

NEW HORIZONS

— *in the* ORTHODOX PRESBYTERIAN CHURCH —

NOVEMBER 2016



ABOUNDING IN HOPE

THANK OFFERING 2016

CHRISTIAN EDUCATION

HOME MISSIONS

FOREIGN MISSIONS

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New Horizons

in the Orthodox Presbyterian Church

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The Presbytery of the Northwest met at Oak Harbor, Washington, on Friday, September 23. The moderator, Randy Bergquist, is in the front. Donald Poundstone is the clerk of presbytery; Robert Van Kooten is the assistant clerk. As the business of the meeting was taking place, the Presbytery was unaware of a shooting at the nearby Cascade Mall in Burlington, in which five people were killed.



ABOUNDING IN HOPE



DANNY E. OLINGER // The theme of the 2016 Thank Offering in the Orthodox Presbyterian Church is “Abounding in Hope.” It is taken from the apostle Paul’s benediction in Romans 15:13, “May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.”

In the context of Romans 15, Paul is addressing those who disagree about how to approach things—the weak and the strong, the believing Jew and Gentile. They may have different opinions. They may approach Christ in different ways. But the apostle declares that what they share in believing in Jesus is the joy and peace of the kingdom. They share this, despite their differences, because the God of hope is at work in them through the power of the Holy Spirit, so that they might abound in hope.

The living God is the God of hope because he generates hope in us through the power of the Holy Spirit. In the words of the apostle Peter, “The God and Father of our Lord Jesus Christ ... has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God’s power are being guarded through faith for a salvation ready to be revealed in the last time” (1 Peter 1:3–5).

Both Paul and Peter, then, proclaim that God is both the source and

the goal of our hope. Knowing that the God of hope is with us, we do not despair. Those who are without God are without hope.

What this means for us as a new creation in Christ is that sin, death, and meaninglessness do not reign. What reign for us are righteousness, joy, and peace. We possess hope. In many ways, that is the essence of being a Christian. We have a living hope through the resurrection of Jesus Christ from the dead.

The Thank Offering

This message of hope through Jesus Christ is what the Orthodox Presbyterian Church, through its pastors, evangelists, teachers, and missionaries, declares to a dying world. In obedience to the Great Commission of the risen Christ, we seek to go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that Jesus commanded. The General Assembly of the Orthodox Presbyterian Church maintains the Committees on Home and Foreign Missions

and Christian Education to help in this work. The Thank Offering assists in funding these ministries. It is not meant to take the place of regular giving to the church, but is added to that giving. It is an offering that expresses our thankfulness for how the Lord has blessed us so abundantly, even abounding in hope. With the Thank Offering, we testify that we abound in hope.

We are a small church numerically, but, abounding in hope, we seek to be about the work of witnessing to our Lord and Savior Jesus Christ without reserve. As can be seen in the maps that follow in the pages of *New Horizons*, we send out many more missionaries, church planters, and ministerial interns than other churches our size. Please prayerfully consider how you might give to the work of the Lord in the ministries of Christian Education, Home Missions, and Foreign Missions in the Orthodox Presbyterian Church. □

The author is the general secretary of the Committee on Christian Education and the editor of New Horizons magazine.

DYING TO SELF: TOWARD A REFORMATION OF PREACHING



STEPHEN J. TRACEY // *As we commemorate the Reformation, it is appropriate to begin by considering preaching. The late Hughes Oliphant Old reminds us that “the classical Protestant Reformation produced a distinct school of preaching. It was a preaching of reform, to be sure, but it was also a reform of preaching”*

(see *The Reading and Preaching of the Scriptures in the Worship of the Christian Church*, vol. 4, p. 1). The danger is that discussions of preaching may reduce to mere pontification. That is not only ironic, in view of the Reformation, but also not helpful.

By the time of the Reformation, preaching had been effectively sidelined by the Mass. It is not that there was no preaching, or that all preaching was of a low standard. Rather, it was gradually replaced by rites and ceremonies. As A. M. Renwick remarks, “The rites performed by the officiating priest were all that mattered and the proper place of preaching in the church was lost sight of” (*The Story of the Scottish Reformation*, p. 17).

As the Reformers increasingly engaged directly with the Bible (in the original languages), they not only clarified the great doctrines of Scripture—grace, faith, the person and work

of Christ, and justification—but also restored preaching to its place of priority.

The pinnacle of this reformation of preaching may well have been reached by Bullinger’s statement, “The preaching of the Word of God is the word of God” (Second Helvetic Confession). This expression must be handled with great care. It does not mean that every utterance from a preacher is divine. Rather, it is a reminder of the living power of the Word. When the Word is preached, it is the Word of God that is let loose among the hearers.

This refocusing of the task of preaching emphasized not only its priority, but also its purpose: Christ was freely offered in the gospel. Old says of Luther, “For Luther the problem with the preaching of his day was that it aimed at teaching people to do good works rather than preaching the gospel” (p. 11). It is for this reason that the Reformation has been called a great revival

of religion. It was certainly a great revival of gospel preaching, aimed at the glory of God.

Yet even in the Reformed tradition, the sermon seems to be under attack. Communications experts tell us that preaching is a poor form of communication. Our entertainment-saturated culture is impatient with any message that is more than a sound bite or longer than 140 characters.

The mood is captured well by L. E. Keck: “If something is worth communicating, don’t spoil it by preaching it! Let it emerge in the give-and-take of the group; celebrate it by music, dance or drama. In preaching, people are as passive as chickens on a roost—and perhaps just as awake. For whatever reason, the authority of the preacher has become problematic” (quoted by Klaas Runia, *The Sermon under Attack*, p. 6). In many churches, the supposed or perceived tension between the priesthood

of all believers and the concept of office puts pressure on preaching not to get in the way of the rest of worship.

We must always remember that “the Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightening, convincing, and humbling sinners; of driving them out of themselves, and drawing them unto Christ; of conforming them to his image, and subduing them to his will; of strengthening them against temptations and corruptions; of building them up in grace, and establishing their hearts in holiness and comfort through faith unto salvation” (Larger Catechism, 155).

Preaching is vital to the life and health of the church. Not only should we have confidence in this ordinary means of grace, but we should always seek to improve the gift.

Two major emphases appear to emerge in the history of preaching in the Orthodox Presbyterian Church. The first emphasis is preaching Christ from all the Scriptures, highlighting redemptive history. The second emphasis is on application, highlighting applicatory preaching. Sometimes these emphases jostle one another with some brotherly banter. Occasionally the banter gets a little heated.

It may be helpful to ask how we arrived at these two emphases. The early years of homiletics instruction at Westminster Theological Seminary set the tone for the preaching that developed in the OPC.

Preaching and Biblical Theology

R. B. Kuiper served as professor of practical theology at Westminster Seminary from 1933 to 1952. His approach was straightforward. The preacher, he said, will “consider it his high privilege as well as his solemn duty to view every text taken from the Old Testament in the light of the fuller revelation of the New Testament.” Or again, “A sermon on an Old Testament text must always be a New Testament sermon” (“Scriptural Preaching,” *The Infallible Word*, pp. 227–28).

Edmund Clowney was appointed as assistant professor of practical theology in 1952, and he served on the faculty until 1984. Clowney’s book, *Preaching and Biblical Theology* (1961), is very important in understanding the shape of OPC preaching. Here Kuiper’s hints about the history of redemption are fleshed out. In chapter 3, Clowney deals with “Biblical Theology and the Character of Preaching,” arguing that preaching requires two perspectives: the time in which we preach and the place in which we preach.

The time in which we preach is the latter days, or the last days. Says Clowney, “Biblical theology has here rendered a great service to the church. On all sides it is recognized that any who would take the NT seriously must be confronted by eschatology” (p. 67). Consequently, Clowney does not approach application as relating the text from the ancient world to the modern world. The quest for relevance is not seen as moving from ancient to modern, but rather as adopting an eschatological perspective. It is the contrast between the world that is seen (whether ancient or modern) and the world that is unseen. That unseen world has already begun to be realized. The quest for relevance is to live in the “seen” world in the light of the “unseen” world. This eschatological perspective has an impact on our sense of time, relevance, and application.

Clowney’s second perspective has to do with the place in which we preach. He says, “The preacher in the pulpit is in the world as well as in the church. He must proclaim the gospel in its fullness” (p. 73). Furthermore, “The church is not the consummation kingdom but it presses towards the consummation. The church must always be a pilgrim church hastening on towards the end of time and the ends of the earth” (p. 71). Yet the church is not the consummation of the kingdom. The eschatological perspective has a profound impact on one’s sense of place, and that place requires that the church preach the gospel in all its fullness.

