

EASTER 2024 PROTESTANT REVEILLE



SYMBOL OF THE REFORMATION FIVE SOLAS



**FOR THE WORD OF GOD,
AND FOR THE TESTIMONY
OF JESUS CHRIST,
REVELATION 1V9.**

**PROTESTANT ASSOCIATION
OF SOUTH AFRICA
Founded 1925.**

A WORD FROM THE EDITOR

Dear Reader

Christian churches are not uniform in adherence to their regard of Easter, some hold it as the most significant religious event, while others such as the Protestants may have reservations of the ceremonies' roots, and formalism, yet see it as an opportunity of endorsing their centrality of the Cross of Christ and His Resurrection from the dead in its saving efficacy:

"Firmly believe that Christ has taken upon Himself your sin and death. For that is how the power of the resurrection is given to me and to you and all mankind who believe in Christ. For if I do not make use of it in this way, I do my Lord Christ great injustice, I let His triumph and victory remain barren." Titbits from Luther's Easter Sermons (Crossings.ORG).

The violent man and woman

How easy it is to start a fire, and manipulate division between races, religious groups, and cultures. The smoke of genocide is a warning sign for us to be eternally vigilant for it in any form, including terror, as we now witness in the attack on Israel, and response:

"... violent attacks with the specific intent to destroy, in whole or in part, a national, ethnic, racial, or religious group." Genocide U.S.A. Dept of Justice.

"Thou shalt not kill," is unequivocal and leaves no doubt about the Lord's Commandment; its root being in sinful man's heart, Exodus 20v13.

Quasi politico-religious alignments

An urgent call is regularly made in our nation for alliances and coalitions, and a national day of prayer and fasting – the idea at surface level looks noble and credible, but the promotion of certain political parties in a particular instance, and some individuals with titles, appears to me restrictive and opportunistic. Meanwhile let us seek the Lord's face anytime and anywhere!

"One who prays ceaselessly is one who combines prayer with work and work with prayer." African Church Father Origen of Alexandria (AD 185 – 253/4)

Anastasi! Christ is Risen

Yours in Jesus



Rev. Craig Hounsom
Always on the winning side.

CHRISTIANITY AT THE CROSSROADS

"If the Gospel pleased carnal men it would not be the Gospel."

Robert Murray M'Cheyne (1813-1843)

The intolerance of tolerance (D. A. Carson's expression).

Scotland's M'Cheyne's words particularly apply to our generation, which is increasingly vocal, impatient, and bold in its resistance to the exclusive distinctives of the Christian Faith. Meanwhile back in South Africa, a respected independent national radio station, recently issued a warning in its News broadcast about its quoting of a Christian political leader's citation from the Bible!

Christian countries – Christendom?

The above is the Concise Oxford Dictionary's definition of "Christendom". Within the Protestant churches there is no uniformity of view on the relationship of Church and State, and what or who constitutes the Church:

"The Reformers said that the redeemed elect alone made up that universal invisible Church of Christ, and all true churches on earth were known as the visible church."

The Invisible/Visible Church Distinction – The Puritan Board.

Apart from Zambia's Constitution which "declares the country a Christian nation but upholds freedom of conscience and religion for all persons"; and the UK's Royal family's Coronation oath "to uphold the law of God and the true profession of the gospel, maintain the Protestant Reformed religion established by law.....", and to be "Defender of the Faith", the nations, centres of learning, and organizations, have generally abandoned any association with the "Desire of the nations", Jesus Christ.

Christianity at the Crossroads of Truth and Error.

There is no doubt that the mood of the age corresponds to this, and is in harmony with a weak and feeble Church witness, that is either content to take the ethics of Christ, without His Cross and Resurrection's dealing with man's sin; or to present a "user-friendly" man centered gospel that is pre-occupied with the here and now, and to place the things of eternity over the horizon of its adherents.

