

REVIEW: Scott Oliphint's *Covenantal Apologetics* by Roger Wagner

New Horizons

IN THE ORTHODOX PRESBYTERIAN CHURCH

DEC 2013



Do You See the Angels?

BY ALLEN HARRIS

Also: ZION'S PROGRESS *by* Stuart R. Jones

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NEW HORIZONS

IN THE ORTHODOX PRESBYTERIAN CHURCH

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This year's Women's Presbyterial of the Midwest was held on Saturday, September 28, at Bethel OPC in Wheaton, Illinois. Over eighty women enjoyed a great time of fellowship and encouragement in the Word as they listened to the speaker, a pastor from the church in Eritrea. He spoke on "Christian Living" and "Mary's Magnificent Love for Jesus Christ."

Overall, the women in attendance were touched and encouraged by the speaker's message and look forward to next year's gathering at Momence OPC in Momence, Illinois, on September 27, 2014. Beginning in 2015, the meetings will be held on the first Saturday of October.



ALLEN HARRIS

Do You See the Angels?

If you are a genuine believer in Jesus Christ, not simply a religious person who is sympathetic to Christianity, then you live simultaneously in two worlds. You, of course, live in the world you can see and touch, like everyone else. But, unlike unbelievers, you are aware of a world you cannot see, a heavenly reality you know only by faith.

You affirm this, but sometimes it is hard to distinguish what you cannot see from fantasy. This is true especially in hard times, when God seems to be absent and it feels as if this world is all there is.

The Book of Revelation was written to Christians in hard times to *reveal* what we cannot see: the cosmic battle going on between God and Satan in this world. It portrays what sometimes seems so unlikely to us, that Jesus is Lord of all history, and that he will *win* in the end. It opens our eyes to the world we cannot see, to give us hope in the suffering of this world.

This dual perspective is nowhere more evident than in the Christmas story. Let us examine that familiar story from these two perspectives. First, we shall consider the world of what Mary and Joseph saw and felt when it seemed that God had abandoned them. Then we shall see how the Bible gives us a glimpse of the heavenly reality and involvement.

THE EARTHLY PERSPECTIVE

Mary got pregnant before her marriage to Joseph. Imagine the awkwardness and humiliation she must have felt. There was no way to convince people that she was innocent. Those must have been very lonely days for her. Joseph seriously considered a private divorce to spare her further shame. Did she think, “Lord, why don’t you vindicate me?”

He did vindicate her, at least to Joseph, but then she heard that the Roman government required them to travel eighty miles to Bethlehem for a census. Did she think, “This does not seem like very good timing, Lord”? Having to walk eighty miles when she was nearly due to deliver her son did not

suggest that God was in control, but rather Caesar Augustus. Well, at least she would be spared the shame of family embarrassment at the birth. Small comfort.

So they arrived at Bethlehem. The “inn” that Luke speaks of was a half-open enclosure. It was first come, first served. Were there relatives living there who had heard of Mary’s pregnancy and refused hospitality to such a shameful woman? We are not told. All we know is that no one made room for her when she went into labor. Joseph undoubtedly pleaded her case: “Please, my wife is having a baby!” Response: “Go have it in the barn.” It was probably a cave in the nearby limestone hills where animals were sheltered.

So “she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn” (Luke 2:7). *She* wrapped him; *she* laid him. She did not receive help from any other woman. All she had was Joseph, and you women can tell us how much help a man is at that point!

Did she wonder, “Where are you, Lord?” Could she comprehend that he was right there—lying in the manger?!

They tried to settle down after the birth. They were dog-tired, and the animals were no help. Suddenly, as they were drifting off to sleep, they heard the rough voices of shepherds outside: “Is there a baby in here?” I can hear Joseph: “You gotta be kidding! Do we have to move?” Remember that Mary and Joseph had not gotten the memo from the angels about shepherds coming to worship.

They decided to stay in Bethlehem and try to make a new life there. It must have been difficult to find a home and start

up a carpentry business in a new area. We know at least that before too long they had a house to live in, since Matthew mentions that the magi came to visit them there (Matt. 2:11).

But then Joseph learned that Herod was out to kill his son, so they were uprooted again and took a hasty, long journey as refugees to Egypt. While they were there, they heard that Herod's soldiers had slaughtered all the baby boys in the environs of Bethlehem two years old and under—probably about twenty infants. That was about the same number of children that were gunned down in Newtown, Connecticut, eleven days before Christmas last year. Remember the horror we felt about that child massacre.

Mary and Joseph certainly knew those families. They probably knew some of them well. Jesus may have played with some who were killed because of him. Surely Mary and Joseph felt deep grief and possibly guilt. “God, what are you doing? This world is so full of pain. Where are you?”

THE HEAVENLY PERSPECTIVE

Before our hearts are too weighed down, let us look at the same story from the heavenly perspective. God reveals himself again and again—largely through *angels*, those messengers of heavenly reality.

In Luke 1, we read that Zechariah was an aged priest—ordinary, but faithful. An angel appeared to him to announce that his wife, Elizabeth, would give miraculous birth to a son, John. Then an angel announced the birth of the Messiah to Mary, his mother. So she knew that whatever would happen, God would be with her.

Elizabeth rejoiced when Mary, her relative, came to visit her, because Elizabeth's baby, John, leapt in her womb at Jesus' presence.

Mary was given a song, which she sang to Elizabeth. Mary was no doubt smart and spiritual, but what Galilean teenager could have crafted “the Magnificat” extemporaneously? The song must have encouraged Mary as much as it has encouraged countless believers down through the ages.

Then an angel, in a dream, vindicated Mary to Joseph and assured him of her innocence and supernatural pregnancy (Matt. 1:20–25).

An angel announced the birth of the Messiah to some shepherds, and was then joined in a heavenly chorus. (I know the Greek says they “said” [Luke 2:13], but could such a pronouncement have been without melodic crescendo?)

Luke tells us that after the shepherds reported to her what they had seen and heard, “Mary treasured up all these things and pondered them in her heart” (Luke 2:19). Surely she was given a glimpse of the Lord who was indeed with her, and she was comforted.

One or two years later, as they began their life in Bethlehem, some strangers in rich garb came to their door from the

east and said a light had led them to this house, where the king of the Jews was living. The visitors then presented extravagant gifts. Mary and Joseph did not know that these were God's provisions for a long trip that they would soon need to make. This was another evidence that he was with them.

Again an angel appeared to Joseph and warned him of Herod's nefarious plan. God warned, delivered, and protected them. And in another year or so, this dreadful man was dead.

In the coming years, Mary would see her Son be misunderstood, mistreated, and then crucified. She didn't see that it would be in his moment of deepest agony, at Gethsemane, that God would again reveal the unseen reality with an angel's comfort (Luke 22:43).

Jesus' crucifixion crushed all hope for his disciples. God seemed to them to be totally absent. Evil appeared to have won the day, and it was hard to imagine going on. But on the third day, Mary, together with other women, would have the resurrection of Jesus announced to them by angels (Matt. 28:2–7; Mark 16:5–7; Luke 24:4–7; John 20:12–13). Again the unseen inhabitants of our world disclosed the reality we so need to perceive in our darkest hours. They announced the power and presence of God in a way that changed everything, transforming the very world that seeks to erase him from our thoughts. No matter how grim your circumstances, the resurrection of Jesus is your window into that reality and hope.

The risen Christ appeared to many over the next forty days. Then he ascended to heaven, where he is no longer seen. He is now seated at God's “right hand in the heavenly places, far above all rule and authority” (Eph. 1:20–21). And God has even “raised *us* up with him and seated *us with him* in the heavenly places in Christ Jesus” (Eph. 2:6). Our true life is “hidden with Christ in God” (Col. 3:3). You cannot see that any more than you can see the angels, but it is as real as the chair you are sitting in. Ah, but “when Christ who is your life appears, then you also will appear with him in glory” (Col. 3:4). This is that enduring reality of which this world is only shadows.

Yes, we live in a suffering world. When you feel overwhelmed by your trials and wonder where in the world God is, I ask you, as strange as it sounds, to look at the Christmas story. Realize that there is always a dual drama unfolding—one that we can see, and one that we cannot.

When you focus on the manger, do not forget to look at the angels and see heaven breaking through. Then, like Paul, you will not lose heart because you know that “this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison.” We look “not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal” (2 Cor. 4:17–18). □

The author is a retired OP minister. He quotes the ESV.



STUART R. JONES

Zion's Progress: On the Road Together

Norman Rockwell produced a painting that brings back childhood memories of the peculiar relationship that existed between my family and church. A mother in her Sunday best, with children in tow, sets out for church while Dad sits in pajamas reading the Sunday paper. Subtle facial expressions tell a story. A tinge of judgmentalism is seen on the faces of Mom and her two daughters. The youngest child, a boy, has the look of a slightly quizzical spectator. Dad is slouched down in his easy chair, almost hiding from the rest.

I still remember wishing I could stay home like Dad and not have to get all dressed up. This was particularly true on those Sundays when I was pressured to be in the children's choir and had to wear a sissy costume that made me look like a dwarf Episcopalian priest.

MY PILGRIMAGE

I had ambivalent feelings about church in those days. We did not speak of "the" church. Church was an indefinite thing—a vague culture that was roughly equivalent to "religion." I was not comfortable with it. I did not want to be told to be a good boy or to be in a society where fine manners were routinely expected. Yet the thought of learning about that mysterious entity called God was intriguing. Church seemed to offer the best hope of learning something about God since it was one place where talk about such things did not seem too weird. My interest in God took a major step forward when the church's venerated Scottish minister held a communicants class for the seventh graders. He spoke like God was truly real—not just an idea. He seemed to know God personally. But then, he was a minister. Ministers seemed kind of mysterious too—especially Scottish Presbyterians.

I remained ambivalent about church after my spiritual pilgrimage became more earnest. In college, a campus evangelistic organization shared the gospel with me, and I came to

know God through the saving work of his Son, Jesus. I began to reflect. Was my church a help or a hindrance in coming to know Christ? I was unsure. I did not give up on my church.