Preaching and Application

A noticeable change in emphasis appears in the work of Jay E. Adams. For example, in *Truth Applied* (1990), Adams gives a nod to biblical theology as being important to stop moralizing and to make a sermon Christian, but then he says, “Conservative biblical-theological preachers, sailing in the wake of Geerhardus Vos, tend to ignore (or even oppose) the use of application in a sermon. They expect the listener to make his own application (if any) of the sweeping truths they set forth on their excursions from Genesis to Revelation as they chase down a figure or a theme” (p. 21). A little later he says that the redemptive-historical preacher “is like a magician, pulling rabbits out of the text and wowing the congregation with his new biblical insights.” What Adams is after is application in preaching. “How does one take universal truth, clothed in ancient garb, and directed as it was toward outmoded situation, and redirect it to life in the computer age?” (p. 34). Perhaps Clowney’s followers, less skilled than he, were guilty of the extremes Adams condemns. Perhaps Adams’s criticism is itself extreme. It may have stirred greater work in application, but it certainly fueled polarization.

John F. Bettler picks up the same theme, arguing that application, or use, is not merely an add-on to preaching. Rather, he says, “application is preaching” (“Application,” in *The Preacher and Preaching: Reviving the Art in the Twentieth Century*, ed. Samuel T. Logan, Jr., p. 332). It may be coincidental that this emphasis on application is related to the growth of the biblical counseling movement. But we may well ask: has preaching become public, corporate counseling? In what way, whether positively or negatively, has Adams’s Christian Counseling and Educational Foundation affected the Reformed pulpit in America? This is not a criticism of CCEF or the place of counseling in the life of the church. Preaching certainly can be public, corporate counseling. The question is: should it be more than that?

Preaching as Doxology

We must remember that these emphases on redemptive history and application both aim at the glory of God, and that is their strength. An unfolding of the organic unity of the Scriptures focuses ultimately on the glory of God in the person and work of Jesus. Applying the Word focuses ultimately on the glory of God in the saving and sanctifying of his people. We want to preach Christ from all the Scriptures, applying the Word to the congregation before us. Certainly it can be argued that doxology is an application, the use of the Word for adoration. Perhaps we need further reflection on whether our approach to preaching can end up being focused on self and our own needs, rather than on God. If we overemphasize redemptive history, then we may preach about Christ, without actually preaching Christ. If we overemphasize application, then the Word of God is handled in a utilitarian fashion (“What use is this to me?”), rather than a doxological fashion (“He is worthy!”).

One study of preaching and hearing observed, “What listeners most valued was the sermon as a source of comfort, as providing direction, and a means through which to interpret life experiences” (David Rietveld, “A Survey of the Phenomenological Research of Listening to Preaching,” p. 31). That may be edifying, but it seems to miss the glory of God. Since the aim has always been to give glory of God, then perhaps we should reform our preaching by adding a third strand to these emphases. We should bring the foundation of both to the surface. That is an emphasis on doxology.

Perhaps we need to be more conscious of the theological dimension of preaching—or, more precisely, the doxological dimension of preaching. Preaching is not simply part of worship; preaching *is* worship. The preaching of the Word informs all other parts of worship. Sacraments are not bare signs; they require the preached Word. Singing and prayer are informed by the preached

Word. The preaching of the Word holds a certain priority in worship, and hence the emphasis should be on preaching as doxology. We declare the Word of God, and we thereby declare the glory of God. We do not simply preach Christ’s word; we preach Christ. We speak his message, but it is him we declare (Col. 1:28). Hughes Oliphant Old summarizes the point this way: “The preaching and the hearing of the Word of God is in the last analysis worship, worship in the most profound sense” (*The Reading and Preaching of the Scriptures in the Worship of the Christian Church*, vol. 1, p. 189).

Preaching for God’s Glory

To improve our preaching and add this doxological element, there are several things preachers and hearers may do. First, always aim at God’s glory. We follow the pattern outlined in the Larger Catechism, which states that the Word is to be preached “sincerely, aiming at his glory, and [the hearers’] conversion, edification, and salvation” (Q. 159). God is certainly glorified in our conversion, edification, and salvation. Yet God may also be glorified in and of himself alone. When hearing the Word preached, our first question should not be about self, but rather, “Was God glorified in the preaching of the Word?”

Preaching Christ

Second, we can improve our expository preaching by strengthening our ability to exegete Scripture in the light of Scripture. And when listening to preaching, we should desire to see Christ. Our first thought should not be “Who am I in this text?” but “Show me Jesus.” We should ask, “Was Christ offered to us?” and “Was he offered freely?”

The Authority of Preaching

Third, remember that the preaching of the Word of God carries a certain authority, rooted in the Scriptures themselves and in the call to preach the Word. This authority is theological. J. I. Packer puts it like this: “Only as God

himself is perceived to be preaching in our sermons can they have genuine spiritual significance, and God will be perceived to speak through us only as we are enabled to make plain the fact that it is really the Bible that is doing the talking” (“Speaking for God,” in *Inside the Sermon*, ed. Richard Allen Bodey, p. 187). In hearing the Word preached, however poor the preacher’s voice may be, we are engaging with the great King. “And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers” (1 Thess. 2:13).

Preaching the Great Themes

Fourth, as Donald MacLeod reminds us, “Theologically, nothing is to be held back.... If a thing is not biblical, it must have no place in our preaching. If it is biblical, we have no right not to teach it. We must wrestle with the great themes, even if they throw us” (“Preaching and Systematic Theology,” in *The Preacher and Preaching*, ed. Logan, p. 263). Wrestling with great themes may lead us into majestic mysteries, but there is nothing wrong with being left in awe of God. Preachers should preach the great themes, and hearers should develop an appetite for these great themes.

Finally, this inevitably means that the preacher must die to self. In the context of gospel preaching, Paul speaks of “always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For we who live are always being given over to death for Jesus’ sake, so that the life of Jesus also may be manifested in our mortal flesh. So death is at work in us, but life in you” (2 Cor. 4:10–12). The preacher must die to self. Preaching is for the glory of God. But surely the hearer must also die to self and live to Christ. Life is not about the fuller me. I must decrease; he must increase. □

The author is the pastor of Lakeview OPC in Rockport, Maine.

MINISTERIAL TRAINING INSTITUTE RESUMES

// PATRICIA E. CLAWSON

After a year off, the Ministerial Training Institute of the OPC is back in session. The courses are available for OPC ministers, licentiates, men under care, and elders. Qualified non-OPC ministers may attend if space allows.

Registration is open for four courses:

- Book of Discipline
- Defending the Faith (Presuppositional Apologetics)
- Reformed Worship
- Westminster Standards

Classes begin on Monday, February 6, with online reading and writing assignments. Depending on the class, students may expect to spend between two and eight hours per week on course work before attending the Intensive Training session. At the term's end, all students are required to meet for three days of in-person training with their instructors.

In the Washington, D.C., suburb of Vienna, Virginia, Grace OPC will host the Intensive Training session on Tuesday, May 23, through Thursday, May 25, 2017. Men arrive on Monday, May 22, and leave on Thursday afternoon, May 25.

All students must pay a \$50 registration fee to be enrolled. The registration fee is fully refundable upon successful completion of the course. *The registration deadline is January 27, 2017.*

Tuition is free for OPC ministers, licentiates, and men

☆ Congratulations

The **Children's Catechism** has been recited by:

- **Anna Cassidy**, South Austin Presbyterian Church, Austin, TX
- **Ian Cassidy**, South Austin Presbyterian Church, Austin, TX

under care of a presbytery. OPC elders pay \$50 in tuition. Qualified non-OPC ministers pay \$100 in tuition.

To help defray the cost of travel to Intensive Training, travel scholarships of up to \$350 are available for OPC ministers, licentiates, and men under care. An additional \$100 in travel reimbursement is available if that amount is matched by your local session or presbytery.

Students receive pass-fail grades at the completion of their courses.

Courses Offered

Retired OPC minister Stuart Jones teaches the **Book of Discipline**, a one-credit course. Jones, who has served many years on the OPC's Appeals and Complaints Committee, 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."

The Rev. Dr. William Dennison is the instructor for the two-credit course **Defending the Faith (Presuppositional Apologetics)**. An OPC minister, Dennison teaches interdisciplinary studies at Covenant College and has taught apologetics and systematic theology at Northwest Theological Seminary. A follower of Cornelius Van Til's presuppositional apologetics, Dennison will introduce the presuppositional method of defending the Christian faith. "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," said Dennison.

