

NEW HORIZONS

in the ORTHODOX PRESBYTERIAN CHURCH

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// by D. G. Hart

FEBRUARY 2017

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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

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On October 17-20, retired OP minister Glenn T. Black, a World War II pilot, was honored in Washington, D.C., with a trip sponsored by Journey of Heroes. Accompanied by his son Roger, a member of Covenant OPC in Kennewick, Washington, Mr. Black toured three war memorials, Arlington Cemetery, the Air Force Memorial, and the Air and Space Museum annex (the Steven F. Udvar-Hazy Center) at the Washington Dulles International Airport. Twelve veterans were honored, and throughout their appearances they were thanked by many for their service.



A PRESBYTERIAN APPROACH TO MERCY MINISTRY



NATHAN TRICE // Presbyterianism brings churches together into relationships of mutual accountability and cooperation. This form of church government has been called “connectional” to distinguish it from church traditions in which congregations are independent of one another. Accountability in connectional church

government is illustrated in examinations of ministerial candidates by presbyteries, their review of sessional records, and the whole process of church discipline, in which individuals and churches can appeal to the presbytery and the general assembly for assistance in resolving disputes in the church.

In connectional church government, cooperation is also illustrated in the sharing of resources to send and support missionaries abroad, to plant and support new churches at home, and to publish teaching tools like the magazine this article appears in. In all these ways, the advantages of being in a connectional church should be obvious.

But what about diaconal ministry? In what ways do the local deacons of your church benefit from ministering in a connectional church? Indeed, how do all members of the OPC benefit from being part of a denomination that pursues mercy ministry at every level of its Presbyterian structure? To many, perhaps, this is not as obvious, so perhaps a review of the work of mercy ministry at each level of the OPC is in order.

Mercy Ministry at the Local Level: Your Church’s Deacons

The work of local deacons is certainly the most conspicuous expression of mercy ministry in the church. Originally appointed in response to the church crisis recorded in Acts 6, deacons assist the elders in all those aspects of leadership that preserve for the pastors and elders the priority of prayer and the ministry of the Word (v. 4).

More particularly, however, deacons are called to lead the congregation in its ministry to the poor, facilitating and overseeing that ministry to those who, like the widows of Acts 6, are in need of basic necessities (v. 1). This mercy ministry is vital to the health of the church and the credibility of the gospel that it preaches. It is an expression of the heart of God for the poor and the priority of Jesus himself in his earthly ministry.

(For an expanded look at the ministry of deacons in the local church, see the article “If You Are a Deacon” in *Ordained Servant Online*, accessed at

www.opc.org/os.html?article_id=409.)

Mercy Ministry at the Regional Level: Your Presbytery’s Diaconal Committee

It may come as news to many members of the OPC, and perhaps even to some deacons, that all seventeen presbyteries of our denomination have a standing committee on diaconal ministry. In most of these presbyteries, the diaconal committee is charged with things like:

(1) *The care of ministers in financial need.* In the OPC, ministers are members of the presbytery rather than the local church, and so it is typically a committee of presbytery that functions as their diaconate when a minister is without a call or in retirement, but also when a minister’s diaconal needs surpass the resources of the local church that he serves.

(2) *The financial support of local diaconates.* Some presbyteries carry reserve funds for local diaconates facing needs beyond their resources. Other presbyteries rely on special appeals to

congregations in the regional church for diaconal assistance.

(3) *The organization of disaster relief.* Presbytery diaconal committees are typically looked to for on-site leadership in responding to natural disasters affecting churches within the regional church.

In recent years, some presbytery diaconal committees in the OPC have begun to take a more proactive role in facilitating diaconal ministry in local churches. Some committees have sought to establish lines of communication with each local diaconate in advance of crisis needs or disasters, in order to be better prepared. Others have taken the initiative to provide training

opportunities to deacons within the presbytery, holding diaconal conferences and sharing diaconal resources. Still others have organized diaconal ministries unique to the presbytery, such as short-term mission trips with a diaconal component. In each of these ways, presbyteries in the OPC have been seeking to strengthen the hands of local deacons and their congregations in doing the work of mercy ministry.

Mercy Ministry at the Denominational Level: Your Denomination's Committee on Diaconal Ministries

Like each presbytery, the General Assembly of the OPC has appointed a

standing committee for promoting the work of diaconal ministry in the denomination. The denominational Committee on Diaconal Ministries (CDM) is composed of three ministers, three elders, and three deacons, who are aided by an administrator, David Nakhla. The OPC is unique among Reformed and Presbyterian churches in America in having a standing committee overseeing diaconal ministries at the denomination level.

Particularly since the catastrophic needs generated by Hurricane Katrina, the Committee on Diaconal Ministry has been enthusiastically promoting mercy ministry throughout the denomination. (Additional information about

A Presbytery Diaconal Summit Recently Held

On October 6–7, 2016, nineteen men from eleven of the seventeen presbyteries of the OPC gathered in Wheaton, Illinois, to consider how better to promote diaconal ministry at the presbytery level. This was the third Presbytery Diaconal Summit in the OPC, organized by the Committee on Diaconal Ministries. Previous summits were held in San Diego, California, in 2012 and San Antonio, Texas, in 2014.

In the opening session, Nathan Trice sought to cast a vision for mercy ministry at the presbytery level.

Matt Avery, chairman of the diaconal committee of the Presbytery of the South, gave testimony to the recent steps aimed at “reformation” of that committee.

Then Ron Pearce gave instruction and encouragement to the men in attendance concerning the opportunity they have at the presbytery level to be a critical link in communication and support between the denomination and the local churches.



Matt Avery

David Nakhla then spoke on disaster preparedness. He first reviewed lessons he had learned from recent response to disasters, and then gave some pointers

on how presbytery diaconal committees can prepare for an orderly response to disasters. A workshop was held at this point, allowing each presbytery representative to begin work on a disaster response plan.



Ron Pearce

The summit was concluded with a final presentation by David Nakhla on the emerging opportunity for diaconal ministry brought by the current refugee crisis. Though there is much that remains to be considered in this area, those in attendance were given an introduction to this

great diaconal need facing the church in our day.

Perhaps as helpful as the practical assistance given in the summit was the encouragement that fellowship provided among brothers from throughout the OPC, each seeking to provide leadership in presbytery diaconal ministry. We were reminded of the vital importance of diaconal ministry and motivated to seek new ways to serve the presbyteries and their churches.

The Committee on Diaconal Ministries intends to organize summits of this kind every other year, for the foreseeable future.



Small group discussion at the 2016 Presbytery Diaconal Summit

this committee's work can be found at the Diaconal Ministries webpage at www.opc.org/committee_dm.html.)

There are six areas of special focus for the Committee on Diaconal Ministries:

(1) *The financial support of presbytery diaconal committees when their resources are inadequate for their needs.* When a local diaconal need exceeds both the local church's and the presbytery's resources, the CDM stands ready to provide assistance.

(2) *The facilitation of denomination-wide opportunities for short-term missions work with a diaconal component.* To help organize this work, David Nakhla serves as the short-term missions coordinator for the OPC.

(3) *The coordination of disaster response at the denominational level.* David Nakhla also attends to this need, serving as the disaster response coordinator for the OPC.

(4) *The oversight and support of missionary deacons.* In cooperation with the Committee on Foreign Missions, the CDM seeks to recruit and send out men to serve in a diaconal role alongside missionaries on the field.

(5) *The training and support of presbyteries and local diaconates in mercy ministry.* To encourage the development of a proactive mercy ministry at the presbytery level, the CDM has held multiple "summits" of committee members from each presbytery, the most recent being near Chicago last October. And to

encourage local deacons in their ministry, the CDM has held two national summits for deacons of the OPC. The third one has been scheduled for June 15–17, 2017, in Wheaton, Illinois.

(6) *Ensuring that the needs of retired ministers and their widows are being met.* This is accomplished by the oversight of presbytery diaconal committees and by use of the Obadiah Fund. The Obadiah Fund celebrated its tenth anniversary in 2016; see the December 2016 issue of *New Horizons* (p. 22) for expressions of gratitude from some of those who have benefited from this ministry.

All Mercy Ministry Is Local

It has been truly said that "all mercy ministry is local," inasmuch as it involves a direct personal response to human need, the exercise of wisdom by those immediately involved, and an expression of Christian love that can effectively join the ministry of deed with the ministry of word. The work of believers within their churches and communities, under the leadership of their deacons, is where mercy ministry really happens. But that mercy ministry in a local Presbyterian church can be supported and strengthened by the larger church to which it is connected. And that is yet another reason to be thankful to be part of a Presbyterian church! □

The author is the pastor of Matthews OPC in Matthews, N.C., and a member of the Committee on Diaconal Ministries.