My new spiritual interest caused the elders to sponsor my attendance at the United Presbyterian Men's Convention. At a nicely catered affair at the Palmer House in Chicago, I heard criticism of evangelism that did nothing to alleviate the plight of the poor. Evangelism was defined differently for this group. Amid the glittering chandeliers, I wondered what these people were up to. It was the beginning of my search for another church. I was vulnerable to those who spoke of an invisible church or regarded the campus Bible study as a type of church. But even if the campus fellowship seemed more relevant, it would not always be there for me. Only the church has cradle-to-grave ministry and is authorized to dispense both the Word of God and those unique ordinances we call sacraments.

My pilgrimage may differ from yours in certain details. Yet every true believer needs to have a relationship to a true church as part of his or her relationship to Christ. Church without Christ is noxious churchianity, but life in Christ without a real church is a gross anomaly. Our Confession of Faith says this:

The visible church, which is also catholic or universal under

the gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion; and of their children: and is the kingdom of the Lord Jesus Christ, the house and family of God, *out of which there is no ordinary possibility of salvation.* (WCF, 25.2, emphasis added)

This severe-sounding statement, containing the echo of a church father named Cyprian, does not compromise our essential need of Christ any more than the Bible's demand for faith compromises the sufficiency of Christ's atonement. Church membership is not a good work that earns God's favor. The church is a redeemed community where God's Spirit works in a special way. Part of that working includes sorting out who truly belongs to Christ (1 Cor. 11:18–19). A major part of that working is God's special nurture and protection of his community. The book of Revelation describes the church as a walled city with gates that open only to those written in the Lamb's book of life (Rev. 21:27). This image, though taken from the end of history, has an element of current application. God is a wall for his church when Jerusalem's visible defenses are in ruin or when an ordinary wall would hinder the number of people God wants in his city:

Jerusalem will be a city without walls because of the great number of men and livestock in it. And I myself will be a wall of fire around it, declares the LORD, and I will be its glory within. (Zech. 2:4b–5)

God presently has a Zion in the wilderness, which he protects (and nourishes), not only from the world, but from the Serpent (Rev. 12:14). To be handed over to Satan is to be placed beyond the normal protective wall that God has around his church (1 Cor. 5:4–5). Such figurative-sounding images from the Bible reveal a very substantial truth. To be outside the church is to be exposed to a wrathful enemy. When Paul delivers an unrepentant sinner to Satan, he does so in the context of a real community of believers who assemble and have responsibility for their members (1 Cor. 5:4). This is not an invisible church, even if the transaction involves an invisible enemy and unseen walls or hedges (cf. Job 1:10).

OUR CARAVAN

When John Bunyan wrote *Pilgrim's Progress*, he focused on the pilgrimage of Christian to the Celestial City. There is no denying we each have a pilgrimage in this life. But there is a sense in which our pilgrimage is part of a great caravan. We are a Celestial City on the way to the Celestial City. Each Christian has a special interest in the community because it is the place of our defense and a community we are to defend. When defense ceases and the gates are opened to the enemy, the community we once called church ceases to nurture and protect. Strange teachings enter and the vibrant life of the

Holy Spirit leaves. The names "Church" or "Presbyterian" remain printed on signs outside buildings, but they might just as well say "Ichabod"—"the glory has departed" (1 Sam. 4:21).

My spiritual pilgrimage has not yet ended, but I have been led to a city of like-minded pilgrims with which to travel. I have gone back to see the buildings where I was baptized and attended my communicants class. I have no doubt that however flawed those churches were when I was in them, God afforded me blessing there. God's covenant sign of baptism does not depend on the goodness of the baptizer or the people who happen to be present on the day it is given. I look back now and am thankful. I am also less quick to judge particular congregations as false because they retain connections to an unfaithful denomination. God used such a congregation to give me my first taste of truth. But their caravan has still been invaded and hijacked. I believe I am in a safer caravan now.

I still remember the old church with some nostalgia. Every Sunday the choir would march in to the same processional hymn, "The Church's One Foundation." I appreciate more now the sad words in that hymn, "by schisms rent asunder, by heresies distressed." I get a little concerned that newer pilgrims in the caravan I am with may not fully appreciate the biblical mandate for true ecumenicity set forth in the Orthodox Presbyterian statement on that important subject (www.opc.org/relations/unity.html, "Biblical Principles of the Unity of the Church"). Still, I am comforted that Christ's word is still honored in my church. His word is the foundation of true unity. We remain small in numbers and the world is not any friendlier, but size was not what kept Gideon safe (Judg. 7). Even Gideon's faith was not so great. The glory belongs to God. The church is the glorious Body of Christ because the glory of Christ indwells her. Without that, there is nothing.

Two thousand years ago, Jesus made his last pilgrimage to Jerusalem. He was taken outside the gates and delivered to Satan so we might eventually come to a lasting city (Heb. 13:14). The caravan to the celestial city is sometimes found outside the gates of organizations that call themselves church. Yet as long as there are pilgrims, there will be a caravan. Theologians call this the *indefectibility* of the church, and the Confession of Faith expresses it this way:

The purest churches under heaven are subject both to mixture and error; and some have so degenerated, as to become no churches of Christ, but synagogues of Satan. Nevertheless, *there shall be always a church on earth, to worship God according to his will.* (WCF 25.5, emphasis added)

A big caravan *looks* safe. But when it comes time to find a safe caravan to join, it is more important to know who is in it and which direction it is traveling. Thank God that such a community is available! □

The author is a retired OP minister. He quotes the NIV.

Training Men in Karamoja

ALBERT J. TRICARICO, JR.

The goal of OPC foreign missions is to work toward the establishment of Christ's church in foreign lands. Such a church would be self-governing, self-supporting, and self-propagating—"three-self," as we like to say. Some have put it this way: the missionary's job is to work himself out of a job—to see the goal met and to move on. We agree with that statement and pray to that end.

We are inclined to think that to see such a church in Karamoja will be for a future generation of missionaries. We do pray for a speedier program, knowing that God is able to do marvelous things in short amounts of time. Nevertheless, this work seems to be the slow and steady kind and may remain so for a while. For instance, we presently do not have indigenous leaders to take up the work as office-bearers. We are glad, however, that there are some potential candidates. There are also several ministries that provide opportunities to disciple them.

THE LOG COLLEGE

To provide a venue for discussing issues that are of particular interest to people we know, we established what we affectionately call the "Log College." We have a number of huge tree parts on our compound that we have arranged in something of an oval. We sit on the logs and talk about the Christian life, theology, and the gospel's interface with Karimjong culture. When our "students" were told the story of the original Log College in Pennsylvania, they were pleased to hear it and proud to attend our meetings. And they use the name! "What are we discussing next at Log College, pastor?" a worker asked.



Meeting at the "Log College" in Nakaale, Karamoja

The school is open from 1:00 to 1:20 p.m., Monday through Thursday. About twelve of our compound workers attend, along with our two interpreters. Our initial topic was marriage and family life, with particular focus on God's design—namely monogamy. That took some time, as it touched a bit close to the bone in a culture where polygamy is the norm. The discussions were robust and, I think, productive.

We have sought the Scriptures together on other subjects, such as drinking and drunkenness, keeping one's word, prayer, the will of God, temptation, sharing the faith, and the person and work of Christ. We spent an extended time addressing aspects of African Traditional Religion, such as witchcraft, curses, animal sacrifices, and the fear of spirits.

Our two interpreters are also our two most promising leadership candidates. They sit on the logs with the rest of us and make significant contributions. They are seen as teacher types by the rest, and in fact they are teachers in a substan-

tial way. They are gifted, engaging lovers of Christ and his gospel. They share the same faith and the same name—Lokwii.

LEADING VILLAGE MEETINGS

Lokwii David and Lokwii Paul (a.k.a. "Omena") do most of the village teaching these days. There are ten sites that host weekly meetings, which include singing, Bible teaching, Bible recitation, and prayer. Not long ago, Dave Okken and I (and other missionaries) did all of the village teaching. These days, we do very little. Our approach has been to invest deeply in these two brothers and observe them as they deliver the word of life to their people (cf. 2 Tim. 2:2).

What started as an experiment two years ago has blossomed into what is now our regular approach to word ministry in the villages. Dave and I write the lessons, which are based on Bible stories and are delivered chronologically for the most part. The story is read and summarized. Christ-centered lessons are drawn from it. A Bible verse is selected for recitation

and memorization. We sometimes recap the story with a short sequence of statements that can be easily learned and recited. By this, those who attend the meetings can tell the story themselves.

The stories are produced as single-fold handouts, in both English and Karimojong. Once a lesson is prepared, our Lokwiis learn it and take it to their assigned venues throughout the week. A new story is produced every two weeks. It is presented to our compound workers over lunch on Fridays and then used for Sunday school in Nakaale and for village teaching throughout the week.

DEVOTIONS AT THE GATE

Our weekday mornings begin with Bible lessons and prayer. The talks are brief and are delivered in the Karimojong language by Karimojong men. Five of our workers, who are also members of Nakaale Presbyterian Church, each take one day to lead devotions for the benefit of themselves and others. Their fellow workers come to the main gate. They enter and sit on the logs—the same college logs—or on the ground. Devotions begin immediately. One person receives and records prayer requests. Another reads the Bible. The lesson is given, and then prayer is offered with the requests in view. It is over by 8:15 a.m., and the other work begins. (We tell our employees that attending devotions is part of their work, and they are not to miss them.)

The advantages of this ministry are many. It is good to seek the Lord's help as we begin the day. It is good for all of us to set our hearts daily on the gospel. It helps us all keep in touch with the prayer needs of those who share. It is also good to see the five men engage with the Scriptures

Villagers listening to the good news of Jesus



and winsomely deliver its lessons.

One day a week, usually Thursday, Dave or I sit with the five teachers and study the devotional texts for the following week. We ask questions, make observations, and together share points from the passage. We ask the men to think always about Christ—his cross and his crown. How does the text speak of Christ's work as our Redeemer? What does it say about the duties of those who follow the King? Once we finish sharing, an outline emerges for the leaders' use.

