

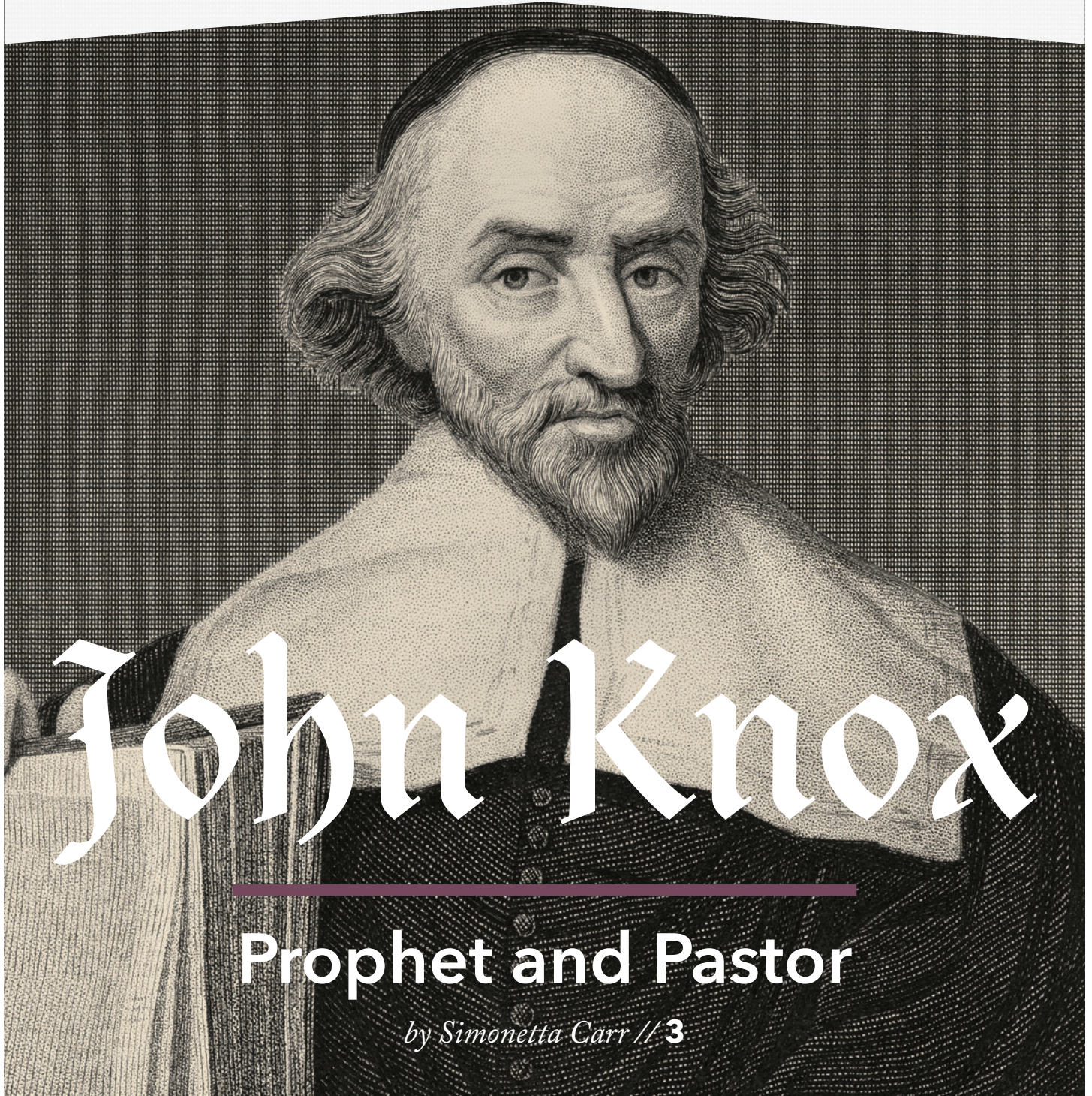
NEW HORIZONS

≡ *in the* ORTHODOX PRESBYTERIAN CHURCH ≡

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Scottish Reformation //
by A. Boyd Miller IV

OCTOBER 2014

7 John Knox and
Public Prayer //
by Glen J. Clary



John Knox

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New Horizons

in the Orthodox Presbyterian Church

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While his wife was shopping at the famed Pearl Market in Beijing last summer, Don McCrory was catching up on his reading. He was teaching English in China for part of the summer. Don is an elder at Harvest OPC in Wyoming, Michigan.



JOHN KNOX— PROPHET AND PASTOR



SIMONETTA CARR // After returning to Scotland in 1559, John Knox galvanized the crowds with his preaching. His fiery denunciation of idolatry provoked a series of iconoclastic riots, which brought to a head the long-standing conflict between the Protestant Scottish nobility and the Roman Catholic crown. This is the

Knox that most people remember, the thundering Scot who, in the words of his contemporaries, preached with the sound of “ten thousand trumpets” and, even in his weakest days, “was like to ding that pulpit in blads [beat the pulpit to pieces], and fly out of it.”

His fierce stand for purity of worship was legendary and often made people uncomfortable. In England, he obtained from Archbishop Cranmer a begrudging addendum to the Book of Common Prayer, which explained that kneeling during the Lord’s Supper was not a worshiping of the elements. In Frankfurt, his inflammatory sermon on similar issues, including the failures of the Edwardian church, divided the congregation, and Knox was reported to the local magistrates.

His lack of diplomacy was equally noticeable. He was finally expelled from Frankfurt when he compared Emperor Charles V to Nero. He was forbidden to enter England after the publication of his *First Blast of the Trumpet against the Monstrous Regiment of Women* (Geneva, 1558) upset the newly crowned Elizabeth I.

Physically, he was not an imposing figure. A verbal sketch provided by

one of his friends shows he was short and stocky. Still, when his anger was kindled, his dark blue eyes, encased under thick frowning eyebrows, became fearsome, and his stern sermons caused many to tremble.

His Life and Legacy

Knox’s personal history, which reads like an epic tale, corroborates this larger-than-life image. After a childhood and youth on which he always remained silent, he entered the scene in 1545, at about thirty-one years of age, holding a two-handed sword in defense of George Wishart, a rousing Reformed preacher. After the execution of Wishart and the violent revenge by other young Protestants, Knox served shortly as minister of the gospel at St. Andrews, a medieval fortress turned into a revolutionary stronghold.

Captured by the French, he spent nineteen months as a prisoner on war galleys, until the English government obtained his freedom and assigned him a pastorate in Berwick, a small town near the Scottish border. In 1553, however, Mary Tudor rose to the throne, establishing Roman Catholicism as the state religion and prosecuting religious dissidents.

At that point, Knox moved to Geneva, where he would have loved to remain, were not the pleading invitations from the Protestant community in Scotland so insistent. In 1559, he found himself plunged into a revolution, which turned Scotland from Roman Catholic to Protestant in the course of two years.

Soon after this turn of events, Knox wrote with other pastors the Scottish Confession and Book of Discipline, which were instrumental in constituting the new church government and reforming the theology of the church. He continued to serve as preacher and pastor until his death in 1572. His epitaph reads, “Here lies one who neither flattered nor feared any flesh.”

Over the years, Knox’s insistence on purity and simplicity in worship became a model and source of inspiration to many, particularly to the Scottish Covenanters and English Puritans. Besides, his vision for the organization of the church and his rejection of a church hierarchy headed by the monarch have served as building blocks for Presbyterianism.

His political thought was original and radical in his day. Troubled by the Marian persecution in England and the



A painting of John Knox by Matt Abraxas

potential threats stemming from Mary Stuart's rule in Scotland, he gradually came to the conclusion that ungodly rulers are by definition illegitimate and that rebellion against them is a plausible option for Christians. Whether one agrees with Knox or not, his writings on this subject have provided new considerations in times of political oppression.

For Scotland, in general, Knox left an important educational legacy by insisting on the establishment of local parish schools for the education of all children. The historical and literary value of his *History of the Reformation of Religion within the Realm of Scotland* (London, 1587) has been widely recognized.

Nonetheless, Knox is relatively unknown today. Dismissed as a fanatic during the Enlightenment, he has survived in popular memory mostly through romantic nineteenth-century accounts and more recent big-screen accounts, highlighting his opposition to Mary Stuart. The combination of this opposition and his *First Blast* has created the popular image of a misogynist and killjoy.

Without minimizing Knox's role as an unflinching, roaring prophet, scholars today, five hundred years after his birth, are revealing another side to him: a humble and loving man, occasionally humorous, at times fearful and uncertain, often discouraged, and always deeply appreciative of his friends and

grateful for their advice.

John Knox as Pastor

Knox saw himself primarily as a prophet, blowing God's trumpet—be it a call to repentance, a signal of God's impending action, or an exhortation to praise. It's easy to forget that, when he boldly made his first appearance as Wisheart's associate, he was an unobserved tutor to three young men. In fact, he continued to tutor them even during a protracted siege in

St. Andrew's Castle, grounding them in the New Testament book he seemed to love most: the gospel of John.

He would have been content to continue his quiet duty if the Reformed pastor and the congregation had not insistently encouraged him to preach. His first reaction to the official call—"most abundant tears"—highlights the deep sense of privilege and respect he attached to the ministry of the Word.

Knox's pastoral concern emerged again when, as a prisoner on a galley, he used the few winter months of inactivity to summarize the contents of a book on justification for the comfort of others, while most of the other prisoners made objects to sell for extra food.

His first established pastorate was in Berwick, a border town populated by many Scottish refugees and rough English soldiers. This mixture had created an atmosphere of feuding and violence, which Knox, during his two-year ministry, was able to improve. At that time, he wrote his most pastoral and gentle writings, including a treatise on prayer and a summary of the Lord's Supper.

In Berwick, he also met his future wife, Marjory Bowes, and started a lifelong correspondence with her mother, Elizabeth, who frequently had theological questions, particularly about assurance and salvation. This correspondence is a true window into the pastoral heart of Knox, as he patiently explained many scriptural passages that Elizabeth per-

ceived as possibly contrary to the doctrine of *sola fide*.

Knox identified with many of Elizabeth's doubts. "When I heard proceed from your mouth the very same words that he [Satan] troubles me with, I did wonder, and from my heart lament your sore trouble, knowing in myself the dolor thereof," he wrote. He admitted he often felt, like Job, that his pain would never end in this life, and that, while God is certainly able to alter circumstances, "dolor and pain, with sore anguish, cry the contrary." "And this is more plain than I ever spoke," he added, "to let you know you have a fellow and companion in trouble. And thus, rest in Christ, for the head of the Serpent is already broken down, and he is stinging us upon the heel."

This combination of candid honesty about his own trials (especially evident in his letters to his mother-in-law, but partially even in his discussions with Mary Stuart) and theological clarity and certainty is powerful, as Knox could identify with the weak and doubting, respect them as fellow warriors in the Lord, and point them to the firm Rock of Christ.

This humble and straightforward exchange of letters with Elizabeth may very well have helped Knox to develop his 1560 treatise on predestination. Knox didn't hesitate to recognize his dependence on friends (both male and female, in spite of his misogynist image). In fact, it's to one of his closest friends, English poetess and translator Ann Lok, that he made the notorious confession, "Of nature I am churlish, and in conditions different from many," adding, "I have rather need of all [my friends] than that any hath need of me."

