

REVIEW: D. Thomas's *How the Gospel Brings Us All the Way Home* by P. Proctor

# New Horizons

IN THE ORTHODOX PRESBYTERIAN CHURCH

MAY 2012

我的主，我心寻求你；  
我的主，我奉献于你；  
我敬爱你；我感谢你；  
主啊，我愿一生献与你。

# OPC CHINA MISSION

ALSO: **HEERO HACQUEBORD** REPORTS FROM **UKRAINE**

# Contents

## FEATURES

- 3** WIDENING FIELDS IN CHINA  
By (a missionary)
- 8** DEALING WITH THE DEATH OF AN INFANT  
By (name withheld)

## DEPARTMENTS

- 6** FOREIGN MISSIONS  
*Heero Hacquebord reports from Ukraine*
- 9** WOMAN TO WOMAN
- 10** CHRISTIAN EDUCATION  
*Summer camps and conferences · MTIOPC  
· Four favorites · Out of the mouth ...*
- 12** STEWARDSHIP  
*Where are the other nine?*
- 13** PRAYER CALENDAR
- 15** HOME MISSIONS  
*Ada, Mich. · Readiness for ministry*
- 17** NEWS, VIEWS, REVIEWS  
*Remembering Richard Barker*

## NEW HORIZONS

IN THE ORTHODOX PRESBYTERIAN CHURCH

**Editorial Board:** The Committee on Christian Education's Subcommittee on Serial Publications

**Editor:** Danny E. Olinger

**Managing Editor:** James W. Scott

**Editorial Assistant:** Patricia Clawson

**Cover Designer:** Christopher Tobias

**Proofreader:** Sarah J. Pederson

© 2012 by The Committee on Christian Education of The Orthodox Presbyterian Church. All rights reserved.

Unless otherwise indicated, all Scripture quotations are from *The Holy Bible, English Standard Version*, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

Articles previously published may be slightly edited.

*New Horizons* (ISSN: 0199-3518) is published monthly except for a combined issue, usually August-September, by the Committee on Christian Education of the Orthodox Presbyterian Church, 607 N. Easton Road, Bldg. E, Willow Grove, PA 19090-2539; tel. 215/830-0900; fax 215/830-0350.

Letters to the editor are welcome. They should deal with an issue the magazine has recently addressed. Their language should be temperate, and they may not charge anyone with an offense. They should be brief, and they may be condensed.

Send e-mail correspondence to the editor at [olinger.1@opc.org](mailto:olinger.1@opc.org).

Send address changes to [CCEsec@opc.org](mailto:CCEsec@opc.org).

Allow six weeks for address changes.

The OPC website [www.opc.org](http://www.opc.org) contains a selection of past and current articles from *New Horizons*.

Views expressed by our writers are not necessarily those of the editors or official positions of the Orthodox Presbyterian Church.

Copies are distributed free to members and friends of the Orthodox Presbyterian Church.

Nonmembers are asked to donate \$20.00 annually. Foreign subscribers must remit USD 40.00 annually to receive the magazine (USD 30.00 in Canada), or they may request a free e-mail PDF subscription.

Requests for a subscription should be sent to [CCEsec@opc.org](mailto:CCEsec@opc.org) or the address below.

Periodicals postage is paid at Willow Grove, Pa., and at additional mailing offices. **Postmaster:** Send address changes to *New Horizons in the Orthodox Presbyterian Church*, 607 N. Easton Road, Bldg. E, Willow Grove, PA 19090-2539.



In the July 2003 issue of *New Horizons* (p. 20), we shared with you the story of Lokwang, a ten-year-old orphan who had developed lymphoma and was being treated with chemotherapy by Dr. Herb Prawius at the Mission's clinic in Karamoja, Uganda. We are delighted to report that recently Lokwang was received into communicant membership at Nakaale upon his profession of faith. Please join with us in giving thanks to the Lord for his marvelous grace.

(a missionary)

# Widening Fields in China

**S**ince I wrote my last article for *New Horizons* a year ago, a big change has occurred in my ministry: I have moved from one city (OC) to another city (AC) in China. For the next six months, I will be exploring exciting new opportunities for the Reformed faith there.

I will be working with Christians here who number over seven hundred souls, and who meet in eight different locations. They meet in their own rented facilities and have upwards of 150 people in attendance.

In the past, our Mission has concentrated its efforts on working with churches in the region near our base in OC for a number of reasons. First, these churches in OC have typically been more evangelical and Reformed than other groups there. Second, there is a historical connection between the OPC and the local church: the mother of the pastor when our work began was baptized years ago by one of our former missionaries.

However, broadening freedoms have expanded opportunities for the gospel in China and opened a door for our Mission to pursue relationships with people and churches that we could not have imagined possible ten years ago. While

the relationships we have built over the years in OC and the surrounding area remain precious to the Mission and to me personally, and will continue to play an important role in the overall strategy, it seems that the Lord is calling our Mission and me to explore and expand in new directions. And that has brought me to AC.

## THE CHURCHES IN AC

The churches with which I will be doing exploratory work have three full-time elders, a full-time deacon, and a number of lay leaders. They have a fundamentalist background, which continues in many ways to exert influence among their membership, but through the efforts of other Reformed ministers, the Lord has brought the ordained leadership of this church to a strong conviction of the Reformed faith. Two and a half years ago, one of the elders traveled to OC to meet with me at the encouragement of another minister, and thus began my relationship with this group.

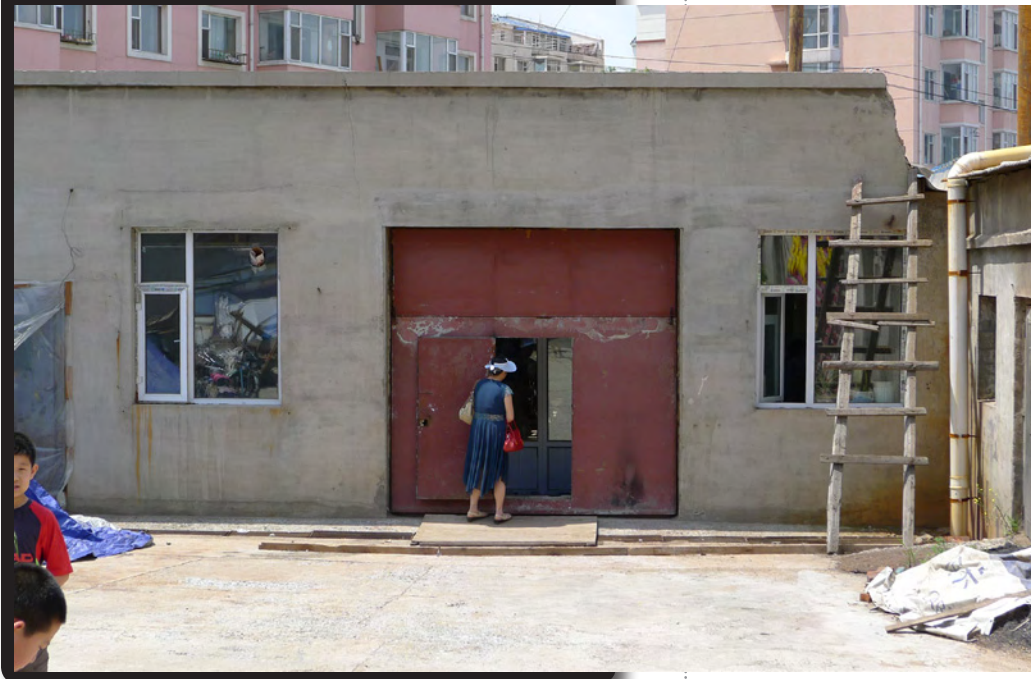
Despite much fruit over the years in OC, one goal that our Mission has yet to attain, by God's grace, is the establishment of a biblical understanding of the church. Thanks be to the Lord that there are signs that this goal may be reached in AC within the next few years, and then perhaps soon thereafter in OC as well. Prior to coming to a Reformed understanding of the Bible, the three men in AC were ordained generically as "elders," without the biblical distinction (on the basis of 1 Timothy 5:17) between teaching elders (ministers) and ruling elders. Currently, they serve the church as her ministers, but lack the formal training and certification that Re-

## Editor's Note

By God's grace, the faithful teaching of his Word is bearing remarkable fruit in mainland China, where the OPC China Mission labors. The production and distribution of sound Reformed materials in the Chinese language is being used by the Holy Spirit to bring many to embrace the wonders of God's sovereign grace and to ignite a desire to follow Christ's command in establishing churches across the land that will be true to his Word.

Last year one such group of men who have come to Reformed convictions invited our missionary to come over and help them.

One meeting place in AC



formed churches require for their officers (in accordance with 1 Timothy 3:10 and 5:22). However, their extensive practical experience and less formal training make up for much of that. My plan in the coming months is to supplement that training and help prepare these men to take ordination exams for the office of teaching elder.

(A process for the ordination of Reformed ministers in China has already been established in another part of the country, mostly through the work of other Reformed ministers. I had a chance to participate in a small way in helping to prepare the church history exam. There, too, progress has been made toward the establishment of a biblical structure for elders in the church.)

The next step in AC will be to help them prepare materials and men for the offices of ruling elder and deacon, and help them establish a fully biblical structure. Once one is established, it can help reach other areas of China. Particularly close to home, it can help to establish biblical unity among the churches in the area around OC, where we have traditionally focused our labors, and help them in the organization of some of the fruits of that work.

