffe in his ‘night’ of serious illness told the censorious monks around his bed, ***“I shall not die, but live and declare the works of the Lord”*** (Psalm 118:17). The steps of this good man were indeed ordered by the Lord -- Wycliffe got up and became the ‘Morning Star of the Reformation’. Like John the Baptist in a sense, he prepared the way for the Reformer and prophet, Martin Luther, the exalter of Jesus, the Lamb of God who takes away the sin of the world!

Luther himself learned, as do all with high callings from God, that His strength is made perfect in their weakness. CH Spurgeon in quoting the inspired writings of the Puritan, Thomas Brooks, wrote:

“It was a sweet observation for Luther, that for the most part when God set him upon any special service for the good of the Church, he was brought low by some fit of sickness or other!”

The Lord has chosen very weak instruments, that He alone should get the glory. He forges ministries out of ‘nobodies’ who can look only to Him in the day of small things.

A striking example is Saul Solomon (featured in *Protestant Reveille*, Q3 2014). Despite being a tiny man with stunted growth, he grew in moral stature as a statesman in the old Cape Colony, into the ‘Gladstone of Africa’. As Solomon’s biographer (his son) aptly put it: *‘There is not in history a more consoling spectacle than the embarrassment of force when engaged in a contest with weakness.’* (Taken from the *French Chambers* publication)

Mountains of Challenge

There are many mountains here and abroad that confront the servants of Jesus, and which resemble the Apostle Paul’s entrance into Macedonia: *‘Our flesh had no rest, but we were troubled on every side; without were fightings, within were fears’* (2 Cor. 7:5).

The sheer volume of battles and their complexity facing the true Church, which often partly resembles David’s motley crew of those in trouble redeemed from a godless past, is overwhelming. There is blatant aggression against the Gospel of peace; political interference with religious freedom; and confusion as the enemy has entered the Church, with some denying our Lord’s exclusive claim to salvation (John 14:6). This together with

compromise, apathy and 'the Intolerance of Tolerance', stand starkly in our view, all too much for the arm of flesh to overcome, as these various currents threaten to make shipwreck of the Faith *'once delivered unto the saints'* (Jude 3). The father of modern hymn-writing, Isaac Watts, suffered a near nervous collapse in a moment of being overwhelmed, and this to me well illustrates the Church at the mercy of its foes:

"My soul like some worthless chip of floating cork is tossed from wave to wave."

Be Faithful unto Death

One's chapter in this world is very short, and some of us, including the writer, are now making up for wasted years. Hopefully, we shall receive grace and strength to leave this world while still standing and holding to the Gospel of Jesus Christ, un-garnished with man-made fancies. I was thus saddened to read of the patriarch of Nineteenth Century Evangelicalism in Britain, John Angell James, of Carrs Lane, Birmingham. After being such a sound influence before on younger ministers he later on softened Truth, so that one could not see 'the Cross from the flowers' in his preaching!

As we enter the year leading to the 500th anniversary of the Protestant Reformation (31st October 2017), may you be strengthened in your resolve to be faithful to God. The following quote does not negate the sovereignty of God, but it is meant to spur one into action *'not by might, nor by power, but by My Spirit'* (Zech. 4:6):

"Charles E Cowman was a humble man ... but God gave him a vision.

What God helps you to see can be.

What CAN be SHOULD be, Therefore LET it be.

God sent you into the world at this time.

There is no one else in the world like you ...

He wants to use you ... He is giving you a vision"

(Mrs Charles Cowman in *The Vision Lives*, by BH Pearson).

The Church's One Foundation

Author: S. J. Stone (1866)

***Mid toil and tribulation, and tumult of her war,
she waits the consummation of peace forevermore,
till with the vision glorious her longing eyes are blest,
and the great church victorious shall be the church at rest.***

-- Craig Hounsom (Editor)

'Error injures, truth heals; error is the root of sin, truth of purity and perfection'
(Horatius Bonar -- *God's Way of Holiness*)

***'Aware that some crazy 'opinionated' preachers – self-styled – would arise,
Richard Baxter wrote:***

***"It's better that men should be disorderly saved, than orderly damned,
and that the Church be disorderly preserved than orderly destroyed."***

(Dr Eifion Evans, in his book on Daniel Rowland). Dr Evans adds:

'If a choice be made, life comes before order.'

Katharina von Bora: Luther's Beloved Wife

Katharina von Bora was the wife of the great Bible translator and Reformer, Dr Martin Luther. She was born in Saxony on 29th January 1499. Her mother died young and her father, Hans von Bora, a nobleman of modest means, enrolled the five-year old in a nunnery upon re-marrying. There she spent her young years learning about saints and legends, and was surrounded by relics, 367 in all, supposedly from Christ's crib, cross, crown, and garment.

As Katharina was starting school, Martin Luther, a brilliant young law student, having almost been killed by lightning, entered the Augustinian monastery in Erfurt. There, in penance and agony of soul he tried to find God's assurance of justification. The Church, unhappily, could not help him. Pope Julius II was rebuilding St Peter's Church in Rome in great splendour and was raising the huge funds needed by selling indulgences (for the remission of sins). These were pedaled in a particularly scandalous way by a monk called Tetzel. Martin Luther was outraged. *"The just shall live by faith,"* he said. It is only Scripture, only grace, only faith, indeed only Christ Himself, who can make man right with God. On 31st October 1517 he nailed Ninety-five Theses onto the Castle Church door of his parish of Wittenberg, and his teachings spread across Europe like a cleansing fire. Neither Pope nor Emperor could silence him, for his heart and mind were held captive by the Word of God.

Katharina von Bora took her religious vows in 1515, but she, like so many others, had also been touched by the teachings of Luther. Disillusioned with the worthless vows she had taken, she wanted to give up life as a nun. But her relatives were fearful of the law and would not aid her. So she and eight other nuns turned to Martin Luther for help. The latter had a saintly old friend, Leonhard Koppe, who used to deliver barrels of herrings to the nunnery. This man secretly picked up the nine escapees, hid them in his covered wagon and took them to Wittenberg. It was the eve of Easter Day, 5th April 1523, the commemoration of Christ's Resurrection. Luther provided for the girls, and within two years most of them were married. To avoid scandal he wrote a letter to the Protestant Churches justifying his actions, for he rightly expected this would spark off a general flight of nuns and monks.

In Wittenberg Katharina first stayed with the Reichenbach family, and then with the Cranach family. Lukas Cranach was the Duke's court painter and the mayor of Wittenberg. He later painted her portrait, too, but he could not capture her spirit! She was not beautiful, but was lively and attractive. Erasmus of Rotterdam (pg 8) described her as 'winsome and delightful.' She was pious, self-assured, dutiful, and hard-working. Luther at first thought she was proud. Hence, at times he later jokingly called her 'Mein Herr Käthe'.

While in Wittenberg, Katharina fell in love with the godly nobleman Hieronymus Baumgärtner. He, too, loved her dearly, but his family discouraged marriage to 'a run-away nun.' When another theologian, Dr Glatz, sought her hand, she declined; and asked a friend of Luther's to intercede for her: Please, not to be given in marriage to Dr Glatz, she said. She would be willing to marry either Nikolaus von Amsdorf or Luther himself -- but nobody else.