THE BEGINNINGS OF THEOLOGICAL TRAINING

Now seems the time to arrange a more formal program to train men in theology. We have received one request to provide such training, and we believe that others would be interested in participating as well. We believe that all Christians, but especially leaders in Christ's church, need to be able to handle the Word properly, with sound theological commitments.

We are so glad for the ministry of Knox Theological College (KTC) in Mbale and for our missionary families serving there—the Tuiningas and the Webers. Soon we will be discussing with Eric Tuininga how we can make use of KTC in training men to serve in Karamoja.

In the meantime, we have put a good book into the hands of Lokwii David and Omena—Sinclair Ferguson's *The Christian Life*. Both men are reading it, understanding it, and benefiting greatly from it. We meet periodically to discuss the chapters

and take up questions that emerge from the reading. It's a small start, but a sound one, we think.

I should add that theological training takes place naturally, if not deliberately, every time the Word is preached in Nakaale. Our interpreters work hard all week, writing down a translation of the sermon and asking questions as they do. By the time Sunday arrives, they are so familiar with the message that they could deliver it themselves. Our interactions in connection with preaching have produced some very fruitful training moments.

As you think about the young and developing church in Uganda, pray specifically for God's kind provision of godly leaders—men who love the gospel, love God's people, and are committed to faithfully proclaiming the gospel and entrusting our precious faith to others. We are pleased that there are some candidates. We want to see more.

WHAT'S NEW

APPOINTMENTS

- **The Rev. Eric R. Hausler** (evangelist for the Presbytery of the South, planting a church in Naples, Fla.) has been appointed as a missionary evangelist to Haiti (part-time). He will be assisting the OPC Haiti Mission with leadership training and the translation of Reformed materials into Creole.

COMINGS/GOINGS

- **Mr. and Mrs. Christopher J. Verdick** (New Life Presbyterian Church, PCA, San Diego, Calif.) completed their current term of service as missionary associates with the Karamoja Station of the OP Uganda Mission and returned to the U.S. in September.

- Missionary associate **Jesse L. Van Gorkom** (Alderwood Community Church, Lynnwood, Wash.) completed his term of service as a missionary associate with the Karamoja Station of the OP Uganda Mission and returned to the U.S. in November.

To Maintain and Nurture

JACK W. SAWYER

The General Assembly standing rules mandate that the Committee on Ecumenicity and Interchurch Relations (CEIR) is to “maintain and nurture those relationships established by the General Assembly” with sister denominations. One significant way in which this directive is fulfilled is through the appointment of fraternal delegates to represent the OPC at major assemblies of sister churches and at ecumenical bodies with whom the OPC is affiliated.

There is also the annual colloquium between members of the CEIR and the fraternal delegates from various sister churches. The 80th General Assembly this year saw lively fellowship with guests from seven different denominations and four continents. A highlight was the participation by a brother from Basle, home of the Reformer Oecolampadius and the humanist Erasmus.

In 2013, the CEIR sent delegates to the assemblies of the Canadian Reformed Churches, the PCA, the RCUS, the RPCNA, and the Reformed Church of Japan.

An OPC delegate attended the 75th anniversary Synod of the Bible Presbyterian Church (BPC). It emphasized the heritage of J. Gresham Machen. It was gratifying to see that the BPC now allows a diversity of millennial views. The BPC has been willing to suffer in order to maintain correspondence with the OPC. This has included a schism within that church, due to a presbytery seceding in protest. The BPC was recently removed from the American Council of Christian Churches, which it founded. This is a mark of grace, and demonstrates the loyalty, love, and esteem that the current

BPC holds for our denomination. Our fraternal delegate reports that he felt very much among friends and brethren. Apparently, old wounds can heal by the grace of God.

In late August, a delegation travelled to the meeting of the International Conference of Reformed Churches. Hosted by the Evangelical Presbyterian Church in England and Wales and chaired by the Rev. Richard Holst, the conference centered around presentations and seminars on preaching the Word. These included addresses by Dr. Robert Letham, formerly from the OPC, and Dr. Jack Visscher from the Canadian Reformed Churches. Significantly, a report was received from a committee of review, and its constitutional recommendations were largely adopted. This will effectively facilitate more of what was already a highlight of the conference, the bilateral meetings between delegations. The OPC delegation was able to consult with eight of their denominational opposite numbers with a view to deepening ties and explor-

ing opportunities for shared ministry.

CEIR members were subsequently invited to Northern Ireland for a missions and ecumenical colloquy with the Evangelical Presbyterian Church of Ireland. This was useful in reinvigorating long-standing ties between our churches. The Irish hospitality was grand. Our men were invited to fill pulpits on the Lord’s Day, and the possibility of pulpit exchange and seconding missionaries was explored.

The CEIR year concluded with OPC participation at the North American Presbyterian and Reformed Council (NAPARC) at Bonclarken Conference Center in Flat Rock, North Carolina, hosted by the Associate Reformed Presbyterian Church. Opportunity was taken to hold six additional bilateral consultations with other denominational delegations. Subsequent to NAPARC, the CEIR held its fall meeting at Greenville Seminary.

Working to “maintain and nurture those relationships established by the General Assembly,” the CEIR had a busy and fruitful year in 2013.

At the meeting of the ICRC in Cardiff, Wales, the OPC representatives were (standing together in the back): Mark Bube, Tony Curto, Jack Sawyer (wearing a hat), and Chris Wisdom





DANNY E. OLINGER

Summer Foreign Missions Teams

Short-term missions coordinator David Nakhla's goal for each OPC short-term missions team is to help the missionaries on the field in bringing the gospel to the nations. He also hopes to enrich the experience of the team volunteers, so that when they return from a trip, they will continue to pray for the mission.

This past summer, with the assistance of OPC presbyteries and congregations, Mr. Nakhla helped to publicize and organize volunteers into short-term missions teams that traveled to Haiti, Japan, Quebec, and the Czech Republic to help OP missionaries reach unbelievers and encourage believers through vacation Bible schools, English language camps, and diaconal aid. The reports back indicate that Mr. Nakhla's goals were met, by the grace of God, as both missionaries and volunteers testified to the Lord's blessing.

HAITI

For the eighth time, the Youth Committee of the Presbytery of Southern California sent a team to Haiti. From June 24 to July 4, Pastor James Lim (Faith OPC, Long Beach, California), assisted by Leah Buckman (from Redeemer OPC in Pearl City, Hawaii), led a team of nine volunteers to help OP missionary Ben Hopp conduct VBS for over two hundred students at three different churches.

When the team arrived at one Haitian church, which was participating for the first time, a prayer meeting was held. But even with the Haitian language being spoken, the team members recognized their own names being mentioned. The church had been praying for the team.

When the short-term teams are helping them, Mr. Hopp and his wife, Heather, are able to interact with the Haitian children and adults at a personal level that would not otherwise be possible. The teams also provide more intensive training opportunities and reinforce to the churches participating that others share the same view of Christ and the Scriptures.



CZECH REPUBLIC

Bayview OPC in Chula Vista, California, sent its seventh team to the Czech Republic to run a Christian English Camp from July 13 to 19 in conjunction with the ministry of OP affiliated missionaries Jerry and Marilyn Farnik. The Youth Committee of the Presbytery of Southern California also sent a team of ten to the Czech Republic from July 22 to August 13 to help with VBS and outreach. When team leader Jesse Pirschel (pastor at Providence OPC in Temecula, California) first encountered the Czech youth and entered into conversations with them, he realized that many were struggling with



Czech this out!

the problem of evil.

Consequently, he switched the focus of his teaching lessons to address this topic and was encouraged by the response that the lessons received.

Most estimates place the population of the Czech Republic as 40 percent atheistic. This can be intimidating

at first, but many people are willing to talk about the gospel, and the Lord does work powerfully in people's lives. Over the course of their ministry, the Farniks have been blessed to see some real conversions to Christ. Through the witness of their daughter, Havalind, two young ladies from atheistic backgrounds have turned in faith to Jesus Christ, such that they now participate in sharing the gospel with others during this summer's camps.

QUEBEC

Last July in the province of Quebec, where missionary Ben Westerveld serves, two teams assisted in teaching English to children (5–12 years old) in a Kids Bible Camp. One team from the Presbytery of New York and New England taught in St-George, Quebec, while a second team from two different presbyteries, as well as members of a Reformed Church in Ontario, taught children in Quebec City. Two OP elders participated in a third team that took a group of teenagers camping for a week.

According to Mr. Westerveld, the camps are vital in the outreach and evangelism of the mission, and the teams play a key role in being able to hold them. He explained, "Without these short-term missionary teams, we could not host the three weeks of Bible camps which receive 35–50 kids each."

Mr. Westerveld believes that the camps break down barriers of distrust in the community. "Families that would never have entered our church or come into any significant contact with evangelical believers are now comfortable to stop by and chat with us. They entrust us with their children, and even offer to help.

This openness enables us to speak to them about the gospel of grace."

JAPAN

Since March 2011's earthquake and tsunami in Japan, the OPC has responded to the need for disaster relief by sending thirteen short-term mission teams to assist the OPC Japan Mission. The first teams participated in deed-based ministry: clearing debris, renovating damaged dwellings, and delivering relief supplies. The teams also supported the mission's word-based ministry, sharing the message of salvation.

In 2013, the short-term missions focus in Japan has continued to be both word- and deed-based. From July 18 to August 1, a ten-person team from the Presbytery of Ohio served at the Nozomi (Hope) Center in Yamamoto, assisting the largely agricultural community with various projects and participating in the Center's "get to know you" and youth activities.

Team leader Mike Gilbert (an elder at Christ Covenant OPC in Sheridan, Indiana) believes that a good amount of work was accomplished. Said Mr. Gilbert, "There remains a lot to do, but the work seems to be transitioning from the physical to the spiritual/emotional. My personal and team goal this year was that we speak to the Japanese about the love of Christ by our exhausted bodies and joyful attitudes."

SHORT-TERM MISSIONS 2014

If you are interested in participating in OPC-sponsored short-term missions trips in 2014, visit opcstm.org or contact Mr. Nakhla at nakhla.1@opc.org. □

The author, editor of this magazine, compiled this report from information supplied by those involved.



