

NEW HORIZONS

in the ORTHODOX PRESBYTERIAN CHURCH

4 Outreach after
Hurricane Harvey //
by Judith M. Dinsmore

DECEMBER 2017

23 Review: Kevin DeYoung's
The Biggest Story //
by Emily Van Dixhoorn



OVERSHADOWED BY GLORY

by Stephen J. Tracey // 3

CONTENTS

FEATURES

- 3** Overshadowed by Glory
By Stephen J. Tracey
- 4** Outreach after Hurricane Harvey
By Judith M. Dinsmore
- 6** Outreach after Hurricane Irma
By Judith M. Dinsmore
- 8** Bach and Wagner: Two Contrasting Musicians
By Alan D. Strange

DEPARTMENTS

- 10** Foreign Missions
Mbale, Uganda
- 12** Christian Education
Timothy Conference • New managing editor • Our membership vows • Out of the mouth ...
- 14** Home Missions
Church-planting interns
- 16** Stewardship
Moses's Method for Christian Charity
- 17** Prayer Calendar
- 20** News, Views, & Reviews

New Horizons

in the Orthodox Presbyterian Church

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Articles previously published may be slightly edited.

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

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

Send inquiries, letters to the editor, and other correspondence to the editor at danny.olinger@opc.org.

Send address changes to CCEsec@opc.org. Allow six weeks for address changes.

The digital edition (PDF, ePub, mobi) and an archive of previous issues are available at www.opc.org.

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

Copies are distributed free to members and friends of the Orthodox Presbyterian Church. Nonmembers are asked to donate \$20.00 for an annual subscription (USD \$30.00 if sent to addresses in Canada; \$40.00 elsewhere abroad). A free e-mail PDF subscription is also available. Requests for a subscription should be sent to CCEsec@opc.org or the address below.

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

Jonathan Moresch teaching three 2017 Timothy Conference attendees, Cameron Babcock, Jeffrey Heinen, and Mitchell Gaskins, how to surf. To find out more about the upcoming Timothy Conference, now in its tenth year, read David VanDrunen's description on page 12.



OVERSHADOWED BY GLORY



STEPHEN J. TRACEY // I understand that Mary was confused and perplexed. I doubt she was often greeted, in glowing terms, by an angel. “And he came to her and said, ‘Greetings, O favored one, the Lord is with you!’” (Luke 1:28). It’s not an everyday greeting.

No wonder “she was greatly troubled at the saying, and tried to discern what sort of greeting this might be” (v. 29).

Then the heart of the matter is declared:

And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.” (vv. 30–33)

Now that is heady stuff—a son, Jesus, great, Son of the Most High, throne of David, reigning, an unending kingdom. At last the great work of slaying Satan and sin and death was to take place. The time had come. The kingdom had come. Messiah was here; King Jesus was stepping into Mary’s life, and stepping into the world.

Then the hard news. An outside power, albeit that of the Holy Spirit, is going to come upon her and she will conceive a child. The angel said, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you” (v. 35). There is something intense in those words. One might even say threatening. Clearly her life will never be the same again. She is going to be overshadowed.

Overcome by Grace

Coming face-to-face with the grace of God in Jesus Christ is an encounter with power: an incredible power, perhaps even a terrifying power. The words Mary hears are not necessarily comforting. The verb, “to come upon [you],” is used several times by Luke. The context is often aggressive, as in, for example, Luke 11:22: “... but when one stronger than he attacks him [literally, ‘comes upon him’] and overcomes him, he takes away his armor in which he trusted and divides his spoil.” Jesus is stronger than Satan and will come upon him and plunder his kingdom. It is not

necessarily the case that Mary fears God will attack and plunder her. But it is no mere coincidence that the same word is used in these two places. God will come upon her, in order to enter this world in the flesh and attack Satan himself. Mary is being rescued. The rescue involves the power of God let loose in the world.

One should read Luke 21:24–25 and 34–35 to catch the eschatological overtones of this word. There is a sense of being overtaken by something more powerful, something irresistible, and, in most cases, something to be dreaded. That is why the angel introduced the whole idea with these words, “Do not be afraid, Mary, for you have found favor with God” (Luke 1:30).

If this is favor, the grace of the gospel, then why is it so daunting? The answer is wonderful. The King of Kings is on the move. He will bring salvation. He will melt the cold death of winter and bring new life. Yet when Mary hears this, and learns she is to play a role in this, she is “greatly troubled” (v. 29) and

[Continued on page 19]

OUTREACH AFTER HURRICANE HARVEY IN HOUSTON, TEXAS



JUDITH M. DINSMORE // When the rain started in Houston on August 26, it didn't stop until the whole city was at least three feet deep in water. "Some areas in the thirty-inch range, some in the fifty-inch," explained Steve Larson, Disaster Relief Coordinator for the OPC in Houston and member of Cornerstone OPC.

"It overwhelmed the bayous, it overwhelmed the rivers, it overwhelmed the reservoirs ... all of [them] failed miserably, at the same time," Larson said. As a result, Houston was ravaged by catastrophic flooding from Hurricane Harvey.

Deed and Word

When the water receded, Cornerstone in northwest Houston, sister church Providence OPC in northeast Houston, and church plant Good Shepherd OPC Bible study in southwest Houston, all sprang into action. Their timeline was simple, explained Larson. The top priority was to help those within the household of faith; then, as donations began coming into the denominational disaster relief fund, to help those in need outside the church.

"We are trying to help as many people as we can in two ways: physically relieving their distress by helping them recover from the flood, but also ... with outreach and ministry in the name of Christ."

"Deed and word" is how Mark

Sumpter summed it up. Sumpter, Regional Home Missionary for the Presbytery of the Southwest, and his wife, Peggy, moved to southwest Houston in 2015 to focus on a church plant in that suburb, now the Good Shepherd Bible study. He believes that Harvey has given the Houston believers a unique



Flooding in Houston after Harvey

chance to minister. "The bottom line is that we see ourselves with a completely providential window of opportunity," Sumpter said.

Ministry in deed has been hard work. Step one was to clean and dry out flooded sites—a job that has to be done almost as soon as the water recedes.

Wait too long, and mold sets in. Step two, which will take years, is to rebuild.

The need is widespread. One family from Providence owned a family business that was ravaged. Another OPC member referred the churches to two sisters who lived with their mother in a small house their father had built.

Without flood insurance or resources, these women had no way to restore their flooded home. Yet another referral was to a family who lived in an area that was never supposed to flood—and now their home had to be completely gutted.

But even as the OPC teams work at these sites and others, the end goal is never just a back-to-normal home. "We don't want to be known as 'OPC Building and Construction,'" Sumpter said. "We want to be known as 'OPC Building and Ministry.'... Our number one goal is not to restore a house, but to reach out in Christ's name."

Process of Outreach

In the fourth-largest city in the US, however, the question of who to help, and how much help to give, can be

overwhelming. As Larson said, “We’re a small group.... We can’t help tens of hundreds of people.” Yet, Sumpter explained, each member and family of Cornerstone, Providence, and Good Shepherd Bible study has a circle of relationships that provide a natural platform for ministry and service. After Harvey, church members began speaking up about neighbors, work colleagues, and relatives who were hurt by the storm.

“That effort has been organic up to this point,” Larson said. As the churches look to the months ahead, though, they are beginning to build an infrastructure for sustained ministry. “That’s a term we’re starting to use down here,” Sumpter said.

“What is going to sustain us? What is going to give us that long-term impact in our spheres of ministry and service to the greater Houston area?”

The beginning of sustained ministry, he explained, is hospitality. The neighborhood where a church member or family lives becomes an opportunity to host a block barbecue, to get to know those who come, and to befriend them. Then, the church members and volunteers who also attended the event are able to knock on doors as familiar faces and offer help—hauling something heavy, reconstructing drywall, clearing trees. The process for outreach is “hospitality, meeting people, then seeking to seize those opportunities for material service,” Sumpter listed.

This measured progression is in stark contrast to the fast-paced, efficiency-focused aid that inundates a city after a disaster like Harvey. But it’s in line with the wisdom from experienced OP deacons who traveled to Houston to volunteer. “These deacons who are coming to us, OP deacons, are abso-

lutely incredible. They are showing us as pastors and showing us as church folks what it means to really minister in Christ’s name down here in disaster response,” Sumpter raved.

The first thing to do, one deacon told Sumpter, is to slow down. In a time of disaster, people are both paranoid and hurting. They don’t know who’s knocking on their door—it could be a looter or a contractor pressuring them into exorbitant rates. When one knocks on the door to offer help, especially for free, one must show respect and listen in order to build a relationship.

And people respond. “You can be in this home for five, ten minutes, and these big Texan, bruising men will start

to fall in front of you because their lives have been faced with tragedy,” Sumpter said. “It doesn’t take long at all to start talking about hope, and Christ, and prayer.”

Ultimately, the goal is to invite folks to come to Good Shepherd and the two churches.

But the immediate result is often different. Larson reflected on the help given to one Christian family who attend another church in the area: “We’ve made a significant impact on their lives.... They have a newfound appreciation for God’s providential care for his people.”

Back to “Normal”

As devastating as Harvey was, the daily news cycle quickly moved on and national interest faded. For those in Houston, however, it won’t be forgotten any time soon. “There are still going to be people who need help for a long time,” Larson said. In fact, Harvey’s effect on the Houston OP churches may just snowball.

“We anticipate in the months to

come that our circle of influence will continue to grow. That means we will be in contact with more families, more needs,” Sumpter said. And to meet those needs, both materially and spiritually, volunteers are required.

Along with volunteers for unskilled jobs such as demolition, cleaning, and painting, and skilled jobs such as carpentry, drywall, electrical, and plumbing, volunteers interested in outreach are needed as well, throughout 2018 and even beyond.

Changes Ahead

Six weeks after the hurricane, Good Shepherd was for the first time finding a balance between what they call “Harvey outreach,” and their already-established ministries. They hope to use their ministries that are already in place as tools along with the Harvey-aftermath ministry.