Up to that time Luther had not thought of marriage, for he felt with good reason that his life was threatened by Pope, Church, and Emperor. But he realized that celibacy was an instrument of papal oppression and needed to be addressed as part of the Reformation. For the Bible says:

"If anyone aspires to the office of bishop, he desires a noble task. Now a bishop must be above reproach, the husband of one wife, temperate, sensible, dignified ... He must manage his own household well, keeping his children submissive..." (1 Timothy 3:2,4).

When at last he proposed to Katharina, he was 41 and she was 26. He was not, as he later said, in love with her, but upon marrying her on 13th June 1525, he praised God, saying: *"A good wife, who can find? She is far more precious than jewels"* (Proverbs 31:10). His financial position improved through her disciplined house-keeping. His estate flourished, and

his home life was loving and orderly. Duke Frederick had given him the Augustinian cloister as a wedding gift, and Katharina kept open house for a great number of Luther's students, colleagues and friends. She also oversaw the cloister's farming, cared for its livestock, and managed its brewery. She bore Luther six children of whom two died young. Luther was so happy with her that he called her 'my Catie' and 'the Morning Star of Wittenberg'.

Katharina and Martin Luther were the heart of Wittenberg, and Wittenberg was the spiritual centre of Germany, if not of Christendom itself. This godly pair, committed to Jesus Christ with heart and soul, fearlessly reformed not only the Church, but also the Home and the State, imprinting on them the image and Spirit of Jesus Christ, the Lord and Redeemer. Katharina died as the result of a carriage accident on 20th December 1552, some six years after her husband. Her biographer, Prof. Kroker, said: "*For Martin Luther she was the right wife, and only through marriage with her, did he become the 'complete' Luther.*"

Soli Deo Gloria.

-- Dorothea Scarborough.

Source:

Ernst Kroker, *Katharina von Bora*.

***'Have you not used your voice for your own ends, for your own glorification for years?
I will give you a new voice for use in My service.'***

(Dr Helen Roseveare – pioneer medical missionary in the Congo, in *Give me this Mountain*)

***" 'Naked faith.' It was a phase she often used.
Faith that is not dependent on feeling."***

(Said of the French aristocrat and mystic, Madame Guyon, by Phyliss Thompson)

'One of God's many mercies is that the future is veiled.' (Madame Guyon)

Some Thoughts on 'Holiness' as a Value:

1 Peter 1:14-16:

As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy yourselves in all your conduct, since it is written, "You shall be holy, for I am holy." (ESV)

1 Peter 2:9:

But you are a chosen race, a royal priesthood, a holy nation, a people for His own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvellous light. (ESV)

Peter in his first letter to the church is making an appeal for holiness. He quotes Leviticus. He then goes on to refer to the church as a holy nation, a people called out of darkness into God's marvellous light. Our Puritan forebears understood this well. Purity of life was a major focus in their lives. We may today look back at that time with some amusement. After all, they banned Christmas and even card playing! Musical instruments were also banned from worship in the church.

Yet we would do well to pause and reflect. If we are to proclaim the excellencies of our God who has called us out of darkness, how can we do that if we are all too often participants in that darkness? Needless to say, our Puritan 'forebears in the faith' would be horrified at the life of the Church today!

The issues of our times are many and complex. Many Christians have retreated into holy huddles, ignoring the issues, and try to live out the Christian life as best they can. Others

have boldly engaged with the issues of our times. Some have compromised, and are seeking God's stamp of approval on what was previously regarded as sin.

If we are to be a Church that values holiness, what must we do?

Jim Packer, in his book *Rediscovering Holiness*, gives three suggestions to which I have added my own thoughts:

Holiness must be learned in and through experience, much like prayer. Holiness must become a habit.

We learn holiness in the same way as we learn at school. There is a curriculum for holiness. The curriculum is God's Word and the school is the Church. This can only happen when the Church herself is clear on the curriculum and stands united on Scriptural truth.

Our Lord Jesus Christ is with us in this, as our Lord and Master. Jesus must be our Lord. And we must obey. Did He not say: *"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you."*? And behold, *I am with you always, to the end of the age*" (Matthew 28:19-20)?

May God receive these, our efforts, as we offer them to Him as servants of His Son.

-- Rev. Mike Craig (Claremont Congregational Church, writing in *'Holiness as One of the Values of the UPCSA'*: March 2016)

Bibliography:

JL Packer: *Rediscovering Holiness* (2009): pp14-18; (2nd Edition: Regal, Ventura, California)

***'Oh! That I should hear Mr Rowland once more before I die –
One true preacher of Jesus Christ is worth a thousand worlds.'***

(Quoted in *Daniel Rowland* by Eiffon Evans)

***'Don't go into the study to prepare a sermon ... That is all nonsense.
Go into your study to go to God, and get so fiery that your tongue is like a burning
coal and you've got to speak.'***

(CT Studd, former England Cricketer and Missionary Pioneer (WEC), quoted by Norman Grubb)

Basic Understanding about God's Word and Salvation:

The first basic issue we need to clear up: **Is the Bible the Inspired, Inerrant Word of God?** In a recent survey in the USA, 87% of Methodists; 67% of American Baptists; 95% of Episcopalians and 82% of Presbyterians said NO!!

Unless we accept that the Bible is GOD'S WORD totally, then we cannot make any conclusions about anything using the Bible as reference.

The second basic issue is **our understanding of Salvation.**

The doctrine of salvation as understood by believing Evangelical Protestants is based on Scripture that there is only ONE way to eternal life -- through **FAITH** in the Lord Jesus Christ (**John 14:6; Rom. 10:9; Eph. 2:9**) and not by works (**Gal. Chaps 3-4**) -- that this is a universal truth applicable to all people, Jew and Gentile, male and female, or black and white.

-- Dr Chris Molyneux

Link for Robert Murray M'Cheyne's *Daily Bible Readings*: www.mcheyne.info/calendar.pdf

What is Replacement Theology (RT)?

Replacement Theology says the **church** has Replaced, Superseded, or Fulfilled the nation of Israel in God's plan.

The reasoning behind this is:

- God chose the Jews;
- He sent His one and only Son, Jesus, to redeem the Jews;
- The Jews rejected Jesus;
- God in turn has rejected the Jews;
- The Jews have been replaced with the church as His chosen people, and the Jews will not be saved or restored with a unique identity and role [i.e. no believer can be both a believer and a Jew at the same time].

RT 'theology' raises some serious issues which have to be resolved:

RT proponents have to explain how a God who is true and cannot lie, can make covenants with the nation of Israel and fail to fulfil them.

RT proponents have to prove that the 'church' (definition?) is now the true and new Israel – i.e. the titles of 'Israel' and 'Jew' have been transcended or broadened to include Gentiles and that the nation of Israel will never again have a unique identity or role in God's plan. Or in modern terms, God has divorced Israel and has taken the church as His bride.

RT must show the 'church' inherits national Israel's covenants and promises in such a way, that we cannot expect a future fulfilment of these with the nation of Israel.

One of the issues that *has* to be resolved is how the two testaments relate to each other, and whether in interpreting the Bible, the NT has priority over the OT, i.e. does the NT re-interpret the OT?

Then the OT prophecies have to be re-interpreted as non-literal fulfilments, i.e. as 'spiritual' fulfilments; and national Israel somehow has to 'morph' into 'the church'.