A token of appreciation in Japan

MTIOPC Spring 2014 Courses

PATRICIA E. CLAWSON

Both those serving as ministers in the Orthodox Presbyterian Church and those who aspire to ministry in the OPC have an opportunity to focus on important aspects of ministry by taking a course at the Ministerial Training Institute of the Orthodox Presbyterian Church.

The Spring 2014 MTIOPC courses are the Westminster Standards, Defending the Faith (Presuppositional Apologetics), Covenant Nurture (Catechetics), and Book of Discipline.

OPC ministers, elders, men licensed to preach, and men under care of a presbytery have until the **January 24, 2014, deadline** to register for a course.

MTIOPC offers what typical seminaries can't. "MTIOPC is an opportunity to cultivate the distinctions that are unique to the Orthodox Presbyterian Church," said Danny Olinger, MTIOPC director. "MTI is about OPC identity. For those who aspire to minister in the OPC, these courses educate, and for those who already minister in the OPC, these courses supplement their knowledge."

COURSES OFFERED

Westminster Standards, a two-credit course, will be taught by the Rev. Dr. Chad B. Van Dixhoorn. An expert on the Westminster Assembly, Van Dixhoorn is associate professor of Church History at Reformed Theological Seminary in Washington, D.C., and an associate pastor at Grace OPC in Vienna, Virginia. The course will examine both the historical and the theological backstory of our confessional standards as well as the standards themselves. "The main focus of the course is the Westminster Confession of Faith," said Van Dixhoorn. "The main goal is to

MTIOPC participants enjoying the hospitality of the Van Dixhoorn family in Vienna, Va.



help participants move from confessional literacy to confessional fluency."

The Rev. Dr. William Dennison, who teaches Defending the Faith (Presuppositional Apologetics), a two-credit course, also teaches apologetics and systematic theology at Northwest Theological Seminary and interdisciplinary studies at Covenant College. A follower of Cornelius Van Til, Dennison will present the presuppositional method of defending the Christian faith. "The students should be equipped with a basic framework to remain faithful to the philosophy of revelation as found in Scripture as the challenges of defending their faith appear on their doorstep," said Dennison. "The students will be challenged to remain faithful to the self-attesting Christ of Scripture as they address intellectual and practical issues in our world of information."

Covenant Nurture (Catechetics), a one-credit course, is taught by Thomas Tyson. He seeks to teach the "why, what, and how" of catechetical teaching of our covenant children. When Tyson served for eleven years as CCE general secretary, he presented over sixty catechism seminars because he noticed that churches weren't catechizing their kids. While his students won't have heavy reading, they will memorize the first thirty-eight questions and answers of the Shorter Catechism. Tyson also taught catechism in the three churches he pastored in the OPC and two in New Zealand. He hopes his course will "connect pastors to children and young people in their church because they will be teaching the catechism."

Stuart Jones will teach Book of Discipline, a one-credit course. A retired OP minister, Jones is a member of the OPC's

Appeals and Complaints Committee. He also has served as moderator and stated clerk of his presbytery and as counsel to a man under censure. Through this course, Jones seeks “to enable church officers to effectively govern the church, especially in the troublesome areas of conflict that sometimes give rise to formal complaints and discipline.” His students should gain “a better ability to interpret what is essential in the Book of Discipline and apply it to situations.” Instead of officers learning church discipline “on the fly,” this course should help them grasp how discipline works in the OPC.

Why are these courses important for those ministering in the OPC? “Apologetics—defending the faith—in our modern culture is more relevant than ever,” said Olinger. “The courses on Covenant Nurture (which emphasizes the Shorter Catechism) and the Westminster Standards help men to learn and teach the theology of our church. The Book of Discipline course helps men to understand how to proceed biblically and according to the OPC’s Form of Government in matters of discipline.”

ADMINISTRATIVE INFORMATION

The MTIOPC courses begin on February 3, with online reading and writing assignments. They conclude with a mandatory Intensive Training session May 20–22 at Grace Orthodox Presbyterian Church in Vienna, Virginia. Travel scholarships are available to qualified students.

Applications, financial information, and a catalog are available on our website, OPC.org. Select “Christian Education,” then “MTIOPC” under “Ministerial Training.” Any questions? Contact Danny Olinger (olinger.1@opc.org) or Pat Clawson (csec@opc.org) or call 215-830-0900, ext. 4.

Congratulations

The First Catechism has been recited by:

• Duncan Trice (Matthews OPC in Matthews, N.C.)

Four Favorites

Books by Edmund Clowney

It is hard for me to read a book by Dr. Clowney without hearing in my head his distinctive voice—overflowing with enthusiasm for the richness of the Word of God. When I was at various times his student, a fellow minister, and his pastor, I was very grateful for the gifts with which the Lord had endowed him.

1. *Called to the Ministry. Presbyterian and Reformed, 1964.*

It was this book that the Lord used to direct me into pastoral ministry when I was seeking to discern whether that or the teaching of philosophy was my calling. Clowney helpfully grounds the question of a special call to the ministry in the calling that all believers share. Baptized into the name of the triune God, we are called by name to serve the Son in his kingdom. On this foundation, Clowney then lays out the distinctive gifts needed for the ministry of the Word and argues convincingly that if one has been given those gifts, he must not shirk his duty to use them.

2. *Preaching and Biblical Theology. Eerdmans, 1961.*

Generations of preachers have been introduced by this book to the richness of a biblical theology that takes seriously both the historical progression and the theological unity

of the Bible. It can be read again and again with profit. A few outlines of Clowney’s own sermons are helpful in fleshing out what it means to preach Christ in all of Scripture.

3. *How Jesus Transforms the Ten Commandments. P&R Publishing, 2007.*

Begun as a series of Sunday school lessons when Clowney was eighty-two, this book was worked on over the next several years with some editing assistance from his daughter Rebecca, who saw it through to publication after his death. He shows how Christ’s fulfilling of the law in our place, rather than abolishing the law, transforms and deepens it. Questions at the end of each chapter make this book useful for both personal and small group study.

4. *The Church. InterVarsity Press, 1995.*

Clowney starts with a chapter on the church as “The Colony of Heaven” and then addresses such topics as holiness and catholicity, the marks of the church, and the church in the world’s cultures. This book pulls together the results of a lifetime of studying and teaching about the church of Christ.

George R. Cottenden

Out of the Mouth ...

My five-year-old friend asked her mother, “Who made Jesus?” Her mother explained, “He was not created; he has always been. He was there from the beginning.” The little girl asked, “Is he tired?”

—Eileen Bourne
S. Yarmouth, Mass.

Note: If you have an example of the humorous “wisdom” that can come from children, please send it to the editor.

The OPC in Wyoming

RICHARD R. GERBER

On October 9, Grace Reformed Fellowship (OPC) in Lander, Wyoming, was organized as a new and separate congregation of the Presbytery of the Dakotas. Rev. Philip Strong was installed as pastor. John Harris, John Birbari, and Todd Smith were installed as ruling elders.

The congregation had been a mission work for the previous year under the oversight of the session of Christ Presbyterian Church in Salt Lake City, Utah, where Jason Wallace is the pastor.

Grace Reformed Fellowship is currently the only OP congregation in Wyoming. There once was an OP congregation in Cheyenne, but it left in 1994 for a sister denomination.

Pastor Strong describes Grace Fellowship as a body that loves and desires the things of the Lord and works together well. People care for one another and look after each other. The initial group that approached the Presbytery had come

out of another congregation. Over the past two years, people have been added to the body. God is bringing people together from all walks of life, such as a retired pathologist, a saddle maker, ranchers, a veterinarian, mothers, teachers, and a variety of others.

One family that has recently become part of Grace Reformed Fellowship learned of the church through its outreach at a local fair. They had in recent years become acquainted with Reformed theology, but they did not know that there was a Reformed church nearby. They now drive forty-five minutes to join in the worship of God and want to see the gospel go forward.

The spiritual darkness in the region is a big challenge. Native spirituality is rife on a nearby Indian reservation. The attitude of the general population ranges from indifference to Christianity to outright opposition. There is no cultural sense of a fear

of the Lord. A spiritual battle rages. As a whole, the churches in the area are very weak. Pastors tend to get chewed up and spit out. In the past two years, at least five pastors in the area were ejected from the churches they served.

Phil has been meditating on the sixth ordination vow, "Do you promise to be zealous and faithful in maintaining the truths of the gospel and the purity, the peace, and the unity of the church, *whatever persecution or opposition may arise unto you on that account?*" (italics added).

He took this vow without bravado. He asks you to pray that he will endure persecution, that he will be a faithful soldier of Jesus Christ, that the Lord would protect his family, and that he would rest in the Lord.

He asks you to join him and his wife, Andrea, in praising God for the sweet congregation that Grace Reformed Fel-

The people of Grace Reformed Fellowship in Lander, Wyo.



The Grace Fellowship session: John Harris, John Birbari, Rev. Philip Strong, Todd Smith



lowship is. Pray, too, for protection for the ruling elders and their families and for wisdom as they care for the flock.

Pray for the church as it takes the word of the Lord to the lost of Fremont County.

Meet Tony Garbarino

Richard R. Gerber

Licentiate Tony Garbarino is serving as an intern at Covenant OPC in San Jose, California. He assists with Lord's Day worship, teaches on Sunday evenings, visits the saints, and participates in the activities of the session.

Pastor Jeff Landis and the elders at Covenant have been providing feedback to assist Tony to continue to develop his gifts and skills for pastoral ministry. Pastor Landis, associate pastor Rob Stark, and Tony have also been reading and discussing various books on ministry and leadership. Tony has also preached at other churches in the Presbytery of Northern California and Nevada.

Tony writes of his conversion and call to the ministry: "I was converted

late in life (22 years old). From the time of my conversion, I have had a strong desire to serve Christ. There is nothing that I would rather do, nor is there anything that satisfies or brings more contentment than

studying his Word and ministering to his people. I feel a constant distraction when I am doing anything else.

"The pull toward full-time service has been in me since my first reading of the Gospels. Growing up, I had never read a book cover-to-cover outside of school. Since my conversion, I have been reading voraciously. I was changed and

Tony Garbarino



am now using my mind in the way it was intended. I was overwhelmed with the explanatory power of the Christian faith and the way it made sense of everything.