A National Diaconal Summit Coming Soon

Deacons, come one, come all!

We urge all deacons (and deacons in training) to make plans to attend the OPC's Third National Diaconal Summit, to be held June 15–17, 2017, in Wheaton, Illinois.

The next diaconal summit will not take place until 2022, so don't miss out on this special opportunity to network with deacons from all corners of the OPC, participate in mutual encouragement, and receive solid diaconal training.

Our speaker will be David Apple, director of mercy ministries at Tenth Presbyterian Church (PCA) in Philadelphia. He is the author of *Not Just a Soup Kitchen: How Mercy Ministry in the Local Church Transforms Us All*.

Dr. Apple will challenge us to follow the example of our Savior, Jesus Christ, the greatest deacon of all, in serving the needy, both in body and in soul. His talks will include practical aspects of diaconal ministry, sources of encouragement for our labors, and how to make the most of the Presbyterian network of deacons.

Deacons, the Committee on Diaconal Ministries covers all your conference costs except travel! All you need to do is register at www.opcstm.org/register, and then prepare to pay your own travel expenses (or seek assistance from your local church). To download a brochure, please visit www.opcstm.org/register. Registration opens February 1st.

We hope to see you there!

TOO MUCH OF A GOOD BOOK?



D. G. HART // **The Bible has been ubiquitous in American life. Practically every home and hotel room has one. It used to be used in every public school classroom. *The Economist* reported in 2007 that over 100 million copies of the Bible are sold or given away every year. It is available (at least in part) in 2,426 languages,**

which makes it accessible to 95 percent of the world's population.

Scripture was also responsible for some of the fiercest riots in the United States before the Civil War. In 1843, when the Roman Catholic bishop of Philadelphia objected to the reading of the King James Bible in the city's public schools—he wanted Rome's Douay version—his opposition added to existing tensions between native Philadelphians and Irish immigrants. In the run-up to municipal elections that would have a bearing on the administration of public schools, Protestants organized rallies in predominantly Roman Catholic neighborhoods. Parades turned into violence. For nativist Protestants, opposition to Bible reading in school was an indication that Roman Catholics were not in sync with American ideals of republicanism and independent thought. In the spring of 1844, riots resulted in twenty deaths, seventy wounded, and the destruction of homes and Roman Catholic buildings. Although these “Bible Riots” had much to do with political and economic tensions, they also demonstrated how closely Americans linked the Bible with national identity.

Despite the Bible's ubiquitous and powerful presence in the American consciousness, knowledge of Scripture has not kept pace with its distribution. The same story in *The Economist* on the sale of Bibles reported that less than half of all Americans can name Scripture's first book, only one in three knows that Jesus spoke the Sermon on the Mount, 60 percent cannot name half of the Ten Commandments, and a little over 10 percent think Noah was married to Joan of Arc. These results prompted George Gallup to conclude that America was “a nation of biblical illiterates.”

If the Reformation deserves most of the credit for the translation of the Bible into modern languages and the promotion of literacy, should Protestantism also take the blame for turning Scripture into a tool for political advantage or failing to insure that study of the Bible would accompany access to it? Recent books by Mark A. Noll and John Fea do not settle the historical score, but do show how crucial the Bible was to the development of the United States and offer insights into the consequences of Scripture's ubiquity. Indeed, readers of these books will

be hard-pressed to deny that American civilization was synonymous with biblical civilization. Whether such a close identification of the two was a blessing or a curse is another question.

Noll's book, *In the Beginning Was the Word: The Bible in American Public Life, 1492–1783*, is more about how Protestant assumptions about the Bible informed American public life than it is about the actual practices of reading, printing, or distributing Scripture. He begins with the fascinating politics of translation in England and the triumph of the King James Version over competitors like the Geneva Bible. Noll argues that the Bible provided a way for Protestant nations like England and Scotland to define themselves over against Roman Catholicism. The availability of Scripture in the vernacular showed that Protestants followed not the church hierarchy but the Bible. Protestants still affirmed the ideal of Christendom—a Christian society—but the Bible rather than the papacy was the guarantor of religious fidelity. As Noll puts it, “The Bible for salvation and the Bible for church reform was also Scripture for the body politic” (p. 69).

That outlook accompanied the Puritans who left England to establish a godly commonwealth in the British colonies of North America. Indeed, the possibilities for following Scripture in all walks of life were greater in the New World than the Old, because competing political factions were nonexistent (at least at the start) in New England. At the same time, the absence of long-standing political institutions, combined with an implicitly democratic conviction that all people should read and understand the Bible for themselves, created a different set of political challenges for the Puritans. They needed to balance social order (based on the Bible) with freedom for both elites and commoners to study Scripture for themselves.

After the Glorious Revolution (1688), in which the North American colonies became an asset in the British Empire, Puritan assumptions about the Bible faded, even as the Protestant identity of Britishness deepened. In Great Britain and the colonies, being British still involved pitting the Bible against Roman Catholicism and regarding Britain as uniquely blessed by God. The revivals led by George Whitefield and defended by Jonathan Edwards reinforced the Bible's importance, but introduced a distinction between personal and public appropriations of Scripture that implicitly weakened the formal ties between Scripture and English civilization.

By the time of the American Revolution, at the end of Noll's narrative, the Bible remained a public authority to which everyone, from patriots to loyalists, appealed. Yet the way that dissenting Protestants used Scripture against the ecclesiastical establishment emerged as the dominant position since Congregationalist and Presbyterian ministers led the way in justifying independence. The upshot of the War for Independence and the creation of a new nation was not the abandonment of biblical civilization. Instead, reliance on the Bible remained as firm as ever. Many Americans, Noll writes, "looked

to Scripture to sustain a comprehensively Christian society, but without state-church establishments" (p. 331).

John Fea's book, *The Bible Cause: The History of the American Bible Society*—written to commemorate the organization's bicentennial—picks up almost exactly where Noll's book ends, with American Protestants attempting to create a biblical civilization in the new nation. To do so, they formed too many parachurch agencies to mention, and the jewel in the crown of these Protestant associations arguably was the American Bible Society (ABS).

This organization, with designs to provide copies of the King James Bible to every home, library, and schoolroom in the United States, grew out of local endeavors that started during the first decade of the nineteenth century. In cities like Philadelphia, Boston, New York, and Washington, Protestants raised funds and surveyed local needs to distribute as many as five hundred copies a year to those who lacked a Bible. Demands for distributing the Bible to a population that was moving westward to the frontier led some to consider a national organization that would coordinate local initiatives and expand the Bible's availability. The result was ABS.

Led by Elias Boudinot, a Presbyterian from Princeton, New Jersey, who had a distinguished career in colonial politics (the culmination of which was a one-year term as president of the Continental Congress), ABS officers, donors, and staff were committed to the premise that the Bible was, in Boudinot's words, "the most valuable book in the world," "the most instructive to the wise and ignorant" (p. 10). That assumption also required that ABS be nondenominational and supply Bibles free from notes or commentary.

The belief that an unadorned Bible would bring the Christian religion and biblical civilization to residents of the United States have informed ABS operations since its inception. (ABS recently sold its New York City offices to build a new facility in Philadelphia.) Fea's history follows ABS's responses to

the nation's needs, whether sending soldiers to war, sending missionaries overseas, or eventually making available new translations, like the 1966 *Good News for Modern Man*. Fea's study includes attention to the way ABS officers negotiated the delicate politics of denominations and relations between Protestants and Roman Catholics. Always fearful of sectarianism, ABS sought and generally found avenues that allowed the organization to achieve its goals without being beholden to any group of Christians. At the same time, ABS remained committed to the outlook that the United States was implicitly a nation whose ideals reflected biblical truths and that America's presence around the world should include the leaven of Scripture.