The Rev. Dr. Glen Clary, pastor of Providence Presbyterian Church in Pflugerville, Texas, teaches the one-credit course on **Reformed Worship**. "It will benefit seasoned ministers who may still be wrestling with some issues regarding Reformed worship or who may be facing difficult situations in their own congregations in matters of worship." Elders also will benefit.

Westminster Standards, a two-credit course, is taught by the Rev. Dr. Chad B. Van Dixhoorn. An expert on the Westminster Assembly, he is associate professor of church history at Reformed Theological Seminary in Washington, D.C. The class examines the historical and theological background of our confessional standards as well as the standards themselves. "The main goal is to help participants move from confessional literacy to confessional fluency," said Van Dixhoorn.

Applications are available at www.opc.org. Go to Worldwide Outreach, then Christian Education, and then to Ministerial Training at the bottom left. Click on MTIOPC.

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of the Orthodox Presbyterian
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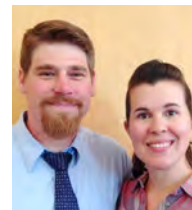
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ENCOURAGED BY DIRT AND LEAVES

// T. L. L.



Picnic hosted by the OPC team for community English classes, joined by local church members

A few years ago, my home church sent me a package for Christmas. Inside were many gifts handcrafted or purchased by the Sunday school children. At the bottom of the box were a small but bottom-bulky envelope and a tiny cloth sachet tied with red ribbon. I carefully opened the envelope and untied the sachet, peering inside. The envelope held a layer of dirt about a centimeter deep. Nestled inside the sachet were dried and crushed leaves. The accompanying notes were brief, written in big, rounded letters: “I miss you. Here’s some dirt from the church parking lot.” “Here are leaves from church that you can smell when you miss us.” Never have dirt and leaves been so encouraging to me.

This past summer, I returned to the U.S. on furlough, settling back into the Pacific Northwest after six years in East Asia. As I pulled into the church driveway, the memories and thought came: “Wow, I’m so thankful to see the church parking lot, even the dirt and leaves!” There is an overwhelming

sense of gratitude to be back with my church community, but there is change as well. Those Sunday school children aren’t so little anymore, but they’ve been praying faithfully for the mission work in East Asia over the past six years—and now they have branched out into praying for the work in Uruguay. God has caused growth to occur, and the question foremost in my reflections these days is “What has God done?”

When people are engaged in the work of planting seeds, it’s not always clear how quickly the results come or what the final product is going to look like. In the city of Y., the OPC team under the leadership of S. F. and M. M. has labored diligently in various evangelistic avenues for more than twenty years. There have been the book ministry, missionary associates, hospitality, community English teaching, one-on-one Bible studies, various Bible studies with different language/ethnic groups, works of mercy, translation, and ministerial training. In the last year, we witnessed the ordination of an indigenous pastor who was once an English-language student of Mr. F. In conjunction with that, we saw the planting of two Reformed congregations. All of these things were gifts from God.

For those of us on the team who work one-on-one or with small groups that include nonbelievers or young believers, we rejoice that we can invite people to a church that is faithful to the preaching of the gospel and Reformed doctrinal teaching. There’s hope for an environment of biblically based church life and fellowship. Also important for our mission: there is stronger local support for the team’s ministries through these two young churches. For example, the baptisms of two students from our Russian-speaking student ministry could be administered this year within the context of a local Reformed church. The members of the two churches joined our OPC team-hosted picnics for our community English classes. Together, we are working to invite nonbelievers to hear the word of God. We thank God for

[Continued on page 16]



What

Foreign Missionaries

of the Orthodox Presbyterian Church

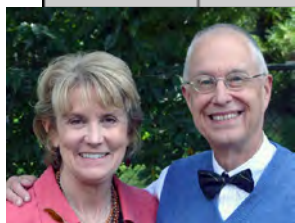


Ben and Heather HOPP and family



Ben and Melanie WESTERVELD
and family

Foreign Missions Staff



Mark and Kathy BUBE
General secretary



Octavius and Marie DELFILS and family



Brian and Dorothy WINGARD



Douglas and Pat CLAWSON
Associate general secretary



Linda POSTHUMA
Admin. assistant



Eric and Donna HAUSLER



David and Faith NAKHLA
Short-term missions coord.



Katrina ZARTMAN
Secretary



Mark and Jeni RICHLINE and family



Ray and Michele CALL and family



HOME MISSIONS

STRENGTHENING THE CHURCH IN CARSON, CALIFORNIA

// AL TRICARICO



A church picnic in Carson, California

The apostle Paul was a great missionary, evangelist, and church planter. One aspect of his ministry was to move about “strengthening the churches” (Acts 15:41; also 14:22 and 18:23). He was not a “preach and run” evangelist. He lingered with his Christian friends, sometimes for years. When he left for other places, he did not forget his friends, and he longed to be with them again (2 Tim. 1:4; Phil. 4:1). This yearning of his led him to return to cities where the word was proclaimed, and to check in with the believers who lived there (Acts 15:36).

Paul wanted souls to be saved and brought into the church. He also wanted churches to be well, to grow, and to be strong in the Spirit. We might say that Paul had, among other things, a strengthening ministry. He wanted weak churches to gain strength. He wanted faithful churches to remain so and to grow in faithfulness and in spiritual power. The Orthodox Presbyterian Church wants the same things, and through its Committee on Home Missions and Church Extension works toward both ends. The gathering of souls into a forming congregation is called church planting. The strengthening of existing churches—particularly small, struggling churches—is called church revitalization.

Here is a statement taken from the Committee’s operating manual:



Josh and Jessica Lyon

God commands his church to evangelize and extend the church in every nation. The Committee on Home Missions and Church Extension exists as a Committee of the General Assembly to assist the Orthodox Presbyterian Church in carrying out this task within North America.

What ordinarily comes to mind as this is read is the planting of new congregations of the OPC. Surely this is the focus of the Committee’s work as it partners with presbyteries to establish new churches. However, the statement also contemplates the support of churches that are already organized, but weak and struggling, in their efforts to grow toward greater health.

One such effort began in 2011. The Presbytery of Southern California, with the help of one of its congregations, began rebuilding Grace OPC in Carson, California.

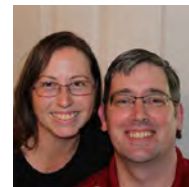
Sixty-five years ago, Grace OPC was a healthy, thriving congregation of 150 souls. Its historical notes include outgrowing its facility and worshipping in a tent for a time, before a suitable meeting place was secured. After decades of robust ministry, the scene gradually took on a different appearance. Membership declined over time, and questions emerged about whether or not the church would survive.

Intern Joshua Lyon was serving at Branch of Hope OPC in nearby Torrance. In December 2011, he began to lead worship services at Grace and soon became the regular

[Continued on page 14]

Home Missions

in the Orthodox Presbyterian Church



David and Rebekah
GRAVES (1)
Coeur d'Alene, ID

Church Planters



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General secretary



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TRICARICO
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Regional Home Missionaries of Presbyteries



Lacy and Debbie
ANDREWS
Southeast



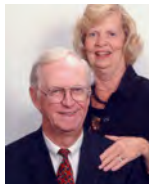
David and Jane
CRUM
Southern California



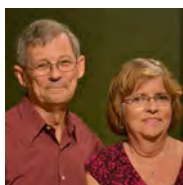
Dave and Elizabeth
HOLMLUND
Philadelphia



Mark and Peggy
SUMPTER
Southwest



Jim and Judy
BOSGRAF
Midwest



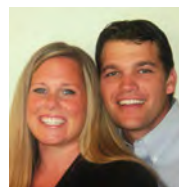
Steve and Joanie
DOE
Mid-Atlantic



Bill and Margaret
SHISHKO
Conn. and S. New York



Chris and Nancy
WALMER (area coord.)
Central Pennsylvania



Joshua and Jessica
LYON (2)
Carson, CA



Chris and Megan
HARTSHORN (3)
Anaheim Hills, CA



Matt and Elin
PRATHER (4)
Corona, CA



Jonathan and Kristin
MOERSCH (5)
Capistrano Beach, CA



Brian and Sara
CHANG (6)
Cottonwood, AZ



Phil
STRONG (7)
Lander, WY



Jim and Bonnie
HOEKSTRA (8)
Andover, MN



Kim and Barbara
KUHFUSS (9)
Eau Claire, WI



Bob and Grace
HOLDA (10)
Oshkosh, WI



John and Wenny
RO (11)
Chicago (S. Loop), IL



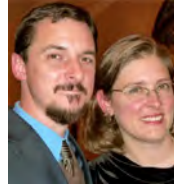
Mika and Christina
EDMONDSON (12)
Grand Rapids, MI



Tim and Deborah
HERNDON (13)
West Lebanon, NH



Chris and Ann
MALAMISURO (14)
Cincinnati, OH



Brad and Cinnamon
PEPPO (15)
Springfield, OH



Larry and Kalynn
OLDAKER (16)
Huron, OH



Josh and Kristen
McKAMY (17)
Chambersburg, PA



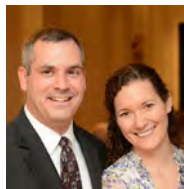
Ron and Carol
BEABOUT (18)
Gaithersburg, MD



Paul and Sarah
MOURREALE (19)
St. Louis, MO



Jay and Andrea
BENNETT (20)
Neon, KY



Lowell and Mae
IVEY (21)
Virginia Beach, VA



Mark and Karissa
SOUND (22)
Birmingham, AL



Mike and Katy
MYERS (23)
Royston, GA



Andrew and Billie
MOODY (24)
San Antonio, TX



Jim and Eve
CASSIDY (25)
Austin, TX



Eric and Donna
HAUSLER (26)
Naples, FL



Bill and Sessie
WELZIEN (27)
Key West, FL

STRENGTHENING THE CHURCH

[Continued from page 11]

preaching supply. In time, he became the organizing pastor.