"I knew from the moment I read the Gospels that I had found the reason for which I was made. I have desired ever since to live for God and serve him with all that I do.

"Before I had no interest, desire, or attraction to Jesus or anything having to do with Christianity, but now I have an unquenchable desire for Christ and his

Word."

Tony was living in the Anaheim, California, area when he came to faith. "After a few years, I moved my family to Washington for work reasons. We found Lynnwood OPC, pastored by Pete Vosteen. My family and I became members shortly afterward.

"After a number of years, my family joined the associate pastor (David Inks) in a church-planting effort in Monroe, Washington. We began worship in August 2001. I began teaching Sunday school at the mission work. On May 26, 2006, Westminster OPC was organized. I was one of two men who were ordained and installed as ruling elders that same evening."

Mica, Tony's wife, has been supportive of his desire to pursue the ministry. The family moved from Washington for Tony to attend Westminster Seminary California. Mica is a doll maker and an artist. Humor is a mainstay in the Garbarino household.

So why are we introducing an intern on the Home Missions pages of *New Horizons*? Covenant Church is prayerfully anticipating that, as Tony completes his internship, he will be ready to become the organizing pastor for a new church-planting endeavor in the Presbytery.

As part of his responsibilities at Covenant Church, Tony leads a Bible study in the Morgan Hill/Gilroy area. The group originally consisted of five families from Covenant Church. Six other families have become part of the study. This area is about thirty minutes from Covenant Church and has about 100,000 people. There is no confessional Reformed and Presbyterian church in the area. The session is considering beginning an evening worship service there in January.

Tony asks you to pray that the Lord would show his family mercy and grace and protect them from the assault of the enemy, and that they would have a growing enthusiasm for Christ and the work to which he has called them. Pray that God would continue to bless the Bible study, add more families to the group, and give wisdom as decisions are made regarding the development of the group.

Home Missions Today

For up-to-date Home Missions news and prayer updates, e-mail HomeMissionsToday@opc.org. New editions: **December 4, 18.**

Our Motive for Generosity

IAIN WRIGHT

If I may make an observation, as one who has been called from overseas to serve a congregation in the United States: one clear distinctive of God's people here is their quite amazing capacity for generosity. On occasion, I have been rendered all but speechless by the response to particular needs. When there was an earthquake in Iran some years ago, the outpouring of material and financial assistance from these shores was staggering. And that was for a people who, according to public pronouncements, defamed this land with many pejorative terms. It didn't seem to matter. There were people who were broken and needy, and there was a kind and gentle response that did not stop to ask about the worthiness of the recipient.

Perhaps it is easier for me to speak of this than someone who is native born. If my fellow pastors were to write in such terms, they might be accused of being self-congratulatory. I suspect that not only would they not write such words, but the very thought would be alien to them. So let me say it: it is a blessing to learn about giving from experts.

But I must press further. And for this I want to draw your attention to a dinner party given for Jesus by Simon the Pharisee (Luke 7:36–50). Perhaps it was curiosity on Simon's part—or he may have desired to have a celebrity in his home. But for whatever reason, the invitation was issued.

However, the common courtesies were not extended to Jesus. This indicates that there was an absence of affection for him. No water for his feet. No kiss of greeting. No anointing with oil.

That is, until a woman entered. She

stood at his feet—beautiful feet that had brought glad tidings—and began to cry. Not discreet tears, dabbed away with the corner of a handkerchief, but large, rolling, uncontrolled, and uncontrollable tears. The fountains of her eyes had opened, and with those tears she washed the Master's feet. Perhaps embarrassed and without a cloth to dry his feet, she undid the tresses of her hair and began to wipe away the tears. Stooping to do so, this sinner gave natural expression to her great love for Jesus by holding and kissing the feet that had brought good news for her soul.

Her tears were more precious than the expensive ointment that she then poured out upon his feet from an alabaster flask. Those who are forgiven much, love much. Her sins were forgiven.

When it comes to motive, this woman, a sinner, has much to teach us. The illustration above concerning an Iranian earthquake might be imperfect and

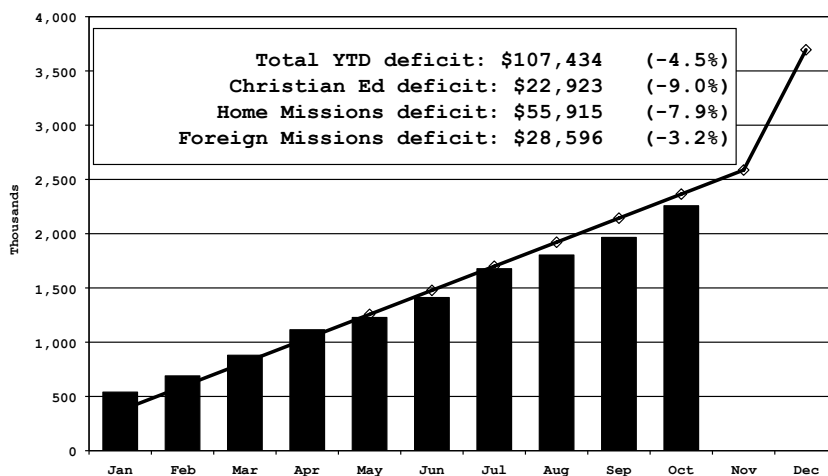
flawed, but it does recognize the helplessness of man and the need for outside intervention. When a catastrophe has removed all the natural comforts of life and even the basic commodities to sustain it, not to mention worldly distractions, we are compelled to call out to for help.

And what reason did the Master have for hearing the petitions of this woman so long ago—or our petitions today? After we have habitually spoken ill of Christ or at best spurned him in a callous way, despising his person and disparaging his work, what reason could he possibly have to hear our pleas for help? In truth, our only claim on him is his own character: our hope is fixed on him because he is gracious. Forgiven much means loving much.

What motivates a sinner to give and give cheerfully? A gracious Savior.

The author is pastor of Covenant OPC in Orland Park, Ill.

Worldwide Outreach Year-to-Date
2013 Receipts with 2013 Goal



WORLDWIDE OUTREACH

December

1. **Ben and Heather Hopp**, Haiti. Pray for the completion of the roof on the church in Doglace on Lagonav. / **Robert and Christy Arendale**, Houston, Tex. Pray that returning visitors will join Cornerstone OPC and that fellowship will deepen. / Army chaplains: **Jonathan (and Marion) Gibbs**; **Graham (and Carla) Harbman**.
2. **Jay and Andrea Bennett**, Neon, Ky. Pray that the Lord would bless Neon Reformed Presbyterian Church's outreach and evangelism efforts. / **Eric and Donna Hausler**, Haiti. Pray for Eric as he teaches at a leadership training seminar this week. / **Jim Gidley**, chairman of the Subcommittee on Ministerial Training.
3. **Carlos and Diana Cruz**, San Juan, P.R. Pray for the discipleship and ministry of Iglesia Presbiteriana Reformada. / **Octavius and Marie Delfils**, Haiti. Pray that the Port-au-Prince theology students will grow in their love for Christ and knowledge of him. / **Lou Ann Shafer**, music editor of the Psalter-Hymnal Committee.
4. **Bill and Sessie Welzien**, Key West, Fla. Pray that God's elect will be brought into Keys Presbyterian Church. / **Mark and Jeni Richline**, Montevideo, Uruguay. Pray for Mark and his colleague, Mauricio Rolim, as they develop effective strategies for reaching the lost. / **Yevgeni Koh**, yearlong intern at Bonita OPC in Bonita, Calif.
5. **Mr. and Mrs. F.**, Asia (on furlough). Pray for Mr. F. as he speaks to the seventh annual Foreign Missions Conference, meeting in Willow Grove tomorrow. / Home Missions associate general secretary **Dick Gerber**. / Pray for **Greg Reynolds** as he edits *Ordained Servant*, the online magazine for OP church officers.
6. **Joseph and Carla Fowler**, Gastonia, N.C. Pray for Reformation OPC, that God's elect may be brought in. / **David and Sunshine Okken**, Nakaale, Uganda (on furlough). Pray that David will give a clear vision for missions as he speaks at the Foreign Missions Conference in Willow Grove, Pa., today. / **Jeff (and Dawn) Scott**, yearlong intern at Covenant Grace OPC in Roseburg, Ore.
7. **Church in the Horn of Africa**. Pray for the believers as they face trials in their stand for Christ. / **Philip and Jenny Dharmawirya**, Philadelphia, Pa. (Indonesian). Pray for the continued development in the ministry of Emmanuel Chapel. / **Micah Shin**, yearlong intern at Cedar Presbyterian Church in Hudsonville, Mich.
8. **Tom and Martha Albaugh**, Pittsburgh, Pa. Pray that visitors to Redeemer OP Mission will seek communicant fellowship. / **Heero and Anya Hacquebord**, L'viv, Ukraine. Pray that unbelievers confronted with the gospel will believe. / **Kevin (and Marianne) Olivier**, yearlong intern at Pineville Presbyterian Church in Pineville, La.
9. **Jim and Tricia Stevenson**, Tulsa, Okla. Pray that the Lord would add to Providence OPC's number and raise up officers. / Affiliated missionaries **Jerry and Marilyn Farnik** and missionary associate **Mary York**, Prague, Czech Republic. / **Justin (and Hannah) Rosser**, yearlong intern at Matthews OPC in Matthews, N.C.
10. **Chad and Katie Mullinix**, Ft. Lauderdale, Fla. Pray that members of Holy Trinity Presbyterian Church will be bold and loving in their witness to unbelievers. / Foreign Missions associate general secretary **Douglas Clawson**. / **Caleb (and Erika) Smith**, yearlong intern at Bethel Presbyterian Church in Wheaton, Ill.
11. Foreign Missions administrative assistant **Linda Posthuma** and secretary **Abigail Cory**. / **Christopher and Della Chelпка**, Tucson, Ariz. Pray that God would save local families and bring them to worship at Covenant OPC. / **Tony (and Mica) Garbarino**, yearlong intern at Covenant Presbyterian Church in San Jose, Calif.