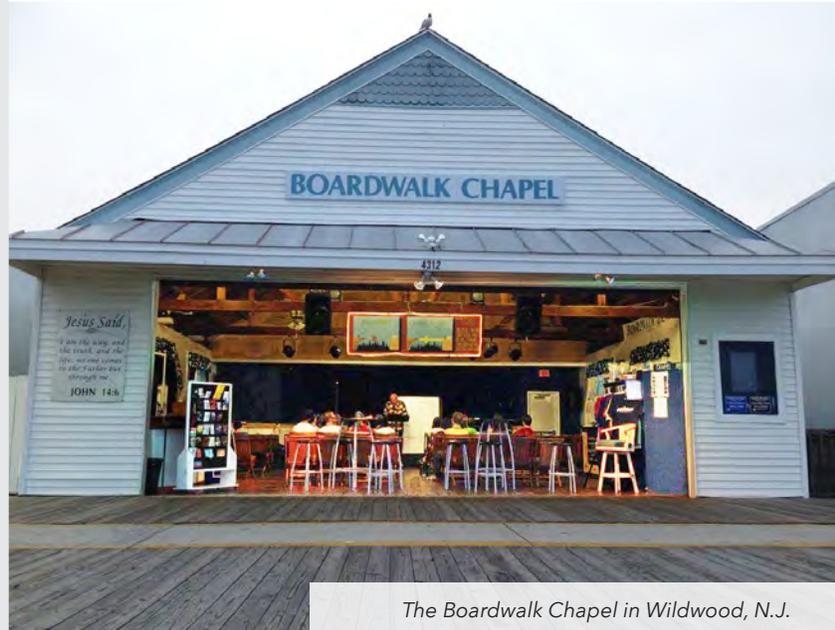
Both of these books are especially helpful for discerning why the Bible remains so popular in the United States. Much of that appeal owes to the way that Protestants used the Bible as a tool to support and sustain Christian civilization. Equally important was the absence of church membership or the Christian ministry from the Bible's influence. To make the Bible an ecclesiastical book was Roman Catholic; to make the Bible a national book was Protestant.

Aside from the questionable doctrines of such civil religion, the assumption of the Bible's accessibility to anyone who could read English made preaching and catechesis expendable. If more Americans would read the Bible under the oversight of undershepherds who preached and taught God's Word, perhaps biblical knowledge would be greater and expectations for national greatness would be lower. But that is not the world that American Protestants inhabit. Understanding the Bible's place in that world is the virtue of both these books. □

The author, an OP elder, teaches at Hillsdale College. In the Beginning, by Mark A. Noll (Oxford, 2015, 448 pages), lists for \$29.95 (hardback). The Bible Cause, by John Fea (Oxford, 2016, 384 pages), also lists for \$29.95 (hardback).

BOARDWALK CHAPEL: RECAP AND PLANS

// ELIZABETH HORST



The Boardwalk Chapel in Wildwood, N.J.

This past summer, the Lord blessed the outreach efforts of the Boardwalk Chapel in Wildwood, New Jersey, in several key areas. As we look back on 2016 and look forward to what 2017 will hold, we are thankful to the Lord for his continued and steadfast faithfulness to us. We also are assured that as we remain devoted to serving Jesus, he will keep working through us to build his church.

First, in 2016, the Chapel had an expanded slate of staff leaders and volunteers to help organize and lead nightly evangelistic programs from the week after Father's Day through the Saturday before Labor Day. The staff dormitory was the fullest it has ever been, with twenty-seven full-time summer residents under the discipleship of house parents Cal and Edie Cummings (retired missionaries to Japan) and additional staff assisting on a part-time or year-round basis. The staff schedule began in June with two weeks of training in evangelism, taught by Henry Krabbendam from Uganda, and apologetics,

taught by director James Zozzaro. After evening programs began, staff worked alongside visiting teams from OPC and PCA congregations along the East Coast from New Hampshire to North Carolina.

Second, the evangelistic efforts at the Chapel were expanded to offer new opportunities for staff and church youth to continue providing exposure to the gospel throughout September and to increase cooperation with students from Westminster Theological Seminary in Philadelphia. Staff continued the VBS-style outreach to local children on Friday afternoons and added a midnight supper for international workers up and down the Boardwalk on Wednesdays. In addition, increased efforts were made to establish friendships with neighboring shop owners and to connect new converts to Bible-believing churches in their own communities. Throughout September, the Chapel invited local and regional musicians to give concerts on Friday and Saturday evenings in order to present the gospel through music in a way to draw in passersby to interact with visiting seminarians in the back of the auditorium.

Third, the Presbytery of New Jersey's Boardwalk Chapel Committee began planning for future expansion of the ministry. At this particular juncture, the opportunities at the Chapel are limited by a lack of sufficient manpower and the financial struggle to adequately repair the dilapidated housing for summer staff and weekly teams. The Committee hopes to fix both of these issues by obtaining a better dormitory for the staff and renovating the apartments



A team from Heritage PCA in Warrenton, Va., leading music on stage

on the back of the Chapel building to allow for more space for visiting church groups, ministers, and evangelists. The goal, Lord willing, is to complete all renovations by the Chapel's seventy-fifth anniversary.

In some ways, the summer of 2016 was a turning point for the Boardwalk Chapel. Having nearly thirty full-time staff, our leaders recognized the great potential to expand the ministry opportunities. At the same time, however, we realized how the building's infrastructure problems limited our ability to accept more staff and church groups. In addition, the number of international students and workers who are receptive to the gospel has increased during the past several summers, particularly among those from the Middle East. Our staff saw a great need to devote time to establishing friendships with local international workers and ministering to these potential disciples, and did their best, as they were able, but often found themselves pressed for time and energy while balancing their other responsibilities.

In looking forward to the summer of 2017, therefore, the Boardwalk Chapel Committee has already taken steps to expand the ministry opportunities as best we can until the buildings are renovated to accommodate additional people. As mentioned previously, the opportunities for outreach in Wild-



People worshipping during a Memorial Day concert

wood are truly endless. With the Lord providing more manpower and increased resources each year, we hope to use the practical gifts we have been given to work harder for the kingdom of Jesus. For example, instead of having one primary evangelism coordinator and an assistant, we plan to have three evangelism coordinators in 2017 to allow for more focused training, discipleship, and outreach.

In other ways, the Chapel will operate in the same way that it already has for the past several years. By the end of January, the director hopes to have all the new and returning staff positions filled, including summer coordinators, house parents, and volunteer staff for the music, drama, evangelism, domestic, and audio-visual teams. In addition, we expect all the weekly slots to be filled quickly by church groups that plan to assist our staff in June, July, and August. Later in the winter, we will continue making concert reservations for weekends in June through September. Our director and maintenance coordinator expect to know by the end of February what work will need to be done during the spring before the season begins over Memorial Day weekend.

One of the greatest blessings in working at the Boardwalk Chapel is realizing that our work is not our own, but the Lord's—and, by extension, an effort of the worldwide church. The staff that come to serve here do not come of their own accord, but are sent by the Lord from their home churches and families to do his work for the growth of the kingdom. After staff are trained to proclaim the gospel to tourists and workers on the Boardwalk and throughout Wildwood during the summer, they do so with the hope that new believers will return

to their own communities to grow within their local churches. In addition, the staff's efforts are supported by the faithful prayers and generous gifts of people across the nation. None of the work is for our own benefit. The ministry of the Boardwalk Chapel, as part of the evangelistic work done by the global church, is overseen by God our Father, through the power of his Spirit, and ultimately for the glory and praise of our Lord and Savior Jesus Christ.

The author is the administrative assistant of the Boardwalk Chapel. Photos © Jacob A. Zozzaro Photography.

Home Missions Today

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



Most of the 2016 summer staff after a get-together

A THIRST FOR LEARNING ON THE ISLAND OF LA GONÂVE

// OCTAVIUS DELFILS



The author (upper left corner) with Haitian trainees

It was 8:45 in the morning on a sunny day in November 2016 when Foreign Missions associate general secretary Douglas Clawson and I passed through the gate of the office building of the Ministry of Education's local training and school supervision center. The employees in this Haitian government office kindly host the training seminars of the OPC Haiti Mission in their facilities. When we arrived, almost all the seminar participants were in the room, waiting. They were all ready to listen, to ask as many questions as they could, and to learn good theology. Most of the pastors who came to the seminar left their homes before dawn and walked for hours to get to the training center. Others rode a taxi-motorcycle to come. They planned to spend the night in Anse-à-Galets, the main city on the island of La Gonâve, in order to avoid the weariness of the road and not to miss the next day's session. The eagerness to learn was, as always, palpable in the joyful faces of these men who treasure the opportunity to get training in the Word of God. The interest in learning was at its highest point for these servants of God.

The island of La Gonâve is located northwest of the capital city of Port-au-Prince, and it takes more than three hours from Port-au-Prince to get there. This time is split between driving to the dock and crossing the ocean on the ferry. More than 120,000 people live on this island of 743 square kilometers. If you live on the island of La Gonâve, you need to be prepared to face the everyday challenges of life. Clean water, decent transportation, basic infrastructure, healthy food, and other basic needs are missing. Driving on the rocky and hilly roads of the island is quite a challenge. The island is only fifteen kilometers wide, but it can take hours to get from one side to the other. When it rains, transportation is dangerous and quite impossible in some areas. When Pastor Douglas and I arrived on La Gonâve, Hurricane Matthew had recently added to the difficulties of the island and its people.