In 1572, as Knox approached the end of his course as prophet and pastor, he asked his second wife, Margaret, to read to him the chapter where he "had cast [his] first anchor"—John 17, Christ's pastoral prayer. □

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JOHN KNOX ON THE SCOTTISH REFORMATION



A. BOYD MILLER IV // In 1981, the movie *Chariots of Fire*, which won an Academy award for best picture, opened in theaters and demonstrated that a film with a strong Christian protagonist—even one who was intent on keeping the Lord’s Day Sabbath holy—could do well with audiences and critics alike.

As a young teenager at the time, I certainly did not understand everything in the film; however, among the memorable scenes of that movie, one portrayed Ian Charleson as the Scottish Olympian, Eric Lidell, running past a great statue of a heavily bearded man. As Lidell dashes toward the church, he lifts his hat high in salute to the statue. Only many years later would I realize that the statue was of the great John Knox. This month we in the Orthodox Presbyterian Church tip our own hat to Knox in remembrance of his birth five hundred years ago. As we reflect upon the life and ministry of Knox, we would do well to remember two significant and surprising points made by the Reformer himself in his work *History of the Reformation in Scotland*.

Not a Political Rebellion

First, Knox makes clear in his historical apology that the Reformation was not a political rebellion or a revolution. Toward the end of his years, when the Reformation had entered a period of greater peace and stability, Knox wrote

his account of the historic years as an apologetic for the world. He was greatly concerned that enemies of the Reformation would misconstrue events in Scotland for the purpose of persecuting Protestants in foreign lands, particularly in France. Thus, Knox was anxious to convey to civil magistrates abroad that Scotland “sought not rebellion and revolution, but a Reformation of manners and abuses in Religion” (*History of the Reformation*, Book II, page 298, in *The Works of John Knox*, edited by David Laing). Documents such as Protestant petitions to the Queen Regent, indeed, suggest the truth of Knox’s thesis. “We are *obedient subjects*, yet desire redress of wrongs and reformation [of the] Estate Ecclesiastical,” reads one petition from the nobility.

This subjection to lawful authority for Knox was no mere external performance, but an inward Christian duty in the sight of the living God, who searches the minds and hearts of his people. Addressing his fellow Protestants on this matter, Knox declares that the iniquity of the Queen Regent ought not

to be an excuse to withdraw their hearts from due obedience to their Sovereign (p. 443). Indeed, Knox warns his fellow reformers of God’s judgment upon their work of reformation if they seek with sinful motives to depose the queen, rather than seeking the preservation of their nation (p. 443). Thus, for Knox, success for the Reformation depended upon the blessing of God, which in turn meant the avoidance of a carnal and revolutionary spirit among his people toward authority in general and the queen in particular. Indeed, Knox labored to convince the Queen Regent, Mary of Guise, that the Reformers were more of a friend to her than her own flattering advisors because they told her the truth in love (p. 339).

Not the Work of One Man

Secondly, Knox’s *History of the Reformation in Scotland* demonstrates that the Protestant cause was not the work of one man alone, but rather the work of the Lord through all of his people in his church. It was a movement of God’s Spirit upon God’s people. Certainly

Knox was a critical figure in the Protestant cause, but his *History* reminds us that the Reformation in Scotland was a team effort under the Lord. The Lord used many of his people. Some are recorded by name. Most remain obscure, except to the Lord. Knox recounts the martyrdoms of Patrick Hamilton, George Wishart, Walter Mille, and others. Mention is given to early preachers like John Willock and Paul Methven in the late 1550s. Knox praises Willock as one “deserving immortal praise ... for his faithful labors and bold courage.... He preferred the comfort of his brethren and the countenance of the Kirk to his own life” (p. 388). Methven, however, would tragically fall into grievous sin and be subject to church discipline, despite his earlier usefulness.

Lessons for Us Today

Knox also notes the many contributions of the laity. Merchants and businessmen with access to foreign countries imported and disseminated the writings of Protestants, which was especially critical when ministers in Scotland were suppressed or exiled. Such an acknowledgement by Knox ought to encourage you who serve the Lord today as businessmen, tradesmen,

teachers, moms, and grandparents. God has placed you strategically in the body of Christ and in the wider culture for a specific purpose to further the cause of Christ in your own context.

The challenges for us are different from those of our brethren in the sixteenth century, but their lessons still apply to us. While we pray for more laborers of the harvest like Knox, let us not despise our own role and duty to Christ’s cause in our nation. Knox’s writings demonstrate that Protestant successes were attained under the Lord through many members of the body of Christ. He surprisingly notes that the Lord’s early work of reformation was regularly accomplished in the absence, not only of Knox himself, but also of any ministers—with only the help of zealous men serving as exhorters. Believers gathered for meetings of fasting and prayer, followed later by assemblies for more prayers, Scripture reading, and exhortation (pp. 299–300).

In addition to the ordinary laity, the nobility of Scotland also proved instrumental to the development of religious liberty and ecclesiastical reform in the nation. When we think of Knox, we often think of those four dramatic interviews between the Reformer and Mary Queen of Scots. Yet Knox relates that prior to those encounters, several Scottish nobles had their own suspenseful dialogues with the previous Queen Regent. In 1559, when the Reformation had gained some sudden and open victories in Johnstone and St. Andrews, followed by Queen Mary of Guise vacating Edinburgh, Knox notes that the nobility of Ruthven, James, Boyd, and Olgletree pressed the crown for the Christian liberties of the Protestant cause. One wonders whether Knox might have remained in permanent exile or returned home only to suffer the flames of martyrdom, like his predecessors Hamilton and Wishart, had not the Lord turned the hearts of the nobility to the gospel and the attending interests of the Protestants.

The nobility served an indispensable role with Knox in creating and

pressing the petitions for church reforms: that the vernacular be allowed in the reading of the Bible, baptismal vows, and the Lord’s Supper; that qualified men might interpret when a minister was unavailable; that the laity might drink from the cup at the Lord’s Supper; and that wicked and scandalous clergy be disciplined. Knox notes that the Reformation had four primary goals, all of which had the support of many from the nobility: the preaching of Christ and his gospel; the proper administration of sacraments; the suppression of superstition, tyranny, and idolatry; and liberty within Scotland from foreign tyranny, such as the quartering of French soldiers in their towns.

Like the author of the eleventh chapter of Hebrews, Americans love their heroes. I am no exception. Knox’s portrait hangs behind me as I type in my study. We love the romance of God raising up champions who do great things for the Lord, turn nations upside down, and make queens cry, putting iron in our blood and fire in our bones. We love godly men who suffer as galley slaves for the faith, yet rise to preach under the very steeples they almost never saw again. We love men who boldly condemn the guardians of idolatry with all the fervor of Jesus cleansing the temple, yet sweetly offer consolation to those among his people who are weary and heavy laden. We love heroes whose prayers cause more fear among tyrants than invading armies. Those are men of great faith, courage, love, and zeal. Knox, of course, is a great hero of the faith. We name our churches, children, and even pets after him. He is worthy of much better treatment from his fellow Scots than a burial plot under a modern parking lot. Yet, for our love of heroes and of Knox himself, we should consider his writings and note well that Knox saw the work in Scotland as a work of the living God through the body of Christ—not as revolutionaries, but as his humble and obedient servants. □

The author is the pastor of Covenant OPC in LaGrange, Ga.



Statute of John Knox in Edinburgh

JOHN KNOX AND PUBLIC PRAYER



GLEN J. CLARY // One of the primary goals of the Protestant Reformation was to reform the worship of the church according to Scripture, the only infallible authority. The Reformers gave careful attention to revising the various elements of worship, including public prayer. As Presbyterians, we may be encouraged to know

that some of the best literature written on the subject of public prayer comes from John Knox.

Even though Knox was not a pioneer in the area of liturgical reform, he played a significant role in shaping the service of worship among English-speaking Protestants. Knox was deeply devoted to the purification of Christian worship, and he endeavored to lead the church in worship that was faithful to Scripture and free from man-made inventions. Knox followed the liturgical paths cut out before him by other Reformers, especially Martin Bucer in Strasbourg and John Calvin in Geneva. However, he was no mere carbon copy of these men; rather, he took their pioneering work and improved it considerably.

The influence of Calvin's liturgy on Knox is clearly seen in the "worship wars" that took place in the city of Frankfurt on the Main. Some two hundred Protestants from England had taken refuge in Frankfurt, after Mary Tudor began her reign, and Knox was called to serve as their pastor. The congregation was divided on matters of worship, with some insisting on using Cranmer's *Book of Common Prayer* and

others desiring to follow the liturgy of Calvin. Knox had increasingly become convinced that the *Book of Common Prayer* contained some things that were "superstitious, impure, unclean and imperfect."¹ He therefore sided with those who wanted to use Calvin's liturgy, deeming it "most godly and farthest off from superstition."² However, his ministry in Frankfurt came to an abrupt end due to opposition.

The Genevan Book of Order

After leaving Frankfurt, Knox settled in Geneva and became the pastor of the English-speaking refugees who were permitted to worship in what is now known as the *Auditoire de Calvin*. For their services of worship, Knox used an order that was drawn from Calvin's liturgy. This order was published in 1556 as *The Form of Prayers and Ministration of the Sacraments, etc. used in the English Congregation at Geneva: and approved by the famous and godly learned man, John Calvin*.³ Today, it is often referred to as the *Genevan Book of Order* or simply as Knox's liturgy. Knox served this congregation until his return to Scotland in 1559. These were the happiest years of his ministry, and he considered Geneva

to be "the most perfect school of Christ ... since the days of the apostles."⁴

The *Genevan Book of Order* was already known in Scotland by the time that Knox returned. In 1564, it was officially adopted as the standard of worship by an act of the General Assembly, which required every minister to "use the order contained therein, in prayers, marriage, and the administration of the sacraments."⁵ This *Book of Common Order*, as it came to be called, continued to be used in Scotland until it was superseded by the *Westminster Directory for Public Worship* in 1645.

One of Knox's greatest contributions to Reformed worship was his development of public prayer. At the beginning of his liturgy, we find a prayer of confession of sin and supplication for God's mercy. Knox gives two different forms for the Prayer of Confession. The liturgy instructs the minister to use one of the forms or one "like in effect" and to exhort "the people diligently to examine themselves, following in their hearts the tenor of his words."⁶ Though Knox (like Bucer and Calvin) always led public prayer with written or printed guidance, he did not prescribe the reading of liturgical formulas. He did not

produce “a fixed liturgy like a medieval service-book or the *Book of Common Prayer*,” nor did he produce a mere directory.⁷

On the one hand, the Reformers wrote forms of prayer for worship that could be read right out of the book. On the other hand, ministers were given a large measure of freedom to frame their own prayers, provided that those prayers were in keeping with the liturgy. That is, they could either use the prayer forms or pray “in like effect.” A minister had to honor the liturgy and not simply pray what seemed good in his own eyes. At the same time, however, he was allowed to pray, says Knox, “as the Spirit of God shall move his heart.” In later years, Pietism would make this allowance such a mark of sincerity and piety that all prayer forms, even the biblical forms such as the Psalms and the Lord’s Prayer, were eventually excluded from the service.

