

NEW HORIZONS

in the ORTHODOX PRESBYTERIAN CHURCH

5 Loving a Family Member
with Alzheimer's //
by P. King and J. Kingsbury

JANUARY 2015

7 Trying to Make Sense of
Jesse's Journey //
by Mary Mahaffy Bonner



Everyone
Needs a
MARK

by Patricia E. Clawson // 3

CONTENTS

FEATURES

- 3** Everyone Needs a Mark
By Patricia E. Clawson
- 5** Loving a Family Member with Alzheimer's
By Priscilla King and Joanna Kingsbury
- 7** Trying to Make Sense of Jesse's Journey
By Mary Mahaffy Bonner

DEPARTMENTS

- 9** Ecumenicity and Interchurch Relations
An everlasting bond with New Zealand
- 10** Foreign Missions
Reaching men in Numazu, Japan
- 12** Christian Education
*Internships • Timothy Conference
• ABCs of Presbyterianism • Out of the mouth ...*
- 14** Home Missions
Why Dick Gerber loves the OPC
- 16** Stewardship
Giving in difficult circumstances
- 17** Prayer Calendar
- 19** News, Views, & Reviews

New Horizons

in the Orthodox Presbyterian Church

Editor: Danny E. Olinger
Managing Editor: James W. Scott
Editorial Assistant: Patricia E. Clawson
Cover Designer: Christopher Tobias
Proofreader: Sarah J. Pederson
Editorial Board: The Committee on Christian Education's Subcommittee on Serial Publications

© 2015 by The Committee on Christian Education of The Orthodox Presbyterian Church. All rights reserved.

Unless otherwise indicated, all Scripture quotations are from *The Holy Bible, English Standard Version*, copyright © 2001, 2007 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

Articles previously published may be slightly edited.

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

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

Send inquiries, letters to the editor, and other correspondence to the editor at olinger.1@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.

On November 17-19, the OPC and URCNA Psalter-Hymnal committees met at Faith URC in West Olive, Michigan, to select hymns to be included in the planned joint Psalter-Hymnal. Pictured here (clockwise from front): Alan Strange, Tim Shafer, Lou Ann Shafer, Harry Zekveld, Joel Pearce, Denise Marcusse, Angeline Vanderboom, Christopher Folkerts, Rand Lankheet, Norma Pribble, and Stephen Pribble (Danny Olinger behind the camera).



EVERYONE NEEDS A MARK



PATRICIA E. CLAWSON // Moments after Darla Jantsch gave birth to her first child on July 1, 1982, she knew something was wrong. As a nurse, Darla recognized that their newborn son had Down syndrome. Her husband, Steve, however, suspected nothing. When their doctor told them in the recovery room, Steve fell apart.

As the reality of raising a child with special needs set in, they cried a good deal. To learn more about Down syndrome, Steve first read that more than 50 percent of babies born with Down syndrome die before the age of one. Now they realize that that information was out of date, but at the time it heightened their concern.

While Darla's maternal instincts kicked in, Steve was comforted greatly by their pastor, Charles Dennison, of Grace OPC in Sewickley, Pennsylvania, when he spoke with them on their baby's first evening. Although he reminded them of their hope in Christ, what Steve latched onto were his words, "We will learn more from him than he will learn from us."

Growing with Mark

The Jantsches never asked, "Why did you do this to us, Lord?" They never felt it was a curse from God. Nor did they feel that Mark needed healing, as some prayed. "He's not sick," said Steve. Mark, however, was born with a hole in his heart. Yet by the time he was old

enough to have corrective surgery, the hole had disappeared!

"We learned to appreciate every step of his development, even when he could only lift up his head fifteen degrees," said Darla.

Mark was taught in special education classes with mainstreaming for non-academic activities. The Jantsches appreciated that his public school trained him for employment. Mark could sometimes be a "pill" in school due to inappropriate behavior, prompting countless meetings with staff to strategize how to help him, said Steve. At times he had shown too much attention to girls and needed to be redirected when to give people hugs.

Steve describes Mark, now 32, as loving, helpful, kind, and a joy to be around, as well as stubborn, immature, challenging, and one who doesn't adjust well to change. He needs guidance on hygiene, dietary habits, interacting with others, and appropriate entertainment. Mark is high functioning with mild to moderate mental retardation. He lives at home and cooks eggs, does laundry,

and goes to work on a bus. Every morning they pray with him. Each summer, he enjoys helping in the kitchen at the Presbytery of Ohio Youth Camp and going to the lectures. He has become a fixture at the camp.

Mark's Confession

At the time of Mark's birth, Steve and Darla struggled with the concept of infant baptism. If salvation depended on the individual's belief in God at the age of accountability, "What if Mark never grew up and professed faith?" Steve lamented. That question helped to confirm their belief in infant baptism.

Now an elder at Grace Church, Steve points to Mark when he teaches high school students about infant baptism and salvation: "There's the symbol of grace within the covenant. We don't presume, but trust in the promises of God and pray for him. Mark professed his faith and the session was content with what he was saying: 'Jesus loves me.'"

The Jantsches chose to hold Mark back in Sunday morning instruction

until his sister became old enough to attend. If Sunday school teachers and others asked how they should treat Mark, Steve told them, "He's a kid. Treat him like any other kid. Expect he'll need to be disciplined."

The opening exercises before morning instruction involved children reciting the catechisms and Bible verses they had learned that week. While most of the kids moved directly from the Children's Catechism to the Shorter Catechism, Mark went through the Children's Catechism four or five times and then got through two-thirds of the Shorter Catechism. Since Mark reads at a third-grade level, the Jantsches helped him with the memory work weekly, paraphrasing the difficult phrases.

Mark made a profession of faith at sixteen. "My concern was that I didn't want Mark treated too differently, but he needed a simpler set of questions," said Steve. "We rehearsed the questions and answers until he could recite them. When an elder asked a question, he answered with a great deal of feeling. He was willing to own it." Today when Mark passes an ambulance on his bus ride to work, he prays for the person inside. When he reads the newspaper, he brings up items for prayer.

Although not theologically astute, Mark loves to go to church and serve by putting up the hymn numbers in their wooden holders at the front of church, setting up chairs and tables for fellowship meals, and reminding the ushers that they need to get to the door to do their jobs! "He is responsible and (because of the Down's nature of liking routine) he is dependable," said Steve.

"He's strongly OP."

Mark takes notes during sermons. Recently he told a minister he didn't preach long enough because he had only one page of notes. At the evening service, the congregation recites a question and answer from a catechism or a section from a confession. On Sunday afternoon, Mark prepares for that by reading the text and then going to the hymnal index to find a hymn that deals with it. At evening worship, he's the first to request a hymn. "Mark is more consistent with his devotional reading than the rest of us," said Steve, adding that Mark often makes them late because he won't leave until he finishes.



Caleb, Peter, Mark, Hannah, Darla, and Steve Jantsch

Lessons Learned

"Mark has taught us to reflect more on what is important to God in this life as we see how Mark deals with life," said Steve. "Simplicity, patience, empathy, and forgiveness are all heightened by his being who he is, more so than if he didn't have Down's."

When Mark's future loomed, the Jantsches worried what would happen to Mark when they were no longer able to care for him. Their three younger children, Hannah, Peter, and Caleb, comforted them by saying, "We've always known we would take care of him." Their children require any future

mate to get along with Mark. Darla explains, "We as a family have an awareness that God is in control and takes care of all things."

This has become all the more important since Hannah recently gave birth to a little girl with tuberous sclerosis, a rare genetic disease that causes benign tumors to grow in vital organs. Newborn Elise has tumors in her heart and brain. "We're sad that she will have health issues, but we're not frantic," says her grandma, Darla.

"Our trust is in God, not in the things of this world, even our children," echoes Steve. "Our confidence is that 'He works all things for good

to those who love him.' Maybe we don't see it right now, but God sees things in eternity, and we are to think his thoughts after him. We must have a heavenly perspective on all things in our life. Earthly family is not permanent, but heaven is. Faithfulness is what is important from the perspective of heaven. Our faithfulness in raising our children is what counts."

What advice would Darla give to parents of children with Down syndrome? "Trust God and treat them like you treat your other children." Steve adds, "Praise the Lord for another covenant child. Be open with the church about their struggles and joys."

"Mark has been a blessing," said Steve. "He has joy in doing his work and recreation and enjoys life. I have dissatisfactions and I learn more from him about enjoying things. Everyone needs a Mark." □

The author is the editorial assistant for New Horizons.

LOVING A FAMILY MEMBER WITH ALZHEIMER'S



PRISCILLA KING AND JOANNA KINGSBURY // Geraldine Eyres entered Pine Haven Christian Home on December 16, 1995. Three days later she broke her hip. Back from the hospital, Gerry repeatedly begged her husband, retired

Orthodox Presbyterian pastor Lawrence Eyres, to take her home. By the time he got home that night, he was in tears. He poured out his heart to God: he didn't want to let her go, but he surrendered his beloved wife of fifty-seven years to him. "Your will be done!"

Twelve days later, on December 27, 1995, she entered heaven. Technically she died of pneumonia. In reality, Alzheimer's disease stole first her mind and then her life.

These are the remembrances of her daughter, Priscilla King; her granddaughter, Joanna Kingsbury; and her late husband, Lawrence Eyres, from his memoir, *My Pilgrimage*. We are sharing our memories in the hope of helping others who are ministering to someone battling Alzheimer's.

Priscilla: So often did I hear people say, "Your mother is the perfect pastor's wife!" that I vowed I'd never marry a pastor. The standard was too high. And I didn't. I married David King, who was going to be a college professor. When David changed course to the pastoral

ministry, I heard God laugh and say "Gotcha!" Since then, our daughter Joanna lengthened her name by marrying Matthew Kingsbury, pastor of Park Hill Presbyterian Church in Denver. Joanna remembers her growing-up days in South Dakota, when David pastored our OP church in Hamill, and her grandfather pastored the OP church in Winner, twenty-three miles away.