Matthew had devastated the southern peninsula of Haiti less than a month before, and its winds and rains had damaged the roads, which were already very bad.

Although the economy and infrastructure of the island are poor and life is hard, I saw, especially in the churches and at the training sessions, Christian people whose hearts are devoted to serving the Lord. Thirty men and women were on time and ready to learn more about Reformed theology. Some of the leaders came from churches that work with the OPC Haiti Mission. Others were pastors and church leaders from other denominations who were interested in learning from the Bible and in getting better acquainted with theology. They are not aware of all the differences between various theological perspectives, and I am so glad that the Lord provides this opportunity for them to get some basic training in Reformed theology and biblical teaching. It will take time for them to understand and grow, but the Lord allows the seed to be planted slowly but surely.

For the training session in November 2016, Pastor Douglas was teaching on the subject of eschatology. Most of these church leaders had previously only heard dispensational views; from us they heard a different perspective. For some of them, it was a shock to realize the differences between the doctrines they had been taught and what the Bible actually teaches. Some of them have as their only theological tool the French notes of the Scofield Bible, and others do not have access to anything but the Bible. For most of them, this seminar was a new learning experience—which is the case with most of the seminars we have taught on the island.

The need for training seminars for church leaders is very great in Haiti in general, and even more so in rural areas such as on the island of La Gonâve. It is rare to find even one pastor on the whole island who has completed his theological training. Most of the pastors have no academic training and can barely read and write. The poor academic level of the preachers and their lack of biblical and theological education affect the

state of the church on the island. This situation is similar to that of villages and rural places across Haiti. Pastors who are not well nourished are under obligation to nurture their flock. You can imagine the results.

When the OPC started the church-planting ministry on the island about twelve years ago, one of the basic needs that had to be tackled was the training of leaders. Most of the churches were “pastored” by deacons who were not officially trained and ordained. Seminars on the basic teachings of the Reformed faith were organized on a regular basis. Exposition of the Westminster Confession of Faith and the Shorter Catechism was extremely useful as a basic tool to equip them. These basic training sessions soon attracted pastors, elders, and deacons from other denominations. Pentecostals and Baptists joined the people from our churches to hear these new teachings. The seminars turned out to be a huge blessing, not only for our churches, but also for more than a dozen other churches and ministries on the island.

The teaching ministry of the OPC Haiti Mission, both in Port-au-Prince and on La Gonâve, is bringing hope to a people in great need. The repairing of the roads, the raising of good crops, and the providing of clean water are huge needs to be met. But an even greater need is for the training of officers to lead the churches in a more biblical way and to teach and preach the gospel accurately. That will bring lasting blessings.

The people who are involved in these training sessions understand that need. They understand the necessity and the usefulness of trained officers for the church. That’s why they are so eager to cross the mountains, ride on hilly and rocky roads, brave danger, and walk several kilometers to come to the training center in order to spend the whole day learning the Word. I am sure that what they hear, they will bring back to their churches and entrust to faithful men, who will in turn be able to teach others. The only hope for La Gonâve is the true preaching and teaching of the gospel of grace. The people won’t be able to hear if there is no one who can preach the gospel, and the proclaiming of the good news requires good training. It is wonderful to see so many pastors and elders from OPC and PCA churches come and share their time and the gifts that the Lord entrusts to them to teach the Word on La Gonâve and in Port-au-Prince. The seed sown patiently over the years will surely receive the Lord’s blessings, and I pray that it will fall on good soil and produce a good crop, some a hundredfold, some sixtyfold, and some thirtyfold.

I hope and pray that the vision for this training program will be enlarged and that the work of the church will continue to prosper on this barren island and in Haiti as a whole. The training of officers is one of the greatest needs on the field. Churches need to be planted, and elders need to be raised up to nurture them. “The harvest is plentiful, but the laborers are



Pastor Lexene (seated) and church leader Elissaint using materials from the training conferences to teach Sunday school at the Doglas church

few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest” (Matt. 9:37). Thank you for your prayers to the Master to equip his church in Haiti and on La Gonâve with well-qualified officers to carry out his plan for the work of the kingdom.

Octavius Delfils, a missionary of the Calvary Presbytery of the PCA, is an associate missionary of the OPC, laboring with the OPC Haiti Mission and serving as pastor of the Reformed Church of Delmas, the church plant in Port-au-Prince.

What’s New

// Comings/Goings

Completing twenty-three years of service with the Committee on Foreign Missions on a number of mission fields in Africa, **Rev. Dr. and Mrs. Brian T. (Dorothy) Wingard** returned to the U.S. and retired from their missionary labors at the end of 2016.

Rev. and Mrs. Mark E. (Jeni) Richline, having concluded an eleven-month furlough in the U.S., returned to their labors in Montevideo, Uruguay, in December.

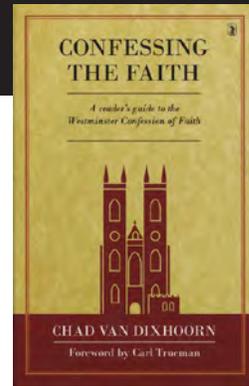
Mr. and Mrs. Michael W. (Melanie) Caldwell (Woodruff Road Presbyterian Church, PCA, Greenville, S.C.) and **Mr. Donald J. McCrory** (Harvest OPC, Wyoming, Mich.) completed their service as missionary associates in Asia and returned to the U.S. in December and January, respectively.

Rev. and Mrs. Markus G. (Sharon) Jeromin completed their eleven-month term of service as missionary associates in Montevideo, Uruguay, and returned to the U.S. in December.

Rev. Eric R. Hausler concluded his labors as a part-time missionary evangelist to Haiti at the end of 2016 in order to devote his energies full-time to Christ the King Presbyterian Church (OPC) in Naples, Fla.

REVIEW: VAN DIXHOORN'S *CONFESSING THE FAITH*

// DANNY E. OLINGER



For decades, Reformed Christians have benefited from G. I. Williamson's *The Westminster Confession of Faith for Study Classes*. The publication of Chad Van Dixhoorn's *Confessing the Faith: A Reader's Guide to the Westminster Confession of Faith* adds an excellent resource to complement Williamson's volume in the teaching of the Westminster Confession of Faith (WCF).

Both books seek to help others understand the system of doctrine set forth in the Scriptures. A difference exists in the manner of presentation. Williamson's approach is primarily systematic. Evidence of this can be seen in how he reorders the chapters of the Confession in order to explain conversion in its logical relationship to effectual calling. After he comments on WCF chapter 10, "Of Effectual Calling," he proceeds to discuss WCF 14 and 15, "Of Saving Faith" and "Of Repentance unto Life," before discussing WCF 11, "Of Justification."

Van Dixhoorn's approach is exegetical, systematic, and historical. He interacts with the key scriptural proof texts that the Westminster Divines provided for support of particular doctrinal positions. He then moves to the systematic truth presented, and often includes a historical note about why a position was taken or why a statement was made. At times, *Confessing the Faith* resembles catechetical preaching in the Continental tradition, and even includes imperatives at the end of sections.

Van Dixhoorn's great skill is his ability to explain from Scripture the teaching of the Confession in a way that does not leave the reader at a distance. The Confession declares what the Bible teaches, but Van Dixhoorn maintains that once it is believed there is a personal element to it. Consequently, he writes from the perspective of faith, using the first person plural "we" and communicating with warmth. This combination of precise explanation and warmth lends itself to using the volume for a communicants' or new members' class to explain

the Reformed faith. Van Dixhoorn himself expresses the hope that his work will help church members, including younger people, to see the lasting value of classical Christian theology.

There is also a model of economy in Van Dixhoorn's writing style. What stands out, chapter after chapter, is his ability to summarize the teaching of the individual paragraphs within chapters of the Confession in a single sentence. In fact, so helpful are the summary sentences that mark transitions that one almost wishes for a revised edition of the volume from the publisher with an appendix where the summary sentences could appear in one place as a quick reference tool.