For the Reformers, however, prayer was not a matter of human creativity but of speaking to God *in his own words*. For this reason, the forms of prayer that they produced were drawn from the Holy Scriptures. Knox’s Prayer of Confession, for example, is based on Daniel’s confession of sin on behalf of the nation of Israel (Dan. 9:1–19). This was a particularly appropriate confession to use for a congregation of exiles, such as Knox pastored in Geneva. Knox had a profound sense of biblical typology that shaped his understanding of ministry and often colored his prayers.

In Reformed liturgies, the Prayer of Confession was often followed by an Assurance of Pardon spoken by the minister and a Psalm of Thanksgiving sung by the congregation, after which came the reading and preaching of Holy Scripture. The ministry of the Word was also prefaced by a Prayer for Illumination. In Knox’s liturgy, no form is provided for this prayer, but “the minister prays for the assistance of God’s Holy Spirit, as the same shall move his heart.” Here, Knox is again following the example of Calvin’s Genevan liturgy, which provides no form for this

prayer, but leaves it up to the discretion of the minister.

The longest prayer in the service came after the sermon. The exposition of Scripture quite naturally led the congregation into prayer. There was a Prayer of Intercession, or, as it is called in Knox’s liturgy, “a prayer for the whole estate of Christ’s church.” Here the church prays for the ministry of the Word, for the faithfulness of church officers, for the perfection of the saints, for the salvation of all people, for the deliverance of the afflicted, and, as Paul instructed Timothy, for all civil authorities (1 Tim. 2:1–8). This long Prayer of Intercession was concluded by the Lord’s Prayer, which, in turn, was followed by a Confession of Faith using the Apostles’ Creed.

Prayer during the Lord’s Supper

When the sacrament of the Lord’s Supper was observed, the Creed was followed by the reading of the Words of Institution from 1 Corinthians 11, in order to establish the biblical warrant for the sacrament. This was followed by a Communion Exhortation and a Prayer of Thanksgiving (or Eucharistic Prayer). The form for this prayer in Knox’s liturgy is one of the most beautiful liturgical texts produced in the Reformation. It is a thanksgiving for creation and redemption that resembles the great eucharistic prayers of the ancient church.

The Eucharistic Prayer recounts with thanksgiving the incarnation of Christ, his death to satisfy divine justice, and his resurrection to destroy the author of death and bring life again to the world, “from which the whole offspring of Adam most justly was exiled.” The prayer also gives thanks for all the benefits of the new covenant (explicitly naming many of them), which are given in Christ and sealed in the sacrament of Christ’s body and blood. Knox concludes the prayer with a Trinitarian doxology acknowledging that “these most inestimable benefits” are received by God’s free mercy and grace, through his only beloved Son, Jesus Christ, “for

the which therefore, we thy Congregation, moved by thy Holy Spirit, render thee all thanks, praise, and glory, for ever and ever. Amen.”

In the liturgy of John Knox, we see an attempt to give the congregation a full diet of prayer. The various biblical genres of prayer are represented in the service in one manner or another. The three main prayers are the Prayer of Confession and Supplication at the beginning of the service, the Prayer of Intercession following the sermon, and the Prayer of Thanksgiving at the Communion table. Complementing these public prayers is a full course of Psalm singing, another prominent feature of Reformed worship.

Presbyterian worship has seen many changes since the Reformation era, and in some ways we have strayed far from our roots. By God’s grace, the Orthodox Presbyterian Church still holds firmly to the biblical principles of worship taught by our forefathers, and we desire, as they did, to worship the Lord in accordance with Scripture. As we celebrate the five hundredth anniversary of the birth of John Knox this year, we would do well to remember his contributions to the shape of Reformed worship and to follow his example of public prayer. □

The author is the associate pastor of Providence Presby. Church in Pflugerville, Tex.

1 Bard Thompson, *Liturgies of the Western Church* (Philadelphia: Fortress Press, 1980), 288.

2 Ibid.

3 Ibid., 295.

4 John Knox, *Works*, ed. David Laing, vol. 4 (Edinburgh: Johnstone and Hunter, 1855), 240.

5 William D. Maxwell, *The Liturgical Portions of the Genevan Service Book* (Great Britain: Faith Press, 1965), 8.

6 *The Genevan Book of Order*, available online at http://www.swrb.com/newslett/actualNLs/GBO_ch04.htm.

7 Duncan B. Forrester and Douglas M. Murray, eds., *Studies in the History of Worship in Scotland* (Edinburgh: T&T Clark, 1996), 40.

A WALK THROUGH THE VALLEY OF SHADOWS



MARK S. SCHNEIDER // *Amidst the dark shadows, light can be a revelatory shepherd. My nocturnal epiphany began while on a church retreat. I decided to take a late afternoon stroll alone in the woods. The cool, crisp autumn air and the beguiling fragrance of fresh pine lured me to see what was ahead, while I failed to note the*

path I left behind. I neglected to make a mental map directing me back to the lodge. Suddenly I became aware of the swiftly setting sun. The shadows of eventide quickly surrounded me as the sun yawned one final time and went to sleep. Blindsided by the rush of darkness blanketing the forest, I lost my sense of direction. I could no longer find my way back home.

When entangled by the dark shadows, light can become a redemptive hope. Consider the case of my father, Murray Schneider. A life of ethnic and humanistic pride enmeshed him in the dark shadows, in defiance of his Creator. He was raised in a Jewish family in Russia, where Hebrew cultural pride dominated, but God took a subordinate role. My father embraced an agnostic piety, seeing God as an enigma to whom he turned a blind eye, yet he saw himself as a knowable deity. Self-worship mixed with his insecurities was a toxic brew to his soul, leading him to maintain tight control over my mother, my sister, and me. For my father, the world was divided into two camps. The Jews were the

virtuous, and the rest of the world consisted of Gentile Christians whom he viewed with suspicion. Yet he married a Spanish Catholic woman (Olga Veronica Fernandez), much to the chagrin of most of his family. He was a man cut asunder between Jewish pride and love for my mother. This combustible fusion led to inner torment and a volatile temperament.

My father always said he would live forever, while denying the Author of life. He was a truly autonomous man, suppressing the reality of his dependence on the One in whom we live and move and have our being. In the closing chapters of his life, though, he was beset with crippling diseases, which left this once strong man mentally and physically incapacitated. One night, as I was taking him to bed in his wheelchair, I noticed he was sitting motionless. His wide-open eyes seemed to observe what is unobservable to the living. My father was dead. The closing curtain of his life became his shroud. My father never verbally welcomed God into his life, but during his final years I lit his way

with daily readings from the Gospels. He was unable to speak, but appeared to express satisfaction, learning about him whose light enables us to see light. It is my hope that God's Word was a lamp to my father's feet, lighting his path and emancipating his spirit. Perhaps finally he found his way home.

A moonless, cloudy sky was the accomplice to the night, transforming the forest into an impenetrable veil of darkness. The cacophony of crickets and a blustering wind were my only companions. I felt incapacitated and stood motionless, trying to pierce the night. The darkness was becoming a shroud, and I stopped to pray in order to sense the rod and staff of my Lord, who had never failed to shepherd me.

The dark shadows beguile, but light brings clarity. My maternal grandparents enjoyed a moment of love without marriage, resulting in the birth of my mother. The culture dictated that family unity was not an option. Consequently, my mother was given to a distant relative for care. This arrangement didn't

[Continued on page 19]

MORE THAN A BUILDING: PATASKALA, OHIO

// JOHN S. SHAW



The new property of Providence OPC in Pataskala, Ohio

The history of meeting places for Providence OPC in Pataskala, Ohio, probably looks very similar to that of other Orthodox Presbyterian congregations. Since the first Sunday evening Bible studies in 1995, this congregation has met in the living rooms and family rooms of members, at the Grange, at Pickerington High School, in a Methodist church building, in an American Legion hall, in a hotel conference room, and most recently in the building of a Seventh Day Baptist congregation. Throughout their time in rented facilities, the Lord continued to grow and develop this fledgling group into a healthy church body.

This congregation finally had the opportunity to purchase a more permanent meeting location in June. Their most recent rental situation proved to be a blessing, but consistent growth stretched the capacity of the property. Christian education space was limited, and it became necessary to double-park cars on most Sundays. As the congregation prayed and waited, the Lord used relationships with neighbors and other believers to provide a building that beautifully meets their needs. What can we learn from their experience?

Three Things We Learn

First, we learn that church buildings are not necessary for the development of healthy church bodies. We know that from our history as a denomination. The Orthodox Presbyterian Church began with congregations that placed biblical fidelity before comfort and convenience. Faithful believers made great sacrifices to form the OPC, and many of our first congregations gave up their buildings for the sake of biblical truth. God used these congregations to build a denomination.

We know that as well from the history of Providence OPC. This congregation began with five or six families seeking a biblical, Reformed church on the east side of the Columbus metro area. From those early seeds, the Lord has raised

up a congregation with more than ninety members—a body committed to biblical preaching, evangelistic outreach, love of God, and love for neighbor. All of this happened while meeting in rented space for almost two decades.

Second, we learn that while church buildings are not necessary for the development of healthy church bodies, they are certainly useful tools for Christian ministry. The transition to a new building presents many challenges, including new costs and new labor. But what a blessing it is for the people of Providence OPC to have their own building, to have a foothold in the community, to have a structure and a sign that announce their presence to people who drive by, to have enough parking space for visitors, and to have a place to hold midweek meetings in a central location. New opportunities for ministry and outreach are available with a well-designed, well-used building.

Third, we learn how the Lord builds his church through relationships with neighbors and fellow believers. Through relationships built outside the immediate church family, the Lord provided this building for Providence OPC. Let me explain the connections.

The Fruit of Friendship

Pastor Stephen Dufresne and his family came to Providence OPC more than eight years ago, moving some distance from their immediate family. Yet they have enjoyed a full house for the holidays, inviting both church members and neighbors. One of those neighbors introduced Stephen to her father, the pastor of Cathedral of Praise, a church only one-half mile from the Dufresne home. This introduction led to a relationship between Providence OPC and Cathedral of Praise.

Each November, Providence has held a harvest dinner that has been far too large for their regular meeting place. They rented the fellowship space at Cathedral of Praise in 2012 (and again in 2013). Pastor Stiffler met some of the members of Providence, and he observed that this congregation used

the rented space well, enjoying Christian fellowship and leaving things better than when they arrived.

Not long after that, Cathedral of Praise sought renters for their fellowship hall as the congregation struggled. Pastor Dufresne inquired about renting a Sunday school room for regular office space. Remembering how carefully the OP congregation had cared for the property previously, Pastor Stiffler agreed.

The two pastors became friends while sharing the building space during the week. They prayed together, sang together, talked about the Lord together, and ate together. They learned what they had in common—in particular, their love for the Lord, their commitment to the Bible, and their partnership in the gospel. They shared personal experiences and struggles. They forged a relationship that brought great encouragement to both pastors.