Pastor Nicholas Lamme (URCNA missionary to Costa Rica) is pictured here teaching the doctrine of God in Bogota, Colombia, in a church of the Reformed Presbyterian Church of Colombia for the Committee on Foreign Missions' Mobile Theological Mentoring Corps. Also present on this occasion were OP ministers Stephen Larson and Douglas Clawson. Pray that the Mobile Theological Mentoring Corps will bring a deeper understanding of Reformed theology to many places where we do not have resident missionaries.

12. **Christopher and Ann Malamisuro**, Cincinnati, Ohio. Pray that visitors to Good Shepherd OPC will desire to join. / Pray for Foreign Missions general secretary **Mark Bube** as he reports to the Executive Committee meeting tomorrow. / **Jim Scott**, *New Horizons* managing editor.
13. Missionary associates **E. C., H. L., and M. W.**, Asia. Pray for the outreach efforts held during the university's winter break. / **Brian and Sara Chang**, Cottonwood, Ariz. Ask the Lord to strengthen Verde Valley Reformed Chapel. / **Andrew (and Elizabeth) Barshinger**, yearlong intern at Faith OPC in Elmer, N.J.
14. Home Missions staff administrator **Sean Gregg**. / Pray for missionary associates **Mr. and Mrs. M.**, Asia, as they conclude their service at the end of the school term this month. / Pray for short-term missions coordinator **David Nakhla** as he takes on more administrative responsibilities for Diaconal Ministries.
15. **Mr. and Mrs. M.**, Asia. Pray for Mr. M. as he prepares for and teaches a church history course to church leaders. / **Everett and Kimberly Henes**, Hillsdale, Mich. Pray for new outreach opportunities as Hillsdale OPC moves into its new building. / **Shane (and Rachelle) Bennett**, yearlong intern at Knox OPC in Silver Spring, Md.
16. **Stephen and Catalina Payson**, Mifflinburg, Pa. Pray that God would bless Providence OPC with additional families. / Pray for safe travel for tentmaker missionary **T. L. L.** and missionary associate **T. D.**, Asia, during the university's winter term break. / **Josh (and Kristen) McKamy**, yearlong intern at New Life OPC in Montoursville, Pa.
17. **Bob and Martha Wright**, Nakaale, Uganda. Pray for wisdom for Bob as he makes daily decisions impacting the work of his staff at the Karamoja Station. / **Kim and Barbara Kuhfuss**, Eau Claire, Wis. Pray that God would bring fruit from Providence Reformed Church's advertising. / **Sarah Pederson**, *New Horizons* proofreader.
18. **Daniel and Jill McManigal**, Seattle, Wash. Praise God that Hope OPC has found a more affordable worship facility. / **James and Jenny Knox**, M.D. and R.N., Nakaale, Uganda. Pray for Jim as he directs the medical work. / OPC administrative staff: **Doug Watson, Kathy Bube, Charlene Tipton, Jan Gregson, and Pat Clawson**.
19. **Al and Laurie Tricarico**, Nakaale, Uganda. Pray for Al as he works with several promising leadership candidates in the church. / **Joshua and Jessica Lyon**, Carson, Calif. Pray that the Lord would add several families to Grace OPC. / **David (and Kathryn) Landow**, yearlong intern at Emmanuel OPC in Wilmington, Del.
20. **Jonathan and Kristin Moersch**, Capistrano Beach, Calif. Pray that Trinity Presbyterian Church will have a bold and faithful witness to the surrounding community. / Missionary associates **Christi Zekveld** and **Joanna Keilson**, Mbale, Uganda. / **David (and Amanda) Franks**, yearlong intern at Covenant OPC in Orland Park, Ill.
21. **Eric and Dianna Tuininga**, Mbale, Uganda. Pray that the local radio ministry will bring people into OPCU congregations. / **Kent and Laurie Harding**, Doniphan, Mo. Pray for the discipleship and ministry of Sovereign Grace Reformed Church. / Pray for stated clerk **George Cottenden** as he prepares to mail the 2014 Directory.
22. **Jonathan and Lauryn Shishko**, Queens, N.Y. Pray for the six men in the deacon training class at Reformation Presbyterian Church. / **Mark and Christine Weber**, Mbale, Uganda. Pray for the safety of our missionaries in foreign lands. / **Steven (and Sarah) Moulson**, yearlong intern at Trinity OPC in Hatboro, Pa.
23. **Cal and Edie Cummings**, Sendai, Japan. Pray for the outreach activities during the holiday season. / **Ken and Cressid Golden**, Davenport, Iowa. Pray that God would bless follow-up efforts after Sovereign Grace OPC's recent outreach events. / Pray for safe travel for **Danny Olinger**, Christian Education general secretary, as he visits churches and presbyteries.
24. **Mark and Michele Winder**, Collierville, Tenn., Pray that the Lord would raise up officers at Wolf River Presbyterian Church. / **Ben and Melanie Westerveld**, Quebec, Canada. Pray for the integration of young people and newcomers into St-Marc Church. / **Thomas (and Erin) Tkach**, yearlong intern at Calvary OPC in Glenside, Pa.
25. Retired missionaries **Betty Andrews, Greet Rietkerk, Young and Mary Lou Son, and Fumi Uomoto**. / Home Missions general secretary **John Shaw**. / **Jeremy (and Maricruz) Boothby**, yearlong intern at Christ Covenant Presbyterian Church in Amarillo, Tex.
26. **Sacha and Martina Walicord**, Mt. Vernon, Ohio. Pray that God would bless Knox Presbyterian Church's progress towards particularization. / Missionary associates **Adam and Sarah Thompson**, Sendai, Japan, and **Leah Hopp**, Nakaale, Uganda. / Navy chaplains: **Tim (and Janine) Power** and **John (and Linda) Carter**.
27. Pray for missionary associates **Erika Bulthuis** and **Taryn Dieckmann**, Nakaale, Uganda, and their students at the Karamoja preschool. / **Drew and Sonya Adcock**, Williamsport, Pa. Praise God for his continued blessing on Omega OPC. / **Jeffrey (and Jennifer) Shames**, yearlong intern at Harvest OPC in Wyoming, Mich.
28. **Todd and Julie Wagenmaker**, St. Louis, Mo. Pray for the continued development of Gateway OPC's ministry. / **Kaz and Katie Yaegashi**, Yamagata, Japan. Pray that Yamagata Chapel will continue to grow as God's Word is faithfully preached. / **Broc (and Morgan) Seaman**, yearlong intern at Providence OPC in Temecula, Calif.
29. **Pray for Woody and Laurie Lauer**, Numazu, Japan, as they conclude their furlough and prepare to return to Japan. / **Andrew and Billie Moody**, San Antonio, Tex. Pray that San Antonio Reformed Church will fully utilize their new worship location. / **Julie Carter**, advertising coordinator at Great Commission Publications.
30. **John and Wenny Ro**, Chicago, Ill. (downtown). Pray that God would bless the outreach and evangelism efforts of Gospel Life Presbyterian Church. / Affiliated missionaries **Craig and Ree Coulbourne** and **Linda Karner**, Japan. / **David Haney**, director of finance and planned giving for the Committee on Coordination.
31. **Brian and Dorothy Wingard**, South Africa. Pray for the preparations for a new curriculum in Mukhanyo Theological College's B.Th. program. / **Ben and Sarah Miller**, Huntington, N.Y. Pray that God would bless Trinity OPC's officer training class. / **Jeremy Logan**, yearlong intern at Covenant Presbyterian Church in Mansfield, Ohio.

ERIC HAUSLER INSTALLED AT NAPLES

Eric R. Hausler, who was formerly the pastor of Redeemer Presbyterian Church in Ada, Michigan, was installed on October 5 as an evangelist for the Presbytery of the South. He will labor at the mission work called Naples Presbyterian Church in Naples, Florida. Appointed by the Presbytery to work with him on the overseeing session were ministers Larry G. Mininger, David A. Smiley, and Mark A. Winder.

Participating in the service of installation were Messrs. Mininger, Winder, Benjamin K. Hopp, Smiley, Mark T. Bube, and Chad D. Mullinix. Rev. Mininger preached a sermon entitled “God’s Goals and Plans and Our Opportunities,” based on Ephesians 4:7–8, 11–16. Over sixty people attended the service, about half from the Naples area.

Mr. Hausler, who speaks Haitian Creole, French, and Spanish (not to mention English), has also been appointed by the Committee on Foreign Missions to serve as a part-time missionary evangelist to Haiti, pursuant to an agreement between the OPC Haitian Mission and the Presbytery of the South.

**In Memoriam
Robert L. Reymond**

Ross W. Graham

He was a giant of a man, a Southern gentleman, a compassionate pastor, and a passionate Reformed theologian of the first order. Robert L. Reymond was all these things, all the time, and with everyone he met.

Born in Tuscaloosa, Alabama, in 1932, he received his Ph.D. from Bob Jones University in 1960. Ordained in the Reformed Presbyterian Church Evangelical Synod (now PCA) in 1967, he had a distinguished teaching career as a professor of systematic theology at Covenant Theological Seminary in St. Louis, Missouri (1968–1990), and then at Knox Theological Seminary in Fort Lauderdale,

At the installation service for Eric Hausler were (from the left): Chad Mullinix, Mark Bube, Ben Hopp, David Smiley, Eric Hausler, Mark Winder, Larry Mininger, and Al Hannah



Florida (1990–2008).

But throughout that long teaching career, he maintained close ties with the pew. He served as pastor of Hazelwood Reformed Presbyterian Church in suburban St. Louis (1968–1973) and interim pastor of Concord Presbyterian Church in Waterloo, Illinois (1981–1985). He joined the Orthodox Presbyterian Church and served as the organizing pastor of Holy Trinity OPC in Fort Lauderdale, Florida (2009–2011), where he “threw

himself into the life of this young flock, supplying the pulpit morning and evening, and regularly teaching Sunday School,” as the resolution of his presbytery said of him as he retired from active ministerial service.

He died at his home near his son, Robert, in Kansas City on September 20 at the age of 81, leaving behind his wife, Shirley, to whom he had been married for fifty-seven years.