While each section is done well, this reviewer found the section on "The Church" (WCF chapters 25–31) to be particularly noteworthy. For example, in discussing WCF 25, "Of the Church," Van Dixhoorn explains that because Jesus Christ is the sole head of the church, pastors minister in his name, elders rule under his oversight, and deacons serve under his care. The membership of the church includes both those who profess the true religion and their children. Van Dixhoorn explains why the Confession teaches that outside of the church there is no ordinary possibility of salvation:

A repentant thief on a cross, a Muslim convert to Christianity who has not yet discovered other believers, or a man stranded on a desert island with only a Bible, each has plausible reasons for not being a part of the church. But people who claim to be believers and refuse to join the church in the face of clear biblical instruction and providential opportunities to do so, should deeply worry us. They are like people who say that they are in love but refuse to get married. Usually they want the privileges of the relationship without the accompanying responsibilities. (p. 341)

The New Testament pattern is that when people were joined to Christ, they were joined to his church. They devoted themselves to the faithful teaching of the Word of God, fellowship, breaking bread, prayer, serving others in need, and praising God, and "the Lord added to their number day by day those who were being saved" (Acts 2:47).

In transitioning to WCF chapter 26, "Of the Communion of the Saints," Van Dixhoorn notes that the focus shifts

from the topic of the headship of Christ with his church to the union that Christ has with individual believers. It is our union with Christ that informs our communion with each other. In summarizing the chapter, he writes,

The first paragraph states how we are united to Christ, in what way we fellowship with him, and how we are to find communion with the saints. The second paragraph explains how we are told to hold communion with one another in and out of the boundaries of corporate worship. The final paragraph clarifies the limits of union and communion with Christ and his people. (p. 349)

The remaining chapters in this section exhibit the same gift of explaining what is unique to the chapter while relating it to the doctrine of the church as a whole. The ability to do this reflects a mastery of the system of doctrine that is taught.

Van Dixhoorn also gives special attention to the confessional revisions to the original text of 1650 that the Presbyterian Church in the USA adopted in 1788, and the version of the text that the Orthodox Presbyterian Church adopted in 1936. The changes that the OPC has adopted in WCF chapters 20, 22, 23, 24, 25, and 31 are set apart from the original text of the Confession in a centered parallel column. Van Dixhoorn then supplies a helpful historical commentary on why each change was made. Most extensive is his explanation of the changes in chapter 31, “Of Synods and Councils.” He lists seven reasons why the PCUSA in 1788 and the OPC in 1936, as American churches not living under British rule and the civil magistrate, adopted the changes.

Confessing the Faith is user-friendly, with a thirty-page Scripture index that lists over 1,500 texts, and a general index of the main topics. Because it presents the doctrine that the Orthodox Presbyterian Church confesses in such a clear and concise manner, it should be used widely in the church. Please consider it for young adult and adult Sunday school classes, inquirers’ classes, and book study groups.

Chad B. Van Dixhoorn, an OP minister, teaches at Reformed Theological Seminary, Washington, D.C., and also at the Ministerial Training Institute of the OPC. Confessing the Faith (Banner of Truth, 2014), a 512-page hardback, has a list price of \$30.00.

☆ Congratulations

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

- **Ben Kirkham**, *Grace Reformed Church, Reedsburg, WI*
- **Kate Kirkham**, *Grace Ref. Ch., Reedsburg, WI*
- **Lauren Kirkham**, *Grace Ref. Ch., Reedsburg, WI*

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

- **Luke Samuelsen**, *Redeemer OPC, Carlisle, PA*

OUR MEMBERSHIP VOWS

Who Wrote the Bible?

Glen J. Clary

The first membership vow of the Orthodox Presbyterian Church is about the divine authorship of the Bible:

- (1) Do you believe the Bible, consisting of the Old and New Testaments, to be the Word of God, and its doctrine of salvation to be the perfect and only true doctrine of salvation?

God is the primary author of the Bible. That is true of the whole Bible, not just parts of it. That’s why we call the Bible the Word of God.

In 2 Timothy 3:16, Paul tells us that “All Scripture is breathed out by God.” The whole Bible is God’s Word because he is its primary author. Every book, chapter, verse, and word of the Bible is the very word of God.

While God is the primary author of the Bible, he is not the only author. God used human authors to produce the Bible (cf. 2 Peter 1:21). In answer to the question, “Who wrote the Bible?” the First Catechism says, “Chosen men who were inspired by the Holy Spirit” (Q15).

God himself did not sit down with pen and paper and write the sixty-six books of the Bible. Instead, he used ordinary humans like us to write down his words. God is the primary author of Scripture, but the people he used to write the Bible are its secondary authors.

When the human authors were writing Scripture, they were not merely taking down divine dictation. They were fully conscious of what they were writing, and their minds were fully involved. They used their own language, vocabulary, and grammar, and yet the final product is exactly what God intended to produce.

Thus, the Bible was produced by the Holy Spirit, who spoke through the apostles and prophets, yet it was also produced by the deliberate activity of human beings (cf. Heb. 1:1–2). How was that possible? We don’t know. It was a miracle.

● Out of the Mouth . . .

During the Lord’s Supper, I whispered to my son Edward, age 2, that when we eat the broken bread, we remember that Jesus’ body was broken when he died on the cross. When the pastor reached for the wine, Edward piped up in the otherwise still sanctuary, “Now let’s have blood!”

—Sarah Mair
Antrim, N.H.

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

THE REFORMATION OF WORSHIP



GLEN J. CLARY // Doctrine and worship are mutually formative aspects of church life. What we believe determines how we worship, and over time the way we worship shapes what we believe. Accordingly, the Protestant Reformation was an attempt to reform both doctrine and worship according to Scripture and with respect

for the customs of the ancient church. Unlike the Lutheran wing of the Reformation—which was reluctant to introduce extensive changes in worship—the Calvinistic Reformers sought to purge the church of all man-made rites, ceremonies, and ordinances that had corrupted pure worship with superstition and idolatry. For Luther, the Reformation was chiefly a war against works righteousness. For the Calvinists, the Reformation was primarily a war against the idols of Rome.

The Regulative Principle of Worship

Lutherans and Anglicans held that whatever is not forbidden in Scripture is lawful in worship, as long as it edifies the church. Presbyterians (and the Reformed more generally), however, insisted that whatever is not commanded in Scripture is forbidden as an act of worship. Not to command is to forbid. This is known as the regulative principle of worship. Scripture regulates worship not merely proscriptively but prescriptively. Hence, Presbyterians prohibited worship practices that are additional to Scripture, not merely those that are contrary to it. Lawful worship is established by God himself and cannot be

the product of human invention. In the words of John Knox, “Any act of worship not commanded in Scripture is idolatry” (*The Works of John Knox*, 3:34).

Anabaptists also affirmed the regulative principle of worship, but they insisted that every act of worship had to be sanctioned by an explicit biblical precept or precedent. They rejected infant baptism, for example, because Scripture does not expressly command it, nor is there a clear example of it in the New Testament. Presbyterians, however, held that biblical warrant could be established not only by explicit precept or precedent, but also by good and necessary inferences drawn from Scripture (cf. Westminster Confession of Faith, 1:6). Furthermore, ordinances established by such inferences have divine authority and are just as binding as an express command. Thus, infant baptism, they reasoned, is commanded by God because it may be deduced from Scripture by good and necessary inference.

Orderly Worship

The Reformers insisted that since God is a God of order, worship must be conducted in a decent and orderly fashion (cf. 1 Cor. 14:33, 40). Consequently, many of the Reformers published

liturgies or service books to guide ministers in their task of conducting worship. Beginning in the mid-1520s, Reformed liturgies were published and utilized in several cities, including Strasbourg, Zurich, Basel, Bern, Constance, and Geneva. It was Martin Bucer’s Strasbourg liturgy that inspired Calvin to publish a service book for the French-speaking refugees in Strasbourg (1540) and also one for the churches of Geneva (1542).

When John Knox pastored the English-speaking refugees in Geneva, he used an order of worship that was drawn from Calvin’s liturgy. Knox’s liturgy, known as the Genevan Book of Order (1556), was officially adopted as the standard of worship by an act of the General Assembly of the Scottish Presbyterian Church in 1564. Every minister in Scotland was required to “use the order contained therein, in prayers, marriage, and the administration of the sacraments” (William Maxwell, *The Liturgical Portions of the Genevan Service*, p. 8). This Book of Common Order, as it came to be called, was the official liturgy of the Scottish Presbyterian Church until it was superseded by the Westminster Directory for Public Worship in 1645.