Joanna: Growing up, my grandparents' home was a welcome and warm respite from the noisy chaos of life with four siblings. I remember the smell of her hand lotion, the sound of Papa making breakfast on Saturday morning, the tender touch of Mimi's fingers as she poured warm water from the kitchen sink over my hair in preparation for Saturday night curlers, and the quiet of their well-kept and cozy home. I loved visiting my grandparents. I felt safe.

Mimi was always gentle with us. The thing I liked best about her was her sharp-as-a-tack sense of humor. She could giggle like a schoolgirl at the silliest things.

Priscilla: One of the first signs of dementia occurred in 1990, when my parents moved to Oostburg, Wisconsin. As my father was driving on snow-covered roads, my mother told him that her deceased mother was sitting beside her. He attributed it to stress.

Two years later, while coming home from Maine, my mother refused to believe that she and my father were married. Their motel room had two beds, so he obliged her by sleeping in the other one. In the morning, she was all apologies.

Seeing no marked deterioration over the following year, they returned to Maine. They spent one night with an old friend. But my mother became terrified that their hostess was going to kill them. On their return home, she insisted that they drive all 1,200 miles without stopping. When they stopped for food later, she said, "I can't marry you." My father begged her to believe they were married. He told her they had a daughter and some grandchildren. She was horrified. My father thought that once she was at home, she would be all

right, but the hallucinations continued. In November, they received the diagnosis: Alzheimer's.

Joanna: When my grandmother got Alzheimer's, the spark went away. Her sharp wit withered to nearly total absence. My dear Mimi was gone. Their home still felt safe, but now there was only the body of my grandmother, moving from room to room, her eyes soulless. I no longer felt taken care of.

Papa's sadness was profound. What a man, my Papa! How he loved his wife! Now his shoulders slumped, and small sighs escaped here and there. He cared for Mimi's frail and shrinking shell as best he could, but those empty eyes and nonsensical mumblings kept his spirit low.

Priscilla: My father tried to correct my mother's misapprehensions. When this became counterproductive, I advised him, as a geriatric nurse, to enter her world instead. I told him about the hospitalized dementia patient who was terrified of polar bears. His nurse covered a room freshener with paper that said, "Polar Bear Repellent." When he became frightened of an attack, she would spray the room and reassure him of safety. My father was visibly relieved.

Lawrence: In her final year, she was in agony—not physically, but emotionally. Frequently Gerry wouldn't recognize one or another of our family. Sometimes we were able to laugh; at other times, it broke our hearts. If I told her what was wrong with her (which she asked repeatedly), she couldn't remember even a minute. Her deterioration was rapid. But I enjoyed taking care of her. I bathed her, dressed her, combed her hair, and more. I loved her then, as I love her still. I'm not saying I never lost patience. I did—often!—and then wept

because of it.

Priscilla: My mother's final year was one of intense anxiety. My parents would drive two and a half hours to visit us. In less than five minutes, she was anxious to return home: "Someone is waiting for us. What will they do when they can't get in?" Once I took her for a short walk from our house, while the others ran an errand. After less than a block, my mother's anxiety escalated till she was afraid to stay still and afraid



Lawrence and Geraldine Eyres

to proceed—afraid of what was next to her and afraid of what lay ahead. I had to forcibly propel her toward our house, her terror escalating. I prayed! The family's quick return was my answer.

When my father led worship services in Sheboygan, someone sat or walked with my mother. One member remembers: "Her prayers in small groups were always appropriate and beautiful, even when casual conversation was difficult, as if the Lord preserved her mind for her words to him."

Joanna: She slipped closer and closer to an unknown world whose veil was thick and black. But then Papa would read a psalm, and her agitation ceased. She was listening. Or we'd sing a hymn after dinner—was that recognition? Sometimes she'd even smile. To see that was a gift.

The Holy Spirit was not muted by this thieving disease. The body and mind had succumbed to the effects of the fall, but God had conquered—already! At these moments of family worship, the Spirit rose afresh and gave her peace, and she stopped striving to understand or communicate. Mimi was *still in there*—no longer the "old man," but the new one in Christ.

Lawrence: (Gerry weighed less than ninety pounds when she entered Pine Haven.) As I stood by her bed where she lay, ready for the night, she began to speak gibberish. Then she began to pray—real prayer, simple and sweet. She knew to whom she spoke, and did so with momentarily clear understanding. When she had finished, she said, "Amen," and then lapsed into gibberish again.

(Gerry went Home the next day.) To my surprise, I wasn't overcome with grief. I had been watching my dear wife die by degrees for at least two years. Now she was with the Lord, and I rejoiced that her suffering was over. Second Corinthians 4:16–18 was precious to her, and it is to me more and more:

We do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. (NASB) □

Priscilla King is a member of Christ Presbyterian Church in Janesville, Wis. Joanna Kingsbury is a member of Park Hill Presbyterian Church in Denver, Colo.

TRYING TO MAKE SENSE OF JESSE'S JOURNEY



MARY MAHAFFY BONNER // **The story of Jesse's journey is one that is at the same time sad and joyful, ugly and beautiful. It raises a question we so often ask throughout our lives: "Why does God allow this to happen?" It seems to be a frequent question when you are a parent of a child with special needs.**

As we watch the pain and feel the hurts, we frequently ask God, "Why?" Sometimes we see part of the answer in the life of our child, but so often we are left to wonder. It becomes a battle to accept these situations and acknowledge that God has his purposes in them, even though we don't see the answers. Over the years, though I have often struggled, I have seen some of the reasons that my son Jesse was allowed to go through this journey. I have also learned that God's ways are not our ways and eventually become willing to say with trust, "Thy will be done."

In recounting a small portion of Jesse's story, it is hard to imagine how a little four-year-old boy could affect as many lives as he has. From my perspective, the story began well before he was born, while I went through eleven years of infertility in my marriage, a heartbreak that only those who truly long for a child can fully understand. In my ignorance (and arrogance) as a Christian, I often cried out to God, questioning how he could allow this childlessness when he knew how much I desired to

raise children for him. Over the years, as I grew in my faith, I realized that I had it backwards—that I was trying to mold God into my plans, instead of molding myself into his.

From Abuse to a Loving Home

As for Jesse, his story began long before he was born and became part of the lives of several families. The first family, his birth home, was one where protective service caseworkers were frequent visitors; neglect and ignorance pervaded. His birth mother was a teenager, who did not understand that a man she met when she was nine months pregnant could not be the father of that child. Her crime was one of ignorance and neglect.

The year Jesse was born there lived a couple not too far from her who adopted a two-year-old boy that same year. Four years later this couple was to become Jesse's third set of foster parents, and the adopted boy became his brother. In this home, there was not the same ignorance as before, but instead hypocrisy and well-hidden, horrifying

abuse.

During this same year, in another town close by, was a couple—my husband and I—who wondered why God had not blessed them with children. Very often, with tears in my eyes, I asked God why he had given me a heart that longed for children, but closed my womb. If ever God's providence was to be seen, it was seen in the way he worked to bring Jesse out of that first family's home, through two other foster homes, into that abusive home, and finally into our home.

I was working as a nursing supervisor in our local hospital when I heard from one of my nurses about a little four-year-old boy in a coma who had been flown in by helicopter from a small area hospital after a severe beating. Those first few days I came to know this little boy well, as I was called frequently to deal with Child Protective Services, the foster family that had horribly abused him, and the medical and nursing staff.

I watched as he woke from his coma, paralyzed on the left side of his



Jesse with Mary and her husband, Dave (who died in 2006)

body and with the mental state of an infant, unable to speak the simplest words. Very quickly this little boy, in his third foster home, had become dear to the hearts of staff from every hospital department.

I came home frustrated and angry that this beautiful little child, already a ward of the state, had no home to go back to—only to be shocked when my husband, who had never seen the boy, announced that we had to adopt him.

That began a fight to bring Jesse into our home. It was not easy, as I had several criteria that I insisted be met, including being allowed to bring him directly into our home without him going into another foster home. The story of how God worked to allow us to become licensed foster/adoptive parents and eventually adopt Jesse would take a book, but it was a marvel to watch the events unfold.

Why? Why? Why?

Over the twenty-six years that Jesse has been in our home, I'll admit to often struggling with the big "Why?" Why would God allow me, feeling that my calling was to be a wife and mother, to remain infertile for eleven years—and then bless me with a pregnancy shortly after adopting Jesse, and now with a family of five children?

Why would God allow Jesse's biological parents to neglect him and throw him in a crib, causing his first

bleed in the brain at six weeks of age?

Why would God allow him to go through delayed development and seizures in one foster home, only to have him placed in another foster home, where a second head injury as well as a great deal of other abuse occurred?

Why would God allow him to go through four homes before coming to us? Why would God allow this sweet,

loving child to be so horribly abused in his third foster/adoptive home?

At times, I still struggle with why God allowed Jesse, now thirty-two physically, but forever about ten mentally, to be able to walk and talk again, but never regain the area of judgment in his brain.

Over the years, I felt akin to Joseph, who I have a hard time believing did not question why God allowed all that happened to him. How wonderful it is that God put Joseph's story in his Word, so we could clearly see how he planned before the foundation of the world that the bad things in Joseph's life

would be used for a glorious end! Today I glimpse God's work through Jesse's life in bringing joy and blessing into our lives and the lives of many others. I have watched as my other children have developed a special compassion for those who are "different." I have heard others testify to the joy they have received watching the outworking of Jesse's simple, childlike faith. I stand amazed as I see bits of God's plan and am humbled to know that he has all of our lives in his hand. He truly does not bring into our lives what he won't use for our good and his glory. As Romans 8:28 says, "We know that all things work together for good to those who love God, to those who are the called according to His purpose" (NKJV). I have learned, and am still learning, that the One who holds us in the palm of his hand not only has the answers to all the whys, but also has a wonderful plan.

Today Jesse lives day by day, seeing simple pleasures in things the rest of us often miss. He has made great progress in many ways, but has areas, such as his judgment, that seem forever stalled. He loves to "help" his grandmother tutor special needs children. He loves to fish and to do things with his siblings and friends. The high point of his life every year is being on the work crew at the OP Presbytery of the Southwest's summer camp for youth.