As they do, the relationship they have with the two OP churches will be stronger than ever. During the storm, the deacons and elders worked together to communicate about the safety and condition of members. After the storm, they’ve collaborated on Harvey relief and volunteer coordination. As Adam York, pastor of Providence, said, they all knew each other before Harvey, but now they know each other much better.

“Before the hurricane hit, I was working with Mark Sumpter on a variety of projects to tie the churches together,” York explained. “We had a plan! And the Lord had a different plan. His plan was Hurricane Harvey, to bring our churches even closer together.”

And next time a disaster hits Houston, the area churches intend to be prepared. Larson and others are working to establish a permanent disaster relief committee made up of laypeople and leaders from the churches to manage local relief. That way, he said, “A year or two from now ... when we expect to see another disaster coming down the road, we’ll have the organization in place to really hit the ground running.” □

The author is managing editor of New Horizons.



Volunteer Sean Gregg hard at work

OUTREACH AFTER HURRICANE IRMA IN NAPLES, FLORIDA

JUDITH M. DINSMORE // **Pastor Eric Hausler bought a generator this year, after living in South Naples for four hurricane seasons. “I figured I had dodged the bullet enough times,” Hausler laughed. He and his wife, Donna, moved to Florida in 2013 in order to plant a church.**

The first worship service at mission work Christ the King Presbyterian Church in Naples, Florida, was held in November of that year.

“We’ve really been focusing on our neighborhood,” Hausler said. “We have about five hundred front doors.” Many of those homes are only occupied in the winter months by “snowbirds” who move north for the summer. That provided a unique outreach opportunity when winds from Hurricane Irma swept through the city on September 10.

The first week was about survival, Hausler explained. Much of the city had been evacuated in the face of dire forecasts predicting a Category 5 hurricane—in fact, a flood surge of six to nine feet was expected to come through the church’s neighborhood. The flooding was much less than predicted, but the wind was worse. Gusts of 140

miles per hour were recorded at the Naples Municipal Airport, right across the road from Christ the King.

“It was like a maze driving around town, trying to find a way to get from here to there. The tree damage was enormous,” Hausler said. After five days of using his brand-new generator, the power finally came back on. When it did, Hausler got busy.

The neighborhood already knew of him through his “sunrises and sunsets” posts to an online community bulletin

board—he’d take a picture of the glorious morning or evening view and post it along with a line from a hymn or Scripture.

After Irma, he posted on the bulletin board that if any snowbirds living up north were wondering about the condition of their homes, he would ride over on his bike and take pictures for them. “You would think that we were angels sent from heaven!” he said. People he didn’t know were overjoyed at his simple offer, reflecting how high tensions were after the storm.

Stress-Maker

In the immediate aftermath, Hausler saw his ministry as stepping up to relieve that stress the storm created.

And he had help. A team from Redeemer Presbyterian Church in Ada, Michigan (where Hausler previously served as pastor), came down and joined a family of Haitian brothers whom Hausler dubbed the “Haitian Hurricane Heroes.” With chainsaws and trucks, they cleared out wind damage, free of charge. After working in the yards and property of people from Christ the King, people related to their church, and people from the neighborhood, the team would stop and pray with the residents.

Many of the folks in the area don’t have a pastor, Hausler explained. They have no one to visit them in the hospital, no one to turn to in a time of distress. He



Eric Hausler (on the truck) with some of the Haitian Hurricane Heroes and the team from Ada, MI

sees it as an opportunity to be a chaplain of sorts to the whole neighborhood.

One neighbor was distraught over a tree that fell from a common area into her yard and thus was now her responsibility. "I told her, 'We have this group of guys coming in; we'll take care of it, OK?'" Hausler said. "She burst into tears. You'd think we had rescued her baby from the fire. People were just so on edge!"

Scarcity of gasoline was another stress-maker after Irma. When a Haitian woman Hausler knew heard that a nearby gas station was operational, she panicked, wondering how she could get gas. She turned to Hausler and asked in Creole if he had any gallon containers to borrow. "I had five in my car," Hausler said. "I couldn't very well say no!" She then had to wait in line twice for two hours to fill a two-and-a-half-gallon container at a station that had both walking lines and driving lines.

Blessed to Be a Blessing

The work of the team from Ada and the Haitian Hurricane Heroes became so well known that when Hausler walked into a community board meeting with one of the team members, everyone cheered. "And all we did was help people cut up branches and trees!" Hausler laughed. "We were able to get to know so many of our neighbors."

When a local reporter interviewed Hausler about the team from Michigan, she asked *why*—why did they come all the way down to Florida? Hausler answered by asking a question of his own, which didn't make it into the paper.

"Why has God been so good to us? You look around the world and see people living in poverty and war-torn areas. Why do we have such a sweet life in west Michigan? Why do we have such a sweet life in Naples? Why has God blessed us? So that we would be a channel of God's blessing to others." That's why the church in Ada sent a

team, he said. That's why they gave the team chainsaws and paid for their gas. Church members who couldn't go themselves wanted to help. "God has blessed us to be a blessing."

Ministry as Usual

Irma was a stress not only on the neighborhood, but also on the Hauslers and Christ the King. Although the storm brought much good, Hausler said it also revealed to him his own weaknesses.

The dire predictions, the evacuations, and the damage to friends and members were difficult to absorb, especially one after another, after another. They don't prepare you for that in seminary, he said.

When Hausler and Ryan Heaton, church-planting intern in Naples, vis-



Naples residents waiting in line to buy gasoline

... to talk about the Lord's faithfulness and then to talk about needs that people had. And that was a beautiful thing," Hausler remembered.

Perhaps especially beautiful in a church plant blessed with an outsize proportion of international attendees—in a recent service, Christ the King had worshipers from twelve different countries, including Cuba, Ecuador, Jamaica, Haiti, South Africa, Malaysia, Guatemala, and Honduras.

Now, two months after Irma, Hausler feels that they are just beginning to get back in stride. The hurricane won't affect Christ the King's ministry significantly, other than that more people in the neighborhood will know about their church, he said. In the months to come, it will be ministry as usual: "The recipe isn't complicated for building the Lord's church. It is hard to stick to: preach the Word, pray, administer the Lord's sacraments, fellowship with God's people, love your neighbor, and tell others about the grace of God to you."

Christ the King's current prayer requests are that their members would be faithful and make the most of every opportunity to build the Lord's church, and that they would continue to be a church that is filled with grace. □

The author is managing editor of New Horizons.



Thumbs-up to a job well done by Alex Brummel, Standley Antoine, and Pete Faber

ited homes to offer pastoral help, some residents were brought to tears as they described how out-of-town friends and family didn't understand the difficulties of the hurricane. But that very difficulty brought those who experienced it closer together.

"The first Sunday after the hurricane, we sat in a big circle after church

BACH AND WAGNER: TWO CONTRASTING MUSICIANS



ALAN D. STRANGE // Johann Sebastian Bach (1685–1750) wrote extraordinary sacred music: passions based on each of the four evangelists, the B Minor Mass, the Christmas Oratorio, the Magnificat, those incomparable organ works for church, and cantatas galore.

He also wrote many pieces not for church—to name a few, the Goldberg Variations and other keyboard masterpieces, the Brandenburg Concerti, tons of partitas, preludes, suites, fugues, inventions, and, one of the most purely joyful little pieces of music I can think of, the Badinerie of his Orchestral Suite No. 2, BWV 1067. Bach dedicated all, whether for the church or not, *Soli Deo Gloria*, “glory to God alone,” and is widely recognized not only as one of the greatest sacred composers but also as one of the greatest composers ever (not a few, in fact, have placed him at number one).

John Eliot Gardiner on J. S. Bach

This is why a book on him by one of his great modern interpreters, John Eliot Gardiner, is welcomed by all music lovers. In *Bach: Music in the Castle of Heaven*, Gardiner shows Bach to be not only a great composer but a great



man, a man of faith although a man not without flaws, a man who gave his all to the service of Christ and the Lutheran church. Gardiner’s account of Bach and his music is not that of a fellow believer but of an admirer who gives a fair, and very human, account of this peerless titan. Gardiner has written a work accessible to the non-musician (it is not laden with musical illustrations and technical terminology) in which he weaves life and music together in an organic whole befitting such an integrated life as Bach’s.

Gardiner admits that the man Bach remains an enigma and that, ultimately, we know him chiefly through his music, of which Bach was also a skilled performer. Gardiner, too, is a skilled performer of Bach, and has strong conviction about Bach’s music that stems from his own performance decisions. He approaches Bach not just as a careful student, but with the sensibility of a performer.

Roger Scruton on Richard Wagner

Many, if forced in a musical word association game to name Bach’s antithesis, might well say Richard Wagner. Wagner (1813–1883) was as dishonorable as Bach was honorable. He was clearly an anti-Semite and many read that as the meaning of his music. Enter philosopher Roger Scruton, not to defend what is indefensible in Wagner, but to argue in his recent book *The Ring of Truth: The Wisdom of Wagner’s Ring of the Nibelung*, that Wagner’s anti-Semitism was a “regrettable weakness rather than the heart of what he was as an artist and a man” (11).

If that appears to be some sort of special pleading, I would argue that we can appreciate contributions in a variety of fields even by those with serious flaws. Wagner’s genius is undisputed in the musical transformation he achieved, enabling music to express emotion in a hitherto undiscovered way.

Music, like the other arts (and all disciplines), develops in ways that might be said to be regressive and pro-

gressive. The regressive can be seen in the Enlightenment fall away from faith evinced in so much that followed Bach. One need only think of the Classical and Romantic eras. Certainly, impious Mozart and atheistic Beethoven are a far sight from godly Bach. Yet both Mozart and Beethoven evince progressive tendencies as well, developing musical forms beyond Bach and flourishing in the increasing size of musical forces (particularly the orchestra). One never gets to Wagner, in other words, without coming through, especially, Beethoven, whom Wagner adored (as did almost everyone else), seeing himself as his successor.