[Continued on page 17]

FEBRUARY

1. **Ben and Melanie Westerveld**, Quebec, Canada. Pray for wisdom and love for the young couples raising covenant children at St-Marc Church. / **Christopher and Ann Malamisuro**, Cincinnati, Ohio. Pray that visitors to Good Shepherd OPC will become regular attenders. / **Zachary (and Annie) Simmons**, yearlong intern at Bethel Presbyterian Church in Wheaton, Ill.
2. **Bill and Sessie Welzien**, Key West, Fla. Pray that God would bless Keys Presbyterian Church with additional families. / Missionary associate **Janine Eygenraam**, Quebec, Canada. Pray for opportunities for her to make contacts and share the gospel. / **Ryan (and Rochelle) Cavanaugh**, yearlong intern at Prescott Presbyterian Church in Prescott, Arizona.
3. Affiliated missionaries **Jerry and Marilyn Farnik**, Prague, Czech Republic. Pray for Jerry as he deals with the needs of the congregation in Modřany. / Home Missions general secretary **John Shaw**. / **Daniel (and Marcy) Borvan**, yearlong intern at Merrimack Valley Presbyterian Church in North Andover, Mass.
4. **Matt and Elin Prather**, Corona, Calif. Pray for Corona Presbyterian Church, that the preaching of the Word would bring edification and conversion. / Missionary associate **Kathleen Winslow**, Prague, Czech Republic. Pray that she will have good rapport with the students she teaches. / **Adrian (and Rachel) Crum**, yearlong intern at Bayview OPC in Chula Vista, Calif.
5. Retired missionaries **Betty Andrews, Cal and Edie Cummings, Greet Rietkerk**, and **Young and Mary Lou Son**. Pray for those dealing with age-related problems. / Pray for **Steve and Joanie Doe**, regional home missionary for the Presbytery of the Mid-Atlantic, following up on contacts. / Pray for **the students at the Ministerial Training Institute of the OPC** as classes begin.
6. **David and Rebekah Graves**, Coeur d'Alene, Idaho. Pray for new members and officer training classes recently begun at Coeur d'Alene Reformed Church. / **Mark and Jeni Richline**, Montevideo, Uruguay. Pray for outreach efforts aimed at the community around the church. / **Kathy Bube**, Loan Fund administrator, and **Mark Stumpff**, office assistant.
7. **Ray and Michele Call**, Montevideo, Uruguay. Pray that more people who are eager to know the Lord will attend worship services. / **Bob and Grace Holda**, Oshkosh, Wis. Pray for the outreach and evangelism of Resurrection Presbyterian Church. / **Miller (and Stephanie) Ansell**, yearlong intern at Faith Presbyterian Church in Garland, Tex.
8. **Jay and Andrea Bennett**, Neon, Ky. Pray that the Lord would enable Neon Reformed Presbyterian Church to organize as a local congregation by 2020. / **Mr. and Mrs. F.**, Asia. Pray for Mr. F. as he mentors future church leaders. / **Ryan (and Rachel) Heaton**, yearlong intern at Tyler Presbyterian Church in Tyler, Tex.
9. Tentmaker missionary **T. L. L.**, Asia (on furlough). Pray for safe travel as she continues her speaking schedule. / **Brian and Sara Chang**, Cottonwood, Ariz. Pray for new opportunities for Christ Reformed Presbyterian Church to make known the name of Christ. / *Ordained Servant* editor **Greg Reynolds** and proofreader **Diane Olinger**.
10. Home Missions staff administrator **Sean Gregg**. / **Mr. and Mrs. M.**, Asia. Pray for the family's health as they take precautions against the serious air pollution where they live. / Pray for stated clerk **Ross Graham** as he works with the Committee on Arrangements to plan the registration process for the 2017 General Assembly, which convenes on May 31, 2017, at Trinity Christian College in Palos Heights, Ill.
11. Tentmaker missionary **T. D.**, Asia. Pray for her as she plans lessons and teaches her students. / **Mike and Katy Myers**, Royston, Ga. Pray for effective officer training at Heritage Presbyterian Church and for the congregation to soon be organized as a particular church. / **Bulut Yasar**, yearlong intern at New Life OPC in Montoursville, Pa.
12. **Larry and Kalynn Oldaker**, Huron, Ohio. Pray that God would lead at least four new families to Grace Fellowship OPC this year. / **David and Rashed Robbins**, Nakaale, Uganda. Pray for contacts in local villages who are hearing the gospel for the first time. / **Alan Strange** and **Derrick Vander Meulen**, coeditors of the *Trinity Psalter Hymnal*.
13. **David and Sunshine Okken**, Nakaale, Uganda. Pray for guidance and wisdom for the mission in the daily decisions that are made. / **Eric and Donna Hausler**, Naples, Fla. Ask the Lord to use Christ the King Presbyterian Church to draw families to himself. / **Joe Johnson**, yearlong intern at Trinity OPC in Hatboro, Pa.

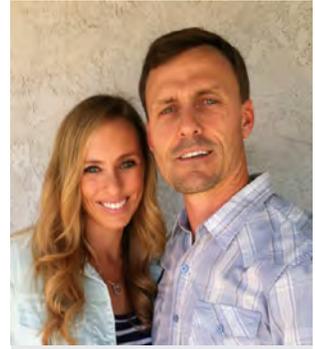


David and Sunshine Okken and family

- 14. Jim and Eve Cassidy**, Austin, Tex. Pray for officer training at South Austin Presbyterian Church and for outreach endeavors in 2017. / Missionary associate **Angela Voskuil**, Nakaale, Uganda. Pray for her witness to the students she teaches. / **Bryan (and Heidi) Dage**, yearlong intern at Covenant OPC in Komoka, Ontario.
- 15.** Pray for the labors of missionary associates **Leah Hopp** and **Christopher and Chloe Verdick**, Nakaale, Uganda. / Pray for **Lacy and Debbie Andrews**, regional home missionary for the Presbytery of the Southeast, as he meets with groups of families who express an interest in the OPC. / **Janet Birkmann**, Diaconal Ministries administrative assistant.
- 16. Brad and Cinnamon Peppo**, Springfield, Ohio. Pray that God would grant Living Water OPC a firm foundation as they prepare to particularize. / **Charles and Connie Jackson**, Mbale, Uganda. Pray for Charles's teaching ministry at Knox Theological College. / *New Horizons* editorial assistant **Pat Clawson** and proofreader **Sarah Pederson**.
- 17. Lowell and Mae Ivey**, Virginia Beach, Va. Praise the Lord for providing Virginia Reformation Presbyterian Church with a single meeting place for both morning and evening services. / Pray for missionary associate **Sarah Jantzen**, Mbale, Uganda, as she works with young students in Mbale. / Navy chaplains: **Tim (and Janine) Power** and **John (and Linda) Carter**.
- 18. Tim and Deborah Herndon**, West Lebanon, N.H. Give thanks for young families who attend Providence Presbyterian Church, and pray for more visitors. / **Bob and Martha Wright**, Nakaale, Uganda. Pray for safety as they travel on the roads between Mbale and Nakaale. / **Richard (and Erin) Chung**, yearlong intern at Theophilus OPC in Anaheim, Calif.
- 19.** Pray for Foreign Missions general secretary **Mark Bube** as he reports to the Committee on Foreign Missions when it meets this week. / **Josh and Kristen McKamy**, Chambersburg, Pa. Praise God for a good meeting space for Covenant OPC, and pray for new visitors. / Pray for the work of the **Subcommittee on Internet Ministries** as it oversees the OPC website.
- 20. Kim and Barbara Kuhfuss**, Eau Claire, Wis. Pray for a new influx of visitors to Providence Reformed Church in 2017. / Pray for Foreign Missions administrative assistant **Linda Posthuma** and secretary **Katrina Zartman** during this busy week of Committee meetings. / **Jan Gregson**, assistant to the finance director.
- 21.** Pray for Foreign Missions associate general secretary **Douglas Clawson** as the Committee begins two days of meetings. / **Joshua and Jessica Lyon**, Carson, Calif. Pray that God would save local families and bring them to worship at Grace OPC. / **Doug Watson**, part-time staff accountant, and **Charlene Tipton**, database administrator.
- 22.** Home Missions associate general secretary **Al Tricarico**. / **Heero and Anya Hacquebord**, L'viv, Ukraine.

Pray that the Lord would prepare men in the congregation to serve as church officers. / Pray for Christian Education general secretary **Danny Olinger** as he visits seminaries to interview prospective interns.

- 23.** Associate missionaries **Octavius and Marie Delfils**, Haiti. Pray that God would grant them health and strength for their labors. / **Chris and Megan Hartshorn**, Anaheim Hills, Calif. Pray for visitors weekly at Anaheim Hills Presbyterian Church and for boldness to share and invite people to worship. / *New Horizons* cover designer **Chris Tobias**.