## OTHER NEW OPPORTUNITIES IN CHINA

Last October, I had the opportunity to speak in still another city about covenant theology. More than five dozen people from around China were in attendance. This was a significant opportunity for me, not only to speak about the need for biblical structure and the need for unity among Reformed Christians, but also to get to know many up-and-coming leaders in the Chinese church who are interested in the Reformed faith. Already these new contacts are bearing fruit, including more requests from around the country

for me to speak on Reformed principles than I am able to follow up on. I've already spoken once to a church in a city up north, and this led to a new friendship with a Reformed church elsewhere in Asia.

Just a few weeks ago, I met with six men from five cities in China. During our meeting, we formed a semiformal discussion group that has as its goal the coordination and organization of a program to train people in basic Bible

A Bible study group



doctrine as set forth in the Westminster Standards, with the ultimate goal of promoting wider unity among Reformed Christians. This group will no doubt open even more doors.

These are exciting times for the gospel and the Reformed faith in the world's most populous nation. It is a great privilege for me to serve here, and I am thankful to the Lord, the Committee on Foreign Missions, and the members of the OPC who all have a vital part in this work through their prayers and support. If the Lord tarries, may we all together, by the grace of God, help to promote Reformed principles in China in the years to come. □

A residential area in AC



# The Seed Begins to Sprout

HEERO E. C. HACQUEBORD

[The Rev. Heero E. C. Hacquebord is an OP minister who labors as an OP missionary to Ukraine with Mission to the World's Mission to Ukraine. Heero and Anya and their two children reside in the city of L'viv in western Ukraine. Since their return to the field under the appointment of the Committee on Foreign Missions in 2007, the Hacquebords have focused on evangelistic outreach and on acquiring fluency in the Ukrainian language (they were already fluent in Russian), so that Ukrainians might hear God's Word in their own tongue. The Mission works with the indigenous Evangelical Presbyterian Church, and before moving to L'viv the Hacquebords helped to plant Russian-speaking congregations in Nikolayev and Kiev. —Mark Bube]

“**T**his has never been done in our village! No one here has ever left the Greek Catholic Church! Do you realize what kinds of waves this would cause in our community?” It was a snowy December evening, and I had driven out to Ihor's humble home on a dark hill in a village close to L'viv. As we were sitting at the table in his family's simple living room discussing their needs and our church's plans, Ihor explained to me why it would be so difficult for him to become a member of our church. He especially wasn't sure whether his wife and two small children could ever join our church.

Ihor started coming to the Sunday evening Bible studies at our home through his brother, Andriy, who had become Reformed by downloading, printing out, and reading all of Calvin's *Institutes*. Andriy also connected us with



Heero Hacquebord leading worship in L'viv, Ukraine

two friends and the girlfriend of one of them. Along with a couple of students from our summer English camps and a few other acquaintances, the five friends from the village became part of the core of our Sunday evening Bible studies. For two years, we met in homes, studying the Ten Commandments, the covenant, the Christian life, and what it means to be a church. While putting a strong emphasis on informal fellowship, we also started introducing various elements of worship into these Sunday evening meetings. And so, over time, we grew into a worshipping body.

Last fall, our team decided that it was time to transition out of our home and into a more central location. The Lord provided a place without our even searching very hard. For about two years, our student group had been renting a large room in a freestanding building in a central park in L'viv that is located between two university campuses. (This two-story building was originally an Austrian hunting lodge!) Last summer

we were able to rent two more rooms in the building and get exclusive use of one of the building's two small bathrooms. We repaired all of these old rooms and the bathroom and installed our own central heating. In this way, we were able to get a ministry center of our own that is comfortable and clean enough for various functions and meetings during the week—and also warm enough to use during the colder months! The larger of these rooms (about 450 square feet) we designed to be used as a worship space. And so the Lord provided us with a central, separate location in the heart of the city for our weekly worship services.

In our new facility, we started out with the mixed format of a worship service and a Bible study, but we transitioned to formal worship services at the beginning of this year (for Orthodox Christmas). We have continued to meet in the second half of the day (now at 4 p.m.) in order to allow people to continue participating in the morning church services that they have traditionally attended. This

makes it possible for them to get used to our church services without having to make a premature choice between our church and their traditional church (a choice that, in many cases, might not go our way!).

Our vision from the start, of course, has been to plant a *L'vivan* Reformed church, not an *American* Reformed church. Accordingly, we have done whatever we can to make our services accessible, understandable, and familiar to the people of L'viv. With gifted musicians on our team, we have been able to incorporate many Greek Catholic (mostly Orthodox) Ukrainian hymns into our worship services, oftentimes matching the tunes with words from other Reformed sources in Ukraine (or making our own translations of good texts). We have begun the process of including familiar liturgical elements in our worship services (such as the Lord's Prayer and the Nicene Creed), and are putting a small choir together to do choral responses and other musical participation in the liturgy. I lead the services and preach in Ukrainian, trying to steer clear of the easier route of using a translator. We are in the process of decorating the worship space in such a way that it has at least some Ukrainian elements and color. All of these efforts to make our worship services more inviting for people from L'viv are part of a larger process that, I am sure, will be continuing for several more years to come!

One of the great obstacles that we are seeking to overcome in planting a Reformed church in L'viv is the impression that we are a "sect" or "cult." A year ago the core of our student group left us, in part because some of these students were concerned that we were part of a cult that was trying to indoctrinate them.

Many people in L'viv (and more widely in Ukraine) find it difficult to include Christian traditions other than their traditional one in their understanding of what it means to be "Christian." As a result, we are often tossed into the "sect" bin, along with the Jehovah's Witnesses, the Mormons, and other non-Christian groups.

In addition to presenting our church in a way that is as familiar and understandable to citizens of L'viv as possible, we also try to overcome this perception by serving the community's needs (with trash pick-ups, food delivery for the poor, and caring for orphans), thereby showing people that we are here to give, not to take. Furthermore, we make a point of not pressuring people into attending our meetings and provide them with nonthreatening ways of learning more about us. Most importantly though, our church-planting team emphasizes building relationships with people, so that they can come to know and trust us—and trust in the One who brought us here!

So we continue to forge ahead. Although our group is still small, the Lord has brought a few more people to our Sunday services—mostly through our network of friends. A couple other students from our student group have also started attending, after getting to know us for the past few years. We now have to decide on a name for our church and register it with the government. We look forward (Lord willing) to adding the sacraments later this year and developing our Sunday school program with a curriculum that we are translating into Ukrainian.



The informal L'viv leadership group

The Lord has provided our church with a number of solid, balanced young men, and I recently started meeting with three of them as an informal leadership group. Most immediately, though, I need to see if some of our people are ready for official church membership—something that is not part of the Greek Catholic tradition.

Recently we had our first leadership group meeting at Ihor's house. Sitting around the table in his living room with Ihor, his brother Andriy, and another man, Oleg, I explained to them why church membership is important. After my explanation, Ihor looked at me and said, "I believe that this country needs churches like ours. And so I want to become a church member because I love my country; and I want to show by my example of membership that I believe that Ukraine needs our church!" I praise God for Ihor's heart! And I pray that more people will come to this same conclusion, that our church—by the powerful grace of God—is, and will be, a blessing for Ukraine!

## WHAT'S NEW

### COMINGS/GOINGS

- Following eight months at Knox Theological College in Mbale, Uganda, **Rev. and Mrs. Barry S. James** (Reformed Churches of New Zealand) returned to their home in Australia at the end of April.
- **Rev. and Mrs. Albert J. Tricarico, Jr.**, are scheduled to return to the U.S. in mid-April to begin a nine-month furlough.
- **Mr. and Mrs. Robert J. Wright, Jr.**, are scheduled to return to the U.S. in mid-April to begin a two-and-a-half-month furlough.

### Telenews

Call 215/830-9424, ext. \*833, for the latest Foreign Missions news and prayer requests. New editions: **May 11, 25.**

(author's name withheld upon request)

# Dealing with the Death of an Infant

“And I thought the dead who are already dead more fortunate than the living who are still alive. But better than both is he who has not yet been and has not seen the evil deeds that are done under the sun.” —Ecclesiastes 4:2–3

[Editor's note: The recipients of this letter desire to share it with you. It was written to them by a friend after their son Asher died shortly after birth. Their daughter Meredith previously died one month after birth. Both had a heart defect.]

**D**ear Chris and Amanda,  
It's hard to know what to say. I haven't experienced the loss of someone close, let alone a son. I'm very sorry. I'm encouraged by Chris's e-mails and some of the things my wife shared about her visit with Amanda, that grace is abounding in your hearts. The gift of faith within you is looking toward the hand that smote you. It's been said that God uses his sharpest instruments on his finest jewels. Let me encourage you to keep looking to the Savior who does "all things well."

The passage above hits home with me. As Matthew Henry points out, God gave Asher "a shortcut over the ocean of life." What a mercy it really is. He has been saved from the sorrow of feeling indwelling sin. He has been saved from the grief, anxiety, and frustrations of "doing the things we know not to do." He'll never taste the disappointment we experience when our hearts put too much stock in the best things in life. He has avoided that heartache of observing that "all is vanity." What a mercy he has been given by his Maker, his first Father, who clearly wants him in his own presence. This jewel he wants for himself now, and he will not wait for it. "But the LORD's portion is his people, Jacob his allotted heritage" (Deut. 32:9).