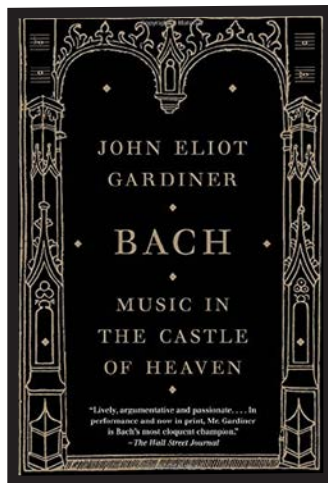
The listener will certainly never find in Wagner the kind of sheer exuberance that abounds in Bach. But one will discover there a kind of longing, from the four-minute double bass opening with increasingly elaborate figurations of the E flat major chord of *Das Rheingold* (at the creation of the world) to the unbearable longing of the closing chords of *Götterdämmerung* (at the destruction of the world).

Nietzsche charged Wagner with fraud, of writing melodrama not drama, of “injecting unjustified emotions into situations that, judged in themselves, are too thin and schematic to merit our concern” (296). Scruton objects to Nietzsche’s criticism in a measure, but it is certainly valid to observe that all of Wagner’s drama, and every other story outside of the gospel, never warrants what its writers and admirers want to find in it. What they want to find can only be found in the gospel. Wagner’s subject matter, frankly, can never bear the weight of his music, which points beyond his pallid mythologies to a supernaturalism that everyone with eternity in his heart finds lacking in the mere naturalism of modernism or the hyped-up evanescence of post-modernism.

All Great Art Tells the Truth

What one cannot find in Wagner’s drama, then, one does find in Wagner’s music, which is not a positive testament to the gospel but an aching ode to its absence. In spite of himself, Wagner tells the truth in his music, especially in his masterpiece, *The Ring of the Nibelung*. All that is transcendently there, and that the drama cannot bear, points

to something else, something besides and beyond itself, testifying that all great art tells the truth, either explicitly as in Bach, or in spite of itself, as in Wagner. Wagner was not a religious believer, but he “took a profoundly religious view of the



human condition” (7). He denies the God who is there, but has to create something in God’s place, something that points to him though falling short, but still a far sight better than the kind of aesthetic bankruptcy that an unimaginative scientism (à la Dawkins, Dennett, and company) yields.

In listening just now to a superb performance of the Immolation scene at the end of the *Ring*, I am struck afresh with how full of promise never realized, of something reached for yet never touched, this music is. The wistfulness of the theme in the high strings (joined by the woodwinds then brass) is heartbreaking. It cannot deliver what it promises, but then neither can anything in this world. Only our great God can deliver, here and, supremely, in the world to come.

Bach lived in the “already” of faith, enraptured with the not-yet of fulfillment, while Wagner lived where the unbeliever lives in the highest: straining for something more than this fallen world permits, yet always unable to reach it apart from the faith that he rejected. Perhaps he realized that shortfall and sought to make up for it otherwise—by recovering the old Germany of the Holy Roman Empire in the joyful music of *Die Meistersinger* or even in the pursuit of the redemption that is ours in Christ, albeit misguidedly, in the ethereal music of *Parsifal*.

Geniuses in Their Own Right

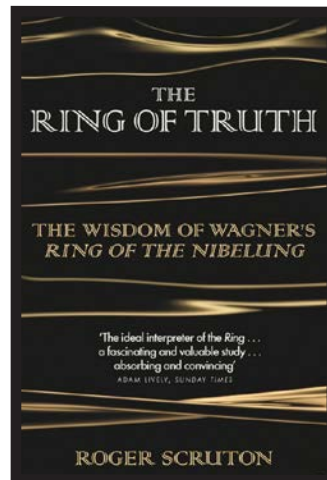
I can imagine many objecting to considering the saintly Bach and the iniquitous Wagner in the same article, but both men were geniuses in their own right, contributing enormously to music in their own times and afterward.

They both received remarkable gifts from God, Bach acknowledging such and giving God praise for it, contrasted with Wagner, who acknowledged, in true Romantic fashion, only his own greatness, and denied God.

Wherever Wagner ended up, both Bach and he in their own different ways impacted not only German music but all music in a way that continues profoundly to affect us all today. John

Eliot Gardiner and Roger Scruton are worthy guides of these musical giants and good places to begin if you want an introduction to Bach’s works and Wagner’s *Ring*. Enjoy! □

The author, an OP minister, is a professor at Mid-America Reformed Seminary. Bach: Music in the Castle of Heaven, by John Eliot Gardiner, is published by Alfred A. Knopf (2015). The Ring of Truth: The Wisdom of Wagner’s Ring of the Nibelung, by Roger Scruton, is published by Overlook Press (2017). The author quotes from the Penguin UK edition (2016).



ACTIVE AND GROWING IN MBALE, UGANDA

// ERIC W. TUININGA



A mother and her three children, Stephen, Rachel, and Morgan Ruth, recent converts from Islam to Christianity

John Piper writes that “God is always doing 10,000 things in your life, and you may be aware of three of them.” This reminds me of our work here in Mbale, Uganda. God has been up to so many great and wonderful things, and we are in a privileged position to see some of what he is doing.

Many areas of ministry are moving forward in exciting ways:

- At Knox School of Theology (formerly Knox Theological College), where we teach courses and train pastors for the work of Christian ministry, we recently partnered with Livingstone International University so that we are able to offer accredited diplomas and bachelor’s degrees.

- Reformation Book Room has opened here in Mbale. It is a place for people to come and read excellent Reformed literature (which is hard to find in Uganda), meet friends, and drink coffee.

- Recently, two men were licensed to preach in the Presbytery, one man was ordained, and two are about to be ordained. The Lord is raising up leaders!

- Boreholes (water wells) have been drilled for two of our

village churches with plans in place for more.

- At our Karamoja Station, a wonderful new medical clinic has been constructed. Two new families plan to arrive to assist the work in Karamoja in the coming months.

- Finally, our church in Mbale town, New Life Presbyterian Church, has grown in many amazing ways. It is this facet of the ministry I would like to write more about.

When our family moved to Uganda in 2012, the church had about twenty-five members and attendees, including our family of ten! We were meeting in a school room, sitting at desks designed for fifth-grade students. The church had no elders or deacons. Today, we have an average attendance of about 250, two elders, one potential deacon, and one intern. We have our own building, located in a slum area, an area with much poverty and many broken homes. Yet the Lord is at work in such places.

A Typical Week at New Life Presbyterian

What does a typical week look like for the saints of New Life Presbyterian Church? For Sunday school, we meet together in the sanctuary and study topics such as gospel basics, the fruit of the Spirit, and spiritual disciplines. In worship, we sing in a variety of languages: Lugisu, Luganda, Swahili, and English. The sermons, delivered by Ugandan pastor Charles Magala as well as OP missionaries Dr. Charles Jackson and me, are translated into the local language (Lugisu). We are blessed by the sacraments: communion is once a month and there are many baptisms!

After worship, we are often blessed to hear the women’s choir or one of the youth choirs sing. Occasionally, we join together for a fellowship meal consisting of beans and rice cooked in large saucepans over an open fire just outside of the church.

Sunday afternoons, we open our residence compound to anyone who wants to come. We have “Circle Time” where we teach the Children’s Catechism, read through the Bible, dis-



Charles Jackson greeting a visitor to the Reformation Book Room in Mbale

cuss the sermon and Sunday school lesson, sing together, and pray. We often have about 250 kids and young people for this time—many from our church and some from the community.

On Wednesdays, the high school students from our church come to our home for supper, Bible study, singing, and prayer. We have around forty-five students for this and consider it one of our favorite aspects of ministry. They love singing the hymns! We have seen a lot of growth in the students.

On Friday mornings, there is a Breakfast Club for the younger children, many of whom come from broken or unbelieving homes. They come to our house by 6:30 a.m., before school. We feed them a mandazi (a piece of fried bread, like an unsweetened donut), a boiled egg, a banana, and a cup of tea. While they sit and eat, we read them a Bible story. To be allowed in the gate for Breakfast Club, they must memorize and recite a Bible verse. We usually have about 100 children come for Breakfast Club, and they are often among the poorest of the children.

On Friday afternoons, Dianna and Rachel Magala lead a women's Bible study. On Saturday, Charles Magala and I lead a men's Bible study. Every other Saturday, some members of the church visit the local hospital. They go from bed to bed praying with the patients and giving each of them a bar of soap. New Life Presbyterian Church is an active and growing congregation!

Conversion from Islam

Our church has not been without its struggles, however. A significant number of our members have converted from Islam. This has been both very beautiful and very difficult. This past summer, a Muslim woman, along with her infant and two older children (aged thirteen and eighteen), began to attend church and Bible study after being invited by a church mem-



Morgan Ruth being baptized by Eric Tuininga

ber. They were very interested in the gospel.

However, they were being beaten by their Muslim father whenever they went to church. One week, the father attacked his thirteen-year-old daughter on the street as she was walking home from Bible study. Two of the young men of our church stepped in and grabbed her away from him. After this, things escalated quickly. The father began making death threats against the children, their mother, and the woman in our church who had invited them. The clan was also against them. Many prayers were offered! Police had to step in, the wife and children had to go into hiding, and private security was hired.

Through the prayers of God's people, at a meeting with the church leaders and police, the father was convinced to sign a document allowing the mother and children to come to church. So they returned home and, praise God, they are being treated well. They have received baptism and joined the church, while praying for their husband/father to also be saved. Praise God for the work he is doing and please join us in prayer for this family and others in similar situations.

Prayer Needs

Please pray also for our family, that our children would grow in wisdom and love for the Lord, and for our health, particularly for Dianna's struggles with Primary Adrenal Insufficiency (a type of Addison's disease), which often leaves her exhausted and sick. We are praying for greater stability (not so many sick days!) so she can better serve the family and do the work God has called her to do. Thank you for praying for us and for the ministry here in Mbale.

If you are interested in learning more about our ministry and about our family, contact the Committee on Foreign Missions. The office can provide information on how to receive our updates and prayer requests.



Knox School of Theology students and their families

CHRISTIAN EDUCATION

PLANS FOR THE 2018 TIMOTHY CONFERENCE

// DAVID VANDRUNEN



Jonathan Cruse, pastor of Community Presbyterian Church in Kalamazoo, MI, speaks to participants of the 2017 Timothy Conference.