Truth is clearly demarcated in the Holy Spirit's inspired Bible, but the signboards of error are hazy, naïve, and uses terms such as "issues of the day", "philosophical contextualization," and "relevant," which imply incompleteness of Scripture's effect:

"The Bible is neither ancient nor modern, it is eternal."

Martin Luther.



Turn neither to the right nor the left.

It is essential that the servants of God preach the Word in season, and out of season, as the eternal destiny of mankind hinges on the Prince of Life, Jesus; we shall not go astray from the Word, to the right or to the left, and seek the world's man-made gods.

Deuteronomy 28v14.

CRAIG HOUNSOM

THE PALMS OF THE PSALMS



—“And they came to Elim, where were twelve wells of water, and seventy palm trees:

and they camped there by the waters.” Exodus 15V27.

A DRY AND THIRSTY LAND

Followers of Jesus, including those in positions of leadership, learn of a place of extremity where resources dry up, and hope dies. We can lose faith, or overcome by faith in God:

“The Bible often speaks to us about a dry and thirsty land, where no water is ...

Nothing is wanted but water to change the desert into a fruitful field or a beautiful garden.”

Rivers Of Water In A Dry Place. The Religious Tract Society.

Following their Exodus from Egypt, the children of Israel led by the man of God, Moses, entered the Wilderness where they thirsted for water and complained to him. Moses cried out to the Lord, and they witnessed a wonderful miracle. Subsequently they then came to Elim where there were twelve wells of water and seventy palm trees, Exodus 15V22-27, a place of rest and refreshing for body and soul, a veritable being led by life-giving still waters:

"A cup of water in the desert is (worth) more than gold in a land of plenty."

Rev. William Burns of Scotland and China.

CAMPING AT THE PSALMS

Christian believers have been led out of the "Egypt" of their past sinful associations; but they are not exempt from the Wilderness of Sin's gravity and pull in their pilgrimage through life. In this they will always need the Holy Bible, the Word of God – and there they will come to "Elim", a prominent oasis of stillness and renewal, the "Palms of the Psalms." I learn by trial and error to camp there daily; and at specific times to be still and know that "I Am" is God, who alone is worthy of our loving adoration and worship for His mercies, which are new each morning:

"Anyone should blush with shame if he did not begin the day with a Psalm, since even the tiniest birds open and close the day with sweet songs of holy devotion."

Bishop Ambrose of Milan (339-397A.D.).

EDEN AND ELIM

The Holy Spirit applies the Psalms with new freshness to our souls in time of trials, and we can relate to the "sweet Psalmist of Israel," David, and the other Divinely inspired contributors to the one hundred and fifty spiritual songs, as we are anointed with fresh oil, Psalm 92V10:

"The Book of Psalms contains the whole music of the heart of man, swept by the Hand of His Maker ... In them we do not find the innocent converse of man with God in the Garden of Eden; if we did, the book would for our fallen natures lose its value."

Roland Prothero

To come across the Palms of the Psalms, and the twelve wells of water in a desert place of threatening heat, though obedient to the call of God, is promise that He is still guiding us.

CRAIG HOUNSOM

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The Psalms In Human Life – Roland Prothero.

Hudson Taylor China Inland Mission (OMF) – Marshall Broomhall

Rivers Of Waters In A Dry Place – The Introduction of Christianity into South Africa R.T. S.

“An anatomy of all parts of the soul.”

John Calvin on the Psalms.

“THE HERO OF UGANDA”

ALEXANDER MACKAY (1849-1890)

A VISIT FROM EXPLORER HENRY MORTON STANLEY

“A clever writer lately wrote a book about a man who spent much time in Africa, which from beginning to end is a long-drawn wail (sob story). It would have cured both writer and hero of all moping to have seen the manner of Mackay’s life. He has no time to fret and groan and weep; and God knows, if



ever man had reason to think of 'graves and worms and oblivion,' and to be doleful (dismal) and lonely and sad, Mackay had, when (the king), after murdering his Bishop, James Hannington, and burning his pupils, and strangling his converts, and clubbing to death his dark friends. Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. To see one man of this kind working day after day for twelve years bravely, and without a syllable of complaint or a moan amid the 'wildernesses,' and to hear him lead his little flock to show forth God's loving-kindness in the morning and His faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it." Stanley of "Dr. Livingstone I presume?" fame.