-- Dr Chris Molyneux

'This passage, I believe, refers literally to the conversion of God's ancient people.'
(Robert Murray M'Cheyne, the saintly minister at St Peter's Dundee, Scotland, on Isaiah 26: 16-19. His biographer, Dr Andrew Bonar, wrote that M'Cheyne ***'regarded prophecies as history yet to be.'***)

Editor's Comment:

This is an abbreviation of our dear friend Dr Chris Molyneux's study of the place of the Jews and Israel in the outworking of history, as taught in the Bible.

The 'modern' missionary movement to God's ancient people, the Jews, has its roots in that most orthodox of Reformed churches, the Free Church of Scotland. The saintly Rev. Robert Murray M'Cheyne and Dr Andrew Bonar visited Palestine in the 1800s. Who knows how bold their prayers were as they slept under the stars, and recalled the promise to Abram (Abraham), that his descendants would be like the stars in number? (Genesis 15:5)

Other brethren of theirs such as Dr John 'Rabbi' Duncan would go to Budapest, Hungary, and share the Gospel of the Messiah, Jesus, with the lost sheep of the House of Israel.

Chris' labour of love expounding the Word was extensive, and we hope to consider other parts for publication later. We were very sad to learn that Chris passed away on Wednesday 19th October, after a short illness, and we convey our sincere condolences to his family and circle of friends.

If Christ had not come ...

***His name shall be called Emmanuel God with us (Matt. 1:23);
The Prince of Peace (Isa. 9:6).***

*There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
And a baby's low cry!
And the star rains its fire
While the beautiful sing,
For the manager of Bethlehem cradles a King.*

A few years ago a striking Christmas card was published, with the title, *If Christ had not come*. It was founded upon our Saviour's words, 'If I had not come.' The card depicted a clergyman falling into a short sleep in his study on Christmas morning and dreaming of a world into which Jesus had never come.

In his dream he found himself looking through his home, but there were no little stockings in the chimney corner; no Christmas bells or wreaths of holly; and no Christ to comfort, gladden and save. He walked out on the public street, but there was no church with its spire pointing to Heaven. He came back and sat down in his library, but every book about the Saviour had disappeared.

A ring at the door-bell, and a young messenger asked him to visit a poor dying mother. He hastened with the weeping child and as he reached the home he sat down and said, "I have something here that will comfort you." He opened his Bible to look for a familiar promise, but it ended at Malachi, and there was no gospel and no promise of hope and salvation, and so he could only bow his head and weep with her in bitter despair.

Two days afterward he stood beside her coffin and conducted the funeral service, but there was no message of consolation, no word of a glorious resurrection, no open Heaven, but only 'dust to dust, ashes to ashes', and one long, eternal farewell. He realized at length that 'He had not come,' and burst into tears and bitter weeping in his sorrowful dream.

Suddenly he woke up with a start, and a great shout of joy and praise burst from his lips as he heard his choir singing in his church close by:

*O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem;
Come and behold Him, born the King of Angels,
O come let us adore Him, Christ the Lord.*

Let us be glad and rejoice today, because 'He has come.' And let us remember the annunciation of the angel:

"Behold I bring you good tidings of great joy, *which shall be to all people*, for unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10,11).

*He comes to make His blessings flow,
Far as the curse is found.*

May our hearts go out to the people in heathen lands who have no blessed Christmas day.

***'Go your way, eat the fat, drink the sweet, and
SEND PORTIONS TO THEM FOR WHOM NOTHING IS PREPARED.'*** (Neh. 8:10)

-- *Streams in the Desert*. 25th December (Mrs Charles Cowman)

'You shall carry His Cause.'
(Matthew Henry on the Ascension)

'The heart makes the theologian.'
(Quoted the introduction to *Romans*, by WH Griffith Thomas)

Erasmus & the 1516 Greek New Testament

The Printing Press

The most powerful event of the Fifteenth Century was undoubtedly the development of printing. Now there could be reliable reproduction of documents, books, pamphlets, and texts, and -- for the times -- all speedy! The Gutenberg moveable-type printing of the Latin Bible opened up the world in a different way. William Caxton printed the first book in England in 1476, having printed books in English on the continent before that. By 1501 there were more than a thousand print-shops in Europe, which had produced some 20 000 000 copies of 25 000 titles. The medieval world and world view, both secular and religious, was being shaken in so many ways. Not even the angels could see how this should serve the furtherance of the Gospel of Christ!

I recently came across an angry post on social media, along the lines of:

'How dare Protestants say that the Roman Catholic Church kept the Bible from the people? The first printed Bible was the Roman Catholic Bible'.

But who was allowed to read it? Who could understand it? -- it was, of course, in Latin!

Who dared expound it according to the text itself, and in the language of the hearer?

But God did not leave His people in ignorance:

The man: Desiderius Erasmus

Constantinople became a great centre of learning, and in it were copies -- perhaps even originals -- of manuscripts long since lost from the Western Empire. Constantinople had been thoroughly Greek, using a Greek Bible (Old and New Testaments) for a thousand years, so there were also men competent in the language. The city's fall in 1453 moved such men to leave the ruin of Byzantium, bringing with them a literary, linguistic, and cultural legacy. How does Erasmus feature in this landscape?

Gerrit Gerritsoon was born in the Netherlands, the second illegitimate son of his parents, probably in 1456. He chose for himself the names 'Desiderius Erasmus' quite early, a mingling of Greek and Latin terms of 'pleasing' and 'longing'. The brothers were put to school in Deventer, where they had a companion who was to become Pope Adrian VI. When both parents died, their guardians removed them to 's-Hertogenbosch with the Brethren of the Common Life. Erasmus remembered mostly the severe discipline, designed to teach humility by breaking a boy's spirit. He hid himself in the Latin language, a beginning which led to his acknowledged and admired mastery of the tongue and its literature throughout Europe. Latin effectually became his 'home', the place where he lived, as it were. Only bare beginnings of Greek were acquired at this stage.

The pursuit of Greek

Following the surge of Greek (and Arabic) material and scholars from Constantinople, it was not that Greek was unknown in the West, but that it was resisted, ignored, obscured, decried and defamed by those who should above all have received it: the Roman Church, its clergy, and establishment. Erasmus was to suffer from this obstruction, but also to profit from it. It brought about the withholding of the Cardinal Ximenes Polyglot Bible with its Greek text of the New Testament. This had been printed in 1514, but was not published for some eight years, thereby allowing Erasmus with the printer Froben in 1516 to be the first to print and publish a Greek New Testament.

Erasmus once said:

"I totally disagree with those who are unwilling that the Holy Scriptures should be translated into everyday language and read by unlearned people. Christ wishes his mysteries to be made known as widely as possible."

Indeed, by 1516 there was already a move to translate the Bible into local languages. Now it was to be different -- translating the New Testament from Greek (not from Latin); and in print

(not handwritten), so there were more copies, more durable, more easily distributed, and more convenient. But above all, being *direct* from the Greek, these would be *nearer* to the pen of the inspired Biblical writers!

Erasmus laid the egg and Luther hatched it!

Luther was first with the German New Testament in 1522, translated from Greek whilst he was held for his own safety by friends in the Wartburg (castle). He used the Erasmus second edition of 1519; and as this was *koine* (common, everyday) Greek, Luther responded with a common, everyday German translation which set a European benchmark.

William Tyndale's first attempt to print an English New Testament translation on the Continent in 1525 was despoiled by the authorities. In 1526 at Worms he succeeded, and we have (as expressed in his own words – and contemporary spelling!):

The newe Testament as it was written, and caused to be written, by them which herde yt. To whom also oure saveoure Christ Jesus commaunded that they shulde preache it unto al creatures.