The OPC Committee on Christian Education, through its Subcommittee on Ministerial Training (SMT), created the Timothy Conference in 2008 to provide a forum for teaching godly young men about the gospel ministry and encouraging them to consider whether God may be calling them to this work.

After nearly a decade, the SMT looks back with gratitude that approximately 150 young men have attended the nine Timothy Conferences, many have entered seminary, and three were ordained to the OPC ministry just in 2017.

The SMT plans to hold the next OPC Timothy Conference on April 11–14, 2018. Bethel OPC in Wheaton, Illinois will host, and conference participants will also get a taste of seminary life by attending classes at Mid-America Reformed Seminary in Dyer, Indiana. We urge all sessions in the OPC to consider whether a qualified young man in their congregation might be a good candidate to participate.

Jesus said that the harvest is plentiful, but the laborers are few—and thus we should pray for workers (Matthew 9:37–38). The Apostle Paul told Timothy that what he had heard from him, he should then pass along to faithful men, who in turn would be able to teach others (2 Timothy 2:2).

In light of this, the church as a whole ought to take responsibility for raising up the next generation of ministers, and not simply hope that good men will seek the office on their own initiative. Accordingly, the SMT’s mandate, in part, is to “assist the churches in seeking out men with apparent gifts for the gospel ministry, and in pressing upon them its urgent claims.” The OPC Timothy Conference exists to further this important goal.

Five OPC ministers will be speaking and mentoring participants at the 2018 conference. Rev. A. Craig Troxel (pastor of Bethel OPC, Wheaton, Illinois) will explain the nature and privilege of the ministerial office. Rev. Benjamin Snodgrass

(pastor of Falls OPC, Menomonee Falls, Wisconsin) will describe what it means to be called to the ministry. Rev. David VanDrunen (professor at Westminster Seminary California) will explain what a Reformed seminary education involves and why it’s important. Rev. James Megchelsen (pastor of Grace OPC in Elburn, Illinois) will help participants understand how to prepare faithfully and effectively for the ministry in the years before receiving a call. Finally, Rev. Danny Olinger (general secretary of the OPC Committee on Christian Education) will explain the various steps in the process toward becoming an OPC minister.

Eligible participants will generally be in late high school or early college years and must be nominated by their sessions. Sessions should use the application form provided on the Timothy Conference page at OPC.org, and must submit their nominations via email no later than January 15, 2018, to Danny Olinger (danny.olinger@opc.org). All conference costs will be covered by the SMT and the host church.

● Out of the Mouth . . .

The congregation was singing “When I Survey the Wondrous Cross” in worship, and my son, Tim, was listening. Suddenly, he turned to me and asked, “Why is there a flamingo in this song?” I scanned the verses to figure out what he was talking about. I leaned down and whispered (trying to keep a straight face), “It says, ‘love flow mingled down.’” He replied, “Well, THAT makes a lot more sense!”

—Mishael Schiller
Boston, MA

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

NEW MANAGING EDITOR

Judith M. Dinsmore

New Horizons has always found its way into my mailbox. As a kid, of course, my parents' names were on the address label, "Chris and Helen Campbell," but we children were the ones to walk down the drive and fetch it with the rest of the mail. On the way back to the house, I'd flip it open to find the most interesting paragraph, the "Out of the Mouth," which I always read whether I got the joke or not.

A neat stack of *New Horizons* showed up at church, too, but there I used the magazine only as a ploy. It sat on a table in the foyer, along with the Home Missions and Foreign Missions prayer cards and a gilt-edged guestbook. All first-rate escapes for a shy kid like me. I'd quietly grab a few, sit on the pew, and study them for all I was worth to avoid conversations. In a small, friendly church like Bethel OPC in Carson, North Dakota, the plan, of course, worked terribly. Barb and Gerrit Vandenburg in particular were never fooled. (And I can't thank them enough for it.)

I attended Geneva College in Beaver Falls, Pennsylvania, for my undergraduate degree in English (no wonder, with all that reading). Even at Geneva, *New Horizons* was calmly propped up in the magazine rack in the library. At that point, I needed no extracurricular reading, but I'd take it down just to delay homework and be reminded of home, of the church foyer, of Barb and Gerrit, and all the rest.

New Horizons came to mind again when my husband and I were making our first home in Pittsburgh. For a time, I freelanced, and nothing gave me greater glee than writing an article or two for the OPC, and, later, a chapter for *Choosing the Good Portion* (a book published in 2016 by the OPC's Committee for the Historian).

I experienced the same glee working on this issue. It's not nostalgia, now; it's not born of looking back. In fact, with an eight-week-old baby who grows inches seemingly overnight, my husband and I are tilting forward faster than ever and find ourselves growing overnight, too: Growing in thanks for our parents and how they faithfully carted us to church Sunday after Sunday (Bethel, for me, and Covenant of Grace then in Sugar Grove, Illinois, for my husband). Growing in thanks for a God who guides our way—and not just ours, but also our son's.



Nathan, Judith, and Jack Dinsmore

OUR MEMBERSHIP VOWS

The Eternal Trinity

Glen J. Clary

The second membership vow of the OPC states that there is only "one living and true God, in whom eternally there are three distinct persons—God the Father, God the Son, and God the Holy Spirit." Notice that each Person in the Godhead is eternal. The Father is eternal; the Son is eternal, and the Holy Spirit is eternal.

Eternal means having no beginning and no end. While it's true that all people will live forever either in heaven or hell, we are not eternal like God. At one point we did not exist. We only began to exist when God created us. But God never began to exist because He is eternal. No one created God. He is uncreated and self-existent.

It's important to know that all three Persons of the Trinity are eternal. The Son of God is eternal just as the Father. The Father did not come before the Son. They are co-eternal. The Father did not create the Son. The Son is uncreated just like the Father.

Indeed, the Son is of the same essence as the Father. He is not another God like the Father. He is the same God as the Father. And with the Father and the Holy Spirit, He is to be worshiped and glorified as God.

At the beginning of his Gospel, the Apostle John highlights the deity of the Son, whom he calls "the Word."

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. (John 1:1–3)

Since the Son of God was in the beginning with the Father, He did not begin to exist when He was born of the Virgin Mary and took on human nature. Rather, in the incarnation, the eternal "Word became flesh and dwelt among us" (John 1:14).

That's where the glee comes from. It's born of a confidence that the Lord is working through his people. The months and years ahead (not to mention a baby's sleep schedule) may be far and away out of my control, but each day can yet be filled echoing the faithfulness of my betters, delighting in the tasks at hand as I witnessed others do, and spreading the story of how God's grace, our only hope, changes us all.

The author is the (new) managing editor of New Horizons

☆ Congratulations

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

- **Cam Irick**, Winner Orthodox Presbyterian Church, Winner, SD

A NEW INTERNSHIP PROGRAM

// JOHN SHAW AND
RYAN HEATON



Church-planting intern Ryan Heaton with his wife, Rachel, and daughter, Amelia.

One challenge in the planting of new churches is simply finding men who are ready, willing, and able to serve as church planters. It's difficult work with high demands and a steep learning curve. For that reason, we often look for pastors who have church planting experience to do it. Yet many of these experienced men continue to serve in the churches that were planted through their labors. So where can we find gifted, experienced men?

Training in Church Planting

The Committee on Home Missions and Church Extension began to ask that question. One answer that made good sense was to establish a church-planting internship program. With similar responsibilities to yearlong interns, church-planting interns work alongside a pastoral mentor who serves in a mission work. These interns experience church planting on the ground floor under the watchful eye of an experienced, gifted church planter. A church-planting intern will not only grow in his preaching, teaching, discipling, and shepherding gifts. He will also be involved in a heavy evangelistic load, officer training, gathering and enfolding of new families, establishing new congregational practices and programs, and many other responsibilities that mission works often experience with greater intensity than established congregations.

This new program has several goals. First, we hope to train some of the next generation of Orthodox Presbyterian church planters. Second, the interns will navigate part of the steep learning curve of church planting before they are serving as a church planter, and they will do so under the watchful eye of an experienced man. Third, these interns will increase in gifts that will prepare them well no matter where they serve—in particular, gifts of evangelism and leadership. Fourth, like any good internship program, some men will learn that the Lord has not called them to serve in a mission work, at least for now.

That sometimes difficult conclusion will benefit both them and the church.

In 2017, the Committee approved support for two church-planting interns. Intern Ryan Heaton serves in Naples, Florida, with Eric Hausler as his mentoring pastor at Christ the King Presbyterian Church. Pastor Hausler has served in several mission works, and he possesses a particular passion for reaching the lost through intentional acts and words of love. Intern Miller Ansell serves in Houston, Texas, under the leadership of Mark Sumpter, the Regional Home Missionary for the Presbytery of the Southwest. Together, they are working with a group in southwest Houston under the oversight of Cornerstone OPC (Jersey Village, Texas). Direct evangelistic and outreach ministry fill a significant portion of their weekly time together.

In the future, church-planting internships will continue as a joint project of the Committee on Home Missions and the Committee on Christian Education. Both committees believe church-planting internships will provide another tool to support the Great Commission work of the whole denomination.

To help introduce this program to the church, we have asked Ryan Heaton and Miller Ansell to share some thoughts on their experiences as church-planting interns. You can read Ryan's reply below, and Miller's next month. Please pray for the Heaton family as they serve in Naples over the coming year.

Ryan Heaton on Serving in Naples, Florida

The internship in church planting has been unique in that it requires a constant outward focus and nurturing of relationships with the community. While I am also involved in ordinary work (preaching, teaching, jail ministry, hospital visitation, etc.), the focus has been on mercy ministry, hospitality, and evangelism. We constantly meet people who have no connection to our church and form bonds that may lead to an opportunity for evangelism. I have had a handful of conversations with unbelieving neighbors over dinner about Christ,

some fruitful and others not.

By the end of this internship, I hope to have gained a better grasp of how to build a Reformed community where none currently exist. So far the internship has forced me to carefully consider how to bring a missionary encounter to this location. While there are other churches in Naples, there is no dominating Christian presence. This makes it difficult to start a distinctly Reformed and orthodox church, and sometimes it feels like we are on a foreign mission field.