If you are the parent of a special needs child, you should look at the answers you see, such as the joy that your child brings to your life and how your child blesses others. Look at the spiritual growth that you have experienced as a result of your struggles. Look through your child's eyes to find pleasure in simple things. Find reassurance in the Scriptures that God works *all* things to his glory and your good, and leave what you don't know to the God who does. □



Mary and Jesse Bonner today

The author is a member of Tyler Presbyterian Church in Tyler, Texas. This article is adapted from a blog, specialneedsspeciallove.com.

ECUMENICITY

AN EVERLASTING FRIENDSHIP CEMENTED

// JACK W. SAWYER



A monument erected by the people of New Zealand honoring the U.S. Marines who helped defend their country in World War II

With relief, I was able to find my way to the village of Pauahatanui, to a spot I had discovered as a young, homesick minister three decades before. There lies a small memorial erected to “record the grateful thanks of the people of New Zealand to the United States Marines” who had camped there in 1942–43, training for the horrific battle of Tarawa. With a majestic vista of trees, harbor, and mountains, the monument is simple and tasteful. An inscription reads, “Half the world distant from home ... they camped at this spot ... while helping to defend this country. Later they fought in the Pacific Islands, where many of them made the supreme sacrifice, and cemented an everlasting friendship.”

Meditating, I tried to envision the fears and sacrificial courage of teenage Marines far from home. It dawned on me that my service, while far less daunting, was, from an eternal perspective, equally important. Strengthened through prayer, I was able to finish my pastoral tour of duty. Thirty years later, in reflection at this very spot, it struck me that in the provi-

dence of God and from “half the world distant,” the OPC has since 1960 routinely sent her sons to New Zealand. There with Kiwi colleagues who have issued call after call to come over and help, they have, as comrades, earnestly contended for the faith once for all delivered to the saints. With respect, one borrows the words of the Pauahatanui monument, “an everlasting friendship has been cemented,” the fruit of which has been a partnership in gospel faith and service.

Friendship was renewed as Mark Bube and I were cordially welcomed to the Twenty-eighth Synod of the Reformed Churches of New Zealand at Christchurch’s Bishopdale Congregation, September 13–19. Highlights included: final approval of a sterling Psalter Hymnal, intense matters of discipline (dealt with in a scriptural and orderly way), the structure of the Overseas Missions Board, and maximizing the effectiveness of a missionary in Papua, New Guinea. Interchurch relations were stressed, OP delegates used mealtimes for bilateral meetings with foreign delegations, and an inspirational missionary presentation by Mark was deeply appreciated.

The RCNZ continues to express a need for ministers to

go “half the world distant from home.” Gospel soldiers who will camp there for a season will further cement the “everlasting friendship” that Jesus has established between our churches.

The author, who is the pastor of Pineville Presbyterian Church in Pineville, La., is the administrator for the Committee on Ecumenicity and Interchurch Relations.



Participants at the RCNZ Synod 2014

THE LORD'S WORK IN MEN IN NUMAZU

// WOODY AND LAURIE LAUER



The people of Kita Numazu Reformed Church in Japan

Have you ever been involved in planting a church? If so, you may know that the key condition to qualify as a full-fledged congregation—to become a “particular church”—is to have your own elders—two or more, that is. This requirement is neither new nor man-made. The Lord himself assured the church’s first elders (the apostles, see 1 Peter 5:1; 2 John 1) that they could count on his presence to guide their use of the keys of the kingdom, but only “where *two or three* [of them] are gathered together” (KJV) in his name, seemingly prescribing what we call a quorum for church governance (Matt. 16:19; 18:18–20).

Evidence from the apostolic missions confirms that the apostles saw this as a crucial standard to meet. At the risk of their own lives (cf. Acts 14:19, 21), Paul and Barnabas retraced their steps and in various cities “appointed *elders* for them in every church” (Acts 14:23). On another occasion, when circumstances prevented Paul from carrying out that task personally, he reminded Titus: “For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you” (Titus 1:5). Truly the historic Presbyterian requirement for a plurality of elders to govern each congregation stands on firm biblical ground. Whether at home or on the foreign mission field, Orthodox Presbyterians rightly view a church plant as completed only when indigenous elders are in place over the new congregations.

This requirement often presents a challenge, especially in Japan. Here, in most first-generation church plants, females outnumber males, often by two or three to one. To replace the church’s first dead elder (Judas Iscariot), the apostles included the requirement “that of the *men* [Gk. *anēr* = adult male] who have accompanied us ... one of these must become a witness with us of His resurrection” (Acts 1:21–22). Furthermore, Paul not only prohibited women from ruling over men in the church (1 Tim. 2:12), but also required those who would rule

to be “the husband [Gk. *anēr*] of [only] one wife,” literally “a man with one woman” (1 Tim. 3:2). Finding qualified candidates for the eldership is often a daunting task here in Japan.

However, “the things that are impossible with people are possible with God” (Luke 18:27). The Lord has brought numerous men to our church since our arrival in Numazu in early 2008. When I was installed, the communicant roll included fifteen women and six men. Since that time, eight more men have been baptized upon professions of faith, and two others have joined from evangelical churches by reaffirmation of faith. Currently two men are in an inquirers’ class, preparing for baptism. Another five men attend worship services quite regularly, but are not yet studying for baptism. Although a couple of men have transferred out, and a couple of others rarely attend, the congregation now includes possible future candidates for the eldership. We would like to introduce to you several of the men whom the Lord has sent recently to this little flock.

Mr. Yamamoto, who moved to Numazu two years ago, had never been to church. “Mr. Unno and Mr. Saikawa invited me, and I began to participate in Sunday morning worship,” he explains. “I found the atmosphere of the service to be solemn, and I enjoyed talking with the believers during the [weekly] church luncheons.”

When his good friend, Mr. Unno, became gravely ill and died soon thereafter, Mr. Yamamoto was clearly moved, and his participation in church and interest in the God of the Bible noticeably increased. “At one point, when I lost my job, the pastor and Mr. Saikawa helped me, and I determined to continue in worship. I came to feel the need for my faith to help my weakness.”

Last fall, in preparation for possible baptism, Mr. Yamamoto began studying Calvin K. Cummings’ *Confessing Christ*. He not only attends morning worship faithfully, but usually remains for afternoon studies in the Bible and the Westminster Confession. Whenever his work schedule permits, he

participates in the Saturday evening men's fellowship and the Thursday evening English Bible class. His zeal for coming to know God and his Word is evident not only to his pastor, but to others in the church.

Mr. Endo, who is now studying with Mr. Yamamoto for profession of faith and baptism, explains how he began coming to church. "Two years ago, when I was released from prison (for a vehicular offense), I had no place to go. I had no money, my clothing was falling apart, and I had nothing to eat. I was walking along the road next to the church building when I saw it and the pastor. I explained my lack of food. He helped me, and I began attending church." Now, "Jesus is my unseen God... He has given me love and peace, and provided me with work." "I want to be baptized in order to return thanks to him," he continued. At first, Mr. Endo was able to work full-time, but then he suffered a stroke. He longs to recover fully from brain damage. His disability makes reading difficult, but he is eagerly working through missionary Kaz Yaegashi's new translation of *Confessing Christ*, recently published by the Japan Mission.

Mr. Fred Cruse is a seventy-nine-year-old former U.S. marine sergeant who enlisted in 1952 and served in the wars in Korea and Vietnam, as well as in smaller engagements in the Dominican Republic and North Africa, before retiring in 1972. While assigned to police duties at a naval base south of Tokyo, he met his Japanese wife, to whom he was married for fifty-four years, until her death in North Carolina two and a half years ago. According to her wishes, he returned her remains to Japan. "After I brought her here and had her interred, I decided to stay and finish my days out." He explains, "I have terminal cancer of the liver." The experimental treatments he receives as needed in Raleigh have sustained him much longer than the twelve to eighteen months that were predicted in 2012.

From the age of eight, following his parents' divorce, Fred lived with his grandparents in Kentucky. Devout Methodists, they brought him up in their church, attending on Sundays and Wednesday. Although he has not made a formal profession of faith, he has a fair knowledge of the Bible. He himself asks and answers, "Do I believe in Christ? Yes.... He died on the cross for us." Though he is not sure of our future resurrection, he does believe Christ rose from the dead. Fred is a regular member of our weekly English Bible study and attends monthly English worship services. He says that the "Bible study is good," but adds, "I wish that there were some way that we could get more and more attendance."

Mr. Maeda and his wife began attending two years ago.



Mr. Endo reading *Confessing Christ*

Brought up in a traditional Buddhist home, largely by stepparents, Mr. Maeda's adult life has been a series of highs and lows. At one high point, about a dozen years ago, he reports, "I was wandering about with no goal for living in my heart, when hearing the sound of hymns brought healing to my heart." He met his wife, and they were baptized, in that church in Tokyo. However, his knowledge of the Bible remained very superficial. "I thought not of the things of the Lord, but I was a Christian seeking self-fulfillment."

Eventually his business collapsed, and he declared personal bankruptcy. The Maedas moved to Numazu, and, after visiting several churches, found Kita Numazu RCJ. There "every message was refreshing.... My state of

mind became such as is hard to explain through brand-new experiences." "It is only God who has led my path to Kita Numazu Church.... As it says in Hebrews 12, God has given me these trials in love. I am now able to give thanks for them."

Since he and his wife joined a year and a half ago, he has become very involved in the lives of other men in the church, some of whom are struggling spiritually or physically. Mr. Maeda shows great growth, not only in biblical knowledge and the Reformed faith, but in its outworking in the life of the Christian. Please join with us in praying that Messrs. Yamamoto, Endo, and Cruse will soon make public professions and receive baptism, and that Mr. Maeda will continue to flourish in his growth as a servant of Christ and his church. May the day come soon when we, like Titus, may "set in order what remains, and appoint elders in" Numazu.

Unless otherwise indicated, the authors, OP missionaries in Japan, quote the Updated NASB.