Stanley spent twenty days at Usambiro, enjoying to the full the society and hospitality of his missionary friend (Mackay). On the day that the expedition left Mackay walked with the travellers for some distance, but bade them good-bye at last, and stood on the path waving his hat till they passed out of sight. One of Stanley's officers wrote afterwards, 'That lonely figure standing on the brow of the hill, waving farewell to us, will ever remain vividly in my mind.'

MACKAY'S DEATH

The end of this heroic life came not long after. Mackay was struck down in the midst of his labours by a sharp attack of malarial fever, which he had not the strength to resist, and after some days of delirium he passed quietly away at 40 years of age. He has been called "The Hero of Uganda," and the record of his life shows that he would be worthy of the name. even though no great apparent fruitage had come from all his toils and trials. But the events that have followed since his death help us to a clearer estimate of the richness of the seeds he sowed, often in manifold pain and sorrow, in those first days of Christianity on the shores of the Victoria Nyanza Lake.

EASTER SUNDAY

The Rev. J.S. Moffat, son of the celebrated Dr. Robert Moffat and brother-in law of Dr. David Livingstone, writing in August, 1904, in the **Aurora**, the journal of the Livingstonia Presbyterian Mission on the west of Lake Nyasa, gives a vivid description of a recent visit

to Uganda, and thus pictures the scene he witnessed on Easter Sunday in the Cathedral Church in Namirembe:-

"From where I sat I could see at least three thousand faces. I was told that there was still a crowd outside – of those who could not find room: and there was a separate and simultaneous service being conducted in an adjacent building, at which at least five hundred younger people were assembled. In the cathedral we joined in the stately service of the Anglican Church, never so stately and impressive as when it is rendered in noble simplicity, free from the adventitious, coming from abroad, accompaniment and the vicarious, acting on behalf of, performance of a highly artistic choir.

"There was something more real and solemn than this in the vast murmur, almost a thunder-roll, of thousands of responding voices, the voices of men and women who had been born in the most degraded and darkest heathenism, the people that sat in darkness but had seen a great light; the Easter sun shining upon the stone that had been rolled away, and upon the open grave."

Extract from MISSIONARY HEROES IN AFRICA (1912) by JOHN C. LAMBERT, M.A., D.D.

Suggested Reading: MACKAY OF UGANDA by ALEXINA HARRISON (his sister).

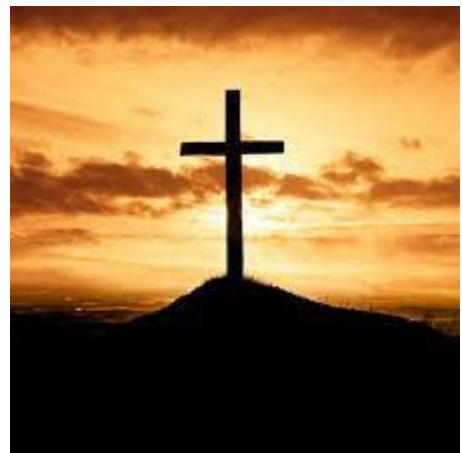
PILKINGTON OF UGANDA by CHARLES F. HARFORD-BATTERSBY M.A., M.D.