Moreover, tourists come from all over the world to visit Naples, which requires us to maintain cultural awareness and sensitivity. The size of our congregation fluctuates because of the tourist season, making it difficult to have a steady and reliable lay ministry.

One way we have sought to bring a “missionary encounter” to the city has been to use the power of ordinary acts of kindness to lead people to the cross. One verse that I have often reflected on is Romans 2:4b: “God’s kindness is meant to lead you to repentance.” The good news of repentance and forgiveness of sins in Christ is the motivation behind everything we do and finds its practical expression in our acts of kindness. The deed-based ministry sets up and adorns our Word-based ministry.

God uses weak people to do extraordinary work in church planting. I had the mistaken impression that church planting meant going out and finding the right “pillars” on which to build the church. While targeted efforts to find key people may work on occasion, we have no real criteria other than finding those who will listen. Often, that’s not even a requirement. We simply find people who have needs we can meet and hope that someday they will listen to the gospel we preach.

The focus on ordinary acts of kindness has led to many “unordinary” internship tasks: helping a Haitian friend get a work permit, working to repair a mobile home, rescuing a dog from the pound, clearing brush in our neighborhood, finding homes for farm animals, and even learning to drive a tractor. The emphasis has been on serving our neighborhood without asking anything in return.

A great benefit of this internship has undoubtedly been working with Eric Hausler, a seasoned church planter. He has a remarkable ability to step into a person’s life at a moment of great need. On numerous occasions, I have witnessed someone weep because he has helped them at a critical time. Through

the chaplain’s office at the jail, Eric is at times the first person to care for someone who has recently been arrested. He makes sure all of their belongings are secure and follows up with family members. They are overwhelmed with gratitude.

The leadership of Pastor Hausler in the wake of Hurricane Irma has been a lesson in itself. Although the damage was less than expected, the needs have been overwhelming and this has provided an opportunity to demonstrate mercy. Not only did Hausler make sure everyone in our church was cared for, but he took great pains to serve our residential community. Gathering a small Haitian workforce and a team from Michigan, he scurried around the neighborhood offering free yard work to anyone in need. This helped numerous older people who could not do the work themselves. These and other acts have given our church and the gospel greater credibility. He was given an ovation at a recent Homeowner’s Association meeting for his



Ryan Heaton (far left) with Pastor Eric Hausler (third from right) and members of the Haitian Hurricane Heroes team

efforts during the hurricane and afterward.

My time with Eric has shown me that there is no typical “job description” for the church planter. He is involved in so many different tasks with so many different people that it is a bit staggering. On the one hand, the work he does cannot be reproduced: he speaks at least four languages and loves speaking in people’s mother tongue when possible. On the other hand, his strategy is remarkably simple: showing people grace through acts of mercy and kindness every day.

Overall, the internship has shown me that church planting means cross-shaped service. I am reminded of a quote by the former OP historian Charles Dennison, “Our purpose is not success; it is not even survival, but the giving up of our lives in service to our great God and in imitation of our Savior” (*History for a Pilgrim People*, 8).

Home Missions Today

For up-to-date Home Missions news and prayer updates, e-mail HomeMissionsToday@opc.org. New editions: December 13, 27.

MOSES'S METHOD FOR CHRISTIAN CHARITY

// CLIFFORD L. BLAIR

If we believe the Bible, we must believe in a duty of giving to the poor. As Jonathan Edwards wrote in *Christian Charity*,

This duty is absolutely commanded, and much insisted on, in the Word of God. Where have we any command in the Bible laid down in stronger terms, and in a more peremptory urgent manner, than the command of giving to the poor? ... I know of scarce any duty which is so much insisted on, so pressed and urged upon us, both in the Old Testament and New, as this duty of charity to the poor.

Still we may ask, when should we? It could be when need presents itself: a beggar on the corner or a family in the church in need. Or in times of bounty: a Christmas bonus or an inheritance. These are fit times, but consider another answer: the time to give is always and by way of system.

Moses gives an interesting method:

When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God.” (Lev. 19:9–10 *cf.* 23:22, Deut. 24:19–22)

Most of us are not agrarians, and no Christian is bound to the letter of ancient Israel’s civil law, but we ought to seek the general equity of such texts (WCF 19.4). Observe a few things from this passage.

Charity is regular and yet variable. Charity is given not just in the bountiful years or alternate harvests but in every season, every harvest, and from every field. Yet there is still room for judg-

ment. How much is a corner? How carefully do you harvest? It can be adjusted. Recall Boaz’s mercy to Ruth. He instructed his reapers to leave extra grain when she was gleaning (Ruth 2:16).

The principle abides, not the mechanism. Beyond our tithe we ought consider how to build charity into our lives. Perhaps a percentage of our income. Perhaps all or part of a reliable extra: an annual bonus, a side income, proceeds from garage sales. Just ask: how can I leave a little extra for others?

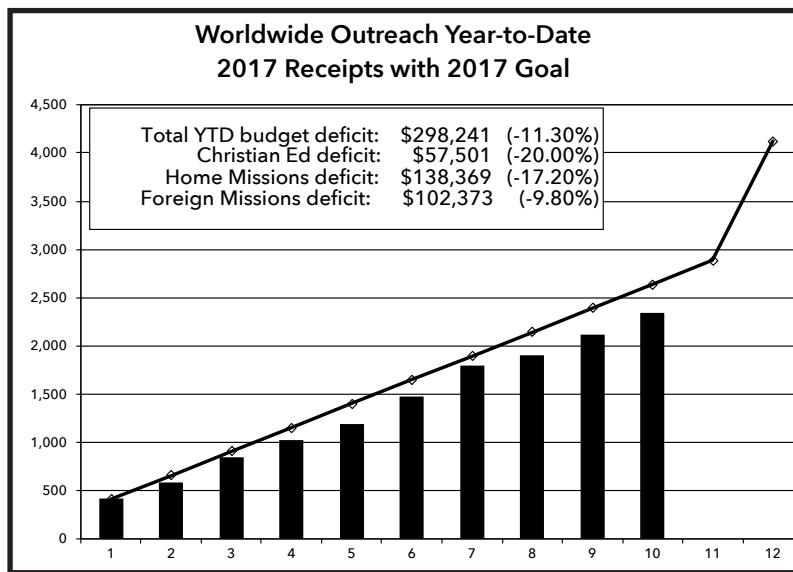
Two common objections:

1. “I pay taxes for the poor.” Granted, but you should still give in addition. It is not simply a matter of money, but of our hearts. There is a great difference between money extracted and money given. Moses presses the point elsewhere: “You shall not harden your heart or shut your hand against your poor brother; ... your heart shall not be grudging when you give to him” (Deut. 15:7b, 10a).

2. “I’m too poor. I am receiving charity myself, or am close.” Fair enough—a barren field had empty corners. The truly poor should not make things worse by misguided charity. This said, hear Edwards’ helpful caution:

There is no person who may not say, he has not more than enough for himself, as he may mean by enough. . . . Those who are poor, to be sure, will say, they have not too much for themselves. Those who are of the middle sort will say, they have not too much for themselves. And the rich will say, they have not too much for themselves. Thus there will be none found to give to the poor.

As objects of immeasurable grace, we ought to not only respond to occasional opportunities to show temporal mercy, but seek to make it a regular part of our lives.



DECEMBER

1. **Mr. and Mrs. F.**, Asia (on furlough). Pray for Mr. F. as he speaks to the eleventh annual Foreign Missions Conference, meeting today in Willow Grove. / **Jim and Bonnie Hoekstra**, Andover, MN. Pray for continued development in the ministry of Immanuel OPC. / Navy chaplain **John (and Linda) Carter**.
2. **Matthew and Lois Cotta**, Pasadena, CA. Pray for God's Spirit to direct and empower Pasadena Presbyterian Church's gospel witness. / **David and Rashel Robbins**, Nakaale, Uganda. Pray that God would raise up men for leadership in the church. / Pray for the **Subcommittee on Internet Ministry** as it oversees the OPC website.
3. **David and Sunshine Okken**, Nakaale, Uganda. Pray that Karimojong believers would grow in their understanding and application of God's Word. / **Mika and Christina Edmondson**, Grand Rapids, MI. Praise God for his continuing blessing on New City Fellowship. / Navy chaplain **Tim (and Janine) Power**.
4. **Paul and Sarah Mourreale**, St. Louis, MO. Pray that God would add three new families to Gateway OPC through the congregation's outreach ministry. / Pray for missionary associates **Schylie La Belle and Angela Voskuil**, Nakaale, Uganda, as they prepare their teaching lessons.
5. Missionary associates **Christopher and Chloe Verdick**, Nakaale, Uganda. Pray for wisdom as Christopher serves as clinic administrator. / **Bill and Sessie Welzien**, Key West, FL. Pray that the congregation of Keys Presbyterian Church would grow in spiritual maturity. / **Jan Gregson**, assistant to the finance director.
6. **John and Wenny Ro**, Chicago, IL (downtown). Pray for the discipleship and ministry of Gospel Life Presbyterian Church. / Pray for Foreign Missions associate general secretary **Douglas Clawson** as he works with candidates for missionary service. / Pray for **David Haney**, director of finance and planned giving for the Committee on Coordination.
7. Pray for Foreign Missions general secretary **Mark Bube** as he reports to the Executive Committee meeting tomorrow. / **Chris and Megan Hartshorn**, Anaheim Hills, CA. Pray for more conversions and adult baptisms at Anaheim Hills Presbyterian Church. / **Doug Watson**, part-time staff accountant.
8. **Andrew and Billie Moody**, San Antonio, TX. Pray for San Antonio Reformed Church's communicants' class finishing up this fall. / Pray for Foreign Missions administrative assistant **Linda Posthuma** and secretary **Katrina Zartman**. / **Zachary (and Annie) Simmons**, yearlong intern at Bethel Presbyterian Church in Wheaton, IL.
9. Pray for missionary associates **Leah Hopp, Sarah Jantzen, and Paige Vanderwey**, Uganda. / **Brett and Maryann Mahlen**, Orland Park, IL. Please pray that the Lord would reach many hearts at Stateville Prison despite the administrative speed bumps. / **Charlene Tipton**, database administrator.
10. Pray for Home Missions associate general secretary **Al Tricarico**. / **Eric and Dianna Tuininga**, Mbale, Uganda. Pray for those involved with the education ministries to the youth of the church in Mbale. / Diaconal Response Coordinator **David Nakhla**. Pray for the families affected by the recent hurricanes and the many involved in the disaster response efforts. Pray that the Lord would raise a steady stream of volunteers. Give thanks for the abundant giving!
11. **Charles and Connie Jackson**, Mbale, Uganda. Pray that Reformation Book Room will attract many visitors who are eager to learn more about Christ. / **Jay and Andrea Bennett**, Neon, KY. Pray for Neon Reformed Presbyterian Church's organization as a local church by 2020. / *Ordained Servant* editor **Greg Reynolds**.
12. **Phil Strong**, Lander, WY. Pray for wisdom and willingness to reach the lost and to shepherd faithfully those in Grace Reformed Fellowship. / Tentmaker missionary **T. L. L.**, Asia. Pray for qualified missionary associates, who are urgently needed. / **Daniel (and Victoria) Garcia**, yearlong intern at Escondido OPC in Escondido, CA.
13. **Mr. and Mrs. M. M.**, Asia. Pray for Mr. M. as he works with churches seeking to establish a presbytery. / **Jeremy and Gwen Baker**, Yuma, AZ. Pray for increasing outreach and evangelism opportunities for Yuma OPC. / Pray for **B. A. Snider**, marketing coordinator at Great Commission Publications.
14. Pray for **Bill (and Margaret) Shishko**, regional home missionary for the Presbytery of Connecticut and Southern New York, as he visits mission works throughout the region. / Pray for the labors of tentmaker missionary **T. D.**, Asia. / **Stephen (and Felicia) Lauer**, yearlong intern at Redeemer OPC in Beavercreek, OH.
15. **Mr. and Mrs. J. M.**, Asia. Pray for significant progress in their study of an Asian language. / **Bob and Grace Holda**, Oshkosh, WI. Pray that members and visitors of Resurrection Presbyterian Church grow in faith and love through God's ordinary means of grace. / Pray for