Cathedral of Praise continued to struggle and eventually decided to sell the building. Based on their warm fellowship, Pastor Stiffler expressed a desire to sell the property to Providence OPC. The process of purchasing the building involved lawyers, inspectors, and negotiations. There was potential for disagreement, but instead new relationships formed between the pastors and trustees of both congregations.

Buying a Building

Negotiations over the sale price gave Providence an opportunity to explain their commitment to financially supporting Worldwide Outreach, which required them to maintain a reasonable building expense. These negotiations reminded everyone of their mutual commitment to kingdom ministry, but also produced a new sale price that met the needs of both parties.

With all the legal details handled and the purchase completed, Providence OPC enjoyed their first Sunday worship service in the new building on June 22.

Providence OPC observed the providence of God at work in the provision of a building, as the Lord provided in surprising ways through the forming of new relationships. Pastor Dufresne summarizes the events that led to the build-



The congregation of Providence OPC in their new auditorium

ing purchase in this way: “To love God’s people has innumerable blessings in friendships—through a relationship with neighbors came a relationship with a local pastor, out of which came a new building and we pray a new relationship with a community.”

Is owning one’s own building necessary for the ministry of a local congregation? Of course not. The history of the church, the history of the OPC, and the history of Providence OPC show that. And, of course, the Scriptures remind us what is necessary for the building of the church (e.g., Acts 2:42–47 and Eph. 2:11–22). Yet the Lord does provide temporal blessings that serve the ministry of his local congregations, and we can thank God for those blessings.

Praise the Lord for the physical provisions he gives to his church and for the provision of buildings for congregations throughout the OPC. Praise the Lord for the blessing of a new building for Providence OPC. Pray that the Lord will give them wisdom to use the building well, for the building up of the church and the service of the kingdom.

The experience of Providence OPC reminds us of another blessing we enjoy as a denomination. The congregation secured the necessary funding for this purchase from the OPC Loan Fund. This fund has its origins in the Church Extension Fund, which was established by the Committee on Home Missions and Church Extension in 1957 to provide loans for congregations to build, purchase, or renovate buildings. The Committee established the OPC Loan Fund in 1994 as a replacement in response to changing investment laws. Today more than 70 percent of congregations in the OPC have benefitted from loans from the Loan Fund.

If you would like to receive further information regarding the OPC Loan Fund, including an Offering Circular, please email your request to loanfund@opc.org. The Loan Fund is currently serving over fifty-five congregations with total assets that now exceed thirteen million dollars.

Home Missions Today

For up-to-date Home Missions news and prayer updates, e-mail HomeMissionsToday@opc.org.
New editions: October 8, 22.

CHRISTIAN EDUCATION

LAYING A FIRM FOUNDATION PART ONE: AGES 2 TO 5

// MARK L. LOWREY, JR.

We all know the importance of the early years in a child's growth and development. There are many skills, habits, and words that we teach our children within their first five years of life—more than we would want to count. Crucial to that teaching is our Christian faith and heritage.

We are to teach our children the great and powerful works of our God. We are to teach them God's Word, his law, and his gospel as part of his covenant people. We are to teach them

things that we have heard and known, that our fathers have told us. We will not hide them from their children, but tell to the coming generation the glorious deeds of the LORD, and his might, and the wonders that he has done ... that the next generation might know them, the children yet unborn, and arise and tell them to their children, so that they should set their hope in God and not forget the works of God, but keep his commandments. (Ps. 78:3–4, 6–7)

Through our *Show Me Jesus* and *Kids' Quest* curriculum, Great Commission Publications provides resources for the church and the family to assist in this important task for children from age 2 through the elementary years. Let's focus on how we do this for toddlers (ages 2–3) and preschool children (ages 4–5).

Two- and Three-Year-Olds: Toddler

Toddlers are beginning to learn basic vocabulary as well as the words of faith. Did you know that a typical two-year-old knows some 200 words, which grows to an astounding 1,800 words by age 3? How important it is, then, that both the home and the covenant community teach and model the words of faith! We do this by teaching both the Scriptures and our confessional standards. We tell our toddlers the stories of the Bible, introducing God's redemptive-



historical plan, beginning with the Creation and the Fall. We tell them of the promised Messiah and the coming of the Promised One, Jesus Christ. We show them how we, as God's people, are to live before our holy God.

These little ones can even learn a basic summary of Christian truth (theology) by memorizing the first fifteen questions and answers of the *First Catechism*. Through this method, our covenant children learn these fundamental and profound truths, laying a firm foundation for the coming years:

- The Bible is God's Word and it's true.
- Prayer is talking to God.
- God created everything.
- God loves and takes care of his children.
- God always keeps his promises.
- Sin is saying no to God.
- God sent his Son, Jesus.
- Jesus saves his children from sin.
- We put our trust in Jesus as our Savior.
- We obey God because he loves us.
- We obey God because we trust and love him.
- The church is made up of God's people.



Four- and Five-Year-Olds: Preschool

As a child moves into the preschool years, the foundation is reinforced and strengthened. Four- and five-year-olds formulate ideas through concrete experiences. Therefore, lessons and teaching times are designed to take preschoolers from what is familiar and real to deeper truths about God and how they apply to their everyday lives.

Anyone who's around preschoolers knows that they are generally curious, talkative, and growing in independence. They also know their attention span is short—five to ten minutes. Their worlds are small: parents, siblings, grandparents, playmates, classmates, and the church. Because of this, the basic concrete experience for a preschooler is the family in which he grows and learns.

But preschoolers are also taught and experience what it means to be part of God's family and how to live as God's children. That's why we teach the Old Testament stories of Creation, the Fall, the promised Savior, and God's faithfulness to his people. In the New Testament, they see that Jesus was sent because of God's great love. They follow the stories of Jesus from the manger onward and encounter him through his powerful signs and wonders, the cross, and his resurrection. All this is designed to point children to Jesus—that they might believe that he is the Christ, the Son of God, and that by believing in him they might have eternal life as part of the family of God.

Here are our spiritual goals for preschoolers:

- To know that Jesus died to save us
- To know that God loves us and forgives us
- To know that we are part of God's covenant family
- To respond to his love with hearts that trust and obey him
- To begin to understand and respond to God in worship

Preschoolers can also expand their faith vocabulary by learning *First Catechism*. In the *Beginning Kids' Quest* curriculum, they learn the first forty-five questions and answers, covering such Bible truths as Creation, the Trinity, God, the Scriptures, Adam and Eve, covenant, sin, the Fall, and grace.

No matter what age group God has entrusted to your care, our prayer is that the Holy Spirit will mold the hearts of your children and develop in them a response of trust in and grateful obedience to the Savior. *In all of this, show them Jesus.*

☆ Congratulations

The **Shorter Catechism** has been recited by:

- **Robert Baldree**, *Matthews OPC, Matthews, NC*
- **Gio Cassaro**, *Providence OPC, Temecula, CA*
- **Jennifer Hook**, *Providence OPC, Temecula, CA*
- **Michael Taylor**, *Providence OPC, Temecula, CA*

ABCs of PRESBYTERIANISM

The Sheep Follow Him, for They Know His Voice

Larry Wilson

The exalted Jesus himself gathers, builds, rules, preserves, and perfects his church. He does so by his Word and Spirit. Accordingly, when he speaks by his Word and Spirit, what happens? “The sheep follow him, for they know his voice” (John 10:4).

The Good Shepherd comes to his sheep (John 10:2–4). He comes to do them good. He knows and loves his sheep, so much so that he laid down his life for them. He calls them each by name. He leads his sheep; he does not drive them. And what is the main tool the Good Shepherd uses? “His voice.”

On the other hand, false shepherds come into the fold (John 10:1). They are thieves and robbers, predators in disguise (cf. 2 Cor. 11:14–15). What is their main tool? It is also “their voice” (John 10:5). They use deceit and tell lies.

It is important, then, for believers to listen to the ministry of God's Word prayerfully and with their Bibles open, straining to hear the voice of the true Shepherd.

It is important for them to rely on proven teachers whom the true Shepherd has given. For example, Reformed confessions and catechisms have proven to be reliable road maps to the Bible (see the CCE booklet *Why Christians Need Confessions*, by Carl R. Trueman).

It is also important for them to align themselves with genuine sheep. Genuine sheep listen for the voice of the Good Shepherd (John 10:3–9; cf. James 1:18, 19–21; 1 Peter 1:23–25; 2:2–3). They flee from the voice of false shepherds (John 10:5). This is partly why the OPC was formed in 1936; the sheep were fleeing from wolves. Genuine sheep follow the Good Shepherd (John 10:4). They hear his Word with faith (cf. Gal. 3:2, 5). They submit to his Word and obey (cf. James 1:22). It's vital for believers to join themselves to a faithful flock of genuine sheep following the voice of the Good Shepherd.

Who runs the church? The Good Shepherd himself. His sheep hear him speak by his Word and Spirit, and they follow him.

● Out of the Mouth . . .

My son Ivan, age 2, successfully answered the first thirteen questions of the Catechism for Young Children, so I asked him Q. 14: “Where do you learn how to love and obey God?”

Ivan replied: “I can do that right here!”

—Virginia Miner
Scottsdale, Arizona

MORE MISSIONARIES TO URUGUAY

// RAYMOND E. CALL III



Missionaries Ray and Michele Call with their children (from the left) AnnaGrace, Christina, Jeremiah, Daniel, Peter, Rebecca, and John

Ray was born and raised along the coast of Southern California, where he frequented the beaches of his hometown, Huntington Beach. Ray's father worked in the Air Force Reserve and as a realtor; his mother was a homemaker and also worked outside the home at the local grocery store. Ray grew up as the older brother to two sisters, and he never imagined that he would have more than three children himself. In his early years, the family never attended church, but when Ray was about nine years old, his family became Roman Catholic. Aside from the Catholic Church, there were two other early childhood influences on his spiritual life. The Lord was at work through the prayers and witnessing of his grandmother, who had walked away from her childhood faith, but had returned at about the time Ray was born. Another influence was the family across the street; they would regularly bring the Call kids to a children's ministry and to their local evangelical church. Ray received his first Bible there. After reading through the first couple of chapters of Genesis, he was unable to continue, but the seeds of the Word of God were planted, only to sprout years later.

As is the case with so many, high school brought about a time of searching for identity. Though not consciously, he began wondering about things like, "Where do I fit in?" and "What is my purpose?" It was around this time that Ray became immersed in music and began identifying with other young people who were labeled "Gothic." At about that time, the Lord brought along a young classmate who challenged Ray on the meaning of the words in one of his favorite songs. That stirred an interest that culminated in him going to a Bible study and hearing preaching through the gospel of John. Six months later his life had dramatically shifted. He was now a born-again Christian. There was no doubt about it: the Holy Spirit had regenerated him.

That last year of high school proved to be a fruitful one.

The Word of God became precious to Ray, and he read through the Bible while also attending Bible studies and prayer meetings. Then came graduation and entrance to university. Ray feared going to a secular university, but the Lord sustained him and he was able to maintain a strong faith and be a witness for Christ on campus. It was at that time that he went on three short-term missions trips and became interested in world evangelization. It was also at this time that he met his future wife, Michele. She was a young woman with a passion for the Lord and his service. She agreed to marry him, even though she was smarter!