Mr. and Mrs. Maeda

INTERNSHIPS DEVELOP OPC PASTORS

// PATRICIA E. CLAWSON



Matt Cole, yearlong intern at Immanuel OPC in Bellmawr, N.J., with his wife, Melinda

Ministerial internships have proved to be very effective in helping to transform seminarians into pastors in the Orthodox Presbyterian Church. Out of 96 yearlong interns who served between 2004 and 2013, 67 are active ministers in the OPC today. That translates to seven out of every ten yearlong interns becoming OP pastors over a ten-year period. Those without such a call may be in the process of seeking a church in which to serve, or they may have accepted a call in another denomination, or they may have realized through the internship process that they might not be gifted for pastoral ministry.

Grooming young seminarians into pastors is a fundamental task of the OPC's Committee on Christian Education. The CCE's Subcommittee on Ministerial Training has helped to fund 230 internships from 2005 to 2014. They have financially supported 133 summer and 97 yearlong internships in the OPC over the past decade. Many seminarians serve first as a three-month summer intern before becoming a yearlong intern after graduating from seminary.

The CCE is once again accepting applications for both summer and yearlong internships for 2015. It is vital for any internship that the pastor, the session, and the congregation be willing to help train the intern for the ministry. The church must be willing and able to provide funds that equal or exceed what is provided monthly by the CCE. The mentoring pastor is required to have served in the OPC for five years.

Through an internship, a man learns both by doing and by observing how better to preach the gospel, visit the sick and shut-ins, moderate a session meeting, lead a Bible study, lead a worship service, and handle funerals and weddings. He also often learns whether he has the gifts, the heart, and the calling for pastoral ministry in the OPC. Much of that isn't learned in the academic environment of a seminary classroom.

Summer internships are available to seminarians who are

members of the OPC or the Presbyterian Church in America and who are under the care of their presbytery. Yearlong internships are for seminary graduates who are seeking to become licensed to preach by an OP presbytery.

The CCE helps to fund summer internships by giving a congregation \$1,000 per month for three months. Churches with twelve-month internships may receive up to \$1,250 per month. Local congregations must match or exceed that amount of monthly support for their interns.

Before deciding to have an intern, churches must consider whether their pastor has the time needed to work with an intern on a weekly basis and whether the congregation has sufficient finances. To find a suitable candidate, some sessions ask the potential intern for sermon CDs, while others bring the family in for a weekend at the church.

As part of the church's intern application process, the pastor or session also submits an intern-mentoring plan, which describes the mentoring pastor's ideas for working with the intern, the candidate's job description, what goals the church hopes the intern will accomplish, and how the intern will be helped to fulfill those goals. Churches often assist yearlong interns by helping to pay for their health insurance, moving expenses, automobile and phone expenses, and housing. Summer interns sometimes live with church families.

Application Deadline: February 27, 2015

Applications from prospective interns and churches looking for an intern are available online at OPC.org. Click on Worldwide Outreach, then Christian Education. At the lower left under Ministerial Training, click on Internship Program. Please fill out the application and email it (as an attachment) to Danny Olinger at olinger.1@opc.org or mail it to: Committee on Christian Education, 607 N. Easton Road, Bldg. E, Willow Grove, PA 19090.

The CCE will consider all of the applications and approve funding for churches at its meeting on March 17.

LAST CHANCE TO APPLY FOR THE TIMOTHY CONFERENCE

Church sessions have until January 15 to send in applications for the 2015 OPC Timothy Conference, which will be held on March 18–21 in Glenside, Pennsylvania, for a select few OP young men. All expenses of the conference, including travel to it, will be paid by the CCE and the host church.

Pastors and sessions are asked to identify young men of piety and ability, aged 16–21, who would benefit from having the calling of the gospel ministry presented to them in a conference setting by experienced OP ministers.

The young man should indicate his willingness to attend the conference before he is nominated. He may have to make adjustments in his high school or college schedule to attend the conference.

If there is such a young man in your congregation, please file an application form now. Please include any detail about him that you think is important to our consideration of him in the selection process.

Go to www.opc.org/timothyconference.html to find the application form. Download the Word document, fill it out on your computer, and return it as an email attachment to Danny Olinger at olinger.1@opc.org.

The two-page conference prospectus (a PDF) should also be downloaded. It may be sent by email to anyone you think should see it, or it can be printed and posted on a church bulletin board or handed directly to anyone interested.

Received applications will be immediately acknowledged. Decisions on applications will be made by January 21.



Singing at the 2014 Timothy Conference

☆ Congratulations

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

- **Melinda (Lindy) Schumaker**, *Harvest OPC, Wyoming, MI*

ABCs of PRESBYTERIANISM Jars of Clay

Larry Wilson

The Good Shepherd leads his sheep, and he does so by his voice—his Word and Spirit. For this reason, Scripture emphasizes the importance of hearing God’s Word. The Larger Catechism simply reflects Scripture when it says, “The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means . . .” (Q. 155). This implies that our Lord Jesus has chosen to make use of human instruments as he leads his church.

Look, for example, at Ephesians 4:11–12. There our Lord calls specific men his “gifts” to the church. They have a duty to serve the church as the Lord’s instruments:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (κ1V)

Since the scepter of King Jesus—the sword of the Spirit—is God’s Word, it should not surprise us that each of these offices involves the ministry of God’s Word. Each one involves preaching. After all, since “faith comes from hearing, and hearing through the word of Christ” (Rom. 10:17), then “the preaching of Jesus Christ” (Rom. 16:25) is central to the life of the church.

Our Lord Jesus promises that as these officers do their work together in his name, he will be with them. He will supernaturally work in and through them (Matt. 18:18–20). Accordingly, our Confession of Faith says:

Unto this catholic visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth, by his own presence and Spirit, according to his promise, make them effectual thereunto. (25.3)

Amazingly, our exalted Savior transmits the treasure of knowing him through jars of clay—weak and sinful human instruments. Why? To show clearly that the surpassing power belongs to God and not to us (2 Cor. 4:6–7).

● Out of the Mouth . . .

While studying the catechism with my children, I asked them, “What exactly is the Trinity?” They all looked at me with blank stares, and then my daughter piped up: “The hymnal?”

—Deborah Brantley
Pilot Mountain, N.C.

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

WHY I LOVE THE OPC

// RICHARD R. GERBER



Pastor Dick Gerber in his office in Hamden, Conn., in 1980 B.C. (Before Computers)

Forty-four years ago, I became a member of the Orthodox Presbyterian Church. The forty-third anniversary of my ordination as a minister of the OPC is approaching. I was privileged to be the stated supply at Westminster OPC in Valdosta, Georgia (1971), and the pastor of Calvary OPC in Wildwood, New Jersey (1971–79), and Westminster OPC in Hamden, Connecticut (1979–99).

The last fifteen years have been spent traveling throughout the church as the associate general secretary for the Committee on Home Missions and Church Extension.

In that capacity, I have attended approximately seventy-five presbytery meetings, visited our many mission works, and been in about three-fourths of our congregations. So I think it is safe to say that my love for the OPC is not an infatuation. So why do I love her?

A commitment to the Word of God is at the center of her life. You hear the Bible preached in every sermon. Studying the Bible is a key part of the life of every congregation. The OPC is willing to examine her doctrine and life in the light of God's Word. At times that translates into long debates at presbytery meetings and general assemblies. It also means allowing minority voices to be heard.

This commitment also means that debate will be vigorous. Being faithful to the Lord is at stake. At one of my first presbytery meetings as a new Orthodox Presbyterian, two men were engaged in a really intense debate. I don't remember the issue, but I vividly recall the intensity of their exchange. Having never seen that kind of debate in a church setting, all I could think was, "What have I gotten myself into?" Then the lunch break arrived, and the two men walked off to lunch arm in arm, laughing together.

Pondering the scenario helped me to realize that the debate wasn't personal. It wasn't about besting your opponent. It was about rightly understanding the Scriptures. They were

friends and respected one another, but each of them loved God and his Word and wanted to press home the truth as he understood it. In the OPC, we seek to believe and do what God reveals in the Bible.

I love the OPC because of how she loves God. Heartfelt worship is what I have witnessed in established churches and in mission works. You can see the anticipation on the faces of young and old as they are called into God's presence and receive his grace and peace. How we love to sing God's praises! This zeal for worship cuts across all the styles and circumstances of public worship found in our congregations. Confessions and responses are not rattled off without thought. An eagerness to hear the Scriptures preached is evident on many faces.

This love for God has made the OPC a welcoming people, like him. When I came to the OPC from a non-Reformed church background, I was warmly and graciously received and never made to feel like a second-class citizen. Pastor Bob Eckardt (the elder) was a great help to me in my early years in the OPC. He readily and wisely answered questions about how to work with ruling elders and how to minister in a distinctly Presbyterian manner. Later, Pastor Wendell Rockey was a great mentor in doing the work of home missions.

We continue to welcome men from other church backgrounds as ministers, not out of necessity or desperation, but because these men love God and the standards of our church and want to minister with us.

Our congregations welcome people from all kinds of backgrounds. It doesn't matter whether they are from some other Reformed denomination or from a church outside our theological tradition. Those newly seeking Christ, bearing the evident marks of the world and struggling with clinging sins, are welcomed, loved, and nurtured in the gospel. The matter of ethnicity or country of birth is not an issue.

We might assume that this is the way all Reformed churches are. But my firsthand experience and stories told

by those involved speak of too many churches where the welcome mat is not out.

Like our Savior, the OPC goes into the world seeking the lost, pointing them to the only Redeemer. With great sacrifice, families leave the comforts of home and are sent to hard places around the world to bear witness of Christ. We call organizing pastors to go to small, new groups to assist them in developing into fully established congregations. At considerable sacrifice, ruling elders and ministers assist in overseeing these home mission works. Groups from congregations all over North America and the Caribbean serve at home and abroad on short-term missions trips.

The martyrdom of Anna Strikwerda and the kidnapping of Debbie Dortzbach by rebels at our mission in Eritrea in 1974 left a lasting impression on me and, I believe, the whole church. We were reminded that serving Christ comes at a cost—sometimes at the cost of our life. The sacrificial labors of Bruce and Kathy Hunt, Francis and Arlena Mahaffy, Clarence and Dorothea Duff, and other foreign missionaries are legendary.