Blind unbelief could assail you now and in the days ahead. Unbelief would have you sulk and feel sorry for Asher. Unbelief would nurture your inherent selfishness that didn't get

its way. Thoughts of "what might have been" will come in to wreak havoc with faith. The world, the flesh, and the devil will try to compromise your "looking to Jesus, the founder and perfecter of our faith" (Heb. 12:2). It'll try to creep in when you're weak and rob you of your quiet confidence. Mankind thinks that those who have passed away sometimes shed tears over the good things they've missed with family—"tears from heaven," they say. But we have a better hope, a sure hope. Both Meredith and Asher are now staring at the incomprehensible majesty and glory of God our Savior, and neither one looks back with envy. They have all they will ever need or desire, being perfected in the likeness of their Brother.

I don't mean to imply that there's no place for sorrow. Of course there is; you have a son and a daughter who died. "Sorrow is better than laughter, for by sadness of face the heart is made glad" (Eccl. 7:3). Let sorrow do its work, and make the heart better, but it should never have the mastery over you. For why should it? Jesus Christ has won; eternal life has been achieved; death has been defeated. He said on the cross, "It is finished" (John 19:30). His promises of love and favor are sure. Everything that happens to us, happens on purpose. There are no mistakes; he does "all things well." Every day is the unfolding of God's will, and we go along for the ride, as it were. Faith rises against the tide of unbelief and grabs hold of Christ, who promises to work all things, even the things that break our hearts, for our own good and his own glory.

"For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my

[Continued on page 21]





# Special Needs

**To:** [rose@hotfone.com](mailto:rose@hotfone.com)  
**From:** [junemcrea@ustel.com](mailto:junemcrea@ustel.com)

Dear Rose,

You've been asking my advice lately; now I'm going to turn the tables. A new family is moving to our area, and they plan to come to our church. They have three children. The youngest, Jake, will be in my 4s and 5s Sunday school class. I haven't been told his diagnosis, but apparently he walks unsteadily, has difficulty with language comprehension, doesn't speak much, and has a lot of tantrums.

Didn't you have a student with some similar issues once? Got any tips for me? I'm concerned about managing the tantrums without setting the other kids off.

*Love, June*

**To:** [junemcrea@ustel.com](mailto:junemcrea@ustel.com)  
**From:** [rose@hotfone.com](mailto:rose@hotfone.com)

Dear Sis,

About fifteen years ago, there was a little girl, Mary, in my first through third grade class. She didn't really have tantrums—just some background noise and humming—but much of what I learned would help you too.

You want Jake and his family to feel like a valuable part of the body of Christ; you don't want them to feel like an imposition or something to be feared. But I think you should ask the parents' advice.

When Mary was about to be promoted into my class, I asked to visit her family. I played with Mary, and then her parents put her to bed for the night and we discussed her needs: things she liked, things that helped her focus. Jake's parents could probably do the same for you. Throughout the year, contact his parents when issues arise.

Why don't you ask around for an

aide for your class, at least until everyone gets settled? The aide could always take Jake out to calm him down, if needed.

Mary loved passing out pencils every Sunday. Maybe Jake could have a special job. Also, I've heard that routine is comforting for people with disabilities (and for all kids that age, really). Maybe you could have a consistent greeting or high-five for Jake, and the class could always start with the same song.

Mary had trouble sitting still during the Bible story. Her mom said she loved beanbag chairs, so I bought one. Problem solved! Sometimes you'll need to think creatively.

My kids were older than yours, so they had questions about Mary. When the curriculum took us to Jesus' healing miracles, we discussed our Lord's special care for people with disabilities. Mary's mom came to class and answered questions.

I suspect Jake will present bigger challenges as he gets older. He will need the church's care for life. This is an opportunity for all of you to grow in your service! We missed out on that with Mary because her family moved away.

There's a big church near here that has a Sunday school program for kids with disabilities. That's very caring, but I wonder if a separate program deprives the church of a learning opportunity. Mary's classmates took turns being her helper when they did their worksheets. Not every kid in the church was always kind to her—we're still sinners—but that group did develop sensitivity.

For your own meditations, I would suggest Luke 14:12–24, the parable of the great banquet. Notice how the invited guests reject the invitation, and then the Lord throws the door open to "the poor and crippled and blind and lame." Also, in 2 Samuel 9, David welcomes Jonathan's

lame son, Mephibosheth, into his own household in a culture where people with disabilities were usually shunned. Both of these stories illuminate how the Lord cares for people with disabilities.

*Love, Rose*

**To:** [rose@hotfone.com](mailto:rose@hotfone.com)  
**From:** [junemcrea@ustel.com](mailto:junemcrea@ustel.com)

Dear Rose,

Thank you; these are excellent suggestions. But I realized I left out one question. How did you communicate the gospel to Mary? I'm concerned that Jake won't understand, and I don't have any special-ed experience. Is there any way to get the message across?

**To:** [junemcrea@ustel.com](mailto:junemcrea@ustel.com)  
**From:** [rose@hotfone.com](mailto:rose@hotfone.com)

Hi June,

You're bringing back so many memories!

Mary didn't seem to understand the Bible story when I told it, but she sometimes seemed to get it if I showed it to her visually. Actually, lots of kids with developmental disabilities are visual learners. So use colorful Sunday school materials. Try drawing pictures for Jake.

But remember that whether Jake comprehends the gospel is ultimately the Holy Spirit's work, not yours. So pray!

*Love, Rose*

**To:** [rose@hotfone.com](mailto:rose@hotfone.com)  
**From:** [junemcrea@ustel.com](mailto:junemcrea@ustel.com)

Dear Rose,

You're right; this is a wonderful opportunity for our church to be sanctified together. I can't wait!

*Love, June*

# Summer Camps and Conferences

## **ALASKA—Family Camp**

(Grace OPC, Wasilla, Alaska)  
LaVerne Griffin Youth Camp, Wasilla, AL  
Family/all ages, Aug. 3–5  
Scott Johnson, johnson.3@opc.org

## **CALIFORNIA—Blue Ridge Bible Conference**

(Presbytery of Southern California)  
PineCrest Christian Conference Center,  
Twin Peaks, CA  
Family/all ages, June 18–22  
www.blueridgebibleconference.org

## **CALIFORNIA—Sierra Christian Conference**

(OP churches in Northern California)  
Sierra Christian Conference Association,  
Groveland, CA  
Family/all ages, May 25–28  
Brad and Janet DeBoer,  
bradandjanetdeboer@yahoo.com

## **CALIFORNIA—Summer Bible Camp**

(Presbytery of Northern California and Nevada)  
Redwood Christian Camp, Boulder  
Creek, CA  
Family/all ages, June 18–22  
www.pncnopc.org

## **FLORIDA—Reformed Youth Conference**

(Presbytery of the South)  
College Retreat, May 25–27  
Blue Springs Baptist Conference Center,  
Marianna, FL  
www.lsopc.org/outreach/RYS\_College.  
htm  
Grades 6 (entering)–12 (completed),  
June 18–23

Lakewood Retreat Center, Brooksville, FL  
www.lsopc.org/ryc

## **MAINE, NEW HAMPSHIRE—Deerwander Bible Conference**

(Presbytery of N.Y. and New England)  
Junior High/Middle School and Senior  
High, Aug. 11–18  
Chop Point, Woolwich, ME (Sr.)  
Windsor Hills, Windsor, NH (Jr./Mid.)  
www.deerwander.org

## **MICHIGAN—Family Camp**

(Presbytery of Michigan and Ontario)  
Camp Concordia, Gowen, MI  
Family/all ages, Aug. 6–10  
www.harvestopc.org

## **OHIO—Youth Camp**

(Presbytery of Ohio)  
Camp Piedmont, Piedmont, OH  
Junior Camp (ages 9–12), Senior Camp  
(ages 13–18), July 16–21  
opcohioyouth.wordpress.com

## **OREGON—Family Camp**

(First OPC, Portland, OR)  
Camp Morrow, Wamic, OR  
Family/all ages, Aug. 22–25  
www.firstopcportland.org/camp.php

## **PENNSYLVANIA—Conestoga Bible Conference**

(OP churches in Pennsylvania and nearby states)  
Conestoga, PA  
Grades 6-9, 10–12, July 30–Aug. 4  
www.conestogabibleconference.org

## **PENNSYLVANIA—French Creek Bible Conference**

(OPC affiliated)

French Creek State Park, Elverson, PA  
Grades 4–6, Aug. 13–18  
Grades 7–8, Aug. 4–11  
Grades 9–10, July 23–30  
Grades 11–12, July 16–23  
Post-High, July 13–16  
Family, Aug. 31–Sept. 3  
www.frenchcreek.org

## **SOUTH DAKOTA—OPC-PCA Bible Camp**

(Presbytery of the Dakotas)  
Camp Judson, Keystone, SD  
Grades 4–12 (completed), June 23–28  
www.opcpcacamp.org

## **TEXAS—Summer Youth Camp**

(Presbytery of the Southwest)  
Alto Frio Baptist Encampment, Leakey,  
TX  
Youth entering grades 4–12, July 2–7  
www.opcsouthwest.org

## **VIRGINIA—Machen Retreat and Conference Center**

(Presbytery of the Mid-Atlantic)  
Machen Retreat and Conference Center,  
McDowell, VA  
Home Missions Conference, June 15–17  
Young Adult Conference, June 20–23  
Science Camp, July 9–14  
Foreign Missions Conference, Aug. 10–12  
Labor Day Family Conference, Aug. 31–  
Sept. 3  
www.machen.org

## **WISCONSIN—Camp Westminster**

(Presbytery of the Midwest)  
Green Lake Conference Center, Green  
Lake, WI  
Family/all ages, July 30–Aug. 3  
www.pmwopc.org/CalCamUpc.html

## MTIOPC Courses

Registration deadlines are looming for the summer courses of the Ministerial Training Institute of the OPC: May 11 for Covenant Nurture and May 18 for OPC History and the Book of Discipline. Covenant Nurture will begin on May 21, and the other two courses will begin on June 1. Mandatory intensive training sessions will be held at Emmanuel OPC in Wilmington, Delaware, August 14–16.