When Josh began to serve, the attendance range was 15–25 on Sunday mornings. That range has risen steadily over time and is now 55–75 souls. At the start, there were four young people participating in the ministry; now there are twenty. These are promising data, for sure. We love to see the increase. But what is perhaps most encouraging is the spirit of unity and mutual love among the members.

The current membership has come from three sources—the original membership of Grace, those from Branch of Hope OPC who came alongside them at the beginning of the initiative, and new folk who have come since that time (the largest group). Josh reports that these “groups” have come together as a cohesive family and every member embraces the whole ministry of Grace. It can be said that the distinctions that were felt at the beginning have faded into the background and a fresh unified identity has emerged. Christ has blessed the efforts of the saints to maintain the unity of the spirit and the bond of peace. (Eph. 4:1–6).

Those from the Branch of Hope session who share in the direct oversight of the congregation are engaging in fruitful ministry to Christ’s people. When I asked Josh to list some high points of serving the congregation, first on his list was working with the session and enjoying the spiritual unity and support of his fellow elders.

Josh reports a number of positive things that bode well

Home Missions Today

For up-to-date Home Missions news and prayer updates, e-mail HomeMissionsToday@opc.org.
New editions: November 5, 19.



Basketball on the church property in Carson, Calif.

for the present and the future. Several men have been identified as potential officers, and training sessions have begun. The congregation is growing in all of the most important spheres of ministry—Sabbath worship, nurturing fellowship, cheerful service, and gospel outreach. The church property is being revived, and new ways of using it for community life and witness are being considered.

This is significant. One component of the church’s gospel witness is the generous use of its facility and grounds. The church hosts a classical conversations cooperative that has broadened its exposure as a faithful congregation. Some from that group have participated in Grace church events. Church picnics and movie nights have also been used to welcome neighbors in Christ’s name.

Josh has a passion for the young people in the neighborhood, and is pleased that there is a local high school just down the street from the church building. In fact, several high school boys have come to the property to play basketball. Josh welcomes them. He engages them. Some of them have come to worship services and other church events. Josh would like to develop this opportunity and has dreams of running an organized basketball ministry with a deliberate gospel focus.

There are, of course, challenges in ministry, and the brothers and sisters in Carson face them. But they take them on together with confidence in Christ, who is the Lord and loving head of his church.

Josh and his wife, Jessica, are Nevadans. Josh was converted in 1999 and was nurtured by the Rev. Andy Preston, the pastor serving Mt. Rose OPC in Reno. Josh and Jessica (also from Reno) met while climbing rocks in California. They became friends and after a few years joined in marriage. Now they enjoy life together in Carson with their two children, Isabella and Canon. Josh is deeply grateful for the support of God’s people and welcomes continued prayers for a growing harvest of righteousness in Carson.

Al Tricarico is the associate general secretary of the Committee on Home Missions and Church Extension.



Heero and Anya HACQUEBORD and family



Mr. and Mrs. F. and family



Mr. and Mrs. M. and family



T. L. L.



T. D.



Tony and Kathleen CURTO



Charles and Connie JACKSON and family



David and Rashel ROBBINS and family



David and Sunshine OKKEN and family



Eric and Dianna TUININGA and family



Bob and Martha WRIGHT and family

DIRT AND LEAVES

[Continued from page 9]

this growing relationship.

Our OPC team in East Asia is also branching out to another region as the M. family and new tentmaker missionary T. D. J. leave the city of Y. to support the planting and growth of other churches in another place. As they settle into their new environment, I think of some of the young women I've worked with over the past six years. They have moved to bigger cities, but it's with great joy that I hear of their attendance at Reformed churches being established in their cities. These churches and the training of their ministers are also part of the harvest of the ministerial teaching and book ministry of the OPC mission.

Personally, as someone blessed by the support of a vital and loving OP congregation, I have also grown in many ways to appreciate the Lord's work in his body. On the field, I've been given plenty of opportunities to reflect on the diversity of gifts that have been lavished upon me over the years. This is not just about the packages and the wonderful treats they contain, although I'm thrilled to receive and share them. This is about gifts of responsibility, prayer, encouragement, generosity, hospitality, and living out God's Word in one's daily life and relationships. There have been wonderful mentors in my church family: men, women, and even the children who remind me that the church community is precious!

These gifts of a covenant community keep giving on the field. On the kitchen/dining room walls of my apartment, the pictures and cards from several covenant communities are attached to remind me of the hospitality of Christ. Because it's unusual to invite people who are not family members or close friends into the home in this culture, hospitality can make an impact. So I often invite women over to my apartment, endeavoring to build

relationships and opportunities to share more than just food. This year new opportunities arose with the planting of the two churches. I could also invite women from the local body to share in this work of building relationships with the women at my table. The Lord has given us opportunities to fellowship and work together as believing women with a common confession of faith in a new local church body.

Prayer is still necessary. There are adjustments to be made. Our team members have to figure out how to support and encourage the growth of the new local churches. I'm thinking about how to serve at home, too. Ultimately, the Lord is at work: "For as the rain and the snow come down from heaven, and do not return there without watering the earth, and making it bear and sprout, and furnishing seed to the sower and bread to the eater; so shall My word be which goes forth from My mouth; it shall not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it" (Isa. 55:10–11 NASB). So whether I am at my table among friends, coworkers, and students in the city of Y. or now here in the U.S., I give thanks for the work of Jesus Christ, his word, his precious growing church, our daily bread, and even the dirt and leaves, which God has given to provide us with life, sustenance, and growth.

What's New

// Appointments

Miss **Janine Eygenraam** (Living Water Reformed Church, URC, Brantford, Ontario, Canada) has been appointed to serve as a missionary associate for two years in Quebec, Canada, beginning in January 2017.

Doctor Needed

A medical doctor is urgently needed for the clinic operated by our Uganda Mission. If you are (or know someone who is) a medical doctor who is committed to the Reformed faith and who might be interested in serving Christ with our missionaries in Karamoja, Uganda, please contact associate general secretary Douglas Clawson in our Foreign Missions office (douglas.clawson@opc.org).

New Prayer Cards Available



MARK AND JENI RICHLINE
Joshua, Isaiah, Sabrina, Julia

Missions of The Orthodox Presbyterian Church in
URUGUAY
Montevideo

The Orthodox Presbyterian Church
COMMITTEE ON FOREIGN MISSIONS
607 North Easton Road, Building E
Willow Grove, PA 19090-2539
Phone (215) 830-0900 • Fax (215) 830-0350

New and updated prayer cards for all OP foreign missionaries are now available. A map of the mission field, family information, and prayer requests are on the back of each card. Church offices should contact the Foreign Missions office (e-mail katrina.zartman@opc.org; tel. 215-935-1012) and indicate how many sets of these free cards they would like to receive.