The ardent evangelistic and church-planting labors of pastors like Robert Graham, Henry Coray, Dwight Poundstone, Glenn Black, Lou Grotenhuis, Robert Churchill, Lawrence Eyres, Leslie Dunn, and a host of others live in our memory. Our forefathers and mothers in the OPC labored diligently and at great sacrifice to take the gospel to the lost here at home.

I love the OPC because wholehearted, costly service to Christ is a characteristic of the church today. You can find men and women in almost every congregation who freely offer such service to the Savior. Some of the men are church officers, but many are not. I have been privileged to be the pastor of such people. And I have been privileged to work with them on the Committee on Home Missions and Church Extension. I have overseen the church-planting ministries of such men and their wives.

I love the OPC because we are committed to godly living. Preachers herald the holiness of God and call his children to be like him. Sessions are willing to meddle in people's lives in a biblical way. Elders care for the flock, calling individuals to repentance and godly living, ministering the grace of God in the gospel to weak and erring saints.

In the face of persistent and unrepentant public sin,

Home Missions Today

For up-to-date Home Missions news and prayer updates, e-mail HomeMissionsToday@opc.org.
New editions: January 14, 28.



The Gerber family in 2007: Dick and Rita in the center, daughter Michelle and grandson Ben Locke in front, and in the back row: daughter Sharon, son Peter, and son-in-law and daughter Dave and Cathie Locke holding Quincy

sessions move to church discipline in a further effort to restore the sinner, guard the flock, and uphold the honor of Jesus Christ. Likewise, presbyteries and general assemblies are willing to do the hard work of aiding congregations and presbyteries when there are disputes.

I love the OPC because we know that the church of Jesus Christ is bigger than the Orthodox Presbyterian Church. Large amounts of time and money are invested in building and maintaining genuine fraternal relations with churches of like faith and practice around the world.

There have been several failed attempts to merge with sister churches in North America. Disappointments came when some sister churches moved away from their biblical and creedal commitments, necessitating the eventual severing of fraternal ties. Yet we have not abandoned our commitment to ecumenical and interchurch relations. In this fallen world, we continue to give expression to the unity of the church.

The OPC is not a perfect church—and definitely not the Only Perfect Church. But she is lovely, and, as part of the church of Jesus Christ, her Savior loves her “and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish” (Eph. 5:25–27).

It has been my privilege to serve the OPC as associate general secretary of the Committee on Home Missions and Church Extension. It is my privilege to continue to serve her as a minister of the Word in retirement.

The author retired on December 31, 2014, from his position as associate general secretary of the Committee on Home Missions and Church Extension.

JOYFUL GIVING DESPITE AFFLICTION AND HARDSHIP

// JEREMY JONES

In 2 Corinthians 8–9, Paul encourages the church at Corinth to complete their contribution to the needs of the saints at Jerusalem. At some point in the previous year, the church had shown great interest in giving to this work. But with the passage of time and the intrusion of many distractions along the way, the Corinthians were in need of some apostolic reminder and encouragement. In telling them to continue on in this good work of giving, the apostle draws the reader’s attention to another gift and its giver among the churches.

The apostle highlights the giving of the churches of Macedonia, making three points in 8:1–4:

1. *It is giving amidst affliction.* The worth of the gift is proved in the fires of affliction. Their own affliction did not deter these saints from giving to the needs of the body of Christ outside their own walls. Rather, it seems that their own severe affliction served to make them better able to sympathize with the recipients of their gift.

2. *It is giving fueled by joy.* This joy is not just a general happiness. The joy here is a fruit of the Spirit, and the Spirit is the Christ-bestowed guarantee of glory. So the joy that fueled their giving was the result of knowing by faith the glorious inheritance that belonged to them.

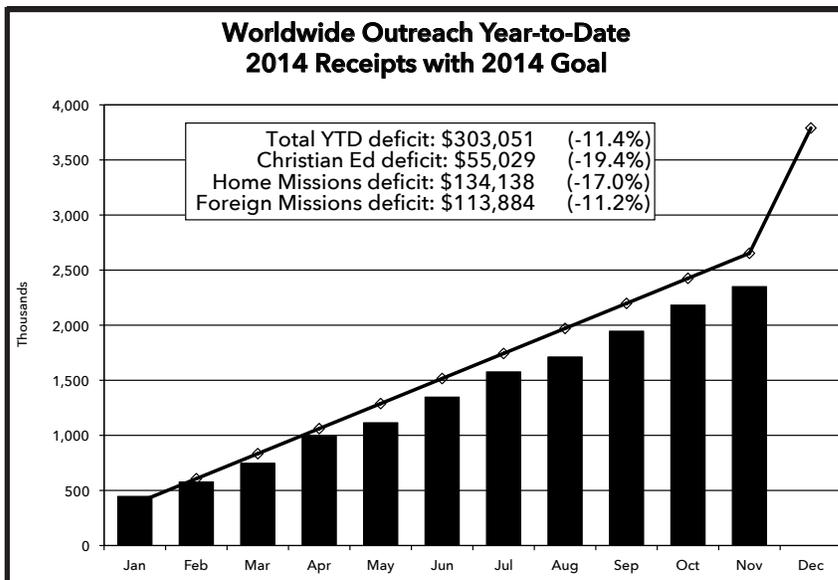
3. *It is giving unimpeded by economic hardship.* In his providence, the Lord brought the Macedonian churches through extreme poverty, but that did not hinder their ability to give. In fact, it highlighted the rich treasures of generosity involved in the gift. If their gift had been but the overflow of abundant material wealth, the leftovers that cost them nothing, it would not have displayed as clearly the love behind such a gift.

You can see why the apostle Paul would highlight the giving of the Macedonian churches. But while he speaks much of the Macedonians’ gift, it is not *their* gift that he wants us to know about. Their gift is highlighted in order that we might know about another gift and its giver: “We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia” (8:1). In other words, the giver he wants us to know about is God. And the gift he wants us to know about is the grace of God. The sacrificial giving of the Macedonian church showed that they had received such a gift of grace. What else could explain such a joy-induced generosity amidst affliction and poverty?

Such giving on the part of the Macedonians was a manifestation that they had been united by God’s grace to the one who was himself severely tested with affliction, so that he might minister God’s grace to us (cf. Heb. 2:18). They were united to the one who for the joy set before him endured the cross (Heb. 12:2). They were united to the one who experienced extreme poverty for our enrichment (2 Cor. 8:9).

The gift they gave bore the distinguishing marks of the gift they had been given. And this gift of Christ Jesus was not just given to the Macedonian churches. It was given to the church at Corinth as well. Indeed, it is the gift freely given to the whole body of Christ. And as all our churches give to the work of Worldwide Outreach, we have the high privilege of giving expression to that blessed union. In our giving, we have an opportunity to bear witness to the fact that we have been given the gift of inexpressible worth (2 Cor. 9:15) by the God of unfathomable grace.

The author is the pastor of Covenant OPC in Grove City, Pa.



JANUARY

1. **Ethiopian Reformed Presbyterian Church.** Pray for Tony Curto as he ministers to believers and church leaders this week. / **Chris and Megan Hartshorn**, Anaheim Hills, Calif. Pray that many will attend Anaheim Hills Presbyterian Church's new Sunday evening Bible study. / **James Jordan**, yearlong intern at Church of the Covenant in Hackettstown, N.J.
2. **Eric and Donna Hausler**, Naples, Fla. Pray that the Lord would provide a more permanent meeting place for Naples Presbyterian Church. / **Ben and Heather Hopp**, Haiti. Pray that new church members will continue to grow in their walk with God. / Pray for **Danny Olinger**, Christian Education general secretary, as he visits seminaries.
3. Associate missionaries **Octavius and Marie Delfils**, Haiti. Pray that preaching will bear much fruit in Port-au-Prince. / **Drew and Sonya Adcock**, Williamsport, Pa. Pray that God would save local families and bring them to worship at Omega OPC. / **Jeff (and Diane) Downs**, yearlong intern at Covenant OPC in Orland Park, Ill.
4. **Kent and Laurie Harding**, Doniphan, Mo. Pray for Sovereign Grace Reformed Church's newly formed session as it begins to lead on its own. / **Al and Laurie Tricarico**, Nakaale, Uganda. Pray for the Nakaale congregation's spiritual growth. / **Jeffrey (and Maryfrances) Carter**, yearlong intern at Calvary OPC in Glenside, Pa.
5. Pray for the labors of missionary associates **Christopher and Chloe Verdick**, Nakaale, Uganda. / **Glenn Jerrell**, regional home missionary for the Presbytery of Michigan and Ontario. Pray that God would provide more opportunities to establish OP churches. / **Jim Scott**, *New Horizons* managing editor.
6. **Mika and Christina Edmondson**, Grand Rapids, Mich. Pray for unity and fellowship among the people of New City Fellowship. / Pray for Foreign Missions general secretary **Mark Bube**, attending several conferences in Atlanta this week. / Pray for **the Psalter-Hymnal Committee** as it continues to work on hymn selection.
7. Pray for **Brian and Dorothy Wingard**, South Africa, as they conclude their furlough and return to South Africa tomorrow. / **Ben and Sarah Miller**, Huntington, N.Y. Pray that God would bless the work of Trinity Church's newly formed diaconate. / **Roberto (and Irma) Quiñones**, yearlong intern at Primera Iglesia Presbiteriana in San Juan, P.R.
8. **Everett and Kimberly Henes**, Hillsdale, Mich. Pray that God's people will be built up in their faith through faithful preaching at Hillsdale OPC. / **David and Sunshine Okken**, Nakaale, Uganda. Pray that God would raise up faithful men who can be trained as leaders of Nakaale Presbyterian Church. / **Andrew Moody**, OPC.org technical assistant.
9. **James and Jenny Knox**, M.D. and R.N., Nakaale, Uganda. Pray for the clinic, where thousands of malaria patients receive care each year. / **Jonathan and Lauryn Shishko**, Queens, N.Y. Pray that the Lord would add several new families to Reformation Presbyterian Church. / **Janet Birkmann**, Diaconal Ministries administrative assistant.
10. Home Missions staff administrator **Sean Gregg**. / Pray for Foreign Missions associate general secretary **Douglas Clawson**, speaking at churches in the Presbytery of the Southeast tomorrow. / Short-term Missions Coordinator **David Nakhla**. Pray that churches will have wisdom as they consider short-term missions in 2015.
11. Missionary associates **Erika Bulthuis and Taryn Dieckmann**, Nakaale, Uganda. Pray for the preschool and its ministry to kids and their families. / **Jim and Bonnie Hoekstra**, Andover, Minn. Pray that visitors to Immanuel OPC will desire to join in communicant fellowship. / **Jan Gregson**, assistant to the finance director.
12. **Ken and Cressid Golden**, Davenport, Iowa. Pray that the Lord would send two or three mature Christian families to stabilize the core group at Sovereign Grace OPC. / **Bob and Martha Wright**, Nakaale, Uganda. Pray for the conversions of the Uganda Mission's Kari-mojong workers who are unbelievers. / Air Force chaplain **C. Phillip (and Melanie) Hollstein III**.
13. **Eric and Dianna Tuininga**, Mbale, Uganda. Pray for several new pastors as they lead congregations in the Mbale area. / **Andrew and Billie Moody**, San Antonio, Tex. Pray for wisdom for the men in San Antonio Reformed Church's leadership training class. / **Andrew (and Samantha) Fortenberry**, yearlong intern at Trinity OPC in Hatboro, Pa.
14. **John and Wenny Ro**, Chicago, Ill. (downtown). Pray that God would bring new people to Gospel Life Presbyterian Church. / **Woody and Laurie Lauer**, Numazu, Japan. Pray that those who regularly attend outreach meetings will come to saving knowledge of Christ. / **Matthew (and Melinda) Cole**, yearlong intern at Immanuel Presbyterian Church in Bellmawr, N.J.
15. Missionary associates **Amanda McCrina and Akiko Os-himizu**, Sendai, Japan. Ask God to use them in reaching young people for the Lord. / **Phil Strong**, Lander, Wyo. Pray that the members of Grace Reformed