QUEST FOR THE HIGHEST DR J.E. CHURCH, ANGLICAN MEDICAL MISSIONARY

GOD IS LOVE

"Good will toward men." Luke 2v14

Yes, that is the meaning of it all. It tells of the good will of God toward all men. There is a strange mediaeval legend which illustrates this truth. An infidel knight, in the wildness of his mad, Heaven-defying infidelity (disbelief) determined to test, by the method to which as a knight he was accustomed, the reality and power of the God whose existence he denied. So, going out into the field, armed as if for



combat, he cast his glove down upon the ground, after the manner of the ancient challengers, and cried out to the heavens: "God! – if there be a God – I defy Thee here and now to mortal combat! If Thou indeed art, put forth Thy might, of which Thy pretended priests make such boasts." As he spoke his eye was caught by a piece of parchment fluttering in the air just above his head. It fell at his feet. He stooped and picked it up, and found inscribed upon it these words, "God is love!" Overcome by this unexpected response, he broke his sword in token of his surrender, and kneeling upon the fragments, consecrated his life henceforth to the service of that God whom he had just before defied.

Thus to all men's defiance, to the rebellion of a world, to the godlessness of nations, to the blasphemy of individuals, the answer that heaven has always let fall has been, "God is love!" This was the message that came wafted down that night on the silent air in this sweet note of the angels' song. This was the meaning of the coming of Christ. Cold was the world: shut were men's hearts against God: defiant was the attitude of nations. Yet to this coldness, this defiance, this revolt, the answer was not swift judgment, but the gift of the Son of God as the Saviour – "On earth peace, good will toward men." Wherever the gospel goes to-day, it breathes the same loving message. God does not hate us: He loves us with a love tender and everlasting. (The reason behind the Cross.)

COME YE APART - DAILY READINGS IN THE LIFE OF CHRIST – JAN 26, BY J.R. MILLER D.D.

For a balanced reading of J.R. Miller there are 365 other readings in this little book.



SUURBRAAK – A SACRED STORY

BY REV. DR. CHARLES FLAENDORP.

The Overberg village of Suurbraak nestles in a fold of the Langeberg Mountains east of Swellendam and at the foot of the beautiful Tradouw Pass. It is a former mission village that gives the word "quaint" new meaning. This year the village celebrates its 200th anniversary.

Before the establishment of a mission station at Suurbraak early explorers described the indigenous folk as "brown skinned, black haired and tough build." The Hessekwa tribe was encountered between the Hessekwakloof and the Attakwakloof in the Swellendam region as early as 1660. There were three dominant tribes in the Overberg: the Hessekwas, the Gourikwas and the Chainokwas. A Hessekwa tribe leader, Hans Moos, and his followers stayed next to Bontebokkloof, in a place called Xairu. Graaf Caledon visited Xairu in 1808, and named it the Caledon Institute. When the missionaries arrived, they renamed the place Zuurbraak because of the *Zuuragtigheid* (acidity) of the land. During the 1960's the name was changed to Suurbraak.

Long before the colonists came to the Overberg, Hessekwa Khoi were already there. Hessequa (or Heissequa) means men of the woods. It is derived from the word hei(b) tree +se (adjective ending) + qua(men or people.) They were a well-established community that grew healthy crops and farmed with cattle. There was a good trade relationship between Van Riebeeck's men and the Hessekwas.

Suurbraak is situated east of Swellendam, in the Overberg district of the Western Cape. It was originally part of the *Grote Wagen Weg* (Great Wagon Trail) to the Eastern Cape. The VOC outpost Riet Valleij was situated five kilometers from Suurbraak.

In 1812 the London Missionary Society established their mission work in Suurbraak.

In 1819 the head of The London Missionary Society, Dr. John Phillips, visited Cape Town. He had only one aim: "ending the slavery of the indigenous within the Cape of

Good Hope." On his arrival he declared: "Free the coloured population in your colony, permit the indigenous to choose their own masters ... allow them to bring their labour to a free market and the farmers will no longer have an occasion to complain of a want of servants." Because he had no political influence, he could not take any legal decisions.