After Ray and Michele were married, they worked for a couple of years and then joined the staff of Campus Crusade for Christ at Fresno State. Their passion for the Lord grew. It was during this time that they joined a Presbyterian church (PCA). They had listened to teachings by such theologians as R.C. Sproul, John Gerstner, and Michael Horton and were convinced that the Reformed perspective on theology was the biblical one. Soon after that, they put their faith into practice by having their first three children baptized. It became apparent that if Ray wanted to continue to teach the Bible, he would need to get more training, so they left for Covenant Seminary in St. Louis, where they settled into seminary life and Ray worked as an intern, first at Kirk of the Hills Presbyterian Church (PCA) and later at Christ Presbyterian Church (now OPC).

One focus of Ray's internship was to minister to international students from Latin America. As a result, God placed a special desire within the Calls to continue that cross-cultural work after seminary. Right around graduation in 2006, Ray and Michele began serving with Mission to the World, the mission agency of the PCA. Their first term was spent on the U.S.-Mexico border. Ray was ordained in the PCA in 2007, and the Calls arrived in language school in 2008. The Lord blessed their time of service during that first term, and Ray gained much-needed experience in ministering in Spanish

as he had opportunities to teach, preach, and shepherd God's people and to evangelize the lost.

Through a number of circumstances, the Calls began looking for a new area of service for the Lord. It was with great joy that they pursued working with the OPC Mission in Uruguay. Having met with the Committee on Foreign Missions, and Ray having visited the team on the field, the Calls were appointed as associate missionaries with the OPC. Ray will maintain his credentials with the PCA, and will be working under a cooperative agreement between Mission to the World and the OPC's Committee on Foreign Missions.

Ray and Michele have seven children, so it looks like God has overridden Ray's expectation to have no more than three. The Call family looks forward to how our Lord will work to glorify his name on the foreign missions field!

MY STORY

Michele R. Call

Michele was born and raised in the Los Angeles area. She was baptized Roman Catholic, but when she was just two or three, her mom was born again during the height of the Jesus Movement of the 1970s. When she was six, her family became involved with a Calvary Chapel church plant, where she attended for the next twenty years. Michele was first exposed to Reformed teachings during high school through a group called Christians United for Reformation. This group included both Lutheran and Reformed members, and she was initially drawn more to the Lutheran liturgy. She was just beginning to look into membership at a local Lutheran church when she started dating her future husband, Ray Call, who was still attending her old church. Reformed and Lutheran teachings were thus set aside.

At that time, she also began attending Biola University, where she majored in biblical studies. She and Ray were no longer dating, and Michele felt a desire to work in full-time ministry. Although her deepest longing was to be a wife and mother, upon graduation she decided to apply for a master's program in teaching English as a second language, which would allow her to minister the gospel to refugees and immigrants. Once again her plans were changed when she began to date her future husband for the second time. This time dating led quickly to marriage. They married just a few months after Michele graduated with her bachelor's degree. The Lord blessed them with children not too long after that, and thus began what has been Michele's greatest joy and fulfillment in life—being a wife and mother.

They were still not Reformed, but Michele made it a matter of prayer that the Lord would convict her husband of the truth of infant baptism, so they could get their little ones baptized. They joined the staff of Campus Crusade for Christ in 1999, and moved to Fresno, California, to minister at the university there. This was the first time they had ever looked for

a new church. On the first Sunday in the area, they decided to visit a church belonging to the Presbyterian Church in America (PCA). They had been exposed to enough Reformed theology to know that they were very interested in the doctrines, and Michele was especially drawn to the view that children were welcome participants in the worship service. They loved the church, eventually becoming members and getting their now three young children (ages 4 and under) baptized.

After a few years, their new Reformed faith began to change how they viewed ministry, and they felt that Campus Crusade was no longer the best fit for them. Ray desired to attend seminary, so that he might learn the Scriptures in a deeper way. This was no easy undertaking for a family with three young children, but they picked up and moved from California to St. Louis, where Ray attended seminary for four years. The Lord provided for them during this time, and by the end they prayerfully decided to become missionaries with the mission agency of the PCA.

They spent their first term on the U.S.-Mexico border, ministering for two years in Mexicali, Mexico, and then three years in San Diego. During this time, Michele also became an International Board Certified Lactation Consultant (IBCLC). Helping mothers meet their breast-feeding goals has been a passion and a delight for Michele for many years. And now they and their seven children are excited to be joining the OPC work in Montevideo, Uruguay.

What's New

// Appointments

Appointed as missionary associates in 2014: **Miss C. M. B.** (Cornerstone OPC, Ambler, Pa.), one year in Asia, beginning in August; **Mr. T. W. D.** (Covenant OPC, Barre, Vt.), two years in Asia, beginning in August; **Ms. Heather E. Foss** (Calvary OPC, Tallahassee, Fla.), one year in Nakaale, Karamoja, Uganda, beginning in April; **Miss Catherine M. Mill** (Reformation OPC, Castle Rock, Colo.), six months in Mbale, Uganda, beginning in August; **Miss T. M. DeJ.** (Westminster OPC, Hamill, S.Dak.), reappointed for one year in Asia, beginning in August; **Miss Taryn A. Dieckmann** (Orthodox Presbyterian Church, Franklin Square, N.Y.), reappointed for two years in Nakaale, Karamoja, Uganda, beginning in September; **Miss H. L.** (Reformed Church of Brooklyn, RCNZ, Wellington, NZ), reappointed for one year in Asia, beginning in August.

// Comings/Goings

Missionary deacon **Mark D. Weber** (Mbale, Uganda) resigned from missionary service in August and returned with his family to the U.S.

THE HOPE OF HIRAM (1 KINGS 9:10-14)

// JONATHAN HUTCHISON

1 Kings 9:10-14 presents a rather curious and sad conclusion to the relationship between Hiram and Solomon. How are we to understand Hiram's displeasure with Solomon's gift? Is the fault with Hiram or with Solomon? The text and context of this passage direct us to find fault with Solomon and to see the displeasure of Hiram as expressing the hope of Hiram.

1 Kings 9:10-14 comes after the building of the temple. At its consecration, Solomon concludes, "Blessed be the LORD who has given rest to his people Israel, according to all that he promised" (1 Kings 8:56). With Solomon, the people of God entered into rest. The kingdom under Solomon was thus a type and shadow of the Sabbath rest that remains for the people of God. The chief feature of that rest is the dwelling of God with man. Solomon's building of the temple was thus a revelation of the consummation of the kingdom of God.

In 1 Kings 5:7, Hiram rejoices upon hearing of Solomon's intention to build a house for the Lord and shares in that work by giving costly materials and builders for it. In exchange, Solomon provides food for Hiram's household. From this it is clear that Hiram was not seeking material gain by his participation in the work. Moreover, Hiram seems to have understood something of the better and greater reality to which the temple was pointing (a house made without hands, that is, not of this creation). One example of this is the two pillars set before the entrance of the house, on either side. These tree-like pillars, built by Hiram (either the king himself or one bearing his name, filled with the Spirit [1 Kings 7:14; cf. Ex. 31:3]), were not part of the temple, but reflected its heavenly pattern—the tree of life on either side of the river flowing from the throne of God, set

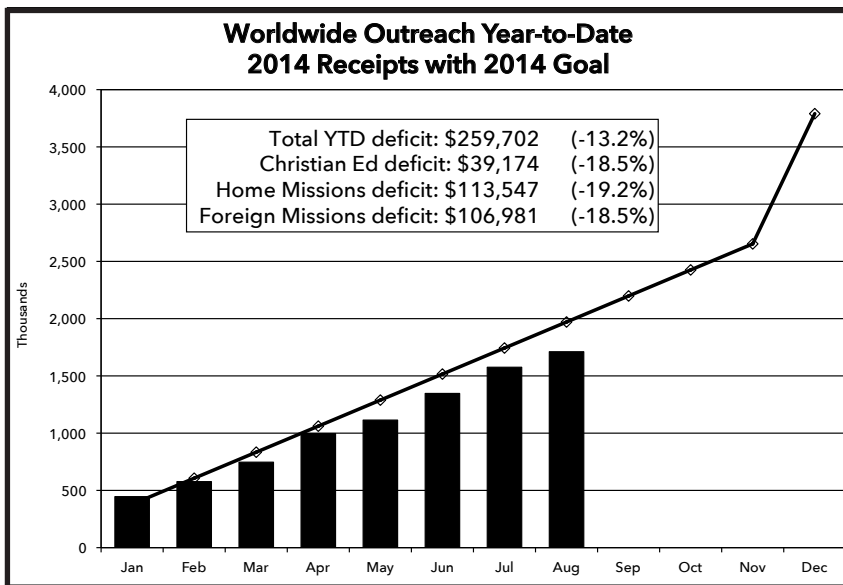
before the entrance to the city (Rev. 22:2, 14). Through his covenant with Solomon (1 Kings 5:12), Hiram was seeking what the temple revealed—not the riches of this world, but the riches of God's glorious inheritance in the saints.

Hiram forms a contrast to Solomon, who struggled against the idolatrous desire to exalt the type and shadow over the substance—that is, to turn the kingdom of God into a kingdom of this world. This is suggested by Solomon's interrupting of the building of the house of the Lord in order to build his own house, a house made entirely with hands, within and without, from bottom to top (1 Kings 7:9), in stark contrast to the temple (1 Kings 6:7). Likewise, when Solomon turned from the Lord to idolatry, it was through his love of foreign women (i.e., foreign kingdoms).

1 Kings 9:10-14 belongs to a series of passages chronicling Solomon's becoming a king like the kings of the nations of the earth. The narrator shares Hiram's negative judgment by indicating that the cities given to him were thereafter called the land of Cabul, the land of bondage. Solomon's gift to Hiram was symbolic of the kingdoms of this world and their glory, rather than the inheritance of the sons of God, the city above that is free. That Hiram was seeking the latter is indicated by how Hiram addresses Solomon: "What cities are these, which you have given me, *my brother?*" Hiram desired to be a fellow heir with Solomon, an heir of God.

What Hiram failed to receive from Solomon, we have received in Christ. The hope of Hiram is the hope in which we were saved. And it speaks now as it did then: "Where your treasure is, there your heart will also be."

The author is pastor of Reformation OPC in Morgantown, W.Va.



OCTOBER

1. Pray for **Ray and Michele Call**, Montevideo, Uruguay, as they make final preparations to arrive on the field later this month. / **Carlos and Diana Cruz**, Ponce, P.R. Pray for Mission de Ponce, OPC, that God's elect would be brought in. / **Rodney King**, chairman of the Subcommittee on Internet Ministries.

2. Pray for **Chris Walmer**, area home missions coordinator, as he works with church plants in the Presbytery of Central Pennsylvania. / **Mark and Jeni Richline**, Montevideo, Uruguay. Pray for the youth ministries with which they work. / **James Jordan**, yearlong intern at Church of the Covenant in Hackettstown, N.J.