Miller & Stephanie
ANSELL (Y) (4)
Garland, TX



Ryan & Rachel
HEATON (Y) (5)
Tyler, TX



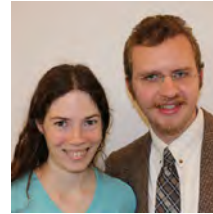
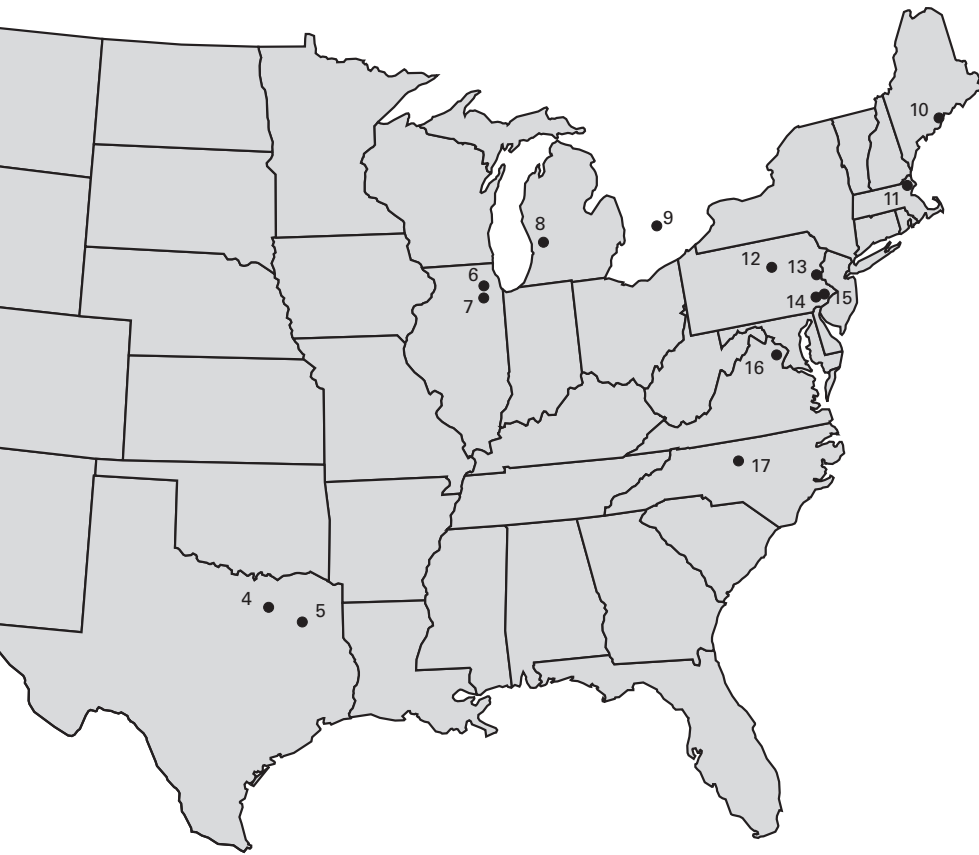
Andy & Anna
SMITH (Y) (6)
Wheaton, IL



Jon & Kim
BEALL (S) (7)
Joliet, IL



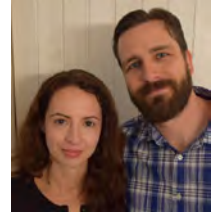
Wayne & Suzanne
VEENSTRA (Y) (8)
Wyoming, MI



Bryan & Heidi
DAGE (Y) (9)
Komoka, ON, Canada



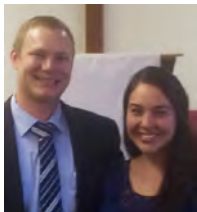
Adam & Noelle
WELLS (S) (10)
Rockport, ME



Daniel & Marcy
BORVAN (Y) (11)
North Andover, MA



Bulut
YASAR (Y) (12)
Williamsport, PA



William & Kelly
WOOD (S) (13)
Easton, PA



Andrew & Cyndi
MYERS (S) (14)
Glenside, PA



Joseph
JOHNSON (Y) (15)
Hatboro, PA



Zachary & Anne
SIMMONS (S) (16)
Vienna, VA



Michael & Melissa
SPANGLER (S) (17)
Greensboro, NC

THE NUTS AND BOLTS OF THE THANK OFFERING

The Worldwide Outreach ministries of the OPC (Foreign Missions, Home Missions, and Christian Education) rely each year upon the generous support of the members and friends of the OPC. Most of this support is received in regular contributions during the year, but about a quarter of it is received in the Thank Offering. Through these ministries, we together help to carry out the Great Commission of the Lord Jesus to take the gospel to the ends of the earth.

Thank Offering packages were sent to OP churches in early October. They contained the Thank Offering poster, four sets of bulletin inserts, and remittance envelopes. If your church has not received this package by the time you read this, or if you need additional material, please contact Jan Gregson at the OPC Administrative Offices (215-935-1024).

The bulletin inserts are intended to be distributed on consecutive Lord's Days prior to the collection of the Thank Offering. We suggest that churches use them from October 23 to November 13, and then take up a collection on November 20. Some churches collect the Thank Offering on more than one Sunday or at a special Thanksgiving service.

Checks collected in local churches should be made out to those churches and designated for the Thank Offering in the memo line.

If you are unable to participate in the Thank Offering in your local congregation, this issue of *New Horizons* includes a remittance envelope. Using that envelope, you can mail in your check, made out to "The Orthodox Presbyterian Church" and designated for the Thank Offering in the memo line.

As the chart at the right indicates, giving to Worldwide Outreach is less than it should

be so far this year. So we need a strong Thank Offering, as well as continued regular giving, to keep our denominational ministries financially healthy as they head into the new year.

REQUESTS FOR 2017

The 2016 General Assembly of the OPC determined to make the following requests for the financial support of denominational ministries in 2017 (generally to be made through individual congregations):

Worldwide Outreach: \$4,124,000. This averages out to \$180 per communicant member. Smaller churches may not be able to give this much, so larger churches should give more than the average.

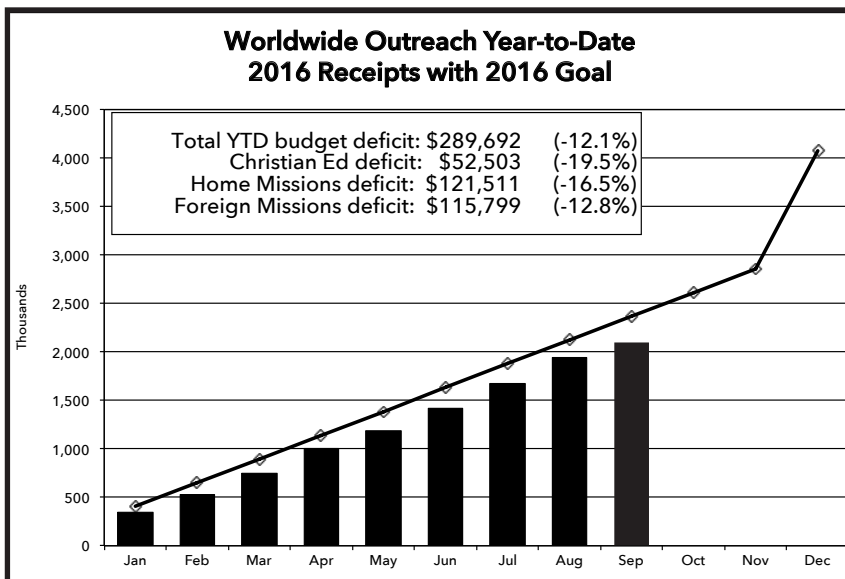
Thank Offering giving at the end of the year goes to Worldwide Outreach. Ideally, it takes these missions and education ministries beyond the budgeted goal.

GA Operation Fund: Churches are requested to give \$20 per communicant member.

GA Travel Fund: Churches are requested to give \$12 per communicant member.

Diaconal Ministries General Fund: Churches are requested to give \$25 per communicant member.

Send contributions to: The Orthodox Presbyterian Church, 607 N. Easton Rd., Bldg. E, Willow Grove, PA 19090. Checks should be made payable to The Orthodox Presbyterian Church. Contributions are credited to Worldwide Outreach and support all its ministries, unless specifically designated.