Andrew and Billie Moody

New Horizons managing editor **Judith Dinsmore**.

- 16.** Pray for **Ryan (and Rachel) Heaton**, church-planting intern, Naples, FL. / Missionary associates **E. K.** and **M. S.**, Asia. Pray for their students as they head home for the term break. / Pray for ample enrollment for the spring semester of the **2017 Ministerial Training Institute of the OPC (MTIOPC)**.
- 17.** Pray for **Mr. and Mrs. K.** as they prepare for their move to Asia early next year. / **Jason and Amanda Kirklin**, Waco, TX. Pray for fruitful outreach and evangelism in the area surrounding Trinity OPC's new meeting location. / **Scott (and Elizabeth) Creel**, yearlong intern at Redemption OPC in Gainesville, FL.
- 18.** Pray for Home Missions general secretary **John Shaw**. / Affiliated missionaries **Jerry and Marilyn Farnik**, Prague, Czech Republic. Pray for outreach activities held during the holiday season. / Pray for **Jim Scott**, production editor of the *Trinity Psalter Hymnal*, as he prepares the layout of the hymns.
- 19.** Missionary associate **Kathleen Winslow**, Prague, Czech Republic. Pray for her efforts to reach her students with the gospel. / **Mike and Katy Myers**, Royston, GA. Pray for continued unity, fellowship, and spiritual growth at Heritage Presbyterian Church. / *New Horizons* editorial assistant **Diane Olinger** as she adjusts to new responsibilities.
- 20.** **Eric and Donna Hausler**, Naples, FL. Pray for wisdom for Christ the King Presbyterian Church in reaching families in their community. / **Heero and Anya Hacquebord**, L'viv, Ukraine, are thankful for the young people in the church committed to serving the Lord. / *New Horizons* editorial assistant **Pat Clawson**.
- 21.** **Mark and Jeni Richline**, Montevideo, Uruguay. Pray that those who attend the Bible study in Maldonado will grow in faith. / **Larry and Kalynn Oldaker**, Huron, OH. Pray that recent interested visitors to Grace Fellowship OPC would return and connect. / **Aijalon (and Jana) Church**, yearlong intern at Covenant OPC in Sinking Spring, PA.



Ray and Michele Call and family

- 22.** **Jim and Eve Cassidy**, Austin, TX. Pray for new visitors to South Austin Presbyterian Church and opportunities to reach the lost. / **Ray and Michele Call**, Montevideo, Uruguay, are thankful for those who stand with them in prayer and support. / *New Horizons* proofreader **Jessica Johnson**.
- 23.** Missionary associates **Markus and Sharon Jeromin**, Montevideo, Uruguay. Thank the Lord for ministry op-

portunities. / **Matt and Elin Prather**, Corona, CA. Pray for Corona Presbyterian Church, that God's elect may be brought in. / *New Horizons* cover designer **Chris Tobias**.

- 24.** **Lowell and Mae Ivey**, Virginia Beach, VA. Pray for Virginia Reformation Presbyterian Church that God would save local families and bring them to worship. / **Church in the Horn of Africa**. Pray for small groups that meet for worship each week.
- 25.** Retired missionaries **Betty Andrews, Cal and Edie Cummings, Greet Rietkerk**, and **Young and Mary Lou Son**. Pray for their health and well-being. / **Daniel and Amber Doleys**, Springfield, OH. Pray for more disciples and faithfulness to minister to each family God brings to Living Water OPC. / **Kathy Bube**, Loan Fund document specialist.
- 26.** **Chris (and Nancy) Walmer**, area home missions coordinator, Presbytery of Central Pennsylvania. Pray that God would provide more contacts and opportunities for establishing new OP churches. / Pray for affiliated missionaries **Craig and Ree Coulbourne** and **Linda Karner**, Japan. / **Mark Stumpff**, Loan Fund administrator.
- 27.** Missionary associate **Janine Eygenraam**, Quebec, Canada. Pray for opportunities to meet people in order to encourage an interest in the gospel. / Pray for **Miller (and Stephanie) Ansell**, church-planting intern, Houston, TX. / Pray for Christian Education general secretary **Danny Olinger** as he interviews potential ministerial interns.
- 28.** **Josh and Kristen McKamy**, Chambersburg, PA. Pray for Covenant OPC to have effective evangelism and teaching opportunities among new contacts. / **Ben and Melanie Westerveld**, Quebec, Canada. Pray for the evangelistic outreach ministries of St-Marc Church. / **Janet Birkmann**, Diaconal Ministries administrative assistant.
- 29.** **Ethiopian Reformed Presbyterian Church**. Pray for congregations as they minister to their covenant children. / **Tim and Deborah Herndon**, West Lebanon, NH. Pray that God would raise up qualified and willing officers to serve him at Providence OPC. / **Andrew Farr**, yearlong intern at Redeemer Presbyterian Church in Ada, MI.
- 30.** Pray for Home Missions administrative assistant **Katie Stumpff**. / Associate missionaries **Octavius and Marie Delfils**, Haiti. Pray for spiritual fruit from the classes Octavius teaches. / Pray for stated clerk **Ross Graham** as he begins preparations for the next general assembly, which convenes on June 11, 2018.
- 31.** **Ben and Heather Hopp**, Haiti. Pray that members will have a strong witness to the unsaved in their families. / **David and Rebekah Graves**, Coeur d'Alene, ID. Pray that God will continue to add new members to Coeur d'Alene Reformed Church. / **Andrew (and Cyndi) Myers**, yearlong intern at Trinity OPC in Hatboro, PA.

OVERSHADOWED BY GLORY

[Continued from page 3]

clearly afraid (v. 30). She does not quite understand it (v. 34). Jesus steps into her life and into our world, by the power of the Holy Spirit, and she is frightened.

The Lord God in heaven was going to come upon her; he was to begin his great work and it would begin in her body. The next, and crucial, phase of the old enmity from the garden begins in the womb of Mary. This was a most unusual moment. Mary's body would be an instrument of righteousness in the hands of the King as he strides forward to crush Satan. But Mary, too, must yield to Jesus.

Do you see why the grace of God in the gospel can appear terrifying? God, in the gospel, is like an expeditionary force, come to invade your life and to retake possession for his holy residence.

Our first reaction is to say that it's not fair. We want Jesus in our lives, but on our terms. But God steps into our lives on his own terms. Too often our desires are too small. We want God to help us be a better spouse, or parent, or person. We want him to solve a problem, to fix a part of our lives. But the good news is this: he will do a much more powerful thing.

We might feel defenseless, invaded. But perhaps there is a better way to view it. The Holy Spirit will come upon us and, through the finished work of Jesus, make us new—a whole new creation. What do you say to that? Come, Holy Spirit.

Caught Up into the Glory

This idea of power is reinforced by the other words used by the angel, “the power of the Most High will overshadow you” (v. 35). Overshadowed—that does not sound comforting. We might not react well to being told we are going to be put in someone's shadow. We think of grace as raising us to glory. We rarely

think of it as being overshadowed by the glory of another. Yet everyone in the nativity was overshadowed by the glory of God. Joseph was overshadowed; Mary, Elizabeth, Zechariah, John the Baptist, even the angels, for they cry, “Glory to God in the highest” (Luke 2:14).

To be overshadowed is to be caught up into the glory of another, that of God himself. It is to be caught up into God's own glory cloud. All three synoptic gospels use this word to describe the cloud of glory that appears at the transfiguration of the Lord Jesus (Matthew 17:5, Mark 9:7, and Luke 9:34). The only other occurrence in the New Testament refers to Peter's shadow falling on the sick (Acts 5:15). For Mary, the good

“We think of grace as raising us to glory. We rarely think of it as being overshadowed by the glory of another.”

news of the coming of Jesus means that God's shadow has fallen upon her. There is healing under that shadow.

While Mary probably did not know of the coming transfiguration, she certainly knew of the cloud of glory in the Old Testament, the presence of God saving his people in the Exodus and the presence of God filling Solomon's temple. To be overshadowed in this sense is not to be pushed off the stage; rather, it is to be pulled further up and further in to the glory of God's own presence. When God's shadow falls upon us in the person and work of Jesus, it is a moment of joy. It is a moment of redemption and salvation. At last, God has come to rescue us from the misery of our sin.