Before Erasmus died in 1536 there were New Testament translations of his Greek editions in English, German, Danish, Italian and French. There were also editions derived from Luther's German in Dutch and Swedish. By the end of the century the tally includes: Spanish, Icelandic, Slovenian, Welsh, and Hungarian; the Gospels in Arabic; and the 'Kralitz' (Czech) New Testament. This was all helped by further editions of the Greek New Testament from the Stephens, Beza and the Elzevirs: none of them in perfect agreement amongst themselves on the text, though with just a very few minor differences, and all fundamentally Erasmus.

Notwithstanding the personal weaknesses of Erasmus and his lack of a clear profession of faith in Christ, he was, under God, a human instrument by which the Word of God was faithfully translated (from the printed Greek texts he compiled), into several major European languages. Erasmus was the precursor. Others would build on his legacy to produce further editions of the printed Greek Text using a greater number of Greek manuscripts than were available to him, in time producing the Greek text that was 'received by all' and which would be used in the following centuries as the basis for New Testament translation. And it is the 'Received Text' -- the only proper basis for translation -- which continues to be used by the Trinitarian Bible Society in its growing number of Bible translation and revision projects.

-- Extracts from a comprehensive article by CP Hallihan: Editorial consultant: the *Quarterly Record* (April-June 2016) of the Trinitarian Bible Society (TBS: www.tbsbibles.org).

Editor's Comment:

Though many Bible scholars and translations would not follow the Received or Majority Text, I personally prefer it as the soundest Greek New Testament-based text. TBS has sought to preserve a love for it over against the text of Westcott and Hort, which is now in favour, e.g. as per the NIV Bible.

It is heartening to read that leading scholars such as Dr John Wenham (*Elements of New Testament Greek*), have swung back to the Received Text, which is behind the King James Bible, the New King James Bible, etc. This, after his reading the arresting *The Identity of the New Testament Text*, by Wilbur N Pickering.

'It is most important to study the Bible in the spirit of the Bible -- to exercise a critical habit in a spiritual atmosphere.'

(Charles Bridges in his commentary on Ecclesiastes)

'No learning is sufficient to make a proud man to understand the truth of God, unless he first learn to be humble.'

(Bishop Taylor, quoted by Charles Bridges)

Justification by Faith

One of the problems within evangelical circles today is that many believers are not being taught the key doctrines of the historic Reformed faith. There is plenty of lively worship and a lot of emphasis on praise, but preaching in general is being marginalised, and doctrinal preaching even more so. Doctrine is dismissed as dry and almost an impediment to joyful Christian witness. Doctrine *can* doubtless be dry, but it need not be. Indeed, as Ernest Reisinger has said: *'Doctrinal preaching is the foundation of all true Christian experience. Without a sound doctrinal foundation, Christian experience is like cut flowers stuck in the ground -- they soon wither and die. Doctrinal truth is not only the foundation but also the superstructure of all true biblical preaching.* As an organisation, the Evangelical Protestant Society (of Ulster) is very keen to encourage a better understanding of doctrine. If we are to understand error, then we must first have a clear appreciation of truth.

Let us consider the great Reformation doctrine of justification by faith alone as we find it in Romans 1:16&17. These verses take us to the very heart of the battle between Protestantism and Roman Catholicism. The Church of Rome did not believe in justification by faith alone in Christ alone when the Reformation began in 1517; and, despite the best efforts of contemporary Protestant ecumenists and liberals to put a different slant on it, Rome still does not believe it today. An examination of the key official documents of Rome will confirm that to be the case.

As a monk and university lecturer, Martin Luther was studying Romans, but in Chapter 1 he could only see a God of wrath and anger. In 1:17, he became stuck on the words *'the righteousness of God'* and he feared that he could never stand before such a righteous God. He struggled to purge himself of sin and, in an effort to achieve success, he pursued a harsh regime of penance which involved self-denial and self-harm. As he punished himself in this way, his frustrations and fears only grew, but then God spoke to him. Luther had struggled but, by God's grace, the scales fell off his eyes and he realised that the *'righteousness of God'* in 1:17 referred not to God's wrath, but to His mercy towards us in Christ. He discovered that the righteousness here referred to is a righteousness imputed to us by faith alone, in Christ alone. In short, Luther became a Christian. Although this glorious gospel had been largely hidden for centuries of Romanist darkness, it was now revealed to a monk who would shake the world.

-- Ulster Bulwark (Evangelical Protestant Society – UK): January-March 2016: (Shortened -- Editor)

***"Berridge prayed that he might be led to know 'the truth as it is in Jesus'.
The answer came directly, 'Cease from thine own works, only believe.' "***

(John Berridge (1716–1793) the man that came to know the Lord during his ministry,
and then burnt his old sermons while weeping with joy!)

***"Christianity is not a scheme for self-righteousness –
it is 'for making holiness the effect, not the cause of being justified and reconciled.' "***
(EJ Poole-Conner on Wilberforce's *A Practical View of Christianity*)

Reformation Sunday: 30th October 2016

Martin Luther took his courageous stand 499 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)

Summary of Luther's teachings: *The five 'Solas' of the Reformation*

Scripture alone (*Sola Scriptura*)

The inerrant Scripture (the Bible) is the sole source of written divine revelation, which alone can bind the conscience. The Bible alone teaches all that is necessary for our salvation from sin and is the standard by which all Christian behaviour must be measured. It is denied that any creed, council or individual may bind a Christian's conscience, that the Holy Spirit speaks independently of or contrary to what is set forth in the Bible, or that personal spiritual experience can ever be a vehicle of revelation.

Christ alone (*Solus Christus*)

Our salvation is accomplished by the mediatorial work of the historical Christ alone. His sinless life and substitutionary atonement alone are sufficient for our justification and reconciliation to the Father. It is denied that the gospel is preached if Christ's substitutionary work is not declared and faith in Christ and his work is not solicited.

Grace alone (*Sola Gratia*)

In salvation we are rescued from God's wrath by his grace alone. It is the supernatural work of the Holy Spirit that brings us to Christ by releasing us from our bondage to sin and raising us from spiritual death to spiritual life. It is denied that salvation is in any sense a human work. Human methods, techniques or strategies by themselves cannot accomplish this transformation. Faith is not produced by our unregenerated human nature.

Faith alone (*Sola Fide*)

Justification is by grace alone through faith alone because of Christ alone. In justification Christ's righteousness is imputed to us as the only possible satisfaction of God's perfect justice. Our justification does not rest on any merit to be found in us, nor upon the grounds of an infusion of Christ's righteousness in us, nor that an institution claiming to be a church that denies or condemns *sola fide* can be recognized as a legitimate church.

Glory to God alone (*Soli Deo Gloria*)

It is affirmed that because salvation is of God and has been accomplished by God, it is for God's glory and that we must glorify him always. We must live our entire lives before the face of God, under the authority of God and for his glory alone. It is denied that we can properly glorify God if our worship is confused with entertainment, if we neglect either Law or Gospel in our preaching, or if self-improvement, self-esteem or self-fulfilment are allowed to become alternatives to the gospel.

-- Kindly made available by Dr Christopher Molyneux (adapted from: *The Cambridge Declaration of the Alliance of Confessing Evangelicals* -- 1996)

'Your heart is not the compass that Christ sails by.'