NOVEMBER

1. Foreign Missions associate general secretary **Douglas Clawson**. Pray for his continued good health and strength. / **Brian and Sara Chang**, Cottonwood, Ariz. Pray for new opportunities for **Christ Reformed Presbyterian Church** to make known the name of Christ. / **Marvin Padgett**, executive director of Great Commission Publications.
2. **Mark and Karissa Soud**, Birmingham, Ala. Pray for God's blessing on Redeemer Presbyterian Church. / **David and Rashel Robbins**, Nakaale, Uganda. Pray for a bold witness as they interact with unbelievers in the local villages. / **Alan Strange** and **Derrick Vander Meulen**, coeditors of the *Trinity Psalter Hymnal*.
3. Missionary associates **Christopher and Chloe Verdick**, Nakaale, Uganda. Pray for their efforts to witness for Christ through their labors. / **Jim and Eve Cassidy**, Austin, Tex. Pray for God's blessing on South Austin Presbyterian Church's fall outreach Bible studies. / **Jan Gregson**, assistant to the finance director.
4. Pray that participants in the **Regional Church Extension Conference** at Lake Sherwood OPC in Orlando, Fla., will have fruitful discussions and wisdom in planning for future church planting. / **David and Sunshine Okken**, Nakaale, Uganda. Pray for many godly marriages and families to be established among the Karimojong. / *New Horizons* managing editor **Jim Scott**.
5. **Bob and Martha Wright**, Nakaale, Uganda. Pray that many Karimojong will hear the gospel through the Mission's diaconal ministry. / **Brad and Cinnamon Peppo**, Springfield, Ohio. Pray that God would bless Living Water OPC through the process of particularization. / *New Horizons* cover designer **Chris Tobias**.
6. **Lowell and Mae Ivey**, Virginia Beach, Va. Pray for a single meeting location for Reformation Presbyterian Church's morning and evening services. / **Charles and Connie Jackson**, Mbale, Uganda. Pray for Charles's work in the village churches around Mbale. / *Ordained Servant* editor **Greg Reynolds**.
7. **Eric and Dianna Tuininga**, Mbale, Uganda (on furlough). Pray that their time of furlough will refresh and strengthen them for future service. / Home Missions general secretary **John Shaw**. / **David Haney**, director of finance and planned giving for the Committee on Coordination.
8. **Larry and Kalynn Oldaker**, Huron, Ohio. Pray that God would add four new families to Grace Fellowship OPC from the good flow of visitors that come to worship. / Missionary associates **Leah Hopp**, **Sarah Jantzen**, and **Angela Voskuil**, Uganda. / *New Horizons* editorial assistant **Pat Clawson** and proofreader **Sarah Pederson**.
9. **Mark and Jeni Richline**, Montevideo, Uruguay (on furlough). Pray for their safe travel and good visits in OP churches. / **Jim and Bonnie Hoekstra**, Andover, Minn. Pray that Immanuel OPC's new Bible study will be deep and yet understandable. / Pray for smooth preparations for the 2017 semesters of the **Ministerial Training Institute of the OPC**.
10. **Tim and Deborah Herndon**, West Lebanon, N.H. Pray for a continued flow of visitors at Providence OPC. / **Ray and Michele Call**, Montevideo, Uruguay. Pray that people in the community around the church will begin attending worship services. / **Richard (and Erin) Chung**, yearlong intern at Theophilus OPC in Anaheim, Calif.
11. Missionary associates **Markus and Sharon Jeromin**, Uruguay. Pray for the outreach programs with which they work. / **Josh and Kristen McKamy**, Chambersburg, Pa. Pray for a suitable worship facility for Covenant OPC. / Pray for Christian Education general secretary **Danny Olinger** as he edits *New Horizons*.
12. Pray for **Mark and Peggy Sumpter**, regional home missionary for the Presbytery of the Southwest, and the church-planting exploratory work in the region. / Affiliated missionary **Linda Karner**, Japan. Pray for opportunities to talk to students about Christ. / **Kathy Bube**, Loan Fund administrator, and **Mark Stumpff**, office assistant.
13. Affiliated missionaries **Craig and Ree Coulbourne**, Urayasu, Japan. Pray for those desiring to join the church through profession of faith and baptism. / **Joshua and Jessica Lyon**, Carson, Calif. Pray that the Lord would add several new families to Grace OPC. / Pray for **Linda Foh**, OPC.org website technical assistant.
14. **Paul and Sarah Murreale**, St. Louis, Mo. Pray that the Lord would bring new families and individuals to Gateway OPC. / Pray for Foreign Missions general secretary **Mark Bube** as he continues to press for the advancement of OP foreign missions. / **Wayne (and Suzanne) Veenstra**, yearlong intern at Harvest OPC in Wyoming, Mich.
15. Foreign missions administrative assistant **Linda Posthuma** and secretary **Katrina Zartman**. / **Kim and Barbara Kuhfuss**, Eau Claire, Wis. Pray that Providence Reformed Church will reach its new neighbors with the



Mark and Peggy Sumpter

gospel. / **Doug Watson**, part-time staff accountant, and **Charlene Tipton**, database administrator.

- 16. Jim and Tricia Stevenson**, Tulsa, Okla. Pray for numerical and spiritual growth and outreach opportunities at Providence OPC. / **Heero and Anya Hacquebord**, L'viv, Ukraine. Pray that the Lord would soften the hearts of the unsaved people of L'viv. / **Bryan (and Heidi) Dage**, yearlong intern at Covenant OPC in Komoka, Ontario.
- 17.** Pray for **Ben and Heather Hopp**, Haiti (on furlough), as they speak about their labors on the mission field. / **Chris and Megan Hartshorn**, Anaheim Hills, Calif. Praise the Lord for his continued blessing on Anaheim Hills Presbyterian Church. / **Ryan (and Rachel) Heaton**, yearlong intern at Tyler Presbyterian Church in Tyler, Tex.
- 18.** Home Missions associate general secretary **Al Tricarico**. / Associate missionaries **Octavius and Marie Delfils**, Haiti. Pray that the gospel will take root in the hearts of seekers to whom Tav ministers. / Pray for stated clerk **Ross Graham** as he assists presbyteries and General Assembly committees with work assignments.
- 19. Eric and Donna Hausler**, Haiti. Pray for Eric as he assists the work in Haiti with translation of Reformed materials into Creole. / **Mika and Christina Edmondson**, Grand Rapids, Mich. Pray for continued unity and fellowship among the people of New City Fellowship. / **Joseph Johnson**, yearlong intern at Trinity OPC in Hatboro, Pa.
- 20. Andrew and Billie Moody**, San Antonio, Tex. Pray for the Lord to raise up men to serve as elders and deacons at San Antonio Reformed Church. / **Mr. and Mrs. F.**, Asia. Pray for Mr. F. as he handles the responsibilities of leading the ministry team. / *Ordained Servant* proofreader **Diane Olinger**.
- 21.** Pray for tentmaker missionary **T. L. L.**, Asia (on furlough), as she pursues a busy furlough schedule. / **Jonathan and Kristin Moersch**, Capistrano Beach, Calif. Pray that Trinity Presbyterian Church will continue to grow in love and service toward God and neighbor. / **Janet Birkmann**, Diaconal Ministries administrative assistant.
- 22. John and Wenny Ro**, Chicago, Ill. (downtown). Pray that God would bring new people to visit Gospel Life Presbyterian Church through its outreach activities and lead them to faith. / Missionary associates **Mr. and Mrs. C.** and **D. V.**, Asia. Pray for the Bible studies that they lead each week. / Navy chaplain **Cornelius (and Deidre) Johnson**.



Eric and Donna Hausler

- 23. Mr. and Mrs. M.**, China. Pray that more men will become interested in studying for the ministry in Asia. / Pray for **Jim Bosgraf**, regional home missionary for the Presbytery of the Midwest, as he gives counsel to organizing pastors. / **Daniel (and Marcy) Borvan**, yearlong intern at Merrimack Valley Presbyterian Church in North Andover, Mass.
- 24. Bill and Sessie Welzien**, Key West, Fla. Pray that the Lord would add new members to Keys Presbyterian Church. / Retired missionaries **Betty Andrews, Cal and Edie Cummings, Greet Rietkerk**, and **Young and Mary Lou Son**. Pray that the Lord would provide for their needs. / Air Force chaplain **C. Phillip (and Melanie) Hollstein III**.
- 25.** Pray for tentmaker missionary **T. D.**, Asia, as she works to improve her ability to use the local language. / **Mike and Katy Myers**, Royston, Ga. Pray that the Lord would bring three new families to Heritage Presbyterian Church by the end of the year. / **Ryan (and Rochelle) Cavanaugh**, yearlong intern at Prescott Presbyterian Church in Prescott, Ariz.
- 26.** Home Missions staff administrator **Sean Gregg**. / Missionary associates **E. K., D. M.**, and **S. Z.**, Asia. Pray that each of them will have fruitful contacts with their students. / Committee for Diaconal Ministries administrator **David Nakhla**. Pray for those who attended last month's Presbytery Diaconal Summit as they seek to strengthen the network of deacons locally, regionally, and nationally.
- 27. Ben and Melanie Westerveld**, Quebec, Canada. Pray for the renewal of St-Marc Church's small group prayer ministry. / **Christopher and Ann Malamisuro**, Cincinnati, Ohio. Pray for God's blessing on Good Shepherd OPC's fall Bible study. / **Andy (and Anna) Smith**, yearlong intern at Bethel Presbyterian Church in Wheaton, Ill.
- 28. Phil Strong**, Lander, Wyo. Pray that the people of Grace Reformed Fellowship will know the Lord and his loving-kindness and continue to grow in their love for him. / **Brian and Dorothy Wingard**, South Africa. Continue to pray for their participation in the ministries of the local church. / **Miller (and Stephanie) Ansell**, yearlong intern at Faith Presbyterian Church in Garland, Tex.
- 29.** Pray for missionary associate **Kathleen Winslow**, Prague, Czech Republic, as she develops relationships with her students. / **Jay and Andrea Bennett**, Neon, Ky. Praise God for his continued blessing on Neon Reformed Presbyterian Church. / **Adrian (and Rachel) Crum**, yearlong intern at Bayview OPC in Chula Vista, Calif.
- 30. Ron and Carol Beabout**, Gaithersburg, Md. Pray that Trinity Reformed Church OPC will be active and deliberate in outreach to the neighborhood where they worship. / Affiliated missionaries **Jerry and Marilyn Farnik**, Prague, Czech Republic. Pray for fruitful outreach to adults and teens. / **Bulut Yasar**, yearlong intern at New Life OPC in Montoursville, Pa.