During this time the coloured people's identity took shape in Suurbraak. Elphic (1997: 43-45) describes the identity formation of the coloured people as follows: "Khoisan and ex-slavers were by now amalgamated as Coloureds. By 1848, 22% of the coloureds of

the rural Western Cape, most of whom had been slaves, were on the mission stations." One of these stations was Suurbraak. Rev. Johannes Siedenfaden arrived in Suurbraak in 1812 where he found Hans Moos and his wife teaching the children. In 1827 the Mission station was given a higher status by Governor Bourke.

On 11 December 1858 the Government handed Suurbraak over to the London Missionary Society but the land remained in the possession of the local people. Most of the historical buildings were built during this period. In 1875 the LMS abdicated its responsibility to the Dutch Reformed church in South Africa.

When the National Party came into power in 1948, the political landscape in South Africa changed dramatically. On 13 August 1960 Suurbraak was declared a coloured area through the group Areas Act. On 2 April 1962 the Department of Coloured Affairs took over the management of the village. Property ownership was given to the coloured people and the whites were forced to sell their property in Suurbraak.

The heart of the village of Suurbraak has been preserved. The buildings situated on the village square, and the two church buildings have been restored. Suurbraak lies in what could easily be termed a little piece of heaven, and because it is not a commercial centre tranquility prevails.

These days people still cook on wood-burning stoves, use donkey-drawn ploughs and horses and carts to get around – old style living, mostly untouched by development. Currently the small town of Suurbraak has 3,000 inhabitants and minimum facilities. The biggest attraction is its magnificent natural beauty. There is a primary school which accommodates approximately 500 children, a crèche, a municipal clinic, a library and a postal agency. The Historic Mission church with its parsonage is situated on the Braak (open piece of land) in the middle of the town. **TAKEN FROM THE CAPE ODYSSEY – NO 96 VOLUME 12 ISSUE 2 – MARCH/APRIL 2012.**

THE SOUTH AFRICAN COMPOUND MISSION

I felt that something should be done for the mineworkers who were being demoralised by strong drink and card-playing, and other vices of our civilisation. When the Rev. Dr.

Andrew Murray and Spencer Walton paid their next visit to the Rand, I went over, and on the Sunday afternoon asked a couple of friends to join me in visiting the compound of the City and Suburban Gold Mining Company. Here we gathered a crowd of perhaps two hundred men around us. At the close of my address, several came and knelt in the ring as seekers. One of these, lifting up a tearstained face, said: "Teacher, we are like lost sheep without a shepherd, no one cares for our souls. We are surrounded by temptation on every side; you know our language; why do you not come and be a shepherd to us?" I made no response to him, but silently referred the matter to the Lord, and asked that He might make it clear if this were indeed a call from above. My mind took a rapid survey of the field. More than one hundred thousand of the young manhood of all the tribes of South Africa gathered in groups of from three to five thousand, and all accessible to the Gospel. Who could wish for a finer opening for a life work!

On my return to Pretoria, I mentioned the matter to my wife, who at once said: "Where the Lord calls you, He calls me."

A month or so later I went over again to Johannesburg and again visited the City and Suburban compound, where I soon collected a large audience. This time, some twenty or more knelt in the ring as seekers, and several voices together made the same appeal to me to come and be their shepherd. With that appeal there came from above the conviction that this was indeed God's call.

EXTRACT FROM THE BOOK CALLED GRACE
TRIUMPHANT – A.W. BAKER AUTO
BIOGRAPHY.



"What is courage but faith conquering fear."

Scottish missionary, Mary Slessor of Calabar Nigerian Delta.

FREE TO FLY BY SALOME GEIGER.**HUMAN TRAFFICKING**

Dear Believers,

It brings me great joy to share with you today the profound calling that God has placed upon our hearts to initiate "Free To Fly," a counter child trafficking organization. We firmly acknowledge that without Jesus, we cannot navigate the daunting challenges that often accompany this mission. Our dependence rests solely on His strength, wisdom, and insight in combatting the scourge of modern-day slavery.