Instruction is free for OPC pastors, licentiates, and men under care. Ruling elders will be charged \$50 per course. For all students, there is a \$50 per course registration fee that is fully refundable upon completion of the course. Travel scholarships are available. Visit the MTIOPC link on the Christian Education page at [www.opc.org](http://www.opc.org) for enrollment information or e-mail Pat Clawson at [ccsec@opc.org](mailto:ccsec@opc.org).

### COVENANT NURTURE

This course, taught by Rev. Thomas Tyson, will deal with the why, what, and how of “teaching them to observe whatsoever [Christ has] commanded.” Catechetical instruction will be featured, but Christian education broadly considered, both in the home and in the church, will be examined.

### OPC HISTORY

The course, taught by Mr. John Muether, examines the history, character, and distinguishing commitments of the Orthodox Presbyterian Church. Attention will also be given to the church’s relationship with other Reformed and evangelical bodies. Students will be expected to articulate and defend their understanding of OPC identity.

### THE BOOK OF DISCIPLINE

This course, taught by Rev. Stuart Jones, examines the theory and practice of Presbyterianism as expressed in the Book of Discipline. Jurisdiction, charges, process, review, and censure are covered in detail. Exercises are used.

## Four Favorites

### Books on Counseling

Here are some general texts on counseling, which are best read in the order given to get an overview of counseling and why it must be thoroughly biblical.

#### 1. David A. Powlison, *Seeing through New Eyes*. P&R, 2003.

Powlison helps you to think through the necessity of seeing man, life, and counseling through scriptural eyes. He works out Calvin’s idea that the Scriptures are the glasses through which we rightly see life. He does this in the area of discipleship or counseling and shows the presuppositional necessity of starting with biblical categories.

#### 2. John F. MacArthur, Jr., Wayne A. Mack, et al., *Counseling: How to Counsel Biblically*. Thomas Nelson, 2005.

This collection of essays, from the Master’s College faculty and others, updates the approach of Jay Adams’s *Competent to Counsel* and interacts with critics of it. It also provides a helpful biblical overview of the process of counseling. This is a thoughtful introduction to the biblical counseling movement, its thinking, its practice, and typical objections to it.

#### 3. Paul D. Tripp, *Instruments in the Redeemer’s Hands*. P&R, 2002.

Tripp helps you to see the exciting possibility of helping others even though you are an imperfect sinner. He helps us to carry out the Reformation’s principle: all of God’s redeemed people are saints and therefore have a part in the ministry of Ephesians 4, the body building itself up in love. He not only challenges us, but gives us helpful hints on doing this vital work. Tripp defines counseling as the outworking of the two great commandments, to love God and to love one’s neighbor.

#### 4. Jay E. Adams, *A Theology of Christian Counseling: More Than Redemption*. Zondervan, 1979.

Adams shows the beauty of theology applied. This book, as well as his *Insight and Creativity in Counseling*, dispels the idea that biblical counseling is simplistic, mechanistic, or moralistic. Adams also helps to quell a growing trend that pits systematic theology, which is viewed as rationalistic and reductionistic, against biblical theology, which is viewed as organic and whole. While this is not a complete systematic theology, there is much to encourage and stretch you as you live to the glory of the triune God and lay down your life as a helper of others.

George C. Scipione

## Out of the Mouth ...

I’m not quite sure how my six-year-old grandson Matthew got involved in a discussion of astrological signs. But when he was asked if he knew his sign, he immediately replied: “I do! I’m a sheep, and Jesus is my shepherd!”

—Vera Simmons  
Novato, Calif.

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

# Where are the Other Nine?

CHAD E. BOND

There is often a discrepancy between the way things ought to be and the way things are. This is appallingly apparent in Luke 17:11–19. In the story of Jesus and the ten lepers, we see a conscience-convicting incongruity between the divine gift of grace and the human expression of gratitude.

Upon entering a certain village, Jesus was met by ten lepers. The ceremonial law required lepers to live as outcasts and to cry out “Unclean! Unclean!” when approached. Their disease was a living death, disqualifying them from God’s dwelling place and distancing them from their family and friends.

But they had heard about Jesus and his healing power. All ten, therefore, cried out to him, “Jesus, Master, have mercy on us.” And that’s exactly what Jesus did. To all ten he said, “Go and show yourselves to the priests.” All ten obeyed the Master’s command. As they set out on their journey, all ten were suddenly healed. All ten received mercy from the Master.

But only one of them showed us how things ought to be. For only one saw fit to come back to Jesus. Only one returned to give praise to God. Only one fell on his face at Jesus’ feet, giving him thanks. Astonishingly, he was a Samaritan. In response to the thanksgiving he offered, Jesus said, “Rise and go your way; your faith has made you well.” Literally, Jesus said to him, “Your faith has *saved* you.” By pouring out all the thanksgiving of his heart, this man expressed faith in Jesus and so received a greater blessing than the other nine. He received *salvation*. What a wonderful picture of our salvation from sin and its dreadful consequences, in union with Jesus Christ!

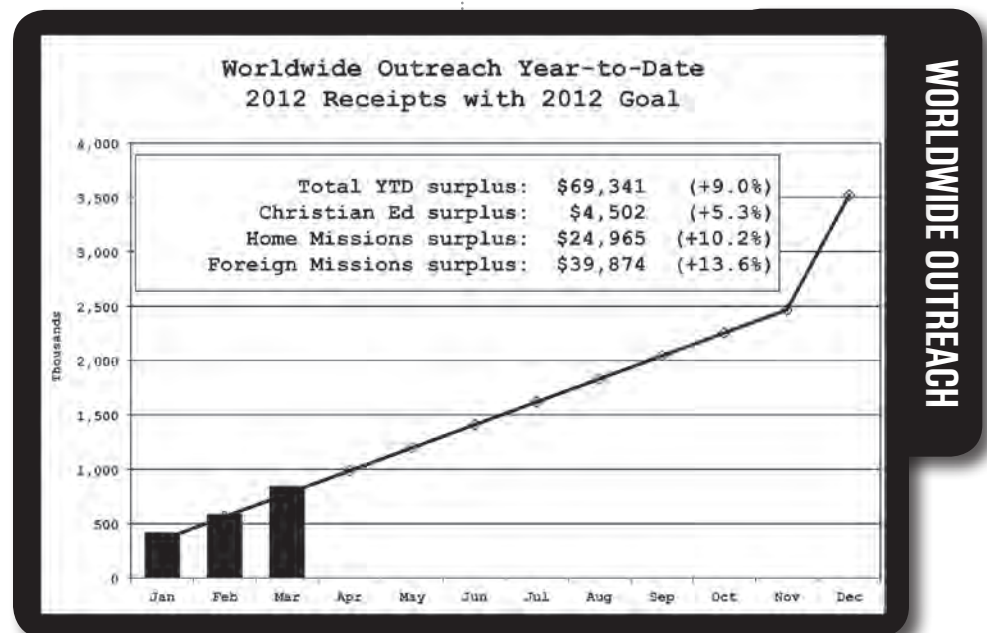
However, a dismayed Jesus underscored the discrepancy between the way things are and the way things ought to be: “Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?” All ten had equal reason for gratitude. All ten should have expressed faith as the Samaritan did, by pouring out thanks and praise at Jesus’ feet. But where were the other nine?

We see the same old discrepancy in the statistical data on church giving. Our giving is an expression of our praise and gratitude to God for his mercies. Since all of God’s people have been blessed in Christ with every spiritual blessing in the heavenly places (Eph. 1:3), we all have equal reason to give praise and thanks to God, always and for everything (Eph. 5:20). Yet, according to the latest studies, church giving has declined to 2.4 percent of the donor’s income. That is lower than it was during the first years of the Great

Depression! (See [www.emptytomb.org](http://www.emptytomb.org)) And in most churches a small fraction of members give most of the money. Is this the way things ought to be?

Recent stewardship articles in *New Horizons* have presented a more encouraging picture of giving in the Orthodox Presbyterian Church. Don Duff recently told me, “In comparison with other churches, the OPC does fairly well in per capita giving”—considerably higher than the national average. I don’t think the reason is that we have more money than others. Nor am I boasting, as if things were exactly the way they ought to be in our church. But I would like to think that such generosity is a reflection of the extent to which we, as Calvinists, give praise to God and fall down at Jesus’ feet, giving him thanks for his indescribable gift. We simply cannot be grateful and not be generous. And that goes for *all* of us!