NEWS, VIEWS, & REVIEWS

PETER MOELKER INSTALLED

On August 6, 2016, Peter J. A. Moelker was installed by the Presbytery of Southern California as the pastor of Sovereign Grace OPC in Redlands, California. He recently served as the pastor of the Avondale Reformed Church (RCNZ) in Auckland, New Zealand. Pastor Moelker had previously served Grace Presbyterian Church (OPC) in Lisbon, New York, before taking the call to New Zealand.

Pastor Matthew Judd of Covenant Presbyterian Church in Mansfield, Ohio, preached from Psalm 67. Retired pastor Alan Pontier gave the charge to the congregation. Pastor Auston Britton gave the charge to the pastor. Pastor Zach Keele moderated the meeting.

Pastor Moelker has been married for twenty-one years to his wife, Lisa, and they have eight children—Nathan (currently studying at Geneva College), Benjamin, David, Hannah, Josiah, Abigail, Lydia, and Caleb. The last two children proudly take the name of Kiwi!

IN MEMORIAM EDWIN C. URBAN

Roger W. Schmurr

Edwin C. Urban met his Lord in heaven on Tuesday, September 20, 2016. Ed first met Jesus when he was a college student, and a professor confronted him with his sin and Savior. Upon graduation from Westminster Theological Seminary,



Ed and Gwen Urban



Presbytery members at the installation of Peter Moelker (front, fourth from right) as pastor in Redlands, Calif.

Ed started Bethel OPC in Wheaton, Illinois, served four years as a missionary in Formosa, and supplied Brentwood OPC in South San Francisco. He then copastored Trinity OPC in Fairfax, Virginia, while teaching in a Christian school there.

Convinced of the latter combination's potential for church planting, Ed and his wife, Gwen, founded Leesburg Christian School in Leesburg, Virginia, while Ed started a Bible study on the gospel of John. Within a few months, everyone in that group was converted to Christ, and soon Bethel OPC took root. Ed served as pastor there for fifteen years. Temporary voice problems then slowed him down, but after two years he was planting Sterling OPC in Sterling, Virginia, which he pastored for twenty-five years.

UPDATE

MINISTERS

• On August 13, the Presbytery of Ohio dissolved the pastoral relationship between **Thomas G. Albaugh** and Covenant OPC in Grove City, Pa. (to serve as an evangelist at Redeemer OPC Mission in Pittsburgh, Pa.), effective on August 14 (after the last worship service of the

mission work), and recognized his emeritus status as he enters retirement.

• The Presbytery of Northern California and Nevada on September 16 commended **Tony L. Garbarino** to the care of the Great Lakes Presbytery (PCA), contingent upon his reception there, which took place on September 17; he has been called to Providence Presbyterian Church (PCA) in Fort Wayne, Ind.

• **Peter J. A. Moelker**, recently a minister in the Reformed Churches of New Zealand, has returned to the OPC and was installed as pastor of Sovereign Grace OPC in Redlands, Calif., on August 6.

• On July 29, the Presbytery of Ohio installed **Lawrence B. Oldaker**, formerly its regional home missionary, as an evangelist to serve as the organizing pastor of Grace Fellowship OPC in Huron, Ohio.

• The pastoral relationship between **Lloyd J. Sterrett** and Grace OPC in Philadelphia, Pa., was dissolved by the Presbytery of Philadelphia on June 18.

• The Presbytery of Michigan and Ontario transferred **Peter J. Wallace** to the PCA's Presbytery of the Great Lakes on April 30, effective upon the date of his installation as pastor of Michiana Covenant

Presbyterian Church in Granger, Indiana (where he had been the stated supply for many years), which took place on June 4.

MILESTONES

- Longtime California elder **Norman E. Byer**, 90, died on August 16.
- **Jocilyn Engbers Warren**, 78, the wife of retired pastor William E. Warren, died of brain cancer on September 21.
- **Claudine Haddix Meilahn**, 89, the widow of the Rev. Kenneth J. Meilahn, died on September 3.
- Retired minister **Edwin C. Urban**, 86, died on September 20.

IN MEMORIAM NORMAN E. BYER

Norman Eugene Byer, a longtime ruling elder in the Orthodox Presbyterian Church, went to be with the Lord on August 16, 2016. He was born on April 2, 1926, in Abilene, Kansas, to a God-fearing family, which moved to California when he was nine.

While at the University of California Medical School studying to be an ophthalmologist in the early 1950s, he attended First OPC in San Francisco. Sitting under Pastor Edwards Elliott's preaching, he became convinced of the Reformed faith and joined First Church, where he met Evelyn Sprague, who became his wife.

Dr. Byer would serve as a ruling elder at Manhattan Beach OPC in Manhattan Beach, California, from 1958 to 1976. He then served thirty years on the session of Grace OPC in Carson, California. He



Norman E. Byer

helped start Peninsula Christian School, served on the Board of Trustees of Westminster Seminary California, and served one term on the Committee on Foreign Missions of the Orthodox Presbyterian Church. He is survived by his wife of sixty-one years, Evelyn, his children Timothy and Jane, and four grandchildren.

REVIEWS

Living by Revealed Truth: The Life and Pastoral Theology of Charles Haddon Spurgeon, by **Tom Nettles**. **Mentor (Christian Focus)**, 2013. **Hardback, 700 pages, list price \$49.99. Reviewed by OP minister Alan Pontier.**

As the title suggests, this massively researched biography of Charles Haddon Spurgeon is more than a biography. It is also an examination of how Spurgeon's foundational adherence to the doctrine of the plenary inspiration of the Scriptures, along with the attendant doctrines of inerrancy and sufficiency, guided every aspect of his life and ministry. Spurgeon himself would have said that his constant aim was to win souls to God by preaching Christ crucified and risen, but what he proclaimed about Christ was only and always what was revealed in Scripture.

An irony of Spurgeon's life is that this biological heir of nonconformist ministers and theological heir of the Puritans became a vehement defender of the doctrine of "believer's baptism." Yet while we would disagree with Spurgeon on that point, we admit that his zeal for credobaptism was based on the conviction that it was the teaching of Scripture.

Spurgeon was born in 1834 and died in 1892. His all-too-brief lifespan is lovingly chronicled by Nettles, who allows

us to watch as Spurgeon learns the Reformed faith at his grandfather's knee, finds the riches of Puritan thought in his grandfather's library, is converted, begins as a teenager to preach in a small church, quickly gains a reputation as a preaching prodigy and is called to the New Park Street pulpit, and moves into the Metropolitan Tabernacle, where he carries on his ministry until his death.

We all know that Spurgeon was a world-renowned preacher. Most of us have read several of his sermons. What we may not know is that he also edited those sermons for weekly publication, edited *Sword and Trowel* magazine, and wrote numerous books on theological, evangelistic, and biblical themes. He founded

the Pastor's College, where he taught hundreds of young men preparing for the ministry. He founded numerous orphanages and schools, and was active in the Baptist Union until he resigned from it, due to its theological decline. Even here we have mentioned only a few of the endeavors of Spurgeon.

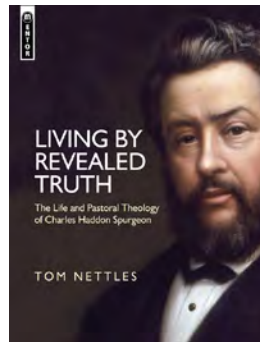
It is enough to show that he was uniquely gifted for a multifaceted ministry that had and continues to have a global influence.