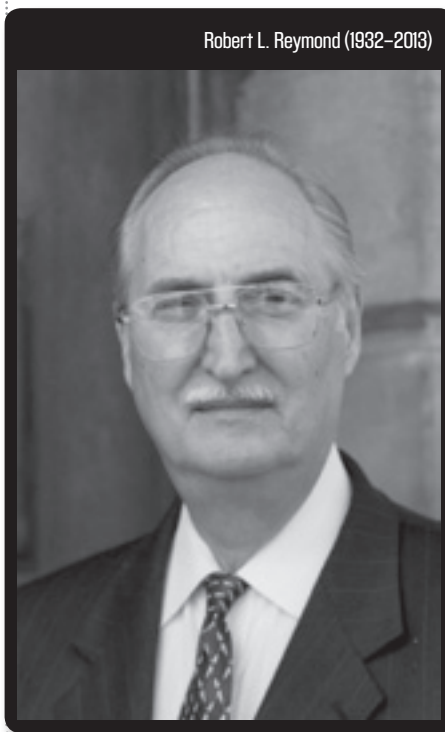
JOHN KEEGAN ORDAINED

Bob Reith

John J. Keegan was ordained as a minister and installed as the eighth pastor of Grace OPC in Fair Lawn, New Jersey, on October 19. He was previously licensed in the Presbytery of Philadelphia, and sustained ordination trials in the Presbytery of New Jersey on September 28.

A sermon entitled “He Is Able,” from Ephesians 3:20–21, was delivered by Rev. Dr. Timothy Witmer, professor of pastoral theology at Westminster Theological Seminary in Philadelphia. Ruling elder Ed Kauffman, moderator of the Presbytery of New Jersey, presented the ordination and installation questions to Mr. Keegan, as well as the questions to the congregation. Pastor Mark Sallade, under whom

Robert L. Reymond (1932–2013)



Participants in the ordination and installation of John Keegan (left to right): Stan Sutton (retired minister), Mark Sallade, Tim Witmer, John Keegan, Ed Kauffman, Douglas Clawson, John Vroegindewey (ministerial advisor), Bob Reith (clerk of session)



Mr. Keegan interned at Calvary OPC in Glenside, Pennsylvania, in the summer of 2012, delivered the charge to the pastor. The Rev. Douglas Clawson, associate general secretary of the Committee on the Foreign Missions, charged the congregation. Pastor Keegan pronounced the benediction.

John and his wife, HaeSung, are now

the newest residents of the Grace OPC manse located on the church property.

CRIS SIMPSON ORDAINED

Carl Trueman

On the evening of September 30, the Presbytery of Philadelphia met at

Cornerstone Presbyterian Church in Ambler, Pennsylvania, to ordain Mr. Cris Simpson as teacher for the congregation. The Rev. Larry Westerveld preached the sermon, and the Revs. Timothy Witmer and Carl Trueman gave the charges to the teacher and the congregation, respectively. The evening ended with a delightful time of fellowship.

Cris used to work in the computer industry until he sensed a call

Cris and Margaret Simpson with son James and daughter Eleanor



to the ministry and moved to Philadelphia to study at Westminster Theological Seminary. He and his wife, Margaret, have already served Cornerstone in various capacities over the years, and this latest development is one that the church has anticipated with joy.

DeVELDE STEPS DOWN

At the meeting of the Presbytery of Ohio on October 18–19, the Rev. Everett C. DeVelde, teacher at Nashua OPC in Pulaski, Pennsylvania, stepped down after serving for twenty years as stated clerk. The Rev. Ken B. Montgomery, associate pastor of Redeemer OPC in Dayton, Ohio, was elected as the new stated clerk.

The Presbytery's resolution honoring Mr. DeVelde noted that he "has served with grace and distinction" and "has labored with exemplary humility and godly commitment to the work of Christ's church," as well serving on various committees. The Presbytery particularly noted his "expertise in bringing the presbytery's record keeping into the computer and Internet age."

Everett DeVelde (left) with moderator Charles Jackson



UPDATE

Churches

- **Grace Reformed Fellowship** (OPC) in Lander, Wyo., was organized as a new and separate congregation by the Presbytery of the Dakotas on October 9.
- The Presbytery of the Northwest dissolved **Sovereign Redeemer Presbyterian Church** in Boise, Idaho, on September 27, at the congregation's request.

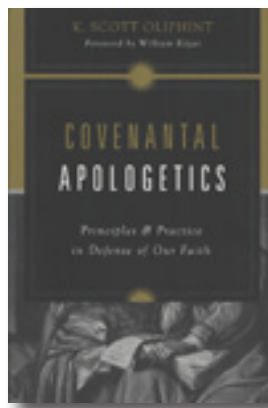
Ministers

- **Eric R. Hausler**, former pastor of Redeemer Presbyterian Church in Ada, Mich., was installed on October 5 as an evangelist for the Presbytery of the South to labor at Naples Presbyterian Church in Naples, Fla.
- **John J. Keegan** was ordained as a minister and installed as pastor of Grace OPC in Fair Lawn, N.J., on October 19.
- **Shane P. Lems**, formerly a URCNA minister, was installed as pastor of Covenant Presbyterian Church in Hammond, Wisc., on October 18.
- **Philip B. Strong**, previously an evan-

gelist of the Presbytery of the Dakotas, was installed as pastor of newly organized Grace Reformed Fellowship in Lander, Wyo., on October 9.

REVIEWS

Covenantal Apologetics: Principles and Practice in Defense of Our Faith, by **K. Scott Oliphint**. Published by Crossway, 2013. Paperback, 277 pages, list price \$19.99. Reviewed by OP pastor Roger Wagner.



“To see the face of God everywhere and to do all things ... to the glory of God, that is the heart of the covenant idea... There are

two and only two classes of men. There are those who worship and serve the creature and there are those who worship and serve the Creator. There are covenant breakers and there are covenant keepers... It is a part of the task of Christian apologetics to make men self-consciously either covenant keepers or covenant breakers.” So wrote Cornelius Van Til in *Christian Apologetics* (pp. 26–27).

This emphasis on covenant in Van Til's apologetic method is behind K. Scott Oliphint's decision to “retire” the long-used designation “presuppositional apologetics” in favor of a more accurate one: “covenantal apologetics.”

As he points out in his introduction (p. 25), his intention is to set forth a presuppositional approach to apologetics, largely free of technical vocabulary and organized around the concept of covenant. Like other disciples of Van Til (e.g., John Frame and Greg Bahnsen), Oliphint wants to “translate” the often philosophical terms and concepts used by Van Til into language that is both more accessible and more directly related to the language and categories of Scripture. His book is a very helpful effort in that direction.

The Christian apologist seeks to present arguments in support of the faith that are not only sound, but *persuasive* to the unbeliever (recognizing always that persuasion requires the illuminating work of the Holy Spirit). In chapter 4, Oliphint sets out a “theology of persuasion” following the outline of Aristotle's *trivium* of persuasion: *ethos*, *pathos*, and *logos*.

Ethos directs our attention to the *character* of the apologist. Arguments are presented by a person, and the character of that person influences how his arguments are received. “Our defense should reflect Christ's sovereignty and our willing service to him” (p. 144). Holy boldness with gentleness and respect are the watchwords here.

“When we speak of *pathos*, we are interested in a proper and personal understanding of those to whom we speak” (p. 146). The apologist must understand his audience. He must be a good listener — attentive and thoughtful in weighing

At the ordination and installation of Edward Jensen as pastor of Grace Reformed Presbyterian Church in Des Moines, Iowa, on September 27, were (from the left): Ed Olthoff, Mitchell Mahan, Bill Smith, Rev. John Wiers, Rev. Christian McShaffrey, Rev. Edward Jensen, Rev. Andrew Cheatham, Rev. Chuck Muether, Mike Nop, Rev. Ken Golden, and John Bockert



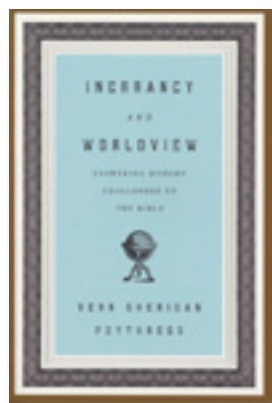
the concerns of his opponent — especially in personal conversations. From my observation of “presuppositionalists” over forty years, especially young ones (myself included), I would say that we tend to be overly eager to cut to the presuppositional chase without patiently and carefully hearing what an opponent is saying.

“The *logos* of persuasion focuses our attention on the actual arguments ... that we aim to present to a given audience” (p. 156). Arguments must be based on our commitment to the authority of God speaking in Holy Scripture. And, of course, our apologetic efforts always have an evangelistic intent—to bring others to a saving knowledge of, and submission to, the *Logos*, Jesus Christ the incarnate Word (p. 158).

There is much more to appreciate in Oliphint’s book, but space does not permit. One helpful feature of his presentation is the inclusion of several “sample dialogues” that show how the principles developed might be communicated to a humanist, an evolutionist, a convert to Islam, and others.

* * *

***Inerrancy and Worldview: Answering Modern Challenges to the Bible*, by Vern Sheridan Poythress. Published by Crossway, 2012. Paperback, 272 pages, list price \$17.99. Reviewed by managing editor James W. Scott.**



Vern Poythress, who teaches at Westminster Seminary (Philadelphia), has been an important defender of the inerrant Scriptures

over the years. In this book, he answers challenges to the biblical worldview both from academic disciples (natural science, history, linguistics and the philosophy of language, sociology and anthropology, and

psychology) and from wider cultural ideas and influences in the (post-)modern, Western world (materialism, individual freedom, relativism, pluralism, Marxism, feminism). He shows the major weaknesses and inadequacies of the foundational assumptions of these disciplines and formative ideas and ideologies—which fit together to form worldviews that oppose the biblical worldview of a personal Creator and Redeemer.

Obviously, this book cannot answer all questions. Indeed, it can often only scratch the surface. Nonetheless, Poythress performs a service in addressing the foundational assumptions, often unspoken, that crucially affect the debate. He continually critiques the wisdom of the world for its impersonalism. In doing so, he consistently upholds the biblical viewpoint of a personal, sovereign God. Thus, this book provides a solid grounding for more advanced consideration of the issues involved. That advanced consideration is often indicated by footnotes to the author’s other writings.