(Samuel Rutherford in his letters, quoted by Dr Frank E Gaebelin,
in connection with turning away his friend from looking inward
to looking upon the heart of Christ)

Why I left the Word of Faith Movement

I am writing this not to offend anyone who reads this. My task is to encourage you, out of my deepest concern, to be a good 'Berean' as it is commanded for all those who profess Christ (Acts 17:10-13: "... they received the word with all eagerness, examining the scriptures daily to see if these things were so."; Matthew 7:12-13; 17:11; 1 John 4:1).

Let me begin by telling you a little about my background. I was born in the United Kingdom, but raised in Cyprus. I lived there until 2010. I was brought up as a Maronite Catholic. I attended this Church till 2005.

My early religious experience

Maronite Catholic theology teaches the deity of Mary; purgatory; praying to the dead; and salvation through your own works. They deny the sufficiency and the authority of the Bible alone. And they believe that the Pope is the head of the church, and not Christ.

From then on I became an atheist. Then an agnostic. At that time my life was full of hypocrisy, pleasure seeking, and sexual sin. I was far from God and far from the way to heaven.

Then one day in 2008 my sister invited me to join a Charismatic church. When I arrived at the Sunday meeting, I had two main goals: improved self-esteem and success. I also wanted to have many friends. At this church I felt accepted and welcomed by the group. At the time I would have called this a 'changed life'.

The lady who was preaching, and the pastor said that Jesus can give us all those things that I desired. They were good motivational speakers. I saw people who remembered me when I was a child, who knew my mother and my sister, also welcoming me and their friends. The way of worship was like being in a rock concert. I liked the atmosphere it created.

At one evening service, the woman preacher asked if anyone wanted to receive Jesus and call Him to come into their hearts. She said that if someone came forward, then they would be saved. So, I went to the front with my sister, and counsellors encouraged me to say the 'sinner's prayer'. What would you have done?

When I arrived at the front I saw those around me were shaking and trembling, which I realize now was evidence of the 'Toronto Blessing'. The band played 'worship' music which was also stirring me emotionally. I felt something that I called 'God', and after I prayed, they declared me from that day to be born again. I believed for three years that I was a true Christian. I realize now that the movement I had joined was called the Word of Faith movement.

The Word of Faith movement

The message of the Word of Faith movement is that the cross of Christ promises wealth, health, success, and a better life: that is exactly what my sinful heart desired. And for those years, I was a great follower of people such as Joel Osteen, Joyce Meyer, Kenneth Hagin, TD Jakes, and Benny Hinn. I read their books, and heard their sermons daily on TBN and The Church Channel. The messages of these WOF channels were never offensive and yet never convicted me of sin.

Today this movement is the public face of Evangelicalism. However, there was something wrong with the fruits of 'this new life'. I was not taught about the Authority of the Bible, nor its sufficiency. I treated God's Word as a book of encouraging words. I picked and chose what verses I felt spoke to me.

To be frank with you, I was still prone to selfishness. I enjoyed life and its pleasures while professing to be a Christian. I still loved my sin, and those were the years where I committed

my most serious sins of sexual immorality. I had not been convicted of sin and had never repented of my sinful lifestyle.

My deliverance

I preached the prosperity Gospel and lived the life that the devil wanted me to live. But when I arrived in UK to study for university, I began to read the Bible seriously and regularly for the first time. I stopped listening to those teachers on TBN and focused on what God really said in His Word.

I discovered some reformed pastors and preachers on the internet, some whose names might be familiar to you including Paul Washer, and John MacArthur! The teaching was different – a teaching from the Bible, which sought to inform the mind rather than to manipulate people emotionally. However, it was the Word of God itself that was convicting me of my sin so that I realised that I was never a real Bible-believing, born-again Christian.

The fruit of my failure was my trust in those who preached WOF doctrines. They had been lying to me and others, telling us that Christianity will not cost you anything. However, the Bible teaches that those who desire to follow after Christ, will suffer. But in the midst of those trials, believers will have joy and the peace of God. Why? Because they have received our precious Lord Jesus Christ as their Saviour. God spoke in His Word so clearly to me that I repented of my sin and believed in the Son of God as my Saviour, and was saved.

I knew I had to leave the WOF church, but where could I go? I discovered that there are others who have also left the WOF movement. I heard of a pastor of a small Reformed church. He had been in the Charismatic movement, but then read the Scriptures and was convicted to leave the movement. He then trained for the Christian ministry. I wrote to him and, he invited me to come and live with him and his family, and attend his church.

There were certain differences in the church. The key ones were in the preaching, the people, and the worship. The preaching was more challenging and uncompromising. The pastor's desire was to truthfully expound the scriptures and not to win numbers.

The people were so different. Sober minded, diligent with the scriptures, and full of the grace of God. They were well taught in the Scriptures, but very caring and loving.

With regard to the worship, I would describe it as demonstrating great reverence to God, and the hymns were full of glorious doctrine. In contrast, the WOF worship was like being in a non-Christian rock concert.

I have now become a member of the church and we have open-air preaching and evangelism. I am also involved in recording online videos to explain the truth in a clear way to those of the WOF. So this in short is my testimony on how God saved me from the WOF movement and from self-deception.

-- Ninos Hadjirosou: *Protestant Truth* (Protestant Truth Society-UK), July-August 2016

'Miracles are not to be expected when ordinary means are to be used.'

(Matthew Henry's commentary on Acts 12:7-9,
and regarding Peter's extremity, '***the worse the better***')

Editors Comment:

The testimony of Ninos Hadjirosou is so true to life. St Augustine, Bishop of Hippo, came out of philosophy and searching, into the Light of Jesus -- his mother Monica's prayers, and Ambrose Bishop of Milan's mentoring, all playing a part. Influences come our way, which confuse and offer hope simultaneously. In my pilgrimage of faith when my eyes were first opened I saw men walking as trees (Mark 8:24). Down the road I came to view Jesus as head and shoulders above all the sons of Israel.

We need to be patient with others groping for more light, even as the Lord has been with us.

The Gordon Memorial Mission and Church of Scotland Mission Hospital

The Gordon Memorial Mission (1870), east of Pomeroy, KwaZulu Natal, is nearly 150 years old. *'The mission station was bought with money gifted by the Duke of Aberdeen in memory of his son, James Henry, accidentally killed while cleaning his rifle. This happened while he was at university in preparation for going out to the mission field himself.'* Out of this mission arose the Church of Scotland Mission Hospital at Tugela Ferry years later. This was due an inadequate water supply for a hospital at the Gordon Mission, which will sound familiar today as water's critical necessity is so close to home.

The Rev. Dr James Dalzell of Lesmahogan, south-east of Glasgow, Scotland, together with his wife, Elizabeth Gordon Lorimer, were the first missionaries, with assistance from Elizabeth's teacher sisters, Mary and Jane. In 1901 James died after contracting septicaemia during an operation when he accidentally pricked his finger! The sowing of the seeds of Jesus' love in South Africa would be attended and watered with tears (Psalm 126:5-6). Education and medical care were areas of focus.