As an NGO, Free to Fly is deeply committed to the fight against human trafficking and sexual exploitation. Our core mission is to serve as a voice for the voiceless, advocate for justice, and rescue children trapped in situations of trafficking and exploitation.

In our endeavors, we aspire to see these children not only rescued but also restored and empowered to reach their full potential within their communities. We firmly believe that prevention is key, and thus, raising awareness is an integral part of our strategy. We aim to educate schools, communities, and various groups on the realities of trafficking.

If your church is open to hosting us, we would be honored. Please reach out to us via salome@freetofly.org.za to arrange a visit.

Furthermore, we utilize monthly podcasts as a platform to shed light on various aspects of trafficking, featuring survivors, former pimp, law enforcement professionals and cybersecurity experts and many more.

These initiatives often lead us to real cases, which our dedicated data collection and investigation team follows up on diligently. If you ever come across any information or links to potential trafficking / sexual exploitation, please don't hesitate to contact us.

Recognizing the dire need for a home for survivors, particularly girls aged 6-18, we are busy with the establishment of a home where they can find refuge and restoration. With no registered place of safety for survivors currently in the country, this initiative is of utmost importance to us.

For further inquiries or to connect with us, please email contact@freetofly.org.za or visit our website at www.freetofly.org.za.

As we approach Easter, may we all be reminded of the abundant life that Jesus came to offer and His mission to set the captives free. Wishing you a blessed Easter filled with the deep knowledge of His love and grace.

With much love from the Free to Fly team, Salome
(Who is from Germany - based in Cape Town.)



THE THIRD MAN: Ulrich Zwingli

An introduction to the Swiss Reformer

The sinister and mysterious old movie, *The Third Man* (1949), was based on a novel by Graham Greene. 'The Third Man' in eminence of the Protestant Reformers, is the enigmatic Ulrich Zwingli. In chronological terms, born 1st January 1484 (died 11th October 1531), Zwingli is second to Luther, but he is somewhat forgotten; and hence is overshadowed by another Swiss-based leader: the Frenchman, John Calvin. Dr Merle D'Aubigne, the renowned French-Swiss historian, discerned a certain spontaneous movement of God in both Germany and Switzerland that transcended geographical borders. Zwingli was born within months of Luther, and like him grew up a devout Roman Catholic. While Luther initially hoped to reform 'Rome' from within; as a papal partisan, Zwingli enjoyed honour in the form of an annual pension from Pope Julius II.

By degrees their eyes were opened, and they later, as with the other reformers, identified the papacy with 'the man of sin.' (2 Thess. 2: 3&4).

Birth of the Swiss Reformation

'Renaissance humanism, with its universal values of emphasis on scholarship, had taken root in the country. It was within this environment, defined by the confluence of Swiss patriotism and humanism, that Zwingli was born.' Though the great Erasmus of Rotterdam influenced Zwingli, he was neither Erasmian nor Lutheran in his theology. The Master of Arts (1506 Vienna), did utilize Erasmus' Greek New Testament; and on 1st January 1519, his 35th birthday, he gave his first sermon in the city his name is associated with, namely Zurich. The young priest deviated from a Gospel lesson prescribed for that particular Sunday, to the Gospel of Matthew. That same year he would survive the plague. That was a catalyst, strongly reminiscent of the Morning Star of the Reformation of Fourteenth Century England, John Wycliffe, who getting up from his sick-bed, amidst the gloomy predictions of the monks who resisted his reforms, quoted Psalm 118:17: 'I shall not die, but live and declare the works of the Lord'! The Affair of the Sausage (1522), was a counter to the bondage of a 'touch not, taste not' approach to life and foods. This seemingly petty matter is considered to be the start of the Reformation in Switzerland. The reformer was truly radical in certain sensitive areas – 'His attack on the claim that tithing was a divine institution, has had the greatest theological and social impact.' There is maybe a hint of a modern man here, for he tended to look at the Bible in a different light to the Vatican that felt it owned the faithful.