The chapter on the Downgrade tells how Spurgeon faced the advance of liberalism, and fought it tooth and nail. Ultimately, he was censured by the Baptist Union and resigned from it. His experiences in this controversy were much the same as those that J. Gresham Machen would undergo some thirty years later.

The publication of Nettles's biography is also of interest as an event in the revival of Calvinistic soteriology in Southern Baptist circles.

Living by Revealed Truth is not an easy read. However, it is well worth the investment of time and effort to explore the life and work of the Prince of Preachers.

Prayer: Experiencing Awe and Intimacy with God, by **Tim Keller**. **Viking**, 2014. **Hardback, 336 pages, list price \$26.95. Reviewed by OP pastor Jeremiah Montgomery.**



Correction

In the October issue, p. 3, Pat Hills should have been identified as a widow, not a widower.

As a new pastor a few years ago, I confessed to a mentor that I struggled to pray. He was not surprised. “Prayer is the most spiritual thing we do,” he replied, “but we are so carnal.” Of course it is a struggle!

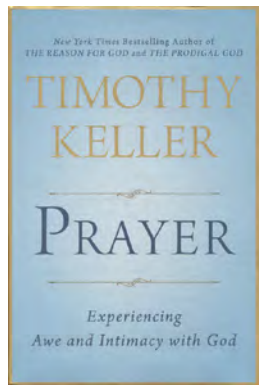
Tim Keller likewise begins his book by confessing his own struggle with prayer. The definition is easy: “Prayer is continuing a conversation that God has started through his Word and his grace, which eventually becomes a full encounter with him” (p. 48). The encounter for which it aims “involves not only the affections of the heart but also the conviction of the mind ... to ask the Holy Spirit to help me experience my theology” (pp. 16–17). But the experience is often difficult.

So how do we learn to pray? The Bible and sound doctrine are foundational. “If God’s words are his personal, active presence, then to put your trust in God’s words *is* to put your trust in God.... If attended to with trust and faith, the Bible is the way to actually hear God speaking and also to meet God himself” (p. 54). “The more clearly we grasp who God is, the more our prayer is shaped and determined accordingly” (p. 62).

Building upon this foundation, Keller proceeds to explore what we can learn of prayer from Augustine of Hippo, Martin Luther, and John Calvin. He begins by distilling general principles from their writings. After this, he provides a guided exposition of the Lord’s Prayer, citing specific comments from these masters on each petition. Finally, he synthesizes all of the foregoing into twelve “touchstones” covering what prayer is, what it requires, what it gives, and where it takes us.

The final portion of the book provides two chapters on deepening prayer through biblical meditation and engaging the affections. (Here Keller draws insights from the prince of the Puritans, John Owen.) These are followed by three chapters on the major categories of prayer: adoration/thanksgiving, confession, and petition.

The concluding chapter and appendix



provide practical models and patterns for daily prayer. Keller recommends a general model of evocation, meditation, Word prayer, free prayer, and contemplation. He offers readers basic patterns for morning and evening prayer, as well as a “starter plan” for those just beginning to pray seriously. He encourages persistence and offers encouragement for when our prayer lives feel dry.

Prayer is one of Keller’s finest and most useful books. Its central insight—the use of meditation as a bridge between Bible study and prayer—proved revolutionary to this reader. It showed me that we can map the four questions we ask in Bible study (What does this text teach us of God? of man? of Christ? of the Christian?) onto the five traditional categories of prayer (adoration, confession, thanksgiving, supplication, and aspiration). Keller encourages us to pray, not just by telling us *about* prayer, but by showing us *how* to pray.

***What Did You Expect?* by Paul David Tripp. Crossway, 2015 (redesigned). Paperback, 288 pages, list price \$17.99. Reviewed by OP minister Ralph A. Rebandt II.**

What Did You Expect? by Paul Tripp is *not* just another book on marriage. It is a constructive book about a destructive nature, the sin nature. The author correctly reminds his readers that we live in a fallen world, so when we enter into marriage, what *do* we expect?

Regardless of zip code, all people live in a “bad neighborhood”—a sin-infested neighborhood—and Tripp uses illuminating metaphors to convey his point. He paints a compelling picture of our words, motives, and actions in this fallen world as weeds, filth, and garbage. Remarkably, though, the author draws an excellent distinction between the

imperfect and the sinful. There are things, though not *sinful*, that result from a fallen world: miscommunication, an awkward look, a misplaced memory. When a spouse does something that is a result of living in a fallen world (such as get tired from a hard day and fall asleep), and the response from the affected partner will often be sinful. People get tired, so what should we expect?

Tripp reminds his readers that the Bible is not an encyclopedia, arranged by topic. Running to the biblical passages on marriage to solve marital issues ignores the wealth of wisdom that the entirety of Scripture provides on the subject of the human condition, the nature of the human struggle, and the divine solution. So Tripp encourages his readers to learn from the “vast amount of biblical information about marriage not found in the marriage passages.”

This book lays the theological foundation on which marital advice should be built. The concepts of fall/redemption, already/not yet, put off/put on, and vertical/horizontal provide insight urging the reader to be conformed to the image of Jesus Christ. Without this foundation, there is no reason to expect constructive change.

Tripp provides a candid description of the “worlds” that people bring to a marriage. Two worlds come together, yet each

person expects a partner who will complement, complete, and enhance his or her own world. The effort to draw one’s partner into one’s own world will at least result in disappointment.

But the author reminds us that there is a more profound problem: God wants to bring the couple into a *different world* than either of the two brought to the marriage. He will use each spouse as spiritual sandpaper to accomplish this. Those irritations and frustrations that come from fallen partners are there to conform us to the image of Christ. Tripp states that “in a fallen world, very few things are corrected by inaction.” It takes repeated confession and forgiveness, not to mention grace and



NEWS, VIEWS, & REVIEWS *Continued*

forbearance, to stay on top of the weeds that grow every day. Inattention results in devastation. God-honoring marriages don't coast. What did you expect?

This book will benefit new couples intending to marry, and is highly recommended for pre-marital and marriage counseling. It is a serious and rewarding read for both happy and struggling marriages, and is recommended for Bible study groups. It is a brilliant work discussing the effects of the fallen world we call home and the impact it has on everyday life.

***Until Shiloh Comes: A Civil War Novel*, by Karl A. Bacon. Historical Chronicles Press, 2015. Paperback, 304 pages, list price \$13.99. Reviewed by OP minister Richard R. Gerber.**

"Once you have begun to read *Until Shiloh Comes*, you won't be able to put it down." So reads a promotional piece for this book, and I can attest that it was true for me. In fact, I read it twice, and enjoyed and appreciated it even more the second time. This is a well-written story set in western Tennessee in the aftermath of the Civil War Battle of Shiloh.

It begins with two boys wounded in the battle—one a Confederate and one a Yankee. Davina Matthews, the mother of the Confederate soldier, and one of her family's slaves come looking for her son as the first day of the battle draws to a close. Through Stanley Mitchell, a severely wounded Yankee, she finds her son. Reluctantly, Mrs. Matthews takes Stanley

to her home, too. Despite the outrage of the other children in the family and the anger of the community, she nurses him back to health. No one could have anticipated what would come of his presence in the home.

As the story unfolds, we see a clash of cultures: North versus South, Christian versus non-Christian, free versus slave. It is filled with grit, determination, kindness, love, self-sacrifice, romance, Christian virtue, simmering hatred, and several surprises along the way. Even those who do not have a particular interest in the Civil War will enjoy the story.

This is Karl's second novel. I believe that he developed further as a writer between his first and second novels. His characters in *Until Shiloh Comes* are well developed. Each major character comes across as a real person with a distinct personality. The dialogue is also richer and fuller than in his first novel.

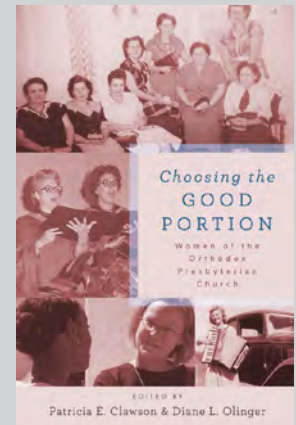
This book is suitable for middle schoolers and high schoolers, as well as adults. It could fit into a homeschool curriculum in either history or social studies.

Karl serves as a ruling elder at Westminster OPC in Hamden, Connecticut. Since his youth, he has been a serious student of the Civil War. Detailed research, extensive reading, and visits to the sites referred to in each book lie behind his writing.

Until Shiloh Comes: A Civil War Novel is Book 1 in *The Shiloh Trilogy*. Once you have finished Book 1, you don't have to wait for Book 2. *Prairie Dog Town* was released in late August 2016.



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