Ken and Cressid Golden

Fellowship will have a growing delight in the Lord and a love for others. / Army chaplain **Earl (and Susan) Vanderhoff**.

- 16. Jeremiah and Elizabeth Montgomery**, State College, Pa. Pray for the outreach and evangelism of Resurrection OPC, that God will bring many to faith in Jesus Christ. / Affiliated missionary **Linda Karner**, Japan. Pray for opportunities for her to talk to students about Christ. / **Kathy Bube**, Loan Fund administrator.
- 17. Kaz and Katie Yaegashi**, Yamagata, Japan. Pray that church members will be zealous to invite their families and friends to church. / **Brandon and Laurie Wilkins**, Crystal Lake, Ill. Pray that God would bless the witness of Christ Covenant Presbyterian Church and add new families. / Air Force chaplain **Cornelius (and Deidre) Johnson**.
- 18. Ron and Carol Beabout**, Gaithersburg, Md. Pray for God's Spirit to direct and empower the gospel witness of Trinity Reformed Church. / Pray for **Cal and Edie Cummings**, Sendai, Japan, as they prepare to retire from full-time missionary service next month and return to the U.S. / **Pat Clawson**, editorial assistant and CCE secretary.
- 19. Heero and Anya Hacquebord**, L'viv, Ukraine. Pray for Heero as he follows up contacts and opportunities to share the gospel. / **Mike and Katy Myers**, Hartwell, Ga. Praise God for Heritage Presbyterian Church's new building. / **Alan Strange**, president of the Board of Trustees at Great Commission Publications.
- 20. Greg and Stella Hoadley**, Fargo, N.Dak. Pray that outreach efforts at Grace OPC will result in new members. / **Ben and Melanie Westerveld**, Quebec, Canada. Pray that unsaved family members of believers at St-Marc Church will come to faith in Christ. / **Matthew (and Trina) Patton**, yearlong intern at Bethel Presbyterian Church in Wheaton, Ill.
- 21.** Missionary associate **Jennifer Nelson**, Quebec, Canada. Pray for her study of French. / **Robert and Christy Arendale**, Houston, Tex. Pray that the Word would not return void and that recent visitors to Cornerstone OPC will become more involved. / Pray for the planning for the **2015 Timothy Conference**, to be held March 18 to 21 in the Philadelphia area.
- 22.** Home Missions general secretary **John Shaw**. / Pray that retired missionaries **Betty Andrews, Greet Rietkerk, Young and Mary Lou Son**, and **Fumi Uomoto** will continue to be an encouragement to believers at home and on foreign fields. / **Chris Tobias**, *New*



Heero and Anya Hacquebord

Horizons cover designer.

- 23.** Tentmaker missionary **T. L. L.**, Asia. Pray for good health for her during the cold winter months. / **Tom and Martha Albaugh**, Pittsburgh, Pa. Pray that those who attend Redeemer OPC Mission's outreach events will hear the gospel and believe. / **David Haney**, director of finance and planned giving for the Committee on Coordination.
- 24. Jay and Andrea Bennett**, Neon, Ky. Pray for the continued growth and development of the congregation of Neon Reformed Presbyterian Church. / Pray for **Mr. and Mrs. M.**, Asia (on furlough), as they maintain a busy furlough schedule. / **Robert (and Adelinda) Canode**, yearlong intern at Providence Presbyterian Church in Pflugerville, Tex.
- 25.** Missionary associates **J. B. and T. D.**, Asia. Pray for their witness through the English Corner program during the winter school break. / **Christopher and Ann Malamisuro**, Cincinnati, Ohio. Pray that God would bless the men in officer training at Good Shepherd OPC. / Part-time staff accountant **Doug Watson**.
- 26. Carlos and Diana Cruz**, Ponce, P.R. Pray for Mission de Ponce OPC as they seek to bring people under the ministry of the Word of God. / **Mr. and Mrs. F.**, Asia. Pray for the diaconal ministry to refugees carried out through a local church. / **Greg Reynolds**, *Ordained Servant* editor.
- 27.** Missionary associates **C. B. and T. DeJ.**, Asia, and **Mary York**, Czech Republic. / **Christopher and Della Chelпка**, Tucson, Ariz. Pray for more disciples and the faithfulness to minister to each family that God brings to Covenant OPC. / **Charlene Tipton**, database administrator.
- 28.** Pray for **Larry and Kalynn Oldaker**, regional home missionary, as he gives counsel to organizing pastors and overseeing sessions throughout the Presbytery of Ohio. / Foreign Missions administrative assistant **Linda Posthuma** and secretary **Abigail Yates**. / **Diane Olinger**, *Ordained Servant* proofreader.
- 29. Mark and Jeni Richline**, Montevideo, Uruguay. Pray for their efforts to bear witness for Christ to their neighbors. / **Jonathan and Kristin Moersch**, Capistrano Beach, Calif. Pray that the Lord would provide a facility for Trinity Presbyterian Church that can be used throughout the week. / **Sarah Pederson**, *New Horizons* proofreader.
- 30. Brian and Sara Chang**, Cottonwood, Ariz. Pray that the Lord would grow and strengthen Verde Valley Reformed Chapel. / **Ray and Michele Call**, Montevideo, Uruguay. Pray that God would guide and equip them for ministry. / Army chaplain **Paul (and Mary) Berghaus**.
- 31.** Pray for missionary associate **Allison Zylstra**, Montevideo, Uruguay, as she assists with outreach programs. / **Bill and Sessie Welzien**, Key West, Fla. Pray that God would bless Keys Presbyterian Church's evangelism with new members.

NEWS, VIEWS, & REVIEWS

TONY GARBARINO ORDAINED

On November 7, 2014, the Presbytery of Northern California and Nevada held a special meeting and conducted a service of ordination and installation for licentiate Tony L. Garbarino. He was ordained as a minister and installed as an evangelist to serve as the organizing pastor of Providence Presbyterian Church in Morgan Hill, Calif. The moderator of the proceedings was ruling elder Dennis Fullalove. The sermon was given by the Rev. Ryan M. McGraw. Other participants in the service were the Revs. W. Reid Hankins, Jeffery A. Landis, and David W. Inks. Mr. Garbarino closed with the benediction. A time of refreshments and fellowship followed the service.

Previously, Tony served a yearlong internship in San Jose, California. He was converted to Christ at the age of twenty-two and attended Westminster Seminary California. He is married to Mica, an artist who makes dolls.



The hands of presbytery being laid on Tony Garbarino at his ordination service

UPDATE

CHURCHES

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

MINISTERS

- **Tim R. Beauchamp** has resigned as the church planter at Pleasant Mountain Presbyterian Church in Bridgton, Maine, and his pastoral relationship with Second Parish OPC in Portland, Maine, was dissolved by the Presbytery of New York and New England on August 31; he returned to Texas, intending to do church planting.

- **Jeremy L. Boothby** was ordained as a minister and installed as pastor of Christ Covenant Presbyterian Church in Amarillo, Tex., on November 7.

- The ministerial relationship of **Bryan P. Crotts** as teacher of Providence Presbyterian Church in Greensboro, N.C., was dissolved by the Presbytery of the Southeast on November 14.

- The pastoral relationship between **Harold L. Dorman**, retiring at the age of 98, and Skowhegan OPC in Skowhegan, Maine, was dissolved by the Presbytery of New York and New England on October 26.

- The pastoral relationship between teacher **Michael G. Fettes** and Merry-meeting Bay OPC in Brunswick, Maine, was dissolved by the Presbytery of New York and New England on October 21; he has retired, due to disability.

- **Tony L. Garbarino** was ordained as a minister and installed as an evangelist of the Presbytery of Northern California and Nevada to serve as organizing pastor of Providence OPC in Morgan Hill, Calif., on November 7.

- Army chaplain **Jonathan C. Gibbs III** retired from active duty on September 1, 2014.

- **David R. Holmlund**, formerly serving as the organizing pastor, was installed as pastor of Pilgrim Presbyterian Church in Dover, N.H., on June 27.

- **John F. A. Kramer** was ordained as a minister and installed as a teacher at Merry-meeting Bay OPC in Brunswick, Maine, on June 20.