Mark and Jeni Richline

3. **Ben and Heather Hopp**, Haiti. Pray for the printing of Reformed literature in Haitian Creole. / **Brandon and Laurie Wilkins**, Crystal Lake, Ill. Pray for the outreach and evangelism of Christ Covenant Presbyterian Church, that God would bring some to faith in Jesus Christ. / **Chris Tobias**, *New Horizons* cover designer.
4. **Jonathan and Kristin Moersch**, Capistrano Beach, Calif. Pray that Trinity OPC will find a suitable facility for meeting on Sunday evening and throughout the week. / Associate missionaries **Octavius and Marie Delfils**, Haiti. Pray for political stability in Haiti. / **Greg Reynolds**, *Ordained Servant* editor.
5. **Brian and Dorothy Wingard**, South Africa (on furlough). Pray that their time of furlough will refresh and strengthen them for future service. / **Jim and Tricia Stevenson**, Tulsa, Okla. Pray for Providence OPC's discipleship and ministry. / **Jeffrey (and Maryfrances) Carter**, yearlong intern at Calvary OPC in Glenside, Pa.
6. **Bill and Sessie Welzien**, Key West, Fla. Pray that God would bless Keys Presbyterian Church's outreach with numerical growth. / **Heero and Anya Hacquebord**, L'viv, Ukraine. Pray that those attending outreach activities will come to know Christ. / Pray for **Danny Olinger**, Christian Education general secretary, as he meets with the Committee on Christian Education on Tuesday and Wednesday.
7. **Woody and Laurie Lauer**, Numazu, Japan. Pray that visitors from the community will attend worship services. / **Joseph and Carla Fowler**, Gastonia, N.C. Pray that the Lord would bless Reformation OPC with additional families. / **Jeff (and Diane) Downs**, yearlong intern at

Covenant OPC in Orland Park, Ill.

8. **Brian and Sara Chang**, Cottonwood, Ariz. Ask the Lord to grow and strengthen Verde Valley Reformed Chapel. / **Kaz and Katie Yaegashi**, Yamagata, Japan. Pray that God would raise up men qualified to serve as elders. / **David Haney**, director of finance and planned giving for the Committee on Coordination.
9. **Calvin and Edie Cummings**, Sendai, Japan. Pray for good attendance at outreach activities. / **Tony and Mica Garbarino**, Morgan Hill, Calif. Pray that the Lord would bless Providence Presbyterian Church's move to a new location and a morning worship service. / Army chaplain **Kyle (and Laurel) Brown**.
10. **Joshua and Jessica Lyon**, Carson, Calif. Pray for unity and growth within the congregation of Grace OPC. / Pray for a bold witness as missionary associates **Amanda McCrina** and **Akiko Oshimizu**, Sendai, Japan, interact with unbelieving contacts. / Pray for wisdom for those who are planning the **2015 Timothy Conference**.
11. Pray for the labors of affiliated missionaries **Craig and Ree Coulbourne** and **Linda Karner**, Japan. / **Kim and Barbara Kuhfuss**, Eau Claire, Wis. Pray that visitors to Providence Reformed Church will desire to join in communicant fellowship. / **Robert (and Adelinda) Canode**, yearlong intern at Providence Presbyterian Church in Pflugerville, Tex.
12. Home Missions general secretary **John Shaw**. / **Ben and Melanie Westerveld**, Quebec, Canada. Pray for St-Marc's session as they seek to meet the needs of the congregation. / Pray for short-term missions coordinator **David Nakhla** as he works to make short-term missions become an increased blessing to both the fields and the participants.
13. Pray for Foreign Missions associate general secretary **Douglas Clawson**, who is in Haiti to assist with the training of church leaders. / **Chris and Megan Harts-horn**, Anaheim Hills, Calif. Pray that many will visit Anaheim Hills Presbyterian Church and desire to join the church. / Pray for the serious health concerns of Navy chaplain **Bryan (and Shelly) Weaver**.
14. Pray for **Jim Bosgraf**, regional home missionary, as he assists church plants in the Presbytery of the Midwest. / Pray for Foreign Missions general secretary **Mark Bube** as he presents our General Assembly's letter to the General Assembly of the Reformed Church in Japan. / **Diane Olinger**, *Ordained Servant* proofreader.
15. Pray for Foreign Missions administrative assistant **Linda Posthuma** and newlywed secretary **Abigail Yates**. / **Todd and Julie Wagenmaker**, St. Louis, Mo. Pray for new visitors to come to Gateway OPC and

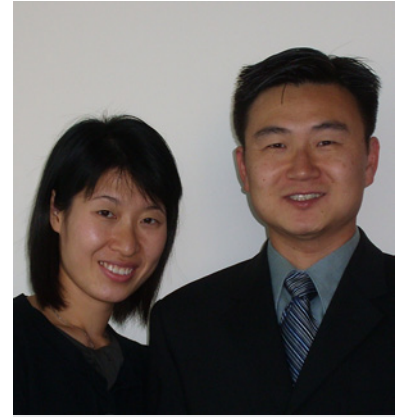
opportunities to reach the lost. / **Louis (and Lizette) Cloete**, yearlong intern at Redeemer OPC Mission in Pittsburgh, Pa.

- 16. Drew and Sonya Adcock**, Williamsport, Pa. Pray that the congregation of Omega OPC will grow in spiritual maturity. / **Mr. and Mrs. F.**, Asia. Pray for opportunities for Sam to talk to students about Christ. / Pray for GA stated clerk **Ross Graham** as he prepares the 2015 edition of *The Book of Church Order* for publication.
- 17.** Missionary associates **C. B. and T. D.**, Asia. Pray for a fruitful term of teaching and learning experiences. / **Mark and Michele Winder**, Collierville, Tenn. Pray that the Lord would bless Wolf River Presbyterian Church's efforts at outreach. / Part-time staff accountant **Doug Watson**.
- 18. Eric and Donna Hausler**, Naples, Fla. Pray that the Lord would provide Naples Presbyterian Church with a more permanent meeting place and mission station. / **Mr. and Mrs. M.**, Asia (on furlough). Pray for safe travel and good visits in OP churches. / **Charlene Tipton**, database administrator.
- 19.** Pray for tentmaker missionary **T. L. L.**, Asia, as she builds relationships with colleagues and students. / **Mika and Christina Edmondson**, Grand Rapids, Mich. Pray that Sunday school classes at New City Fellowship will be fruitful. / **Janet Birkmann**, Diaconal Ministries administrative assistant.
- 20. Ben and Sarah Miller**, Huntington, N.Y. Ask God to guide Trinity Church in making a decision about a new worship location. / Pray for the labors of missionary associates **J. B., T. DeJ., and H. L.**, Asia. / **Andrew (and Samatha) Fortenberry**, yearlong intern at Trinity OPC in Hatboro, Pa.
- 21.** Affiliated missionaries **Jerry and Marilyn Farnik**, Prague, Czech Republic. Pray for opportunities to present the gospel to seekers. / **Everett and Kimberly Henes**, Hillsdale, Mich. Pray that God would knit Hillsdale OPC together in love. / Alan Strange, chairman of the **Psalter-Hymnal Committee**.
- 22. Jonathan and Lauryn Shishko**, Queens, N.Y. Pray that the Lord would provide Reformation Presbyterian Church with a building that can be rented throughout the week. / Missionary associate **Mary York**, Prague, Czech Republic. Pray for good rapport with her English students. / **Sarah Pederson**, *New Horizons* proofreader.
- 23. James and Jenny Knox**, M.D. and R.N., Nakaale, Uganda, are thankful for the birth of Eoin Daniel in July. / **Ken and Cressid Golden**, Davenport, Iowa. Pray that the preaching of the Word at Sovereign Grace OPC will bring edification and conversion. / *New Horizons* managing editor and publications coordinator **Jim Scott**.
- 24.** Home Missions associate general secretary **Dick Gerber**. / Pray for missionary associates **Heather Foss, Leah Hopp** (on home leave), and **Jesse Van Gorkom**, Nakaale, Uganda. / **Matthew (and Trina) Patton**, yearlong

intern at Bethel Presbyterian Church in Wheaton, Ill.

- 25. Bob and Martha Wright**, Nakaale, Uganda. Pray that workers assisting with the farm project will be open to hearing the gospel. / **Jim and Bonnie Hoekstra**, Andover, Minn. Pray for the continued development of Immanuel OPC's ministry. / **Kathy Bube**, Loan Fund administrator.

- 26. John and Wenny Ro**, Chicago, Ill. (downtown). Pray that God would bring new people to Gospel Life Presbyterian Church. / **David and Sunshine Okken**, Nakaale, Uganda. Pray for Dave's efforts to give those to whom he ministers a solid understanding of God's Word.



John and Wenny Ro

/ Pray for the meeting of the **Board of Trustees of Great Commission Publications** tomorrow.

- 27. Al and Laurie Tricarico**, Nakaale, Uganda. Pray for our missionaries as they interact with their neighbors. / **Andrew and Billie Moody**, San Antonio, Tex. Pray that the people of San Antonio Reformed Church will have a godly zeal for evangelism. / **Matthew (and Melinda) Cole**, yearlong intern at Immanuel OPC in Bellmawr, N.J.
- 28. Sacha and Martina Walicord**, Mt. Vernon, Ohio. Pray for Knox Presbyterian Church's efforts to reach the lost. / Pray for the labors of missionary associate teachers **Erika Bulhuis, Taryn Dieckmann, and Catherine Mill**, Uganda. / Army chaplain **Stephen (and Lindsey) Roberts**.
- 29.** Missionary associates **Christopher and Chloe Verdick**, Nakaale, Uganda. Pray for Chloe in her responsibilities as Mission bookkeeper. / **Kent and Laurie Harding**, Doniphan, Mo. Pray that Sovereign Grace Reformed Church's outreach will be fruitful for the cause of the gospel. / **Jan Gregson**, assistant to the finance director.
- 30. Phil Strong**, Lander, Wyo. Pray that the people of Grace Reformed Fellowship will continue to grow in their love for the Lord and for each other. / **Eric and Dianna Tuininga**, Mbale, Uganda. Pray for the men who are training at Knox Theological College to be church leaders.
- 31.** Pray that retired missionaries **Betty Andrews, Greet Rietkerk, Young and Mary Lou Son, and Fumi Uomoto** will be an encouragement to their families and caregivers. / Home Missions staff administrator **Sean Gregg**. / **Pat Clawson**, *New Horizons* editorial assistant and CCE secretary.

A WALK THROUGH THE VALLEY OF SHADOWS

[Continued from page 9]

last long, and soon my mother found herself growing up in the shadowlands of many foster homes. She never found a permanent family to call her own until she married my father. Yet she never felt alone. Our Lord had made his presence known to her, and as a Roman Catholic she loved him as her Father. This piety was reinforced when she spent a few years living in a convent. She was deeply impressed with the holiness of the nuns who extended Christlike love to her.

Through the years, my mother always sensed the loving rod and staff of her heavenly Father, but was not always responsive to his guidance. She met my father at a dance, and his romantic and charming personality wooed her to be unequally yoked in marriage. Once they were wed, my father forbade my mother to practice her faith. This spiritual prohibition extended to my sister and me. Proscriptions may succeed, but they can also serve as prescriptions for greater piety. For my mother, it regenerated her devotion to Christ, which she privately shared with my sister and me.