The good news of Jesus is about grace and glory. “And the Word became flesh and dwelt among us, and we have

seen his glory, glory as of the only Son from the Father, full of grace and truth” (John 1:14).

Suddenly Mary finds herself living in the grace of God, because of Jesus Christ. She is in the glory, and she is not consumed. She is overshadowed by the power of God. Overwhelmed by love, overshadowed by glory.

No Glory Thief

After the angel explains that her older cousin Elizabeth is also miraculously pregnant, “For nothing will be impossible with God” (Luke 1:37), Mary's response is that of faith. She believes, and so she says, “Behold, I am the servant of the Lord; let it be to me according to your word” (v. 38).

She is no glory thief. She simply gives her whole self into the hands of the Lord: “I am your servant. Let it be to me according to your word.” It is an amazing surrender of herself, body and soul, to the living God. She embraces the promise of a son, a holy son. More, she embraces the Son of God. She takes God at his word. Unbelief is to fight to be kings or queens in our own right. Faith is simply to cling to the Lord. Mary gives the glory to God because of the Son.

Now is the time to stop trying to defend yourself against God. Now is the time to hear the wonderful news.

[Jesus] will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end. (vv. 32–33)

Mary's faith in the soon-to-be-born Jesus is the same as that of the dying thief in the soon-to-die Jesus: “Remember me when you come into your kingdom” (23:42). He gives glory to Jesus and hears the reply, “Today you will be with me in paradise” (v. 43). What a glorious thing grace is. □

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

NEWS, VIEWS, & REVIEWS

STERRETT INSTALLED AT FRANKLIN SQUARE

Flo Warnock

Rev. Lloyd Sterrett was installed as pastor of the Orthodox Presbyterian Church of Franklin Square, New York, on Saturday, September 9, 2017. The congregation, along with members of the Presbytery of Connecticut & Southern New York, family members, and friends, celebrated the installation with praise and thankful prayer to God.

Rev. Richard Gerber, moderator of the Presbytery and pastor working with Harvest Church (OPC), preached a sermon titled, "Serving the Lord Jesus Christ." He also asked the constituting questions to Sterrett and to the congregation. Elder Thomas Warnock prayed for God's blessing on Sterrett and on his ministry. Rev. Cecil R. Simpson III gave the charge to Sterrett, and Rev. John W. Mallin gave the charge to the congregation. Elder Michael Montemarano closed the service in prayer. Sterrett then gave the benediction as pastor of the OPC of Franklin Square.

After the service, there was a wonderful luncheon and time of fellowship. The OPC of Franklin Square is so very thankful to God that he has provided, in his perfect timing, Rev. Sterrett to lead and shepherd this congregation.

REDEMPTION OPC CELEBRATES TEN-YEAR ANNIVERSARY

Joel Fick

Redemption OPC is celebrating ten years of God's faithfulness. The work began in January 2007 when a small group of families interested in seeing an enthusiastically Reformed church planted in Gainesville, Florida, began meeting to pray and to consider whether the Lord might raise up such a work. In April of 2007, the group was recognized as a mission work of the Presbytery of the South, and in June, it held its first worship service. By the end of 2007, Redemption had called Rev. Joel Fick to be its plant-



At the installation of Lloyd Sterrett (left to right), David Innes, Michael Montemarano, Meindert Ploegman, Richard Gerber, Cecil Simpson, John Mallin, Lloyd Sterrett, Thomas Warnock, Alex Zarek, Jonathan Holst, and Jonathan Shishko

ing pastor and in 2011 was organized as a new and separate congregation of the OPC.

Redemption celebrated its ten-year anniversary with a Saturday picnic, followed on Sunday by morning worship, a fellowship feast, and video remembrance, and then its first-ever evening worship service. What a way to celebrate! Ten years later, Redemption OPC continues to be an enthusiastically Reformed church.



Pastor Joel and Marianne Fick at Redemption's anniversary service, with commemoration plaque handmade by member Bethany Mayberry

COTTA INSTALLED IN PASADENA, CA

David Crum

On Saturday, August 12, on a beautiful summer day in the foothills of the San Gabriel mountains, the Presbytery of Southern California installed Rev. Matthew Cotta as an evangelist, serving as the organizing pastor of Pasadena OPC. Cotta had previously served for fourteen years as the pastor of Grace OPC of Haver Park, Illinois. This special day was the fulfillment of a dream shared by many members of the OPC who live in the north-central part of Los Angeles county.

Rev. Chris Hartshorn led the service of installation. Rev. Yong Kim preached the sermon to the congregation and, as the RHM of the Presbytery, Rev. David Crum was appointed to encourage the new congregation. Rev. James Lim gave the charge to Pasadena's new evangelist. Lim is a longtime friend of Cotta and their wives have been friends even longer. (When they were in middle school, Matt Cotta's wife, Lois, invited James Lim's wife, Taylor, to come with her to church, and through their friendship Lois led Taylor to the Lord.) All were invited to stay for a delicious lunch following the service.

UPDATE

CHURCHES

- On September 26, the Presbytery of the Dakotas removed **Reformation Church** in Elizabeth, CO, from its rolls.
- **Heritage Presbyterian Church** in Royston, GA, was organized as a separate congregation on September 29.
- On October 6, the Presbytery of Michigan and Ontario recognized **Christ Covenant Church** in Midland, MI, formerly a Presbyterian Church in America congregation, as a congregation of the OPC.



At the installation of Matthew Cotta (left to right) James Lim, David Crum, Matthew Cotta, Yong Kim, and Chris Hartshorn

MINISTERS

- On September 15, the Presbytery of the Midwest transferred the credentials of **Brent C. Evans** to the United States Presbytery of the Free Church of Scotland



The Midwest Women's Presbyterial was held at Apple Valley Presbyterian Church in Neenah, WI, on October 7. Over seventy-five women from sixteen churches attended. Speaker Diane Olinger introduced attendees to many of the women written about in the recently published *Choosing the Good Portion*, highlighting those from the Midwest.

(Continuing); he was installed as pastor of its Atlanta congregation, Reformation Presbyterian Church.

- On September 16, the Presbytery of Michigan and Ontario granted the request of **James F. Mong** to demit the ministry.
- **Michael L. Myers**, formerly the organizing pastor (as an evangelist of the Presbytery of the Southeast), was installed as pastor of Heritage Presbyterian Church in Royston, GA, on September 29.
- On October 6, **Darryl C. Kretschmer** was ordained as a minister by the Presbytery of New York and New England and installed as an evangelist to Asia under the oversight of the Committee on Foreign Missions.
- On October 6, **David M. Sarafolean**, the pastor of Christ Covenant Church in Midland, MI, was installed as pastor of that church on the occasion of its reception into the OPC.
- **Christopher R. Bush** was ordained and installed as pastor of Calvary OPC in Ringoes, NJ, on October 14.
- On October 20, the Presbytery of Ohio removed from its rolls **Russell L. Westbrook**, who had renounced its jurisdiction and was laboring out of bounds.
- **Zechariah N. Schiebout**, formerly an ARP minister, was installed on October 26 as an evangelist of Grace Reformed Presbyterian Church, OPC, in Des Moines, IA, to serve at Hope Reformed Presbyterian, a mission work in Pella, IA.

LETTERS

THE FUTURE OF PROTESTANTISM

Editor:

In the October issue of *New Horizons*, Alan Strange writes about the future of Protestantism, “Ryrie argues that Pentecostalism and the like—those approaches that are open to continuing speaking of the Spirit—are the likely future of Protestantism.” If true, then Protestantism has no future. Whereas the Pentecostal movement seeks out a slew of extra-biblical revelation, the Bible itself is clear that it is enough to serve as the rule of faith (2 Tim. 3:16; Shorter Catechism Question 2). By breaking *sola Scriptura*, the Pentecostal movement and not Calvinism has broken the church up into many small ecclesiastic bodies, which is detrimental to the church.

Matthew Cserhati
Lincoln, NE

JESUS' BODY WAS NOT BROKEN

Editor:

Noe and Muether's article, “Spirit of the Reformation” (October), rightly claims that “historic Protestantism still remains the reliable path to biblical fidelity.” Space probably prohibited their mentioning that biblical fidelity for the Reformers included adhering to the best biblical texts available. But attention to this practice would have caused the writers to avoid referring to “the broken body . . . of our risen Lord.”

Jesus' body was not broken. No gospel account suggests otherwise, and the apostle Paul quotes Jesus to that effect in 1 Corinthians 11:24. And for good reason. The apostle John testified that Jesus's body was not broken during his crucifixion in order to fulfill Scripture (John 19:31–37)—evidently a reference to Jesus as the perfect lamb of God fulfilling what the Passover pointed to (Exodus 12:46). Notice how the OPC's Directory for Worship is careful to maintain biblical teaching on this (II.C.6).

A perfect sacrifice for sin; biblical fidelity requires that we teach this.

Roger Schmurr
Cutler Bay, FL

CULTURALLY SIGNIFICANT

Editor:

The last paragraph of “The Spirit of the Reformation” in the October issue drew the conclusion, “Relevance and cultural significance, if adopted as aims, are synonyms for compromise and cultural doctrinal indifference.” The preceding paragraph seemed to imply that those churches that aim to be culturally significant in living out the gospel are those who yearn “to have many members and much money and read about [themselves] often in the newspapers.” Is that necessarily true?

I agree that there is a danger of “cultural significance” becoming an idol, a diluted gospel neglecting salvation and an object of vanity. On the other hand, opposition or neglect of cultural significance can also become an idol, dilute the gospel (which is to be proclaimed in word and deed), and become an object of doctrinal pride.

History is filled with examples of Christians and churches who impacted their communities by ministering justice, love, and mercy in humility before God. Micah 6:8 does not build walls to sequester us from the world around us. The light of Christ in Matthew 5 is to shine in our everyday culture that others may know that God is good, God is supreme judge,

and Christ is Savior indeed!