Progress of the Swiss Reformation

The thirteen Swiss states, or cantons, were independent, unlike the modern federal Swiss government. From 1526 the Reformation in the Confederacy took place. It is claimed that Zwingli hoped for a theocracy in Zurich, where God's direct rule is brought to bear on society, similar to that which Calvin much later mooted for Geneva. The conflict with the Anabaptists, the so-called Radical Reformers, over the extent of reforms, has left a stain on Zwingli, and some of the other Reformers. While the Reformers agreed on the great 'Solas' of the Reformation, they sadly showed gross impatience with each other on non-essentials. The Marburg Colloquy (1529), was a meeting of the Reformation giants. Luther was very literal on the word 'is', as used by our Lord Jesus at the Last Supper. Zwingli steered away from anything close to the transubstantiation of the Vatican's mass, where the elements of the bread and wine are 'changed' into the real substance of the body and blood by the priest. Nor did he

accept the consubstantiation of the Lutherans, which holds that the bread and the wine coexist with the body and blood of Jesus, and become real to the believer through his or her faith. The outcome was that there was no accord on the doctrine of the Real Presence of Christ in the Eucharist.* The Swiss Reformer, in rejecting a literal sense interpretation (based on the words of Jesus in John 6:63A: 'It is the spirit that quickens; the flesh profits nothing'), always maintained the Divine authorship of Scripture: 'According to Zwingli, the cornerstone of theology is the Bible. Zwingli appealed to Scripture constantly in his writings. He placed its authority above other sources such as the ecumenical councils or the Church Fathers, although he did not hesitate to use other sources to support his arguments. The principles that guide Zwingli's interpretations are derived from his rationalist humanist education, and his Reformed understanding of the Bible.' (Wikipedia).

The end battle

One of the possible reasons for Zwingli being the 'forgotten Reformer', is his untimely death in battle at the age of forty-seven. The tension between the Swiss cantons, some for (Zurich and Geneva, etc), or against the Reformation (Berne, etc), with their soldiers notorious for their mercenary dispositions, would tragically result in loss of life, one being Ulrich Zwingli, who accompanied the troops of Zurich. He should have remembered that the pen is mightier than the sword! The beauty of Israel is slain upon your high places; how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters if the uncircumcised triumph. (2 Samuel 1: 19 & 20) Zwingli's aversion to externals and a sacerdotal priestly authority holding power over the saints of Jesus, may have left a far greater legacy in the Protestant church, with its embracement of the Bible's teaching of the priesthood of all believers, than he is generally given credit for.

Craig Hounsom (Previously published in Reveille 2016).

Notes & Bibliography:

*See Book Review [2] below: A Clear and Simple Treatise Respecting the Lord's Supper. The History of the Reformation in Europe: Dr. Merle D'Aubigne The History of the Reformation: Principal Lindsay; & 'Ulrich Zwingli': Wikipedia



Zwingli's 'Pestlied' ('Plague Hymn')

'THY purpose fulfil:

nothing can be too severe for me.