*The author is pastor of Faith OPC in Garland, TX.*



# May

1. **Ethiopian Reformed Presbyterian Church.** Pray for sound teaching and unwearied zeal for the Lord. / **Philip and Jenny Dharmawirya**, Philadelphia, Pa. Pray that the leaders at Emmanuel Indonesian Protestant Church would mature and work well together. / Navy chaplain **John (and Linda) Carter**.
2. Pray for **Jim Bosgraf**, regional home missionary for the Presbytery of the Midwest, as he counsels organizing pastors and overseeing sessions through the process of organization. / Pray for **Ben and Heather Hopp**, Haiti, as construction of an addition to their home gets under way.
3. Pray for missionary associate **Marcie Winslow**, Haiti, as she assists the Hopp family. / **Joe and Jennifer Troutman**, Bedford, Tex. Pray that Mid Cities Presbyterian Church will pray constantly, seeking God's blessing on the church's ministry. / Army chaplain **Jonathan (and Marion) Gibbs**.
4. **Todd and Cheryl Bordow**, Rio Rancho, N.Mex. Pray for the OPC of Rio Rancho as they seek to bring people under the ministry of the Word of God. / Pray for Foreign Missions associate general secretary **Douglas Clawson** as he advises and encourages missionary associate applicants. / Navy chaplain **Tim (and Janine) Power**.
5. Pray for Foreign Missions general secretary **Mark Bube** as he presents the work of foreign missions to OP congregations. / **Chad and Katie Mullinix**, Ft. Lauderdale, Fla. Pray that God's word will go forth at Holy Trinity and that God's people will grow unhindered. / **Kathy Bube**, Loan Fund administrator.
6. **Mark and Michele Winder**, Collierville, Tenn. Pray that Wolf River Presbyterian Church will gain a reputation for a distinctive ministry of the Word. / Foreign Missions administrative assistant **Linda Posthuma** and secretary **Janet Birkmann**.
7. Affiliated missionaries **Craig and Ree Coulbourne**, Urayasu, Japan. Thank the Lord for his provision of a meeting place for their church plant. / Home Missions general secretary **Ross Graham**. / **Andrew Duggan**, OPC.org website technical support.
8. **Ben and Sarah Miller**, Long Island, N.Y. Pray that Trinity Church would focus its labors on fruitful opportunities. / **Cal and Edie Cummings**, Sendai, Japan. Pray for Cal's ministry to many churches. / **Sarah Pederson**, *New Horizons* proofreader.
9. **Kaz and Katie Yaegashi**, Yamagata, Japan. Pray that those attending the Yaegashi's Bible classes will have open hearts. / **Stephen and Catalina Payson**, Mifflinburg, Pa. Pray for unity and growth at Providence OPC. / **Pat Clawson**, Christian Education office secretary and MTIOPC coordinator.
10. **Brian and Sara Chang**, Cottonwood, Ariz. Pray that God would bring new families to Verde Valley Reformed Chapel. / Pray for affiliated missionary **Linda Karner**, Japan, as she cares for her widowed mother in the U.S. / **Jan Giandomenico**, office manager and assistant to the director of finance.
11. **Woody and Laurie Lauer**, Numazu, Japan. Pray that nursing home worship services will benefit believers. / **Drew and Sonya Adcock**, Williamsport, Pa. Pray for the outreach committee at Omega OPC. / **Mark Lowrey**, publications editor at Great Commission Publications.
12. **Christopher and Della Chelpka**, Tucson, Ariz. Pray for unity and fellowship among the people of Covenant OPC. / Affiliated missionaries **Jerry and Marilyn Farnik**, Prague, Czech Republic. Pray for Jerry as he leads the small congregation in Modřany. / **Lou Ann Shafer**, musical editor of the Psalter-Hymnal Committee.
13. **Brian and Dorothy Wingard**, South Africa, ask prayer for Mukhanyo Theological College's recent graduates



This photo was taken after Emmanuel Indonesian Protestant Church in Philadelphia recently celebrated its tenth anniversary. Sixty-six people attended: eighteen of them were from another Indonesian congregation that is exploring a closer relationship with Emmanuel. Praise God that Pastor and Mrs. Philip Dharmawirya's visas were recently renewed. The congregation continues to face many needs, especially financial and health problems. Pastor Dharmawirya (kneeling at the left end of the second row) continues to be very busy with diaconal ministry.

- as they face challenges in their future labors. / Home Missions associate general secretary **Dick Gerber**. / Pray for a productive Intensive Training session for the **Ministerial Training Institute of the OPC** on May 14–17 at Grace OPC in Vienna, Va.
14. Pray for **David Crum**, regional home missionary for the Presbytery of Southern California, as he visits Bible study groups. / Pray for **the church in the Horn of Africa**, as they face trials and obstacles in their stand for Christ. / **Cris (and Margaret) Simpson**, yearlong intern at Trinity OPC in Hatboro, Pa.
  15. **Mr. and Mrs. F**, Asia. Pray for Mrs. F and their daughters as they return to their home city in Asia later this month. / **Everett and Kimberly Henes**, Hillsdale, Mich. Pray that God will give the elders wisdom as they care for college students at Hillsdale OPC. / **Jonathan (and Lauryn) Shishko**, yearlong intern at Reformation Presbyterian Church in Queens, N.Y.
  16. **Gene and Cynthia Crow**, Redding, Calif. Pray that the Lord would bring new visitors to stay at Redding Reformed Fellowship. / **Mr. and Mrs. M**, Asia. Pray for Mr. M's work with church leaders. / Pray for stated clerk **George Cottenden** as he makes final preparations for the 79th General Assembly.
  17. Missionary associates **Tina DeJong, Christina Hartwell**, and **Eric Hendrickson**, China. Pray for our MAs as they decide whether to extend their service for another semester. / **Vern and Olena Picknally**, Fremont, Mich. Pray that God would raise up officers at Fremont OPC. / **Austin (and Rebecca) Britton**, yearlong intern at Grace OPC in Mount Vernon, Wash.
  18. **John and Lois Hilbelink**, Rockford, Ill. Praise God for his blessings on Providence OPC. / Missionary associates **E. C., H. L., and W. and P. S.**, Asia. Pray for relationships developed during the school year. / **David Haney**, director of finance and planned giving for the Committee on Coordination.
  19. Pray for missionary associates **M. and M. C.** and **T. L. L.**, Asia, as they invite their friends to church services. / Pray for Home Missions administrative assistant **Sean Gregg**, as he adjusts to his new job. / Pray with short-term missions coordinator **David Nakhla** that the newly completed ministry relief center, called Hope Center, in Yamamoto Cho, Japan, will be used to God's glory this summer.
  20. **Ken and Cressid Golden**, Moline, Ill. Ask the Lord to add new families to Sovereign Grace OPC. / **Ben and Melanie Westerveld**, Quebec, Canada. Pray for Ben and St-Marc's elders as they serve the congregation's needs. / Pray for **Danny Olinger**, general secretary for Christian Education, as he prepares for the 79th General Assembly in June.
  21. Pray for missionary associate **Debra Blair**, Quebec, Canada, as she prepares to move to Quebec. / **Larry and Kalynn Oldaker**, Mayfield Village, Ohio. Pray that God would enable and encourage Lake OPC to persevere through future transitions. / **Alan (and Carrie) Dueck**, yearlong intern at Church of the Covenant OPC in Hackettstown, N.J.
  22. **Doug and Kristi Bylsma**, Beamsville, Ont., Canada.
  23. Pray for the Holy Spirit's outpouring of gifts for leadership at Living Hope Presbyterian Church. / Pray for **Sunshine and David Okken**, Nakaale, Uganda, while they are the only missionary family on the field. / **Ryan (and Jennifer) Stoddard**, yearlong intern at Bethel Presbyterian Church in Wheaton, Ill.
  24. **Al and Laurie Tricarico**, Nakaale, Uganda (on furlough). Pray that family ties and friendships will be strengthened while they are in the U.S. / **Brad Hertzog**, Queens, N.Y. Pray that men who can lead would be brought in to Reformation Presbyterian Church. / **Jim Scott**, managing editor of *New Horizons*.
  25. **Jim and Bonnie Hoekstra**, Cedarburg, Wis. Give thanks to the Lord for a second deacon installed at Mercy OPC. / **James and Jenny Knox**, M.D. and R.N., Nakaale, Uganda (on furlough). Pray for their stamina, rest, and productivity as they visit OP churches. / **Andrew (and Rebekah) Miller**, yearlong intern at Bethel Reformed Presbyterian Church in Fredericksburg, Va.
  26. **Bob and Martha Wright**, Nakaale, Uganda (on furlough). Pray for the Wrights, who have a busy schedule. / **Kent and Laurie Harding**, Doniphan, Mo. Pray for God's guidance in the selection of officers at Sovereign Grace Reformed Church. / **Steve (and Siobhan) Brown**, yearlong intern at Grace Presbyterian Church in Vienna, Va.
  27. **John and Wenny Ro**, Chicago, Ill. Pray that the people of Gospel Life Presbyterian Church will learn to observe all that Christ commanded. / Pray for missionary associates **Erika Bulthuis** and **Emily Phil**, Nakaale, Uganda, during their summer break from teaching.
  28. Missionary associates **Heather Foss** and **Leah Hopp**, Nakaale, Uganda. Pray for Heather as she provides medical care at the Clinic. / Pray for **Chris Walmer**, area home missionary for the Presbytery of Central Pennsylvania, as he visits regional mission works and organized congregations.
  29. **Tim and Joanne Beauchamp**, Bridgton, Maine. Pray for steady growth and for outreach at Pleasant Mountain Presbyterian Church. / Pray for the needs of retired missionaries **Betty Andrews, Greet Rietkerk, Young and Mary Lou Son**, and **Fumi Uomoto**.
  30. **Mark and Jeni Richline**, Uruguay. Pray that much will be learned during their time in language school. / **Larry and Holly Wilson**, Airdrie, Alberta. Pray that the Lord would provide rental space for Redeemer OPC to have a full church program that is visible and accessible.
  31. **David and Rashel Robbins**, Huntington, W.Va. Pray that God would provide Trinity Presbyterian Church with opportunities to share the gospel. / **Steve and Linda Larson**, Uruguay. Pray for their witness to the parents of the children who attend church services. / **Jason (and Amanda) Kirklin**, yearlong intern at Grace Presbyterian Church in Columbus, Ohio.
  32. **Heero and Anya Hacquebord**, L'viv, Ukraine. Pray for a smooth process of registering the church with the government. / **Brandon and Laurie Wilkins**, Crystal Lake, Ill. Pray for Christ Covenant Presbyterian Church as they strive to bear faithfully witness to the gospel. / **Joshua (and Jessica) Lyon**, yearlong intern at Branch of Hope OPC in Torrance, Calif.