Chris and Megan Hartshorn

- 24. Paul and Sarah Murreale**, St. Louis, Mo. Pray that the Lord would send new families to join Gateway OPC. / Pray for **Ben and Heather Hopp**, Haiti (on furlough) as they speak at a missions conference in Michigan this weekend. / Committee on Diaconal Ministries administrator **David Nakhla**. Pray that many OPC deacons will attend the third National Diaconal Summit in Wheaton, Ill., June 15-17, 2017.
- 25. Eric and Dianna Tuininga**, Mbale, Uganda (on furlough). Pray for Eric as he speaks at churches in the Presbytery of Michigan and Ontario this week. / **Mika and Christina Edmondson**, Grand Rapids, Mich. Pray that the people of New City Fellowship will have compassion for their neighbors and that there will be continued unity among the saints. / Army chaplain **David (and Jenna) DeRienzo**.
- 26. Jim and Bonnie Hoekstra**, Andover, Minn. Praise the Lord for the wonderful communion of the saints at Immanuel OPC. / Affiliated missionaries **Craig and Ree Coulbourne**, Urayasu, Japan. Pray for seekers struggling to understand their need for Christ. / **Betty Ann Snider**, marketing coordinator at Great Commission Publications.
- 27. Andrew and Billie Moody**, San Antonio, Tex. Pray for the continued growth and spiritual development of San Antonio Reformed Church. / Affiliated missionary **Linda Karner**, Japan. Pray that she will be an encouragement to her students. / **David Haney**, director of finance and planned giving for the Committee on Coordination.
- 28. Ron and Carol Beabout**, Gaithersburg, Md. Pray that God would grant the people of Trinity Reformed Church additional witness opportunities and the compassion and urgency in responding to them. / Missionary associates **E. K., D. V., and S. Z.**, Asia. Pray that they will have a fruitful term of teaching and witnessing to their students. / *New Horizons* managing editor **Jim Scott**.

REFORMATION

[Continued from page 14]

For the Reformers, service books such as the liturgies of Calvin and Knox were necessary to maintain orderly worship. It is true that Calvin and Knox did not produce fixed liturgies like the Anglican Book of Common Prayer. However, they did not merely produce directories for worship either. Their discretionary liturgies contained formulas for prayer and the administration of the sacraments that could be read directly from the service book. But they also allowed ministers a measure of freedom to frame their own forms, provided that these were in keeping with the liturgy. In Reformed churches, ministers were required to honor the official liturgy, but they were also allowed to pray “as the Spirit of God shall move their heart,” said Knox (see the Genevan Book of Order). Discretionary liturgies do not contain fixed formulas that must be read or recited verbatim, but rather sample formulas for prayer and the administration of the sacraments.

In the age of pietism, sincerity in worship came to be measured by spontaneity and even informality. Consequently, all written forms of prayer—even the biblical forms of prayer, such as the Psalms or the Lord’s Prayer—were eventually excluded from the service of worship. To the pietists, printed prayer forms and liturgies were often seen as marks of pretense and formalism that would inevitably quench the Holy Spirit. The legacy of this rejection of printed orders and forms of worship may be seen today in the liturgical chaos that often characterizes modern evangelical worship. To be sure, in the history of Reformed worship, there is diversity, but the Reformed tradition has generally sought to worship decently and in order, thus avoiding idiosyncratic forms.

Ordinary Means

Once they discarded the pomp and theatrics of Roman Catholic worship, the Reformers eagerly recovered

the pure and simple elements used in the apostolic age. In Acts 2:42, they discovered a basic outline of apostolic worship: “And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers.” “The apostles’ teaching” refers to the ministry of the Word. “Fellowship” (*koinonia*) refers to the charitable distribution of material goods to those in need. The other two elements listed are “the breaking of bread,” meaning the Lord’s Supper, and prayer. Thus, in the apostolic era, a typical worship service consisted of the ministry of the Word, prayer, the Lord’s Supper, and almsgiving. Accordingly, Calvin says of Acts 2:42, “No meeting of the church should take place without the Word, prayers, partaking of the Supper, and almsgiving” (*Institutes*, IV.17.44). These divinely prescribed ordinances of public worship are the means through which the triune God establishes and nurtures fellowship and communion with his covenant people. Through these outward and ordinary means of grace, God gives to the church Jesus Christ and all his saving benefits by the power of his Holy Spirit.

In the nineteenth century, revivalism replaced these God-given ordinances of worship with new measures that were seemingly more effective at converting the unregenerate. For revivalists, the efficacy of a religious ordinance was measured by the subjective experience it produced in the worshiper. The Reformers, however, maintained that the value of any worship practice depended on its being ordained by God, being blessed by Christ, and carrying the Holy Spirit’s promise to work through it—not on its ability to produce some desired result (cf. *Shorter Catechism*, 91). These divinely instituted means of worship—Word, sacraments, prayer, the singing of psalms and hymns—must not be replaced or supplemented by any man-made rites, ceremonies, or traditions, no matter how effective they may appear to be at stimulating religious affections. Indeed, a lack of contentment with the outward

and ordinary means of grace exhibits a lack of faith in God, who has promised to use them as a means of salvation.

Reformed in Doctrine and Worship

As we remember and celebrate the five hundredth anniversary of the Reformation this year, I want to encourage the Orthodox Presbyterian Church to study the liturgical customs of the Reformers and to consider the biblical, theological, and historical arguments they used in support of those customs. The Calvinistic Reformation produced a distinct manner of worship, characterized by a firm commitment to the regulative principle, to orderly worship, and to the outward and ordinary means of saving grace. As heirs of the Reformation, we should be well acquainted with both our theological and our liturgical heritage. And we should also be prepared to identify and refute not only the errors of Romanism, as did our spiritual forefathers, but also those errors which have emerged in our own tradition. Understanding the doctrine and worship of the sixteenth-century Reformers should equip us to discern and correct the residual effects of pietism, revivalism, neo-evangelicalism, and anything else that has corrupted Reformed worship. This is critical to the spiritual health of Christ’s church.

Doctrine and worship are not independent branches of church life. Reformed doctrine and neo-evangelical worship, for example, cannot coexist for long. What we believe determines how we worship, but over time the way we worship shapes what we believe. Hence, if we wish to sustain a full-fledged commitment to confessional Reformed theology, then we must be equally committed to genuinely Reformed worship. Reformed doctrine will thrive only if it is nurtured in a truly Reformed liturgical environment. Reformed worship is an essential part of what it means to be a Reformed church. □

The author is the pastor of Providence Presbyterian Church in Austin, Tex.

NEWS, VIEWS, & REVIEWS

ROCKFORD CHURCH ORGANIZED

John Hilbelink

On Friday evening, October 28, a service was held to organize Providence OPC in Rockford, Illinois, as a particular congregation. John R. Hilbelink, the church planter, was installed as pastor.

Taking part in the service were the Revs. James L. Bosgraf (preaching), Camden M. Bucy (moderating the meeting and charging the officers), David W. King (charging the congregation), Brandon T. Wilkins (offering prayer), and John R. Hilbelink (giving the benediction).

In the early 1970s, Francis Mahaffy began Bible studies in the northern Chicago area, Janesville, Wisconsin, and Rockford, Illinois. In 1973, Eugene Grille was called to work with the mission



Present for the organization of Providence OPC in Rockford, Ill. (left to right): Bill Muether, Greg Osinga, Bruce Mulder, Chris Kenziora, Christian McShaffrey, Casey Bessette, Ben Snodgrass, Camden Bucey, Mark Bucey, Jim Bosgraf, Keith LeMahieu, John Hilbelink, Tim Goodman, Brandon Wilkins, Henk Blom, Edward Jensen, and David King

works in Janesville and Rockford. Within a couple of years, job-related moves put an end to the work in Rockford. About twenty-five years later, another group in Rockford interested in the Reformed faith began going to Janesville, and with James Bosgraf as presbytery RHM, Sunday evening worship began in Rockford in 2006, under the oversight of Christ Presbyterian Church in Janesville. Today we give all glory to our Lord and King

that Providence OPC stands as a witness to the gospel of Christ in Rockford!

CAPISTRANO BEACH ORGANIZED

David Winslow, Jr.