- **Neil J. Lodge**, formerly the pastor of Cherry Hill OPC in Cherry Hill, N.J., was installed as pastor of Immanuel OPC in West Collingswood on November 1.

- **Carl S. "Steve" McDaniel, Jr.**, formerly associate pastor of Immanuel OPC in Bellmawr, N.J., was installed as pastor of Providence OPC in Mantua, N.J., on November 22.

- **Mark D. Mathews**, formerly pastor of Bethany OPC in Oxford, Pa. (now in the PCA), was transferred to the PCA by the Presbytery of Philadelphia on November 15.

- **D. Patrick Ramsey** was installed as pastor of Nashua OPC in Pulaski, Pa., on November 21.

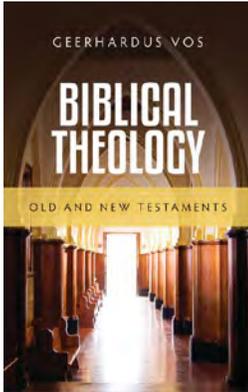
• The ministerial relationship of retiring **Douglas A. Watson** as teacher of Trinity OPC in Hatboro, Pa., was dissolved by the Presbytery of Philadelphia on, and effective, September 20.

• **Zecharias Abraham Weldeyesus**, a minister of Mehrete Yesus Evangelical Presbyterian Church of Eritrea, was received as a minister without call by the Presbytery of the Southeast on November 15.

REVIEWS

***Biblical Theology*, by Geerhardus Vos. Banner of Truth, 2014. Hardback, 426 pages, list price \$29.00. Reviewed by Pastor Arthur J. Fox.**

This book is well known by theologians, pastors, theology students, and others who love theology. It was first published in 1948 by Eerdmans. So why review it now? Because the Banner of Truth Trust has reprinted this classic work in a durable, clothbound edition.



Biblical theology is that branch of theology that seeks to “exhibit the organic growth or development of the truths of Special Revelation from the primitive pre-redemptive Special Revelation given in Eden to the close of the New Testament canon” (pp. v–vi).

Vos shows how the plan of redemption is progressively revealed from creation to the book of Revelation. His main point is that the Bible is organized around the covenant. This means that God in Christ is progressively revealed throughout the Bible and biblical history in particular. More basically, Vos wants the reader to understand this: “All that God disclosed of Himself has come in response to the practical religious needs of His people as these emerged in the course of history” (p.

9). This is a progressive revelation of his love for his people, expressed by way of his covenant with them. The Bible teaches us that God indeed cares about our day-to-day needs, and he lovingly meets those needs in Christ.

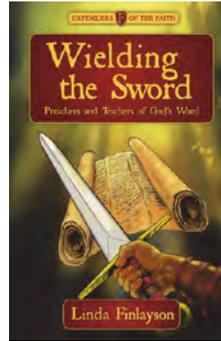
Biblical Theology is a long read, but it is worth the effort. If you study it carefully, your heart will be warmed and encouraged as this father of Reformed theology helps us to interpret the Bible more accurately and see God’s love for us in Christ more clearly.

***Wielding the Sword: Preachers and Teachers of God’s Word*, by Linda Finlayson. CF4Kids, 2014. Paperback, 176 pages, list price \$9.99. Reviewed by OP member Anneke Fesko.**

Wielding the Sword, by OP member Linda Finlayson, presents the stories of several men and women from church history and relates how God used each to further the kingdom through the preaching and teaching of God’s word. The title reminds us of Ephesians 5:17 and Hebrews 4:12, which describe the word of God as the sword of the Spirit.

The author dramatizes the stories of nine men and one woman from the thirteenth through the nineteenth centuries in one or two chapters each, and highlights several others in sidebars and the penultimate chapter. Some of the figures, like John Calvin, are well known, while others, like Henrietta Mears, the Christian educator and founder of Gospel Light, were new to me. The penultimate chapter features twentieth-century preachers and teachers, including Billy Graham and John Murray. Mrs. Finlayson also includes a chapter on false teachers, such as Pelagius. The narratives are engaging and give good biographical summaries, while also explaining their particular culture and its influence on the church.

The book is aimed at middle school



readers, and Mrs. Finlayson does a good job in delivering the appropriate vocabulary and length of content for a middle schooler. If I could ask the author one question, I would want to know how she decided about whom to write. There is so much information to present, and it must take great focus and discipline to know where to draw the line. The author does a good job in discerning the appropriate amount for a middle school reader.

She provides a helpful bibliography at the end called “How many books/DVDs does it take to write one book?” This could serve as a suggested reading list and prompt students to further reading in church history. I especially liked the six maps included at the very end and found them useful to refer to while reading the stories.

This book provides a quick overview of the broader historical landscape of various men and women who devoted themselves to furthering Christ’s kingdom, describing their times and places, as well as their challenges. I recommend the book to anyone who wants to read about inspiring figures in church history.

***Logos 5.2a (the Reformed Platinum package)*, by 580 authors (1624–2013). Logos Bible Software. DVD for PC and Mac. List price \$2,149.95. Reviewed by OP pastor Shane Lems.**

Several months ago, I didn’t know anything about Logos Bible Software. I had been using the basic BibleWorks 6 package since 2004 for my studies. So when the Logos team contacted me to review the Reformed Platinum package (see www.logos.com/reformed), I was happy to try it out.

Logos offers many different Bible software packages—from basic packages to extensive packages that include many books, lexicons, Bible dictionaries, and much, much more. Scores of e-books from various traditions are also available in various packages or can be purchased separately. I recommend visiting the website (www.logos.com) to view the different packages and books available. The amount of materials available is absolutely staggering! The Platinum package

I received includes Bavinck's *Dogmatics*, Vos's *Dogmatics*, Thomas Boston's *Works*, Muller's *Post-Reformation Reformed Dogmatics*, many of Berkhof's writings, Calvin's commentaries, the *Nicene and Post-Nicene Fathers* set, *TDNT*, and hundreds

of other resources (including many that I probably won't use).

If a person is familiar with other Bible software, it will not be overly difficult to learn the basic aspects of Logos. The home screen is highly customizable; I

use four different panels (one for Scripture, one for lexicons/dictionaries, one for *TSK*, and one for study resources). There is also a powerful search engine for searching the Bible as well as any and every Logos e-book in one's library. I use the free Android app on my tablet (there is also an iOS app). Also worth mentioning is the online version of Logos (biblia.com), which syncs to the software and app.

There are many videos, articles, and discussion forums online that help one learn more about using the software. If one asks, "Can Logos do this or that?" the answer is most likely "Yes," but it will take some effort and experimenting to get it done. To get the most out of Logos software, I recommend taking several days to watch the videos, read the tutorials, and spend time working in it.

One aspect of Logos that might make one pause is the price of the software and resources. Basic packages are inexpensive, but larger packages are expensive, and some of the e-books are pricey. Logos does have deals and even payment plans. Everyone is different, but I do not like reading books on a screen, so there are many books in this package that I will not read. On the positive side, this package could be a great blessing for those on the mission field who cannot carry their libraries around. Perhaps churches should consider getting this Logos Reformed package as a gift for missionaries.

Logos Reformed Bible software is a powerful tool for biblical and theological studies. Used rightly, it will help Bible students for years to come. It is impossible to explain all the benefits of Logos in a single review, so I recommend exploring the Logos website to learn more about it. (Note: Readers of *New Horizons* can use coupon code "READERS20" for a 15 percent discount on Reformed packages.)

Seasons of the Heart: A Year of Devotions from One Generation of Women to Another, compiled by Donna Kelderman. Reformation Heritage Books, 2013. Hardback, 416 pages, list price \$20.00. Reviewed by OP member Cindy Gregson.

Donna Kelderman, a pastor's wife and



2014 Team Praha (photo by Leah Baugh)

SHORT-TERM MISSIONS: A PERSONAL TESTIMONIAL

Leah Baugh

[Leah Baugh was a member of two short-term missions teams that were sent by the Presbytery of Southern California to the Czech Republic during the summer of 2014: English Family Camp and Team Praha. Learn more about OPC short-term missions at www.opcstm.org.—ed.]

At English Camp, you really feel the urgency and importance of proclaiming the gospel message. We were not there simply to see the sights or even just to teach English. Teaching English is what draws people in, but it is the gospel these people deeply need.

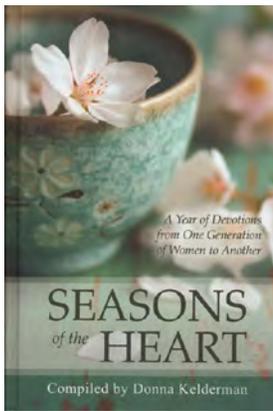
You feel like you are on the front lines, fighting to declare hope and light to people who are in the dark. In the Czech

Republic, where some have never even heard of Jesus, it is truly wonderful to be the person who tells them about him for the first time.

I was humbled by how many Christians and non-Christians thanked us (Team Praha) for taking time out of our lives to invest in others' lives and share the most important thing in our lives, namely the gospel of Jesus Christ.

I remember going over and over the parable of the sower in my mind before leaving, thinking about how that should shape our ministry. And it did! I found myself trying to take advantage of every conversation to sow that seed and pray that God would open hearts to receive it.

These trips are so important! You are going to have conversations with people, debate with people, and show them the way, the truth, and the life. It was really humbling to be a member of these teams.



mother of six, has put together a wealth of daily devotionals consisting of the writings of many godly women who have gone before us. She in-

cludes excerpts from the writings of Susannah Spurgeon, Frances Ridley Havergal, Anne Dutton, Sarah Hawkes, Mary Winslow, Ruth Bryan, Isabella Graham, and others, along with a short biographical sketch of each woman. Each daily entry is limited to one page, including the topic and a Scripture reference.

These women struggled with issues similar to those we face today, such as loneliness and sin, disappointments and conflicts. It is encouraging to know that they too needed to be reminded of the greatness of our God, the value of confessing sin, and the power of prayer. It lifts our own hearts to know that in their struggles they sought Christ and drew from his word the strength to face the struggles and to rejoice in God's love and mercy.