# New Building in Ada, Michigan

ROSS W. GRAHAM

The church building recently completed and occupied by Redeemer OPC in Ada, Michigan, just outside Grand Rapids, was designed to welcome visitors and to house a large and expanding mission-minded congregation. I was a guest at their first worship service in the new facility on a sunny but chilly day in mid-February. The 419 people in attendance made the 550-seat worship facility seem comfortably full. And the 260 folks who came back for evening worship gave clear evidence that this was a lively and substantial congregation of God's people.

As Home Missions general secretary, I have had a unique experience with Redeemer OPC over the years. I was there in Ada at one of the early Bible studies when the church was forming in the spring of 1998. And I followed closely the news of their first Sunday of worship in late June, when Dale Van Dyke, pastor of Harvest OPC on the other side of Grand Rapids, preached at both services. The Lord brought ninety-two people that



The new home of Redeemer OPC sits on the main highway and was designed to look like a cluster of barns and farm houses.

morning, and fifty-three in the evening. And when several people came to know Christ through the church's ministry over the next two months, it became clear that a pastor was needed quickly.

It was my privilege to come back later that same year, on the day Redeemer OPC welcomed Eric Hausler as their pastor. Eric and his wife, Donna, along with their four young sons, came from Naples, Florida, where Eric had been the associate pastor of Covenant

Presbyterian Church (PCA). It was a damp, raw December morning in Grand Rapids, but more than one hundred were gathered at Forest Hills Central Woodlands School to turn the gray cold of a Michigan winter into the bright warmth of Christian fellowship.

There were builders and engineers, along with lawyers, nurses, and factory workers. Large families who home-schooled their children sat beside single moms with babes in arms. Some came from Dutch Reformed backgrounds; others had only recently heard the gospel of Jesus Christ. And as they raised their voices to sing, and as they leafed through their Bibles to follow the message preached, I was struck by the fact that almost no one had come more than five miles to worship God at this new church. This was truly a neighborhood church.

During the next decade, Redeemer Church moved several times to larger places in order to keep pace with the growth that God was giving them. They developed a passion for missions. Pastor Eric had become fluent in Haitian Creole

A large open space just outside the sanctuary provides room for fellowship.



during his time in Florida, and he conveyed his zeal for ministry in Haiti to his new congregation. So it was no surprise that on the first Sunday in their new building the walls were already full of pictures of past mission trips to Haiti. During the fellowship time following each service, glowing conversations abounded among dozens of Redeemer members concerning past and future mission trips.

It was encouraging for me, as I hope it is for you who read this, to follow the thirteen-year journey of a young, vibrant congregation from its birth, through its maturing, and all the way to the opening of its permanent home. As I raised my voice with hundreds of other believers that Sunday morning to sing “Jesus, What a Friend for Sinners,” it was surely a resounding testimony to the goodness of the Lord of the harvest and his purposes for our church-planting efforts.

## An Ample Supply

Identifying and nurturing prospective pastors for the Orthodox Presbyterian Church is a significant aspect of the ministry of the Committee on Home Missions and Church Extension and the Committee on Christian Education (CCE). Each year three Readiness for Ministry in the OPC seminars are conducted on the campuses of Reformed seminaries across the United States. The Readiness Seminars have been in place now for over twenty years in various forms.

Twenty-two men participated in 2012. The seminars were held on the campuses of Westminster Theological Seminary, Greenville Presbyterian Theological Seminary, and Westminster Seminary California.

Most of the 2012 participants are

### Home Missions Today

For up-to-date Home Missions news and prayer updates, e-mail [HomeMissionsToday@opc.org](mailto:HomeMissionsToday@opc.org).  
New editions: **May 9, 23.**

Participants at the 2012 Westminster Seminary California Readiness Seminar



members of the OPC. Nine are completing their studies and are ready for yearlong internships, ministry positions, or another degree program.

Many current OP pastors became better acquainted with the OPC through this event. The Lord continues to use the seminars to point men to ministry in our church. In God’s providence, we currently have more men completing yearlong internships and seeking ministry positions directly out of seminary than we have available pastoral positions.

Seven men who completed yearlong internships in 2011 or earlier are still seeking a first call. Nine men are preparing to complete yearlong internships within the next few months. One current intern has a call to serve a church. The others are seeking calls.

Another ten men will begin yearlong internships this summer. CCE will also be assisting with twenty-four summer interns in 2012. These men will be cultivating their gifts for gospel ministry in answer to your prayers.

Between 2005 and 2015, eighty-one active pastors, missionaries, chaplains, and general secretaries have turned or will turn 66, the age at which most qualify for full Social Security benefits. In anticipation of a significant number of retirements, you were asked to pray that God would provide the needed men to serve our churches and mission works. Praise God for sending an ample supply of men, prepared to minister among us.

However, the economic downturn that began in 2008 has reduced the number of anticipated ministry opportunities in the OPC. Twenty to twenty-five a year were anticipated. Ten to fifteen has been the reality. For two years, Home Missions did not need the usual twelve to fifteen organizing pastors. It needed eight (2009) and five (2010). Some ministers delayed retirement due to the decline in the value of retirement savings and home values.

Financial hardship has been the reality for the families of some men seeking their first call. They have had to take low-paying jobs in order to have flexibility to candidate. Some have not found work. Some have student loans to repay. Yet they are patiently waiting on the Lord.

Please pray that the Lord will provide pastoral positions for the men who have been directed toward ministry within the OPC. The number of new home mission works is rebounding. Pray that there will be fifteen or more mission works needing organizing pastors in both 2012 and 2013. Congregations, would you consider bringing on an associate? Perhaps pastors anticipating retirement can pass their wisdom on to younger men who come alongside to assist.

God has been pleased to use the Readiness for Ministry in the Orthodox Presbyterian Church seminars to direct many ministers and ministerial candidates to the OPC. Please pray that he would soon show us the ministries he has in store for them to undertake.



Members of Team #3 laying flooring at Hope Center in Yamamoto



## REBUILDING IN JAPAN

David Nakhla

One year after the tsunami ravaged the northeast coast of Japan, one of the biggest complaints of the Japanese is that, despite the completion of much cleanup, there has been very little reconstruction. Because of the generous donations to the OPC's Japan Disaster Relief Fund, which have exceeded \$500,000, the OPC has been able to contribute towards the rebuilding efforts in Japan.

Beginning in mid-February, four teams of construction workers from our churches have gone to Japan. First, they replaced the earthquake-crumbled plaster walls of the Sendai Reformed Church of Japan's sanctuary with new construction, greatly updating their 100-year-old building in the process. Second, they remodeled a former dental building in Yamamoto, south of Sendai, to serve as a ministry relief center. The town of Yamamoto has a population of 20,000 and no church presence.

The name recently given to the

ministry relief center is Nozomi Center (Hope Center). This building will serve as a base of operations for disaster rehabilitation and evangelism teams operating in that area. It will also establish a Christian presence in that community and, God willing, lead to the start of a church plant in two or three years. The first OP teams to use the center are scheduled to arrive in July.

Many people on the recent construction teams testify that in coming to serve, they have been blessed in return. Despite the challenges of the language barrier, they have experienced the love of the brethren in Japan. Abundant hospitality has been showered on them by the saints in the Sendai area. It is the hope and prayer of many that the Lord would use this period in the history of Japan to bring many to himself.

## Richard A. Barker In Memoriam

Alan D. Strange

Richard Alson Barker was a man who loved the Lord, his family, the church, and life. He went to be with his Lord on March 1. Mr. Barker served as the stated clerk of the General Assembly from 1971 to 1983 and from 1989 to 1991. He was the stated clerk of the Presbytery of New Jersey for more than forty years. He served on the session of Grace OPC in Westfield, New Jersey, for more than fifty years. In 1966, he was elected to serve as moderator of the Thirty-third General Assembly.

We all knew him as a consummate churchman, but he was also a devoted husband and father. His first wife, Mary Ann, died in 1983, after which he married Dorothy Anderson. He left her behind, as well as a sister, three sons, six grandchildren, and a number of stepchildren and step-grandchildren.