In 1906 Rev. Murdo John Clow Matheson from Partick, Scotland, followed the Rev. Dr HEC Keith Murray, the successor to James Dalzell. (Murdo's father, Rev. Dugald Matheson, was born in Skye, Hebrides, and provided the name for Murdo's son, Dugald, whose Zulu name became, 'Mgadlaza', meaning 'quick walker'!) When Murdo Matheson died from malaria in 1930, his son Dugald was appointed by the Church of Scotland as his successor at the Gordon. The name Matheson is still associated with both St John's United and Scottsville Presbyterian (UPCSA) churches, in Pietermaritzburg.

Another name connected with the mission is Gale. The Rev. George Gale of Warsash near Southampton, was influenced by Dr Robert Moffat of Kuruman, to go out to the mission field, namely Swaziland and Maputo Mission near Kosi Bay. 'The missionary couple became proficient in the beautiful Zulu language.' Their son, Dr George William Gale, was Dux of Durban High School (DHS). The Buchanan forbears of his wife Audrey, were missionaries in the South Sea island of Samoa. This single-minded couple were instrumental in the moving of the hospital in 1932 from Pomeroy to Tugela Ferry.

A memorial stone dedicated in 2004 by a Pool family descendent, Rev. William Pool, a former Moderator of the UPCSA General Assembly, is a tribute to the missionary families who served our people. William's father, Dr John Pool, was a Church of Scotland medical missionary at the Tugela Ferry Hospital for many years.

***Scotland and Africa are joined by the love of God,
who gave His only begotten Son, Jesus, to die for our sins.***

-- Craig Hounsom

***"The sceptic David Hume said of Dr John Brown (of Haddington):
'He spoke as if Jesus Christ was at his elbow.' "***
(from *The Man who Believed God* by Hudson Taylor)

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Karstadt's Lectures concerning St Augustine's, *On the Spirit and the Letter*

"Kahler suggests that there are undertones here which mark off Karlstadt's Augustinianism from Luther's. For Karlstadt it is the dichotomy between Letter and Spirit, Law and Spirit, rather than the Lutheran Dialectic of Law and Gospel, which matters. Faith has not the same importance for Karlstadt as for Luther. There is a stress on the inward work of the Spirit – the inward Word which 'precedes all works and touches the heart' -- which foreshadows, it is thought, Karlstadt's later spiritualism. There is an absence of stress on Christology -- 'here is a theology of grace, not a theology of Christ' ".

(Prof. Gordon Rupp in *Patterns of Reformation*)

Note: Andreas Bodenstein von Karlstadt was an associate of Luther's, but later drifted closer to the Anabaptists / Radical Reformers.

-- Craig Hounsom (Editor)

IN THE NEWS:

1] Rondebosch Dutch Reformed Congregation – 125 Years Old!

The Dutch Reformed Church in Rondebosch, Cape Town, was designed by the architect George Murray Alexander (1851-1904) and construction began in 1891. He had emigrated from Scotland to South Africa.

Rondebosch began in 1891 with a very small, mainly English-speaking congregation, but over the years more and more Afrikaans-speaking members were added to its ranks. In 1965 the church reached its peak with 1 700 members, but by 2015 had dropped sevenfold. The reason for this was that Afrikaans-speakers moved to the Northern Suburbs of Cape Town, and even the Afrikaans-medium schools began to Anglicise.

The very early years were extremely difficult. Everybody struggled financially, and a church building not only had to be provided, but also a permanent minister, who had to be paid a monthly salary, even though very modest! Ds. BPJ Marchand of Knysna became the first minister (1891-1906) and it was under his leadership that both Rondebosch Boys' High School and Rustenburg Girls' High School were established. Since then there have been seventeen ministers in the service of this historic church. Ds. Jan van Schoor Momsen is the current minister.

For 125 years Our Heavenly Father has held His hand over this congregation and its members. On a personal note, part of our family heritage is to be found in this church, namely the baptismal font that was made and donated many years ago by my grandfather, Fred Butler. In November this year the editor of *Protestant Reveille*, my fiancé Rev. Craig Hounsom, will be using this font to christen a great-great-grandchild on the Butler side of my family. My Grandfather Fred made this font with so much pride and love for the glory of his Heavenly Father. My grateful thanks go to the minister and council for their gracious permission to allow it to be used on this special occasion.

May Our Heavenly Father richly bless you as a congregation in the years ahead.

-- Esmé de Bruin: Secretary: Cape Town Union Congregational Church

2] RampUp – South Africa



The 'RampUp' project in South Africa wants to be a resource to all churches to develop as disability-friendly communities of believers. Through the website www.rampup.co.za useful material is available for churches to take steps in actively including persons with disability.

RampUp pursues the following objectives:

- To dispel myths about
 - the causes of disability;
 - the abilities of people with disability;
 - the aspirations of people with disability.
- To promote a positive view of disability and people with disabilities;
- To develop a deeper understanding of the Biblical view of disability;
- To demonstrate how people with disabilities can play a positive role in the life, work, witness, and leadership of the church;
- To provide churches with tools to assess and improve their physical accessibility to people with disabilities;
- To provide churches with tools to assess their organisational climate in respect of people with disabilities:
 - Respectful interaction between disabled and non-disabled people.
 - Develop sensitivity for the needs of people with disabilities.

The **key message** is that people with disabilities can make an enriching contribution in faith communities. Kindly visit the website www.rampup.co.za or contact us at erna@tlm.co.za .

-- Erna Möller (Project Manager): January 2016

3] Locum Motive: Rev. Ernie du Plooy -- an Evangelist by Design

A recent phone call from my former fellow student, Ernie du Plooy, touched a chord in my heart. We had not seen each other for years, and he called in response to the 3rd quarter *Protestant Reveille* with a word of encouragement in season. Ernie and Jenny are now based in Port Elizabeth, and have entered a new chapter of stated or pulpit-supply, i.e. Locum at a church needing such anywhere and anytime in South Africa.

Ernie had a radical conversion in a hotel room via a Bible (of Gideons International) being in the right place, at the right time! As with the friend of John Newton of *Amazing Grace* fame, the poet William Cowper (who penned the words '*God Moves in a Mysterious Way, His Wonders to Perform*'), a critical moment was turned by a providential hand into a ministry. An evangelist was born, who would tell others what great things God had done for him in Jesus (Luke 8:39)!

Ernie has an affiliation with both CESA/REACH, and the Baptist Union of South Africa. Apart from the pastorate, he has lectured students of theology; inspired church leaders (the Shepherds' Convention); and retained his ever-ready sense of humour, I'm sure!

Contact details are: (Cell): 082 770 3998; E-mail address: ernieduplooy@telkomsa.net

-- Craig Hounsom (Editor)

4] GAFCON offers Alternative Oversight to Scottish Anglicans

Letter from: GAFCON UK

We are saddened and appalled that the Scottish Episcopal Church will next week debate amending its Canon C31, so as to adopt a wholly unbiblical approach to human sexual relationships. To so amend the canon would sever the church from the teaching of Christ and His Apostles, and also the considered and expressed conviction of the vast majority of the bishops of the Anglican Communion at Lambeth 1998, which was reinforced by the Anglican Primates Gathering only months ago.

We stand with you and pray for you as you resist this unhelpful and dangerous innovation. Should the church decide to follow the revisionist approach; disobey the clear teaching of Scripture; and thus cause a break with orthodox Christian teaching, the Gafcon UK Panel of Bishops offers to provide alternative episcopal oversight, and thereby your recognition as faithful Anglicans by the worldwide Gafcon movement, which represents the majority of Anglicans worldwide.