In the latter portions of the book, Poythress discusses a variety of matters that pertain to the inerrancy of Scripture. He explains a supposed scientific error, an alleged contradiction, and similarities between certain laws and proverbs of the Old Testament and those of nearby nations. These examples illustrate the importance of studying the Bible carefully and reverently.

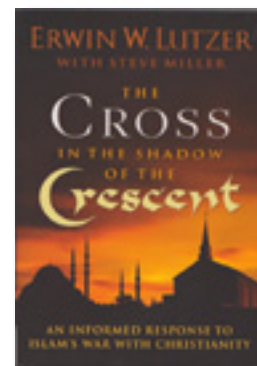
Books of this sort are usually “objective,” treating the subject in the abstract. But this book wisely addresses the reader at length, for he himself is an obstacle to his own proper understanding of the Bible. Poythress challenges the reader to recognize his own moral and intellectual corruption, his pride, and his need to surrender to the word of God.

The final section of the book deals with skepticism, gullibility, ultimate commitments, and autonomy. Here again the reader is challenged with the need to examine oneself, as well as to adopt a critical attitude toward our Western culture.

This book would be most useful to college students and other people who are struggling with the challenge to their faith posed by much of the academic world—including those who are tempted to abandon traditional Christianity for some sort of “progressive evangelicalism.” It could also be useful to those coming out of the unbelieving academic world into the Christian faith.

* * *

***The Cross in the Shadow of the Crescent: An Informed Response to Islam’s War with Christianity*, by Erwin W. Lutzer with Steve Miller. Published by Harvest House Publishers, 2013. Paperback, 253 pages, list price \$14.99. Reviewed by OP minister Norman De Jong.**



This is a highly acclaimed book coming from the pen of Moody Bible Church’s senior pastor. Well it should be. I would rate this as one of

the best analyses of Islam. It ought to be read by every pastor, Bible teacher, and church leader in America. Lutzer is unafraid of laying all of Islam’s cards on the table and challenging us non-Muslims to wage “spiritual war” with our neighbors.

Lutzer does not scare you with military language or stories of blood and self-imposed martyrdom. For that you will have to look elsewhere. What Lutzer gives us is an insightful look into the Koran and

How and Why Did Jesus Become Man?

Read Q&A 37–40 of the Larger Catechism again on the OPC website:

www.opc.org/lc.html

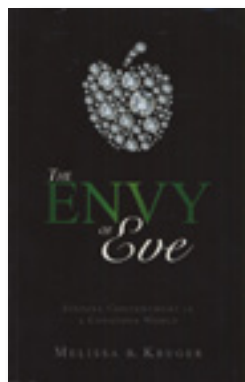
the Islamic tradition that clearly outlines the objectives of all Muslims, both moderate and radical. He quotes frequently and accurately from the Koran. Working from numerous parallels to Scripture and Christianity, he shows that the agenda of Muslims is the overthrow of the West and Christianity, on the grounds that theirs is the only true religion and that ours is idolatry. They have a vision of a global Islamic State governed by Sharia, the law of the Koran. Lutzer points out that “they are careful to disguise their aims such that their work goes unnoticed” (p. 178). He also gives us insight into the ways by which the United Kingdom has allowed Muslims to establish multiple districts where Sharia is the law of the land, superseding the British constitution.

Lutzer is particularly adept at showing the subtle, deceptive strategies of Muslims in provoking us to self-imposed paralysis, primarily because we have emphasized toleration over truth. In our efforts to be tolerant, we remove the cross because they find it “offensive.” We become complicit in their agenda when we grant their requests. They use our “separation of church and state” to leverage the adoption of their Islamic state. Lutzer advises against any such compromise, reminding us that this is a “spiritual war.” After carefully dissecting other opinions (pp. 203–8), Lutzer gives us practical, concrete strategies for waging the spiritual war in which we will almost certainly have to fight. These are outlined for us in chapter 10, pp. 208–24.

From the days of Mohammed (A.D. 600) to the present, there have been repeated attempts by the followers of “the Prophet” to conquer the world. Lutzer uses the seven churches of Revelation 2–3 to remind us that the church militant is often conquered and overcome. He also illustrates how once-Christian Europe has become a religious wasteland progressively influenced by Islam. He warns us: unless we gird ourselves with the proper armor, we will be next. That is good reason to get the book and read it for all it is worth.

* * *

***The Envy of Eve: Finding Contentment in a Covetous World*, by Melissa B. Kruger. Published by Christian Focus, 2012. Paperback, 256 pages, list price \$14.99. Reviewed by OP member Rhonda Telfer.**



In nine probing chapters, Melissa Kruger analyzes the sin of coveting from a variety of angles. She demonstrates how pervasive it is in the human heart, and sees it as the root of other sins. She shows that coveting is a universal temptation that catches people at every stage of life.

The author argues that our coveting typically falls into the pattern of Eve’s sin: we see, we desire, we take, and we hide. Kruger discusses five areas in which we compare ourselves and come up dissatisfied and resentful: possessions, romantic relationships, family and friendships, circumstances, and abilities. She finds a biblical example for each, unfolding the accounts of Israel in the wilderness, Korah the Levite, Joseph and his brothers, David and Bathsheba, and Judas the betrayer. She then lists the temptations women face today, and gives examples—often from her own life—of situations that invite coveting.

Kruger is a well-read, Reformed believer. She quotes the Belgic and Westminster Confessions, and numerous Christian thinkers, such as John Owen and Thomas à Kempis. Her breadth and depth of Bible study is obvious and edifying to the reader.

The weakness of the book may be a tendency to overwhelm the reader with law. Kruger tries to root out “inordinate motions and affections” in us, but perhaps goes too far at times. Her critique of a tired mother tempted to “covet sleep,” or of a woman “[taking] joy from others” by not showing enough enthusiasm at their

good news, may invite excessive self-scrutiny and joylessness more than gospel rest. The author rightly urges women to pray, read Scripture, and expect fulfillment in God himself. But the risk is a sort of monkish view of the Christian life, where valid pleasures and longings—intimacy, physical enjoyments, and earthly beauty—become suspect, rather than experiences that, in and of themselves, can be opportunities to “do all to the glory of God.”

Each of the chapters ends with questions for personal reflection and/or group discussion. I would recommend the book for the latter, so long as there is theologically astute leadership to navigate conscience-troubled women through the proper application of law and gospel. In this way, the book can be useful to spur one another on toward love and good deeds.

In the end, this is a book about obedient living from the heart outward. The author loves Christ, shares her struggles honestly, and writes with a sincere desire to encourage her sisters in Christ. The core of coveting, she shows, is the failure to trust in God’s character. Kruger is a mature sister in Christ who loves and understands the character of our God.

* * *

***Pilgrim’s Progress*, by John Bunyan. Adapted by Anna Tremiew. Published by Great Commission Publications, 2013. Hardback, 112 pages, list price \$19.95. Reviewed by OP member Anne Shaw.**

John Bunyan’s epic allegory of the Christian life, *Pilgrim’s Progress*, has been translated, abridged, and adapted many times since it first appeared in 1678. The latest of these adaptations came out in June of this year. Published by Great Commission Publications, its large print, simplified language, and vivid illustrations are designed to appeal to six- to twelve-year-olds.

Anna Tremiew, in consultation with John L. Musselman of the Jackson Institute, chooses some of the best-known events from the original story and retells



them in a way that retains the feel of Bunyan's writing and also appeals to young audiences.

The events involving the Slough of

Despond, the Wicket Gate, the Hill of Difficulty, House Beautiful, Vanity Fair, Apollyon, Giant Despair, Doubting Castle, the Celestial City: all are charmingly retold here to entertain and inspire.

The tale has not been reduced to a series of Indiana Jones-type adventures, though. Tremiew, like Bunyan, includes some fairly sophisticated theology within the plot, which will undoubtedly provide families with excellent fodder for discussion. (GCP also plans to publish a companion curriculum for use in church education programs.)

The rich, saturated colors and vivid detail of Drew Rose's illustrations bring the story to life.

A glossary helps readers understand the meaning of settings (e.g., the Slough of Despond) and character names (e.g., Pick-thank) that might have become obscure in our own time. Besides the glossary and a glossary index at the end, this edition includes a map of Christian's journey, a message from the editor about the book, and an introductory biography of John Bunyan.

This is an ideal book to share as a family. I read it aloud to my seven-year-old, and we both enjoyed it. When it was missing one evening, I discovered that my thirteen-year-old had sneaked away with it to read on his own! For a family-friend-

ly introduction to one of the greatest tales ever told, try *Pilgrim's Progress: John Bunyan's Classic Story Adapted for Children*, adapted by Anna Tremiew, illustrated by Drew Rose, and now available from Great Commission Publications.

FIFTY YEARS IN HANOVER PARK

Mary Jo Miller

On September 14, eighty-five members and friends of Grace OPC in Hanover Park, Illinois, gathered for a dinner celebration of the fiftieth anniversary of the congregation. Among those attending were three former pastors and friends from five neighboring OP churches.

One woman who has been a member for three years gave her impression: "It was obvious that this little church has been incredibly dear to many people." Nine people present had been members for thirty years or more, and one of them taught Sunday school for thirty-five years!

After dinner, elder emeritus John Baldwin, a charter member in whose living room the first worship services were held, led an overview of Grace Church history. He invited each of the former pastors present to reminisce with us.

We heard stories of steeples, sledge hammers, door-to-door calling, and sermons from the genealogies. Several times over the years, it seemed that Grace was too weak to continue. But each time closure was imminent, God intervened. We saw that it is not strength from within, but grace from above, that sustains a church.

The final speaker of the evening was the present pastor, Matthew Cotta, who closed by reading Ecclesiastes 3:14: "I perceived that whatever God does endures forever; nothing can be added to it, nor anything taken from it. God has done it, so that people fear before him."

At the Hanover Park celebration were (from the left): Donald Duff, Jim Bosgraf, Douglas Clawson, and Matthew Cotta