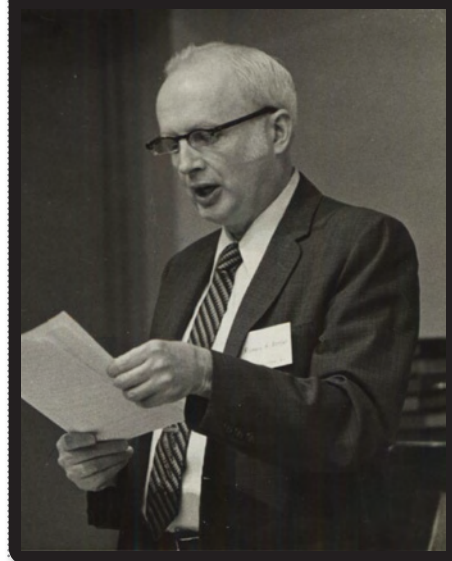
Mr. Barker was born in Illinois to Virgil and Florence Barker on October 21, 1925. He moved to Westfield as a child and lived there the rest of his life. He graduated from MIT with a degree in electrical engineering during World War II, and served in the Navy and then the Army. He later earned master's degrees in engineering and mathematical statistics. He worked for several large firms, traveling around the U.S. (visiting all fifty states) and internationally.

His interests were many and varied. He was an Eagle Scout and was also a Scout master during the 1950s and 1960s. An avid hiker, he climbed all forty-six peaks in New Hampshire that are over four thousand feet in elevation—as well as many others. In his retirement years, he hiked regularly, and took a number of hiking trips to Switzerland and Italy.

He loved to sing and was a member of three community choirs. He could sing Handel's *Messiah* by heart and performed it scores of times at Carnegie Hall as a member of the Masterworks Chorus.

He taught many of us what it meant to be men of courage and patience. He viewed no service in the church as beneath him, and he delighted in washing the feet of the saints. He was unflagging in his devotion to the church and is a model for us all of dedication to Christ and his people.

Dick Barker at the 43rd General Assembly (1976)



Presbyters laying hands on David Graves during his ordination service



## DAVID GRAVES ORDAINED

Dr. David G. Graves was ordained as a minister and installed as pastor of Trinity OPC in Franklin, Pennsylvania, at a special meeting of the Presbytery of Ohio on Friday evening, March 2. Participants in the service of ordination and installation included the Revs. Lawrence B. Oldaker, Leo A. Frailey, William B. Kessler, and L. Charles Jackson.

Dr. Graves received a B.A. in Hebrew from the Ohio State University in 1998, an M.Div. from Trinity Evangelical Divinity School in 2002, and a Ph.D. in theological studies (with an emphasis in Old Testament) in 2009, also from TEDS. He and his wife, Rebekah, have four children.

## DON BUCHANAN HONORED

On December 10, 2011, the congregation of Calvary OPC in La Mirada, California, celebrated nearly thirteen years of ministry in their midst by the Rev. Donald G. Buchanan, Jr. They used the occasion of their annual Christmas party and dinner to acknowledge his retirement at year's end, and ended up calling it a retirement party. Don, and his wife, Anne, were completely surprised.

They were given a book of greetings and encouragements from most of the members, and were treated to a humorous poem about his retirement. As a parting gift, they were given a vacation cruise

Don and Anne Buchanan at his retirement dinner



scheduled for late spring.

Don became the pastor at La Mirada in 1999. He previously served at First OPC in Sunnyvale, California, first as associate pastor, 1975–1979, and later as pastor, 1991–1998. In the interim, he was a missionary in Egypt, 1979–1983, and general secretary for the Committee on Foreign Missions, 1984–1990.

## HARVEST CONGREGATION VISITS HAITI

*Trudy Vander Molen and Tony Blair*

When people arrived at Harvest OPC in Grand Rapids on Saturday, February 4, for the annual missions conference, they were handed a boarding pass, directed through a security screening area, and seated in an eighty-passenger plane. (One of the hallways became the inside of an airplane, with windows made from blue construction paper.) Flight attendant Kendra Hilton welcomed them aboard. She introduced captain Ken Vander Molen, who was dressed in a pilot's uniform. He informed us that the rest rooms on this airplane were at the front, and he boasted that they were the most spacious ones of any plane in the world. Ken showed us the stripes on the right sleeve of his jacket. They represented the number of successful flights he had flown. He did not want to talk about the stripes on his left sleeve.

The lights went out and a large screen at the front showed a video clip from YouTube of what a pilot sees when he approaches the island of Haiti, flies over the beautiful terrain, and lands at the Port-au-Prince airport. As people disembarked, they were welcomed by Ben and Heather Hopp and their children. Passing into the church foyer, they came upon a Haitian marketplace, where people could donate money for real Haitian items such as coffee, vanilla extract, jewelry, and bags. They then entered the main auditorium, where they sang missionary hymns, heard presentations from Ben Hopp and David Nakhla, and broke into small groups to pray for our foreign missionaries.

Harvest Church's pilot on the trip to Haiti



In the middle of the morning, children were gathered into classrooms, where they were visited by Heather Hopp. The children also enjoyed a variety of activities designed to pique curiosity and create a lasting impression of our Haitian mission field.

At 12:30 p.m., people were treated to a real Haitian meal of Creole chicken, rice, and beans. After dinner, people came back to the auditorium to see Vanessa Rubingh's pictures. In December she assisted our missionaries in Rivera, Uruguay, with outreach.

Harvest Church always invites members from other churches in our presbytery to join us for this annual event.

## UPDATE

### Ministers

- **David G. Graves** was ordained as a minister and installed as pastor of Trinity OPC in Franklin, Pa., on March 2.
- The pastoral relationship between **Christopher L. Post** and Grace OPC in Battle Mountain, Nev., was dissolved as of April 2.

### Milestones

- Ruling elder **Richard A. Barker**, 86, died on March 1.

Harvest Church's Haitian Marketplace



## LETTERS

### THE CHARISMATIC MOVEMENT

Editor:

For twenty years, I was involved with charismatic groups. I heard, taught, and practiced charismatic teachings: tongues, prophecy, demonology, etc. After reading the letter in the March issue urging us to appreciate charismatics, I reread the articles in the January issue to which this letter refers, and I could find nothing inaccurate or personally offensive written about them there. Here are my responses to the three "strong points" of the charismatics that the author of the letter mentions:

1. She says that "the average charismatic pastor reportedly spends much more time in prayer than the average noncharismatic pastor." But charismatics spend a lot of time "praying" in a jibberish that they call "tongues" (not known languages, as on the Day of Pentecost), supposedly to clear the mind, in order to prepare for spiritual manifestations, for prophecy, or to hear a new word from the Lord. But there are no more such revelations from God!

2. She gives charismatics "high marks for endeavoring to labor in the power of the Holy Spirit and not in their own strength." However, when noncharismatic ministers, day in and day out, dispense the Word of God faithfully, laboring with Christ in the building of his church, they endeavor to do so, not in their own power, but in the power of the Holy Spirit. Yes, we in the OPC are never to be complacent, but endeavor to continue in faithfulness by his grace and power, in total dependency upon him. But

his redemption is accomplished for his people, and his Word is all-sufficient. We need not look for continuing revelations.

3. She says that "it is often easier to see [Peter's] love of Jesus in the charismatics." However, one of the ways the love of Christ is demonstrated to his people is by trained ministers (as Peter was trained three years by

Jesus) faithfully dispensing the Word of God to them and praying for them, in season and out of season. We need to appreciate historical, biblical Christianity—the whole counsel of God, presented in the closed canon of Scripture.

*Daniel Lascaze  
Bedford, N.H.*

### GOVERNMENT AND POLITICS

Editor:

In his February article "Bad Faith, Good Politics?" D. G. Hart is concerned that politically conservative evangelicals claim scriptural warrant for their views where Scripture is silent. He cites federalism, republicanism, a strong military, and low taxes. But Scripture does address these issues indirectly, at the very least.

First, the general equity of God's law supports the claim that ours is a government in line with biblical principles. For example, property rights are inherent in the eighth commandment and are protected in our founding documents. That commandment alone should inform thinking on a whole range of issues from taxation to eminent domain. In addition, there is ample evidence in Scripture of the right and obligation of a nation to defend itself, supporting concerns for a military adequately funded to carry out its mandate.

Finally, Scripture is not silent about the sinful nature of mankind. This reality colors all of life and is nowhere more evident than in government. Our founders, recognizing human fallibility, sought to diffuse power over three branches and

all the states (federalism), coupling that diffusion with checks and balances.

The fact that many who make no profession of faith appreciate the wisdom and justice of our founding simply means that common grace is yet at work among us. It does not call into question the biblical principles embedded in our government nor embarrass those who claim that as their “reason for being conservative.”

Liberals, including evangelicals, misdiagnose and mis-prescribe, ignoring sin’s implications for government. They favor concentrated power, imagining that those who wield it will then be able to control or eliminate a host of dangers: guns, bombs, pollution, poor housing, poor education, and poor healthcare. In using Christ’s commands to individuals as a warrant for broad and invasive government policies, they certainly contort Scripture. Liberal evangelicals have embraced utopianism—a thoroughly unbiblical idea—and have attempted to infuse it with the gospel, as they pick and choose and ignore context.

*Nancy J. Rice  
Madison, Ala.*

Editor:

I write in the hopes of improving clarity and love between brothers on a difficult issue. In a letter printed in your April issue, Cale Horne objects to my statement, “Our redemption involves learning how to become a force for good in our homes, workplaces, neighborhoods, and communities.” He labels this “transformationist,” but all I asserted was that Jesus’ redemptive work has a transformative impact on how believers behave in daily life.