Finally, at the end of her years, she was bedridden with debilitating diseases. Physically she was wasting away, but spiritually she was renewed day by day. Suffering only increased her faith as she clung to Christ, gave him her pain, and received rest for her soul. She understood how much Jesus suffered to secure her salvation. In comparison, her discomfort was a slight, momentary affliction in preparation for the glories of eternity. She was more than willing to carry her cross as a dull reflection of her Savior's suffering. Ultimately her infirmities came to a fatal conclusion. I came home one night to find her in an unconscious state, gasping for breath. I called the hospice nurse, but it was too late. My mother was dead. Death, though, was swallowed up in victory, because my mother was no stranger to

the loving arms of her Redeemer. She had found her way home.

It is a shadowed valley of death in which we often find ourselves during life's pilgrimage. The good news is that we are never alone. The green pastures and still waters restoring our souls are the Good Shepherd, Jesus Christ. It is only Jesus who can dispel the shadows, guide us, and prepare a table before us in the presence of our enemies. At the table of the Lord, we are his honored guests. He feeds us himself, thus uniting us with him.

The result is a persevering spirit finding pleasure in God amidst the howling cackles of an unbelieving world. The demonic adversary of our souls takes the form of innumerable foes from sources outside of us and depravity within us. The Good Shepherd, though, steps in amidst the roaring lions seeking to devour us. He lifts us above their snapping jaws, and places us securely on his shoulders. The Lord has borne my weight for many years since he first found me on a wide road to destruction. He has altered my journey to a narrow road leading to Emmaus and new life. Like water turned to wine, he transformed my recalcitrant soul into a submissive, joyful spirit. Now my chief goal is to enjoy and glorify my Redeemer. The way can be beset by battles with temptations and angst, but Jesus makes my yoke easy and my burden light.

I have spent much time grieving over the loss of my parents. Yet my help comes from the Lord, the Maker of heaven and earth. I fear no evil because the presence of my Lord is an overflowing cup filled with goodness and mercy. He enables me to persevere through the



The author with his parents and sister in the 1970s

dark shadows, and shepherds me with his revelatory light. It is like the night in the forest, when I feared my demise. When I prayed, I received a new sense of direction. I did not die, but lived to celebrate my Savior's mercy and grace. Suddenly, I saw the lights of the lodge and was on my way home. □

The author is a member of Calvary OPC in Glenside, Pa.



Chaplains Needed

Ministers, licentiates, and men under care: There are current opportunities to proclaim the gospel to military personnel, their families, and attached civilians as a Navy chaplain. Navy chaplains serve not only in the Navy, but also in the Marine Corps and the Coast Guard. For more information, see the news item for August 6 at www.opc.org.

NEWS, VIEWS, & REVIEWS

CHAPLAIN WEAVER HONORED

On July 18, Navy Capt. Bryan Weaver, an OP chaplain, was presented with the prestigious John H. Craven Servant Leadership Award by Rear Adm. Mark Tidd, chief of chaplains of the U.S. Navy.

The award was named for a chaplain who ministered to sailors and marines during some of the worst battles of World War II, the Korean War, and the Vietnam War.

Weaver, who is affectionately known as “Battle Chaps,” has spent nineteen of his twenty-nine years of service with the Marines. His years with the Marine Corps have been spent mostly in the field and in combat zones. He earned the respect of many by being present with them in challenging and dangerous circumstances. “They need to see you,” explained Weaver. “You need to be able to rough it out. I’m not afraid to pick up a shovel, and I’m not changing.”

“I’m just one beggar trying to tell another beggar where to find bread,” he added. “The bread of God.”

Since August 2013, Weaver has been the command chaplain at the Marine

Corps Recruiting Depot at Parris Island, South Carolina. His responsibilities include supervising and mentoring chaplains in the Eastern Recruiting Region.

Captain Weaver has been undergoing medical procedures for malignant brain tumors this year. Please pray for him and his family at this difficult time.



Chaplain Bryan Weaver (right) receiving the John H. Craven Servant Leadership Award from Rear Adm. Mark Tidd

ANDREW MILLER ORDAINED

Francis VanDelden

A feast of praise, a feast on the Word, and a feast to celebrate—what a glorious way to spend a Saturday! The Presbytery of the Mid-Atlantic and the congregation of Bethel Reformed Presbyterian Church in Fredericksburg, Virginia, joined in this feast on June 21 to ordain and install Andrew Miller as associate pastor of that

church. Andrew had served a yearlong internship there under Steve Doe, and then served as stated supply.

Megachurch pastor John the Baptist reminded those present at the service (through a sermon preached by Chad Van Dixhoorn) that “a person cannot receive even one thing unless it is given him from heaven.” His successful ministry was marked by deep humility and the exalting of Christ. John’s joy was to see Jesus increase, even if it meant that he would decrease (John 3:2–36).

Andrew was charged by Steve Doe to endure through the hardships and costliness of ministry by looking to the distant past, the recent past, and the present cloud of witnesses who have persevered in being faithful (Heb. 12:1). Rebekah, Andrew’s wife, was also encouraged to endure the trials of ministry.

Phil Proctor charged the congregation to remember that even though a pastor may be young in years, he is not young in his role as minister. Rather, he is charged to care for their souls (Heb. 13:17). They are to be mature by looking through the vessel to the One who uses the vessel.

Pastor Andrew Miller closed the service with a benediction, after which we celebrated with a great lunch provided by the able congregants. Give thanks with us!

You can listen to the sermons at www.bethelrpc.org/sermons.

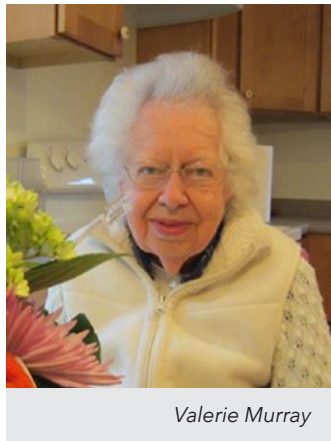


At Andrew Miller’s ordination service were: (front) Brian Miller, Chip Hammond, Stuart Jones, Andrew Miller, Steve Doe, Fred Krieg, John Waddell (PCA); (back) Gary Johnson (PCA), Francis VanDelden, Clark Brooking, Pete Spaulding, Phil Proctor, Bennett Wethered, Dan Clifford, Ed Cathey, Chad VanDixhoorn, Tim Flora, and Tony Monaghan

**VALERIE MURRAY
IN MEMORIAM***Mary Murray*

Valerie Young (Knowlton) Murray was born on January 9, 1927, and grew up in Augusta, Maine. She graduated from Smith College in 1949 and was awarded a Ph.D. at Harvard University in 1956. While at Harvard, she became a Christian, and later attended Westminster Theological Seminary. She taught at the Woman's Medical College of Pennsylvania in Philadelphia from 1958 to 1967.

In 1967, Valerie left teaching and moved to Badbea, Scotland, where she

*Valerie Murray*

married John Murray (an OP minister and retired Westminster professor). They had two children, Logan and Anne-Margaret. Professor Murray died in 1975, and Anne-Margaret in 1976. In 1981, Valerie and Logan moved to Augusta, Maine, and later became active members of Merrymeeting Bay OPC in Brunswick.

Her long journey through Alzheimer's began in 2003, and in 2008 she moved in with Logan, his wife Mary, and their sons Joshua, Caleb, and Seth. On August 8, at home with her family, Valerie died of pneumonia and passed into the presence of her Lord and Savior Jesus Christ.

**OPPORTUNITY IN
BOOMING BISMARCK***Bruce Prentice*

In 1913, Bethel Presbyterian Church was organized in Carson, North Dakota. Then, in August 1936, along with churches in nearby Leith and Lark, Bethel joined a new denomination that would soon be named the Orthodox Presbyterian Church. The following December, J. Gresham Machen came to encourage the churches, but after preaching in Leith, he contracted pneumonia and was taken to the hospital in nearby Bismarck, where he died on January 1, 1937.

As the rural communities lost population, the three thriving churches gradually declined in membership and eventually merged into one church in Carson. Bethel continues to minister, and sermons are still preached each week from the same solid-oak pulpit where Dr. Machen preached his last sermon.

Today, fully half of the members of Bethel do not live in Carson, and many make the sixty-mile trip every Lord's Day from Bismarck, a growing city of over 65,000 people that does not have a Presbyterian or Reformed church.

The oil boom that is centered to the

northwest of Bismarck has brought new opportunities, both financial and spiritual, including thousands of good and high-paying jobs. This demand for workers is drawing people to the area from all over the country.

This economic boom also presents a great spiritual opportunity to build an OP church in Bismarck. Bethel has a fully supported pastor and two able and involved elders leading a wonderful church committed to this goal, but they could use more help in developing a core group in Bismarck.

Putting these things together, if you need work and are looking for a new start, and would like to combine that with helping to plant a church, consider coming to Bismarck. An OP church in North Dakota's capital city is a real possibility. If the Lord would so lead you, the members of Bethel will help you in every way they can. For those in need of work, Bethel has provided links to job opportunities on their website at www.bethelopc.net/jobs.

**GRACE MULLEN
IN MEMORIAM***James W. Scott*

Grace Elizabeth Mullen was born on March 7, 1943, to Hopwood and Rebecca Brandriff Mullen, and was raised in North Wildwood, New Jersey. She died peacefully on July 20, 2014.

After graduating from Calvin College in 1965, she taught at three Christian schools, earned a master's degree at the University of Pennsylvania, taught for a year in Iran, and worked for the Presbyterian Historical Society.

In 1975 she began a thirty-eight-year career at Westminster Theological Seminary in Glenside, Pennsylvania, where she served as archivist, assistant librarian, and acting library director on four occasions. She was also the first archivist of the Orthodox Presbyterian Church. The OPC Archives Room is named in her honor. Her detailed knowledge of OPC history and of the Westminster library proved invaluable to many scholars and students.

Grace grew up at Calvary OPC in Wildwood, New Jersey, and in 1974 she became a member of Faith OPC in Elmer, New Jersey. She also attended evening services regularly at Calvary OPC in Glenside. She provided hospitality to many international students. She was deeply involved with the French Creek Bible Conference, eventually as a board member.

Grace was truly a gift of God's grace to all who knew her. She was a humble servant of the Lord and a blessing in the

*Bethel OPC in Carson, N.Dak.*



Grace Mullen in the Westminster library

lives of many. Her adorning was “the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God’s sight is very precious” (1 Peter 3:4).

Grace quietly battled cancer for the final decade of her life. In her suffering, she was drawn nearer to her Savior, in whose arms she now rests. As her illness gradually gained the upper hand, she provided an example of uncomplaining faithfulness and perseverance to those around her.

UPDATE

CHURCHES

- On April 28, the Presbytery of New York and New England dissolved **New Covenant Presbyterian Church** in Newton Center, Mass.

- **Pilgrim Presbyterian Church** in Dover, N.H., formerly a mission work, was organized as a separate congregation by the Presbytery of New York and New England on June 27.

MINISTERS

- **James J. Cassidy**, formerly the pastor of Calvary OPC in Ringoes, N.J., was installed on July 18 as associate pastor of Providence Presbyterian Church in Pflugerville (Austin), Tex., to serve as organizing pastor of South Austin

Presbyterian Church.