We remind the Scottish Episcopal Church of the cautionary words of Jude that unbiblical standards in sexual ethics ‘...deny our only Master and Lord, Jesus Christ.’ This is an issue over which the Scottish Episcopal Church is dividing the church, and we will stand united with faithful Anglicans in Scotland seeking to uphold the plain doctrinal and moral teaching of the Holy Scriptures.

Warmly in Christ

The Panel of Bishops, & Executive Committee, Gafcon, UK; the Anglican Mission in England

-- Source: *Anglican Ink* (from: FCA Southern Africa Team fca@samission.org.za 11th June 2016) *the Global Fellowship of Confessing Anglicans (GAFCON)*

5] Margaret Gordon of the Bible Institute (BI), Kalk Bay, nears 90

A ‘mother in Israel’ to many in the South African ministry and overseas mission field, Margaret Gordon, is nearly 90 years old. That happy milestone will be reached on 4th December, 2016.

English-born Mrs. Gordon is the widow of Rev. Murdo Gordon of the Isle of Skye, Hebrides, Scotland. Rev. Gordon was influenced by the Welsh physician-turned-preacher, Dr Martyn Lloyd-Jones, from whom he obtained advice prior to his move to South Africa. The excellent article on *Regeneration* in the *New Bible Dictionary* (IVP) ends with his initials, ‘MRG’. What a great teacher with a pastor's heart!

The death of their young son Alastair through a cycling accident, deeply touched the Gordon family. But Jesus, the Conqueror of Death, was their strength. Isaiah 49:14-16 was used to comfort them. Mrs. Gordon handled the BI distance-learning courses, and took an interest in students training to serve the Lord.

Rev. Murdo Gordon passed on to his heavenly reward over twenty years ago. Later on, Mrs Gordon was married for a few happy years to Terry McDermid, who sadly also passed away. Her continued love for past students, and their families gives them a sense of belonging. As a token of appreciation for her friendship, our youngest daughter Faith was named after her through her middle name, i.e. Margaret.

Our congratulations in anticipation of her 90th birthday are sent with grateful hearts for her many years of service and ministry in her adopted country, South Africa.

-- Craig Hounsom (Editor)

‘Our hearts are factories of idols.’ (John Calvin)

Letters: Responses to Earlier Editions:

1] To the Editor:

Dear Craig

Greetings in our Lord and Saviour Jesus Christ.

Thank you for the timely Protestant Reveille. This has been a quiet period for receiving of reading from various missions, etc. ...

For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel... (2 Corinthians 11:4).

Please can intercessory prayer be made to shake heaven for the binding and overcoming of the strongman of the emergent church's interference with the gospel of redemption going to every creature. The reason for this urgency is the great evil of another gospel. This has led to another spirit taking over once true gospel churches and in so doing these resources which once would have been used to support ministries involved in 'the every creature commission' are kept within these false churches and ministries for self-gratification.

Brian (Rev. Brian Mason: Bible College Wales, Rhos-on-Sea, Swansea, Great Britain)

1] From the Editor:

Dear Brian

Thank you for your continued interest in *Protestant Reveille*, and your great love for the Gospel of Jesus Christ, and for the Great Commission.

There is much chaos in the world, and the Church is not insulated against that. The emerging church which differs from the Emergent church, an official body, may include true believers caught up in the aversion of our age to absolutes and creeds, specifically with regard to the Christian Faith. Scott McKnight in *Christianity Today*, claims that 'The vast majority of emerging Christians are evangelical theologically'. Regarding its lack of statements of faith, Scott goes further in commenting on the viewpoint of the movement that no systematic theology can be final. He writes, 'In this sense, the emerging movement is radically reformed.'

However, is it Reformed to be theologically inconclusive, and always learning and never coming to a knowledge of the truth (1 Tim 3:7)? Mysticism will be the outcome. 'It is the 'foolishness of preaching', that saves them that believe (1 Cor. 1:21). The sword of the Spirit is the Word of God, and doctrine is synonymous with the Gospel which must continue to go out; transformation is a fruit of a converted heart and not the cause.

Keep on with your predecessor, Rees Howell (the Intercessor)'s vision. Remember what the Emperor of Ethiopia, Haile Selassie I, told him once about their old proverb:

'The man who has only God to look to, can do all things and never fail.'

In Jesus, Craig.

2] To the Editor:

Hi Craig

Thanks for sending me the rough draft of Reveille. I hope it will be very widely read. Thank you for mentioning my name and that of my distant relative, Rev. JB Figgis: 'He being dead yet speaketh'! I am sending you a few copies of (my latest book) Africa Calling, to distribute as you think fit. I am reading Traditional Text by Dean Burgon, and what a blessing it contains! It puts other writers to shame, including the Lutterworth Bible Dictionary. Again thanks, and every success in Christ.

I have been greatly inspired by various newsletters arriving from all quarters of late, including your Protestant Reveille from South Africa, and now there is a vacancy in my own church for an editor. I trust the right person for this important task will be found!

More news to come, Jim (Jim Figgis: Dalbeattie, Scotland).

2] From the Editor:

Hi Jim

Thank you for your emails. The Church of Scotland needs direction, and our prayer is that the position of editor needs a person whose conscience is loyal to the Bible, the Word of God. May the good Lord Jesus give you favour before man.

In Jesus, Craig.

3] To the Editor (translated from Afrikaans – adapted & shortened):

Good Morning Rev. Hounsom

I am the honorary editor of 'KORRELS' (= 'Grain Seeds'), the quarterly magazine of the Margate Dutch Reformed congregation. We are hoping to give attention to the Reformation in the next five issues -- for which I shall be needing guidance, information and help. 'Google' is of some use, but I would like know how and where I can obtain more information. I hope I have knocked at the right door! I understand that Protestant Reveille may be used to promote an interest in the Reformation at no cost, which I presume means using the information therein either by re-printing it 'as is', or in a shortened form in 'KORRELS'. How and where can I get access to Reveille? Finally, can you refer me to good sources with reference to the Reformation, and specifically, to the 'Solas'?

Thanks for your time and attention.

Elda Pretorius (Editor: 'KORRELS', Margate)

3] From the Editor:

Dear Mrs Pretorius

For me it has been an encouragement to receive such a request and a privilege to be able to reply. You are very welcome to use the information available to you, but would greatly appreciate it if you would kindly acknowledge *Protestant Reveille* as your source. The article giving a summary of the 'Five Solas of the Reformation' in our Reformation edition of October 2015, will appear again in our 2016 edition.

We have added your contact details to our data-base to ensure that you receive this and future editions. We hope to send you additional material relevant to your magazine.

We wish you God's richest blessings on the wonderful work that you are undertaking as editor.

In Jesus

Craig Hounsom (Editor: *Protestant Reveille*)

4] To the Editor (adapted & shortened):

Dear Rev. Hounsom

PNEUMA SA is an inter-denominational participative Christian newspaper distributed in the Western Cape.... We're avoiding dogma and controversy and concentrating on charitable work and actions depicting the Love of Christ.

We have been receiving your highly informative and well-written e-magazine periodically and would like to use some of articles and / or extracts....

*The articles about **Mary Moffatt** and the oldest English **Congregation in Cape Town** (being in our region), would be of particular interest.*

We hereby apply for permission to use extracts and stories -- with full credit to you and the relevant authors, of course....

Looking forward to your reply.