Since Mr. Horne raises this issue, my understanding is that the OPC requires this view of officers (see WCF 13.1, 15.1, 16.2, 19.6, 20.4, 23.4, and 24.2). Obviously, the calling to sanctification raises complex questions about the relationship between the regenerative work of the Holy Spirit and human action within cultural institutions. Christian liberty permits a great diversity of approaches to those questions. I don’t believe my article

binds the conscience to any particular approach, as Mr. Horne alleges. What I did say was that we are, in fact, called to sanctification, and therefore we must confront these complex questions.

I would be delighted to affirm with Mr. Horne that many ways to understand and follow the calling to sanctification are covered by Christian liberty, including his way; I only ask him to affirm with me that turning away from that calling, and the complex questions that it raises for us, cannot be one of them.

*Greg Forster  
Oconomowoc, Wis.*

Editor:

In the April *New Horizons*, Brother Horne said nice things about my article in the February issue, so it may be churlish to disagree with him. But I would do so on one point.

A case can be made for Christians in the U.S. (and in other democratic republics) having a moral obligation to participate in the political process. Certainly throughout most of history, Christians were not able to vote for their rulers. In such settings, as under Roman rule (Rom. 13:1–6), the Lord’s directives are to “pray for officials, honor their persons (not just their office), pay taxes, and obey lawful commands” (quoting Brother Ferry’s letter, with which I have the same quibble).

However, in the providence of God, citizens of our republic not only are ruled by civil magistrates, but also—to the extent that they can vote, petition government, etc.—are rulers. Thus, the standards by which God will judge civil rulers (see Rom. 13:3–4; 1 Pet. 2:14) apply to us as well, in a somewhat diminished sense. Therefore, I do not believe one can justify Christian citizens taking a disinterested stance in regard to public affairs and leaving everything to the magistrates and merely trusting (with prayer) in the providence of God.

Having said that, I would quickly reassert the point of my article: that it is not the calling of the church itself to engage in par-

tisan politics. The church is to proclaim the gospel, not intrude itself into civil affairs.

In its teaching ministry, however, the church must declare the whole counsel of God to its members, including those things that touch on the duties of civil magistrates and thus on the duties of citizens in a republic—always being careful not to go beyond Scripture.

History shows that right civil government is not essential to the survival of Christ’s church. But where Providence affords the opportunity for Christians (not churches) to bring the Word to bear on matters of government, they should do so.

*David King  
Janesville, Wis.*

## REVIEWS

*How the Gospel Brings Us All the Way Home*, by Derek Thomas. Published by Reformation Trust Publishing, 2011. Hardback, 157 pages, list price \$15.00. Reviewed by OP pastor Phil Proctor.



Derek Thomas, associate pastor of First Presbyterian Church (ARP) in Columbia, South Carolina, has produced a rich and pastoral exposition of Romans 8. This book grew out of a

## What is the relation of the church to missions?

Read what Bruce Hunt, a missionary who was imprisoned for the gospel, had to say:

[opc.org/cfm/HuntMissions.html](http://opc.org/cfm/HuntMissions.html)

sermon series, and each chapter definitely has the feel of a sermon. In each chapter, one will find a central theme, rich illustrations from church history (from Jerome and Anselm to contemporaries such as R.C. Sproul and J. I. Packer), a point of questioning application, and an appeal for a gospel response.

The eleven chapters average around ten pages of comfortable reading, which should take about thirty minutes per chapter. This easy format, coupled with the accessible language, makes this a wonderful book for private devotional reading or for group book studies. Thomas begins where the gospel begins, with an uncompromising treatment of sin and our personal condemnation before a holy God, which immediately draws us to the glory of grace and the pronouncement of “no condemnation for those who are in Christ Jesus” (Rom. 8:1).

The last chapter, on verses 35–39, is entitled “Union with Christ—Forever,” but don’t be fooled: this glorious doctrine is the unifying thread that runs throughout each of these sermons and is emphasized in each of the chapters. This underscores the warm, devotional aspect of the book. Other “meaty” doctrines are handled in an understandable manner, including mortification of sin, the “golden chain” of verses 28–30, and adoption.

This book would make a wonderful weekly Bible study, although this leads to a minor criticism: the book would be enhanced if there were five or six “group study” questions at the end of each chapter to foster conversation and discussion. But this is a very minor criticism of an excellent and profitable book.

Thomas engages both the heart and the mind, challenges the reader to consider the relevance of the chapter to his or her own life, and, above all, continually points us to Jesus Christ. For example, Thomas opens chapter 8, entitled “The Golden Chain,” with these thoughtful and devotional comments on Romans 8:28–30: “If you live inside this massive promise, your life is more solid and stable than Mount Everest. . . . Outside this promise . . . are straw houses of drugs and

alcohol and numbing TV and dozens of futile diversions. There are slat walls and tin roofs of fragile investment strategies and fleeting insurance coverage and trivial retirement plans. Outside are a thousand substitutes for Romans 8:28.” The book is warmly recommended.

\* \* \*

***The English Standard Version Single Column Legacy Bible. Published by Crossway Bibles, 2012. Various covers and prices, 1680 pages. Reviewed by OP pastor Larry Wilson.***

I am very excited about the Single Column Legacy edition of the English Standard Version (ESV) of the Bible.

My point is not to review the ESV per se, but to review this particular format of the ESV. Still, in a nutshell, why do I prefer the ESV at all? In my opinion, the KJV, the NKJV, the NASB, the ESV, and the original NIV are all essentially reliable translations, but the ESV best combines accuracy and readability.

The publisher describes the Single Column Legacy format of the ESV this way: “Based on the Renaissance ideal of a perfect page, it features a simple, clear layout that includes wide margins.” This format enables one to read the Scriptures themselves with fewer distractions than any other edition of which I am aware. One can read large blocks of Scripture without interruption. Still, there is plenty of space in the wide margins for one to jot notes, if one wishes to do so.

The man-made headings have been moved to the column and put in a fine italic type, while the footnotes have been moved to the bottom of the page and put in smaller, fine, italic type. If one finds them helpful, they are still present, but they are separated from the text of Scripture. It has a single column per page; it is in paragraph format; it has a wide margin; it uses 9-point type; it is an all black-letter edition. Crossway has published this as a high-quality edition with a sewn binding to make it very durable; they have printed it in such a way that the lines of text match the lines on the other side of the page to reduce show-through and

make the printed pages clean and visually pleasing.

While it includes full-color maps and a concordance at the back, it does not include cross-references. It is about 6 by 9 by 1½ inches, and weighs a bit less than 3 pounds. If I had my druthers, the inside margin would be widened a little (thus slightly narrowing the single column), and the font size would be increased (as this Presbyterian’s presbyopia advances). Still, the format is so clean, the line spacing is so good, and the text is so readable that I am almost giddy to be able to read the Bible in such a nice format.

This edition reads like a book. What a novel idea! And what a great way to encourage actual Bible reading.

---

## DEATH OF AN INFANT

[Continued from page 8]

thoughts than your thoughts. For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it. For you shall go out in joy and be led forth in peace; the mountains and the hills before you shall break forth into singing, and all the trees of the field shall clap their hands” (Isa. 55:8–12).

“For I know the plans I have for you, declares the LORD, plans for wholeness and not for evil, to give you a future and a hope” (Jer. 29:11).

“The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne” (Rev. 3:21).

We love you all very much. Please lean on us for anything. □

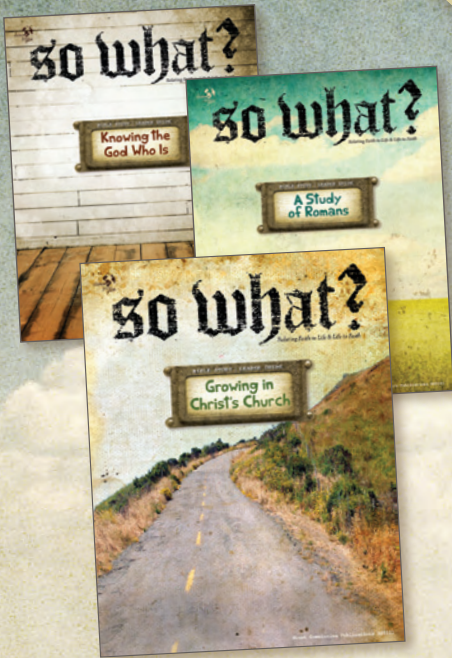
*Both the author (who asked for anonymity) and the recipients of this letter, which has been shortened and slightly edited, are members of the same OP church.*



# YOUTH BIBLE STUDIES

# so what?

*Relating Faith to Life & Life to Faith*



## CHALLENGE TEENS TO TAKE OWNERSHIP OF THEIR FAITH IN JESUS CHRIST!

### TOOLS YOU NEED TO LEAD:

- ✱ *Flexible lesson plans*
- ✱ *Q&A format*
- ✱ *Student devotional journal*
- ✱ *PowerPoint presentation*
- ✱ *Thorough Bible background*
- ✱ *Online resources and support*

SEE AVAILABLE STUDIES AND DOWNLOAD FREE LESSONS AT  
[WWW.SOWHATSTUDIES.ORG](http://WWW.SOWHATSTUDIES.ORG)

HAVE QUESTIONS? 877.300.8884



Interested in showing children the story of God's redemption—from beginning to end?

The *Show Me Jesus* curriculum teaches toddlers to teens how God demonstrates his redemptive plan through Jesus. Learn more at [www.gcp.org](http://www.gcp.org)