- On September 1, U.S. Army chaplain **Jonathan C. Gibbs III** retired from active duty.

- On June 21, the Presbytery of the Southwest dissolved the pastoral relationship between **Scott R. Huber** and Covenant Presbyterian Church of Fort Worth, Tex.; he has accepted a call to First Presbyterian Church (PCA) in Lexington, Miss.

- On June 20, **John F. A. Kramer** was ordained and installed as a teacher at Merrymeeting Bay OPC in Brunswick, Maine.

- **Andrew J. Miller**, formerly the stated supply, was ordained and installed as associate pastor of Bethel Reformed Presbyterian Church in Fredericksburg, Virginia, on June 21.

MILESTONES

- Former OPC and PCA pastor **Kent Torrey Hinkson**, 71, who two years ago became an Anglican priest in Durham, N.C., was murdered on August 4.

- **Grace Mullen**, 71, archivist of the OPC and retired from Westminster Theological Seminary, died after a long fight with cancer on July 20.

- **Valerie Murray**, 87, the widow of Westminster Seminary professor John Murray, died peacefully on August 8.

LETTERS

HYPOTHETICAL UNIVERSALISM

Editor:

In his review of *From Heaven He Came and Sought Her*, in the July issue, Benjamin W. Swinburnson, commenting on hypothetical universalism, conflates theology and history. He is correct that, theologically, hypothetical universalism weakens the particularism of the gospel—this is the point of the whole volume. However, in arguing that it was considered outside the bounds of Reformed orthodoxy at the Westminster Assembly, he overlooks two crucial points. First, the leading spokesman for the position, John

Davenant, as part of the British delegation, played a significant role at the Synod of Dort. Second, neither Calamy, whose views were rightly opposed by Reynolds, nor his supporters were chased out of the Assembly. Within definite bounds, the Assembly was a unitive body, due to its being an instrument of Parliament for the consolidation of the Reformation in the three kingdoms. While hypothetical universalism was not adopted, its advocates were not treated as enemies.

Robert Letham
Bridgend, Wales

GENERAL ASSEMBLY

Editor:

Prior to reading the August-September article by Clifford Blair, I wasn’t aware that some regard the initials OPC as standing for “Only Perfect Church.” Rather, I’ve always thought (with appreciation) that the initials stand for “Orderly Procedure Church,” a quality well exemplified by the meeting of the General Assembly as described by Mr. Blair.

Rollin Stearns
Bangor, Maine

Editor:

As one of the commissioners to the 81st General Assembly, I read with interest the article in the August-September issue summarizing its goings on. Having heard from my seat that the struggle in the Presbytery of the Northwest over the issue of republication [the idea that the Mosaic covenant was in some sense a “republication” of the covenant of works before the Fall—*Editor*] has already led to the departure from our denomination of one of its congregations, I was shocked to see this struggle described as “brotherly discord.”

Additionally, while I realize it was not incumbent upon the writer of the article to delve into the theological complexities of republication, for it to be cast as an obscure point of theological minutia glosses over the personal anguish being lived out by good men on both sides of the issue, to say nothing of the six-plus hours spent in debate on the floor of the Assembly.

Bruce Settergren
San Diego, Calif.

Ohio Presbytery Women's Retreat

October 24-25 • Logan, Ohio

- Theme: Hospitality with a Heart for Jesus
- Speaker: Lorianne Merritt
- Venue: Camp Akita, 29746 Logan-Hornsmill Rd., Logan, Ohio
- More information: Facebook or www.daytonopc.org (register online)
- Contact: Harleen Dizer at 937-912-5046 or hhdizer@woh.rr.com

SCOTTISH REFORMATION

Editor:

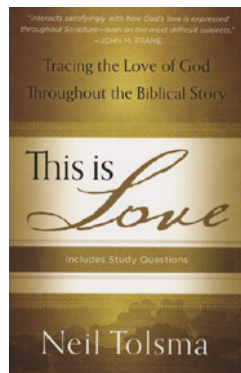
As a member of the Scottish Reformation Society, I was pleased to see the article in the July issue about two young people who participated in the essay contest. Two members of Westminster OPC in Hamden, Connecticut, also participated in the essay contest and received certificates. They are Sarah Mack, who won first prize for her essay on the life of John Knox, and Nathanael Mack, who completed the project for his age group. I hope that many more young people in the OPC will participate in future contests.

James W. Campbell
Hamden, Conn.

REVIEWS

***This Is Love: Tracing the Love of God throughout the Biblical Story*, by Neil Tolsma. P&R, 2012. Paperback, 208 pages, list price \$14.99. Reviewed by OP pastor Ben Snodgrass.**

Where was this book? The author drew the idea for his book from the widespread need for it. Now it has arrived, and the book delivers what it promises. It offers healing for wrong ideas of love with its Scripture-laden presentation of the beauty of love. Even the title is drawn



from the Bible: “This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins” (1 John 4:10 NIV). Each chapter title begins with “God’s Love Revealed in ...,” emphasizing that our love ultimately derives from God’s love.

The table of contents shows the logical flow—a classic biblical-theological treatment—just as the subtitle promises, “tracing the love of God throughout the biblical story.” What happened to God’s love when the fall tarnished creation? God’s response was one of love, revealed in his anger at sin. Next, God’s love is found in various themes: God’s goodness, his condescension, law, faithfulness, mercy and grace, and, most fully, his love in the person of his Son, the Lord Jesus Christ. An additional linkage of the final four chapters shows the love of God within the church, at the foundation of reconciliation, worship, godliness, and mission.

The effect of the book’s well-organized, verse-backed argument is to persuade us that God’s love is the central theme of the Bible’s message! Yes, love is not merely important, nor near the core. Love is at the center. How is the age-old debate about the main message of the Bible so clearly settled here? With Scripture! The index of Scripture references is ten pages long! So, for example, we are shown Jesus’ own summary of the law in Matthew 22:37–40, in the commands to love God and love others. But love is more than a summary of the law. Both testaments pulsate with God’s love.

How a first-time author can provide us with profound riches is no mystery when we note his previous ministry in fruitful pastorates. Pastor Tolsma has long been adept at bringing us insights that are both convicting and engaging. Here he shows us how we have absorbed and suffered from our culture’s false ideas about love. Our good pastor would never leave us there, for he counters with refreshing biblical corrections. Another sign of our author’s experience is his accessibility; the weekly audience of a

preaching pastor, consisting of people of all ages, are those who can read this book. We all need and can grasp this pastor’s teaching on love, because it comes from the heart of God’s own Word.

***The Pastor’s Family: Shepherding Your Family through the Challenges of Pastoral Ministry*, by Brian and Cara Croft. Zondervan, 2013. Paperback, 171 pages, list price \$16.99. Reviewed by OP pastor Ryan M. McGraw.**

Today, the phrase “pastor’s kid” often conjures up images of a child who makes unchurched children look tame. It is too easy to blame this phenomenon on election. While it is true that there are Esaus in the church as well as Jacobs, it is also true (if we may believe the Crofts’ testimony) that many ministers spend little time with their wives and children, neglect family worship, and do not set parameters for the church to respect in order to protect their families. Governing his own household and training obedient children are some of the primary qualifications for any man who is called to the pastoral ministry. This little book on *The Pastor’s Family* feels the pulse of today’s ministry and offers a much-needed call to encouragement and repentance.

The authors—with interspersed comments from a few of their friends—divide the difficulties facing the pastor’s family into three areas: the pastor’s heart, his wife, and his children. The way in which the Crofts search readers’ hearts is greatly needed. Their description of the trials that church members unintentionally create for their pastors’ families will shock many people. This book can also help pastors indirectly if church members take the time to read it in order to know better how to assist their ministers in this vital area.

Some of the solutions that the Crofts propose, such as spending time with each child individually each week, are much needed. Others reveal the low ebb to which the ministry has fallen, as when they say that they now commit to family worship at least (only!) three times a week. However, the basic premise of the book is that ministers are called to minister to their wives and families, even



New Brochure Available for Evangelism and Outreach

The brochure *Christ Proclaims a Better Way* is now available. It replaces the aging *Get to Know Us Better* (which remains available). This tri-fold brochure offers an introductory welcome to the OPC. It is intended for wide distribution.

This brochure is available in packets of 100. Each packet costs \$10. If you order more than ten packets (1,000 brochures), the cost is reduced to \$8 per packet.

Order at <https://store.opc.org> (to pay through PayPal) or from the Christian Education office at CCEsec@opc.org (to be billed).

before they are called to minister to the church. In this regard, even great men who left wives and children behind and whom God used to spread the gospel far and wide were wrong and their families suffered for it. The Crofts give us a jump start back in the right direction.

In the late seventeenth century, William Perkins urged pastors to make the ministry attractive to their sons, so that more of them would desire to serve in the ministry themselves. His desire was often realized in Reformed families. Now it is common for a pastor's children in many circles not only to avoid the ministry like the plague, but perhaps even to avoid the church itself. We must always hope that God will do what we cannot do in the hearts of wayward children. But we must also take up God's call to use the divinely appointed means of grace in the lives of our children. Woe to us if we trust those means, but woe to us if we neglect them. Brian and Cara Croft have in this book given the church a clear call to reset the priorities of the pastor and of the church with regard to the pastor's family.

***David's Sword*, by David, Lee, and Marybeth Elliott. Tate Publishing & Enterprises, 2008. Paperback, 38 pages, list price \$7.99. *David's Shield*, by Dan, Lee, and Marybeth Elliott. Tate, 2010. Paperback, 63 pages, list price \$7.99. Reviewed by OP member Jennifer Foley.**

The sexual abuse of children is a profoundly solemn topic. It is terrifying to face, yet a child in your own church—even your own family—may be a victim of abuse, even now. This nightmare pierced the Christian home of the Elliotts one

night when their youngest child, David, told them the terrible secret that had kept him trapped. In *David's Sword* and *David's Shield*, the family shares their story.

The first book, from David's perspective, tells of the sexual abuse inflicted by a trusted friend and God's healing for the wound that gashed him. "Goliath" introduced David to a "game," which continued for months. David was confused, and the abuser's threats silenced him. David needed to step out of the darkness and bring the secret—and Goliath—into the light. God mercifully answered David's prayers, giving him courage to use his voice to conquer Goliath with the patient help of his parents. The story offers hope to other victims that they may be free of the abuse, free from shame, and free of the fear keeping them captive.

The second book centers on Dan, the older brother of David. Dan tells of God's healing for the myriad feelings that gripped him. He explains how he wrestled with desiring vengeance and with guilt for his inability to protect his brother. *David's Shield* offers that sibling hope and a better way, God's way. The book also tells of the unique challenges of helping a child with special needs, as the story includes the oldest brother, Mark, who has autism.

These books are unique in the field, and David uses his real name and a photograph of himself to demonstrate that it is truly safe to come forward. The books serve as excellent tools for preparing us to be alert and ready to help when a need arises. They would be well placed at church book tables and pastoral studies. To order one or both books, write to the Elliotts at silvertrumpets@comcast.net with "books" as the subject.