Robert Bernhardt
Green Bay, WI**REVIEWS**

Dignity and Destiny: Humanity in the Image of God, by John F. Kilner. Eerdmans, 2015. Paperback, 414 pages, list price \$35.00. Reviewed by OP pastor George C. Hammond, author of *It Has Not Yet Appeared What We Shall Be: A Reconsideration of the Image Dei in Light of Those with Severe Cognitive Disabilities* (2017).

The biblical history of the doctrine of human beings as created in the image of God has been foundational to affording people great worth and dignity in the Western world. Unfortunately, many of the historical and traditional formulations of the doctrine have also been at the root of neglect and even abuse of the poor, the weak, and the physically and mentally handicapped. Traditional formulations of the image-of-God doctrine have looked for the image in something substantive (soul or intellect), in something functional (ability to exercise dominion), or in the ability to sustain complex human relationships.

Kilner cites examples of how this ap-

Presbytery of the Midwest's 6th Annual Men's Retreat

Feb. 23-24, 2018 • Green Lake, WI

- Speaker: Rev. John Hartley, pastor of Apple Valley Presbyterian Church
- Topic: Divine Chastisements: Badges of Sonship
- Venue: Green Lake Conference Center
- Sign up: <http://gatewayopc.org/mens-retreat/>

proach to the doctrine has led to the idea that some human beings bear the image of God more than others do, and thus some are more valuable than others. He highlights Brunner's denial that normal human protections should apply to the “grossly retarded” because of the “compromise of God's image that has taken place” (20). Kilner believes that these bad conclusions result from a faulty understanding of what the image of God is. After explaining the problem, Kilner spends the balance of the book aiming at a solution and a better image-of-God doctrine.

Kilner distinguishes between the “image of God” and the “likeness of God.” “Image of God” is static—the human being as created; and “likeness of God” is dynamic—what human beings would become by their obedience. This allows Kilner to argue that all humans are equally image bearers, even though some may be more “like” God. However, this argument is exegetically untenable. Image and likeness function as synonyms, what linguists refer to as hendiadys (explaining one thing by using two different words). While there is undoubtedly an eschatological unrealized potential to which the redeemed are destined, this cannot be read out of a distinction between the words “image” and “likeness.”

Kilner also maintains that created “in the image of God” means created “according to the image of God.” Human beings themselves are not the image of God, nor do they bear the image of God; rather,

OPC Hurricane Relief

Join those who are saying “yes” to serving as OPC Disaster Response volunteers following Hurricanes Harvey, Irma, and Maria! The hurricanes swept through quickly, but recovery from the damage they caused will go on for a long time.



As of the end of October, almost \$500,000 has been received by OPC Disaster Response and is being put to good use in relief efforts. Visit OPCDisasterResponse.org for updates on hurricane relief and information on how to volunteer. To donate online, visit OPCSTM.org/How-to-Donate/. Checks designated for hurricane relief can be mailed to OPC Administrative Offices, Attn: CDM, 607 N. Easton Road, Bldg. E, Willow Grove, PA 19090. Thank you!

there is an image of God that human beings are created “according to.” The New Testament tells us that it is “Christ who is the image of God” (2 Cor. 4:4). This image—Christ—cannot be diminished by sin or its sure results (such as sickness and disability).

This interpretation is problematic. Understanding the phrase “image of God” as referring to Christ alone and not human beings themselves would indeed isolate the image from the effects of sin. But, it would also suggest that, when Genesis 1 says that God created human beings in the image of God, it means by this that God created human beings in Christ. Although there is a way in which this can certainly be said of the redeemed, it is difficult to see biblically how this can be said of those who are not redeemed (“in Christ” in the New Testament always describes the redeemed, or the elect who are to be redeemed).

Despite the interpretive difficulties, Kilner’s concerns are laudable, and *Dignity and Destiny* is an important book. It should be on the reading list of anyone following the contemporary theological discussions of what it means for human beings to be made in the image of God.

***The Biggest Story: How the Snake Crusher Brings Us Back to the Garden*, by Kevin DeYoung and illustrated by Don Clark. Crossway, 2015. Hardback, 132 pages, list price \$17.99. Reviewed by OP member Emily Van Dixhoorn.**

How do familiar Bible stories fit into one big story? Do children need to wait until they can read Berkhof’s *Systematic Theology* to put the pieces together? Kevin DeYoung answers these questions in his own way in *The Biggest Story*.

The Biggest Story doesn’t just retell the

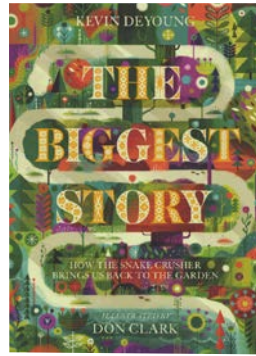
familiar stories—it magnifies their meaning by highlighting the embedded themes of redemptive history. DeYoung openly states his goals in a “Note to Parents.” He aims not only to present Jesus as our Savior, but also to emphasize “the fulfillment of a long line of prophecies, patterns, and predictions” (128).

DeYoung achieves his goals with flying colors. *The Biggest Story* reads well, with his “playful and elegant” retelling of the biblical plotline (128). His conversational language reflects an understanding of kids, as well as a reverence for God and his Word. For example, DeYoung explains how Jacob, even though he was the younger brother, received God’s blessing because “God is God, so he gets to pick” (50). DeYoung puts election in terms children can understand, while still sticking to the apostle Paul’s reasoning in Romans 9. DeYoung helps children use biblical knowledge to support other Reformed doctrines, including the covenant, justification, and assurance of salvation.

Without great pictures, most kids won’t read for long. Thankfully, Don Clark’s illustrations match the text in quality and character. The bright colors and abstract shapes resemble Eric Carle’s *The Very Hungry Caterpillar*. Magenta, orange, turquoise, and lime express drama. The occasional black backdrop conveys the dark setting of particular events, like the burning of the golden calf, the time just before Jesus was born, and Good Friday. Even the ten chapter di-

viders convey order and system. Each has a big number surrounded by geometric patterns and symbolic imagery that suggest redemptive-historical connections. Reminiscent of Christmas ornaments, the patterns delight the eye, engaging readers young and old, so that the book can be reread with interest, as Bible stories should be.

Thankfully, the book manages to point to Jesus without picturing him. Three partial images (foot, hand, and silhouette) might bother some. Yet, in these illustrations, more remains unsaid



Positions Available

Pastor: Bonita Orthodox Presbyterian Church, located southeast of San Diego, California, is seeking a full-time pastor who believes in expository preaching and is committed to the Westminster Confession of Faith and the other OPC standards. We are a stable congregation of over ninety members with four committed ruling elders. If interested, please email Andy Weld at awweld@hotmail.com.

Senior Associate Pastor and Junior Associate Pastor: Grace Presbyterian Church in Columbus, Ohio, is searching for a Senior Associate Pastor and a Junior Associate Pastor. The Senior Associate Pastor will provide counseling and discipleship, strong leadership, officer leadership development, preaching, teaching, and coordination and/or execution of administrative duties. The Junior Associate Pastor will provide teaching, preaching, counseling, and discipleship to the congregation, including youth and college/career young people. He will take on administrative duties to assist both the Senior Pastor and Senior Associate. Both positions will be overseen by the Session of Grace Church while reporting regularly to the Senior Pastor. Send a cover letter, a copy of your Ministry Information Form (MIF), and any questions to Doug Hedges at ddougledshedges@gmail.com.

Corrections

In the October issue, David Booth was misidentified as Timothy Gregson in a caption on page 19; and in a caption on page 20, Andy Taylor’s name was misspelled.

NEWS, VIEWS, & REVIEWS *Continued*

than said. Many will be pleased by the deliberate avoidance of using God's image. Instead, DeYoung uses the images already in the Bible, particularly the garden image, to tell the story of Christ—indeed, to tell what he calls “the best story that has ever been told.” Whether read in one sitting or in ten, *The Biggest Story* is sure to satisfy both those familiar with the Bible and those hearing it for the first time.

***John Knox*, by Jane Dawson. Yale University Press, 2015. Paperback, 373 pages, list price \$25.00. Reviewed by OP pastor Iain Wright.**

Spurgeon observed, “It is often thought wise in writing a man's life to suppress certain matters: this may be prudent if the design be to guard a reputation, but it is scarcely truthful.”

As Jane Dawson remarks in her recent biography, the body of John Knox was not even cold before his detractors were attacking his achievements and his supporters were promoting him for the Protestant

equivalence of beatification. A modern and balanced biography, then, of arguably the most significant figure in Presbyterian history is well overdue, and Dawson deserves our thanks for her labors.

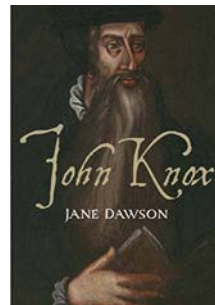
At times the reader may wince at some of the invective used by Knox, but the author never leaves the reader with the impression that it is being trotted out simply to belittle the man. Many have used Knox's *First Blast of the Trumpet against the Monstrous Regimen of Women* to assail him. Calvin, himself, did not approve of its publication. Yet even then Dawson simply lets the unfolding of events speak for itself and hints that Knox might have come to regret the damage it caused.

If reading through these three-hundred-plus pages seems too great a commitment—though the investment of time and effort would be well rewarded—then read the final chapter to learn of a pastor who “set time aside every day and week

for his ‘reading’ [theological study] and criticized fellow ministers for not being sufficiently diligent in this respect. He was totally committed to measuring all things by the Word.” This commitment was seen

in the regulative principle, “Knox's rigorist positive and negative formulation of what constituted true worship,” which became a badge of identity “for Scottish Protestantism, for the English Puritan tradition, and in the following century for Irish Presbyterianism” (316).

The only quibble that this reviewer might have against this valuable biography is the reference to the “christening” of Knox's two sons in Geneva. Knox did not use such a term in the *Scots Confession*, nor in *The First Book of Discipline*, and it was not used in the Reformed liturgy then in use with his approval. It would seem highly unlikely, given the word's origin, that Knox himself would ever have used the term or approved of it.



The congregation of Heritage Presbyterian Church in Royston, GA, celebrated their recent organization as a new and separate church with a “wonderfully encouraging and blessed” particularization service on September 29.