For example, Ruth Bryan asks, "What is it, my beloved friend, that distresses you? Is it the absence of Jesus? Is it sin that breaks your heart?... Whatever your case is, the remedy is in Christ."

Mary Winslow encourages us: "What an unburdening of the heart is a holy, unconstrained, and loving interview with God, our best friend! He is so ready to do us good—and that from everlasting and unbounded love, sovereign in its character and independent of all deserts in ourselves. Is it not a high privilege to have such a one to whom we may go when oppressed?"

At the beginning of each month is a poem written by Anne Steele. These poems express her deep affection for Christ and her desire to "bring every thought captive to the obedience of Christ."

These women, who were our spiritual

mothers, knew Christ intimately and were well acquainted with God's character. They recognized in the ups and downs of daily life the need to think and act biblically, and in so doing they grew in faith. All who read this book will appreciate the deep love and devotion to Christ expressed by these women, and will be encouraged to pass on their own faith in Christ in written form.

Your Future 'Other Half': It Matters Whom You Marry, by Rebecca VanDoodewaard. Christian Focus Publications, 2014. Paperback, 96 pages, list price \$8.99. Reviewed by Pastor Ryan M. McGraw.



We tend easily to be imbalanced. The subject of marriage is no exception. Some people postpone marriage because they do not want to take responsibility in life. Others view marriage

merely as a remedy for sexual temptation, and they fail to prepare spiritually for marriage. Rebecca VanDoodewaard's recent book provides an alternative. She highlights what women should look for in a godly spouse in relation to every area of married life. Her counsel is wise and timely and desperately needed in our churches.

The author wrote this book as a woman addressing women. However, our young men desperately need her counsel, too. She provides a godly woman's perspective on what to look for in a godly husband. He must minister to his wife spiritually, emotionally, mentally, physically, and relationally. This means that he is developing his own personal godliness in all areas. This alone will make him competent to lead a wife. There are no shortcuts here. Young men, a wife is not a concubine designed to fulfill your sexual desires. She is a coheir of eternal life and the first object of your ministry and service to Christ on

this side of glory.

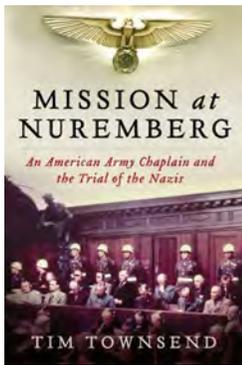
One recurring theme in this book is that it is better to stay single than to marry someone who will not promote your growth in Christ above all things and in all things. This will be hard for some to take, but it reminds us that marriage is the most life-altering relationship that a Christian can enter into. It is one thing if you are already married, but if you still have a choice, then it is better to enter into heaven unhindered and unmarried than to have a spouse who constantly drags you back to earth and away from Christ—even if he professes to know and love Christ.

Some will say that VanDoodewaard sets the bar too high for a future spouse. This is both true and false. If you mean that there are few men who match the picture of personal holiness that she presents, then this is true. If, however, you mean that she has heaped up extrabiblical requirements for what it means to be a godly man, then this is false. He does not need to have perfected the areas listed, but he does need to be growing toward them all. This book highlights the need in our churches for personal revival. We need men who love and serve Christ in every area of life. If the Lord grants us such men, then we will have an abundance of men who are prepared to be godly husbands. This is all that VanDoodewaard pleads for. Should we not plead with the Lord for it as well? Godly men and women in our churches should trust that if marriage is in God's plan for them, then he is more than able to provide what they need without compromising biblical ideals.

Mission at Nuremberg: An American Army Chaplain and the Trial of the Nazis, by Tim Townsend. William Morrow, 2014. Hardback, 400 pages, list price \$28.99. Reviewed by OP ruling elder Greg De Jong.

"Could God save Hitler?" Such a question has launched many youth group discussions over the years. After a rousing debate, everyone can return to real life.

But *Mission at Nuremberg* allows no such safe retreat, as we witness the real-



life collision between God's amazing grace and some of the worst moral monsters of the twentieth century. Author Tim Townsend provides a riveting account

of Lutheran minister and Army chaplain Henry Gerecke's work as spiritual counselor to fifteen senior Nazi leaders during their imprisonment and trial in 1946 for war crimes following the collapse of the Third Reich.

Although Townsend writes in an engaging style, the result is anything but light reading. The author presents troubling accounts of concentration camp atrocities that leave little doubt that Gerecke's spiritual charges, including Hermann Goering, Albert Speer, and Rudolph Hess, were architects of a system so heinous and depraved that they deserve only revulsion.

Chaplain Gerecke concludes otherwise. Townsend opens with Romans 12:21, "Do not be overcome by evil, but overcome evil with good." He proceeds to illustrate how Gerecke, despite intimate knowledge of the Nazis' crimes, doggedly pursued them with the claims of the gospel.

There is much to admire in Henry Gerecke. His passion for the lost was tempered by strong convictions on the nature of true repentance and saving faith. When Hitler's labor chief, Fritz Sauckel, readily agreed to attend chapel and asked how he could prepare himself to receive the Lord's Supper, Gerecke agreed only to catechize him. Then Townsend treats us to this amazing prison scene:

Each time the chaplain visited, the two men ended their time together in prayer, kneeling on the floor by the cot. Many times, Sauckel asked for God's mercy and wiped away tears as he called himself a sinner.... Eventually, after one Sunday church service, Sauckel asked Gerecke if he could take Communion. "All right, Mr. Sauckel," Gerecke told him. "I'll be down



Timothy Conference Deadline

Nominations from churches for the 2015 OPC Timothy Conference are due by email by January 15. For an application form and further information, go to www.opc.org/timothyconference.html.

Participant Joel Stanton remarked after last year's conference, "To any young men who are even faintly considering pursuing the ministry within the OPC, I would highly recommend you approach your local church session about attending this conference. Your time will be well spent, and you will glean godly wisdom from men who are passionate about the future of Christ's church."

to see you." When Gerecke arrived, Sauckel was on his knees praying on the cement floor of his cell.

Gerecke entered the cell and prepared the Communion kit against the wall. Sauckel got off his knees, threw his hands in the air, and cried so loudly that every guard on the floor came rushing to Sauckel's cell. "Gott sei mir gnädig, ein Sünder!" Sauckel yelled. "God, be merciful to me, a sinner!"

Were these merely superficial "foxhole conversions" by men facing likely execution? Gerecke believed otherwise, and if Townsend's recounting is accurate, I fully expect that one day in glory we'll meet not only the thief on the cross, but some Nazis as well.

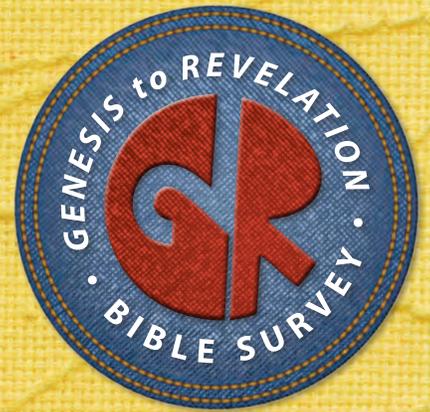
Two caveats are in order. First, I cannot recommend this book for young readers, due to brief but disturbing accounts of Nazi depravity. Second, although Townsend gives sympathetic treatment to Gerecke and his apparently solid theology, the author's own brief theological digressions

are sadly confused. That protest aside, this engaging book will forever alter my view of what it means to reach out to the lost. Highly recommended.

Positions Available

Pastor: Community Presbyterian Church in Kalamazoo, Mich., is seeking a full-time pastor. CPC emphasizes the faithful preaching of the Word in a Christ-centered and grace-filled manner. We desire a pastor who carries the lambs of God and the lost gently into the Savior's arms. Because we are a small congregation, strong organizational and administrative abilities are desired. Interested parties are asked to provide a current MIF and at least three sample sermons to Charles Ybema at ckybema@gmail.com. Additional information about the church is available at www.kalamazooreformed.com.

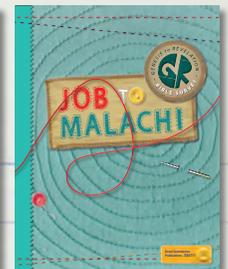
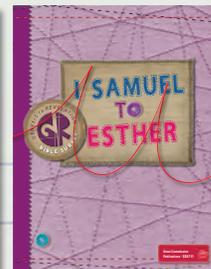
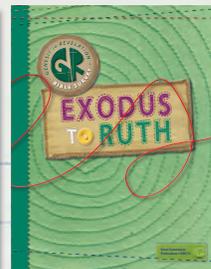
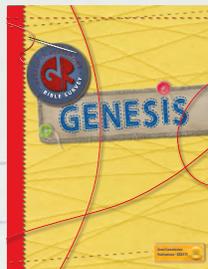
Pastor: The Northern Rivers Congregation of the Presbyterian Church of Eastern Australia (pcea.org.au) is seeking a pastor. The Congregation maintains a biblical, Reformed, and evangelical witness, and owns properties at Grafton, Lismore, and Maclean, each of which has a worship center. The congregation currently has 45 members and about 30 adherents (including children). The congregation sings unaccompanied psalms and normally uses the NIV in public worship. Worship is currently held at Grafton and Maclean weekly. For more information, contact the interim moderator, the Rev. Dr. W. J. W. Hanna, at wjwhanna@smartchat.net.au.



SEE *Journal* IN ALL OF SCRIPTURE

NEW! FALL 2015

DOWNLOAD FREE SAMPLE OF G2R BIBLE SURVEY AT WWW.GCP.ORG!



TAKE YOUR PRETEENS AND YOUNG TEENS ON A JOURNEY FROM GENESIS TO REVELATION!

- *Critical, foundational studies for middle school*
- *The unfolding story of God's plan to redeem his people through Christ*
- *Chronological journey through EVERY book of the Bible*
- *Development of Bible study skills and personal devotions*

GCP
 GREAT COMMISSION PUBLICATIONS
 800-695-3387

© 2015 Great Commission Publications is the joint publishing ministry of the Orthodox Presbyterian Church and the Presbyterian Church in America.