*Kind regards, Johan Lottering (Editor: **PNEUMA SA** -- Christian Regional News, Hermanus)*

4] From the Editor:

Dear Johan

Your emails are meaningful. *Reveille* aims to speak truth with grace. Mrs Scarborough's article on Mary Moffat has an affinity that makes it come to life today. Cape Town Union Congregational Church, the English mother congregation, helped bring Christianity to Southern Africa, and to the 'hinterland', as Dr David Livingstone saw inland Africa. Union's website, set up by Michelle Young (née Warrington), is www.ctucc.co.za. Keep the flag or banner of King Jesus flying!

In Jesus, Craig.

5] To the Editor (translated from Afrikaans):

Dear Craig

Are you in any way linked to the South African Council of Churches (SACC)?

Basil Smit

5] From the Editor:

Dear Basil

Good to hear from you and Jacqui.

Neither the Protestant Association of South Africa (PASA), nor *Protestant Reveille* are connected to the SACC, which is a modern ecumenical body in general sympathy with the inter-faith movement, i.e. all roads and religions lead to heaven. Inclusivism or Pluralism. The Bible teaches that Jesus is the only Saviour of mankind. He stated that very clearly (John 14:6). Our mandate is to stand on the Word of God, and not to compromise it as the SACC does!

In Jesus, Craig.

6] To the Editor:

Dear Craig

Greetings! My name is Nick Bekker.

I am the Executive Director of the Overseas Missionary Fellowship (OMF) Southern Africa. I am also a pastor at Gracepoint Methodist Church in Glenferness, Johannesburg. I studied theology at the Baptist Theological College in Randburg in the late 90's and served as a pastor at Rosebank Union Church. In 2003 my wife and I went out as missionaries to Thailand with OMF International. We spent nine years in Thailand and three as International Directors at OMF's headquarters in Singapore, before returning to SA at the end of 2014 to re-launch OMF Southern Africa.

I received the Protestant Reveille today and was wondering if it would be possible to submit a short article on OMF Southern Africa. OMF shut its South African operation down about seven years ago and we've resurrected it in a new format -- working with volunteers and really focusing on partnering with the local church to send workers out to Asia. We don't have offices or staff, and so are trying a very different model of missions sending. I'm not sure if this is something that could go in the Protestant Reveille -- it wouldn't be an ad, calling for workers to join OMF; but rather providing information to churches that may have a vision for cross-cultural missions.

I'd very happy to chat with you some more about this. Many thanks and God bless.

Nick (Nick Bekker, Executive Director, OMF, Southern Africa)

6] From the Editor:

Dear Nick

It is great to hear that OMF (formerly the China Inland Mission) has a 'presence' in South Africa again. We stayed during the time of my induction at Andrew Murray House, Claremont, Cape Town, your old head office in SA. Don and Sylvia Houliston were the leaders, and Shirley Charlton so gracefully helped.

China is big news -- please submit an editorial so that our readers can see how God is working in the land Hudson Taylor loved, and other regions as well.

In Jesus, Craig.

7] To the Editor:

My dear Craig

Thank you for even considering me to receive your proof copy of the Reveille Q3. I thought 'Is the Protest Over? Reformation 500', to be most relevant to the situation in the Anglican Church worldwide at present. The article on 'Mary Moffat' was very moving, due to the dedication she exhibited toward her religion and her husband. My last 'thoughts' are on 'The Worship of God, in which I found myself in such complete concurrence with Dr Kenneth Allen, that I made a copy for our Rector for when he returns from leave at the end of August! I keenly anticipate the final on-line copy.

Bless you Brother.

Neville (Neville Lobb: Port Elizabeth)

7] From the Editor:

Dear Neville

What an encouraging word. Mrs Scarborough and Kenny Allen will, I'm sure, be honoured that a veteran of the Lord's work, has responded so positively. You are a great blessing to the Anglican community, and the wider church. A good and faithful servant!

In Jesus, Craig.

***'Never had I such a visit from God since I first knew Him.
I am as happy as I can be on earth, and as sure of glory as if I were in it.'***
(William Grimshaw)

Book Reviews:

1] Serving with Calvin, Leading and Planning Services of Worship in the Reformed Church

**Terry L Johnson: Evangelical Press: Large Paperback: 400pp: £14.99:
ISBN 978-1-78397-117-6**

In his leadership of the church in Geneva, John Calvin established something of a template for churches in the Reformed tradition in their government and public worship. There have been considerable variations since the 16th Century, not least in the singing of hymns as well as psalms and the accompaniment of instruments, but in most Presbyterian churches and other Calvinistic churches, there is still a 'Genevan feel' about the services. In this book Terry Johnson, the minister of the Independent Presbyterian Church in Savannah, Georgia, goes back to Calvin's template for guidance as to how to conduct public worship today. Johnson argues for a very classical Reformed service and is quite critical of recent attempts to make them more 'seeker-friendly'.

I am not always convinced by his reasoning and he is very dogmatic about things about which there can be a considerable degree of liberty. For example, reverence is a very relative thing that varies much according to culture and other things. Nevertheless, this book is good corrective to many of the innovations that abound today, and should make ministers and elders think long and hard about how public worship is conducted. As well as making his case biblically, Johnson mines the Reformed tradition. While the latter is not determinative, we would be foolish to ignore it in the name of relevance and contemporaneity.

-- Reviewed by Kenneth Brownell: *Protestant Truth* (Protestant Truth Society-UK), July-August 2016

2] Light from Old Times

John Charles Ryle: Banner of Truth Trust: Hardback: 432pp: £15.00: ISBN 978-1-84871-636-0

“History, it has been wisely said, is ‘philosophy teaching by examples’, and of no history is that saying so true as of the history of the Church. History, it has again been said, ‘has a strange tendency to repeat itself’, and a close study of the history of the past will help us greatly to conjecture what will happen in the future” (p. 225).

Here in Bishop Ryle’s own words, we have the justification for reading history, and Church history in particular. Ryle is a good guide through the most tumultuous times in the history of our nation, from Queen Mary’s attempt to stamp out the Protestant Reformation, through the troubled times of Archbishop Laud and the persecution of Nonconformists, to the bloody reign of James II. The volume consists of papers on John Wycliffe, John Rogers, John Hooper, Rowland Taylor, Hugh Latimer, John Bradford, Nicholas Ridley, Samuel Ward, William Laud, Richard Baxter, William Gurnall, and James II and the Seven Bishops. There is a good Foreword from Andrew Atherstone, and a chapter on ‘*Why were our Reformers burned?*’, which shows the true implications of accepting transubstantiation. The chapter on the Seven Bishops is Ryle at his best as a storyteller, and reveals something of his abilities as an historian -- but truly every line on every page needs to be carefully weighed.

The importance of learning the lessons of history is well-stated by Ryle -- ‘*Pharisees, Jesuits, heresiarchs, in every age, will compass land and sea, and leave no stone unturned, to accomplish their ends, while the so-called Protestant soldier slumbers and sleeps*’ (p. 242). The danger to Protestantism today is greater than it has ever been. Read this book, and be encouraged to stand fast. [Unfortunately, this newly-typeset edition contains a large number of small but irritating typographical errors].

-- Reviewed by Edward Malcolm: *Protestant Truth* (Protestant Truth Society-UK), July-August 2016

‘Despise not the ministry, for God had but one Son, and He was a minister.’
(Thomas Goodwin, quoted by Prof. GNM Collins)

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