I am THY vessel for YOU to make whole or break in pieces

Since, if YOU take hence my spirit from this earth,

YOU do it so that it will not grow evil,

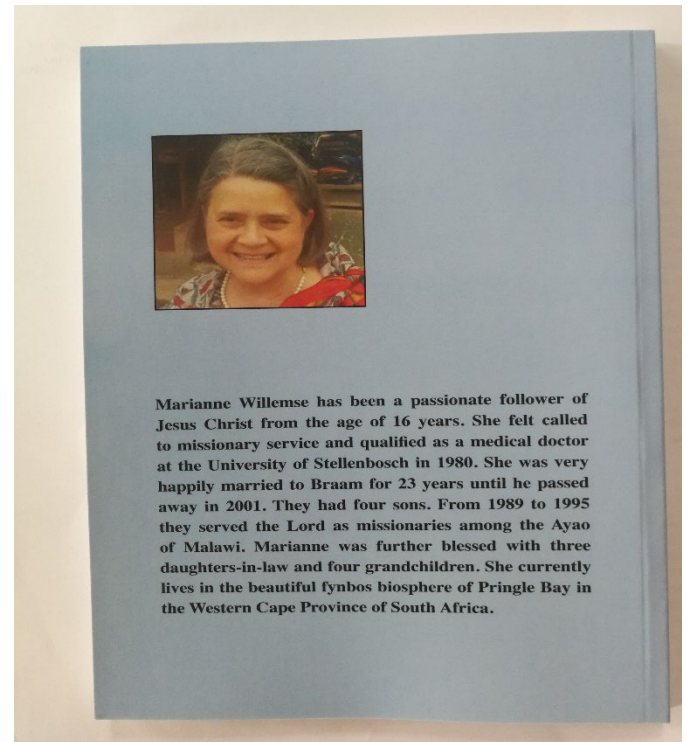
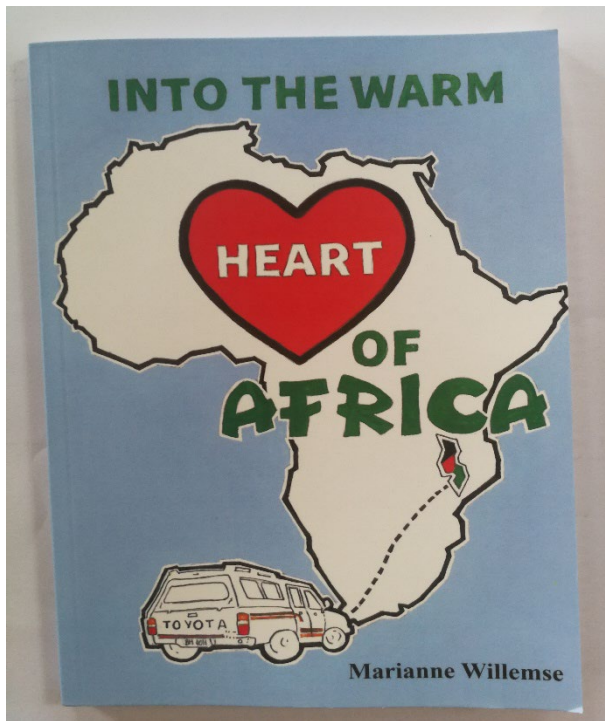
and will not mar the pious lives of others.'

'He is your friend who pushes you nearer to God.'

-- Abraham Kuyper (theologian, and former Prime Minister of the Netherlands)

A MODERN MISSIONARY IN AFRICA FROM AFRICA

Dr. Mariaan Willemse, a medical doctor, spent a chapter with her late pastor husband, Braam serving the Lord Jesus in Malawi. This little book relates their time amongst a rural community that is predominantly Muslim.



UNIVERSITY OF LIKASI, DRC, OPENS FIRST FACULTY OF THEOLOGY IN CONGO.

Dr. Raymond Potgieter represented NWU (Pukke) at the installation of the Dean of the newly created faculty of Theology at the University of Likasi, DRC, and was the keynote speaker on "The journey of knowledge". Raymond is senior research professor in Systematic Theology, NWU faculty of theology. He is a former principal of BISA, Kalk

Bay, and a past fellow student of mine. Raymond published in 2018 the Wittenberg Reformation 500th celebrations in 2017, and is intrigued by the quick succession of Luther's 95 Theses to his 97 Theses. Interested readers can be directed to the publication.

CRAIG HOUNSOM.

***"THE LORD GAVE THE WORD:
GREAT WAS THE COMPANY OF THOSE WHO PUBLISHED IT"***
PSALM 68V11.

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*Thank
you!*