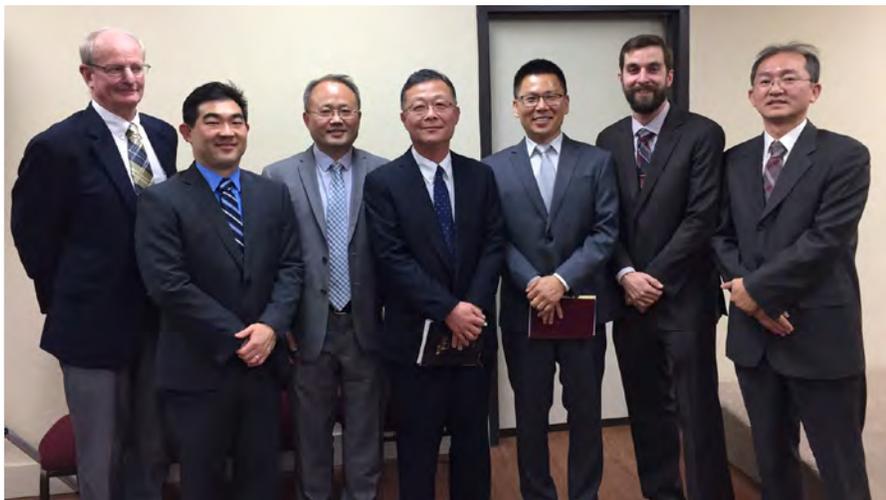
On November 6, Trinity Presbyterian Church in Capistrano Beach, California, was organized as a congregation of the Presbytery of Southern California.

Jonathan Moersch, who had been the church planter, was installed as the first pastor. David Francisco and David Keck were installed as ruling elders, and Matthew Ireland as a deacon. Mr. Keck and Mr. Ireland were ordained during the service. The church started as a Bible study/missions outreach of the United Reformed Churches, and in 2012 sought the support and guidance that the OPC could provide for church planting.

At the end of the service, Pastor Moersch expressed the deep appreciation of his congregation for the OPC's support and in particular for the oversight provided by Dave Crum, Zach Keele, and Bruce Settergren, who served on the overseeing session during the five years leading up to the church's formation. The Presbytery in turn has been blessed by Mr. Moersch being active in its life and ministry.



Participants in the service of organization and installation at Capistrano Beach, Calif. (left to right): David Crum, David Francisco, Bryan Estelle, Matthew Ireland, Jonathan Moersch, David Keck, and Zach Keele



Participants in the service of organization for Christ and Heaven OPC in Whittier, Calif. (left to right): David Winslow, Peter Sim, Young Sun You, Yong Kim, Wonho Kim, Austin Britton, and Yousik Hong

CHRIST AND HEAVEN ORGANIZED

David Winslow, Jr.

Christ and Heaven OPC in Whittier, California, was organized as a particular congregation of the Presbytery of Southern California on December 3. It was a mission work of the Presbytery, but also a daughter church of Theophilus OPC in Anaheim.

Yong H. Kim was the organizing pastor for both churches, which were organized sixteen years apart to the day. He was installed as the pastor, and Young Sun You and Wonho Kim were ordained and installed as the ruling elders.

The name of the church encourages its members with these words from Colossians 3:1: "If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God."

The church's sojourn across ten years as a mission work and four different cities has been a pilgrimage that reminds us that "here we have no lasting city, but we seek the city that is to come" (Heb. 13:14). Much of the ten years were spent persevering until the Lord provided men with gifts and willingness to serve as ruling elders.

Christ and Heaven is an encouraging example to the church of the importance of setting our minds on things above while waiting upon God in prayer for the gifts which we need to serve him here on earth.

At the service, Pastor Peter Hwan Sim of Theophilus OPC preached the sermon. Pastor Austin Britton of Calvary OPC in La Mirada charged the officers, while Pastor Yousik Hong of Theophilus OPC charged the congregation. David Winslow served as moderator pro tem.

Praise God from whom all blessings flow!

CASEY BESSETTE ORDAINED

On November 4, Casey M. Bessette was ordained as a minister and installed as a teacher of the Word at Christ Presbyterian Church in Janesville, Wisconsin.

The Rev. Iain A. M. Wright moderated the service, and the Rev. Alan D. Strange preached the sermon. The Rev. David W. King gave the charge to Casey, and the Rev. John R. Hilbelink gave the charge to congregation. The Rev. Bruce H. Hollister prayed for the Lord's blessing on the work of Rev. Bessette.

MATTHEW PRATHER INSTALLED

David Winslow, Jr.

On November 13, the Rev. Matthew Prather was installed as an evangelist to labor as the organizing pastor of Corona Presbyterian Church, the newest mission work of the Presbytery of Southern California.

Located on the western edge of Riverside County in the city of Corona, this church plant is in an ideal location to help bring the Reformed faith to the tenth most populous county in the United States. An excellent meeting place has been secured, and worship services began on November 20. Find this mission work at www.coronaopc.com!

Mr. Prather formerly served for nine years as a Calvary Chapel missionary in Israel and Jordan. Then he attended Westminster Seminary California and earned his M.Div. in 2015. While at seminary, he met his future wife, Elin, a woman from Finland, at a pro-life conference in Israel. Matt became interested in serving in the



Participants in Casey Bessette's ordination and installation service (left to right): Alan Strange, Iain Wright, Casey Bessette, John Hilbelink, David W. King, and Bruce Hollister



Participants in the installation of Matthew Prather (from the left): Mark Schroeder, Matthew Prather, ruling elder David Winslow, Pastor B. J. Gorrell, Christopher Hartshorn

OPC through the encouragement of the Rev. Chris Hartshorn, pastor of Anaheim Hills Presbyterian Church, and the mentoring of Pastor Mark Schroeder of Harvest OPC in San Marcos.

CHARLES WILLIAMS ORDAINED

On November 11, 2016, Charles B. Williams was ordained and installed as the associate pastor of Bethel Presbyterian Church in Wheaton, Ill.

The Rev. Dr. A. Craig Troxel (pastor of Bethel) moderated the service



Participants in the installation of Jonathan Master (from left to right): George Cottenden, Carl Trueman, Bill Krewson, Jonathan Master, Cris Simpson, Tom Sorkness (ruling elder at Cornerstone)

and charged the congregation from 2 Peter 1:12–14. The Rev. Dr. Carl R. Trueman, pastor of Cornerstone Presbyterian Church in Ambler, Pa., and professor of church history at Westminster Seminary in Philadelphia, preached from 2 Timothy 1:3–14. The Rev. John Currie, pastor of Redeemer Presbyterian Church in Ada, Mich., issued a charge to the newly ordained pastor from 2 Timothy 4:1–5.

Pastor Williams previously served as an elder alongside Carl Trueman at Cornerstone, and just completed a yearlong internship in 2016 under John Currie at Redeemer.

JONATHAN MASTER INSTALLED

On November 6, Jonathan L. Master was installed by the Presbytery of Philadelphia as a teacher.

He has been on the faculty at Cairn University in Langhorne, Pennsylvania, since 2011, where he teaches theology, church history, and New Testament. He also oversees Cairn's honors program, part of Cairn's Center for University Studies. Dr. Master also serves as executive editor of the online magazine *Place for Truth*, as well as host of the podcast *Theology on the Go*. Prior to teaching, Jonathan served in pastoral ministry for ten years.

At the service of installation, Carl R. Trueman, pastor of Cornerstone Presbyterian Church in Ambler, preached from 2 Timothy 1. Cris Simpson, Cornerstone's associate pastor, conducted the service of installation. Bill Krewson, a fellow faculty member at Cairn, gave the charge to the minister. Retired pastor George Cottenden prayed for the minister.

Jonathan Master is married to Elizabeth, and they have two daughters, Caroline and Taylor.

DAVID GRAVES INSTALLED

Calvin R. Malcor

Coeur d'Alene is the largest city in the northern panhandle of Idaho, just east of Spokane, Washington. The area is growing in population, as many come to enjoy an area of great natural beauty. In August 2013, a group there asked



At the ordination of Charles Williams (from left to right): front row: Christian McShaffrey, Carl Trueman, Charles Williams, John Currie, Jim Bosgraf; middle row: Craig Troxel, Brian De Jong, Bob Tarullo, Dan Moore, Joe Potoshnick, Steve Werkema; back row: Ben Snodgrass, Paul Burke, Mark Bucey, John Hilbelink, Bill Miner, Don Brinks, Lendall Smith



Participants in the installation service for David Graves (left to right): William Kessler, Calvin Malcor, Mark McConnell, David Graves, Jeff Scott, Jude Reardon

the missions committee of the Presbytery of the Northwest about becoming a mission work of the OPC. The group began to meet regularly in February 2014, and morning worship was instituted on March 29. At its April 2015 meeting, the presbytery approved an oversight session of five presbyters for the new work. For over a year, various men provided a regular stream of pulpit supplies.

Finally on November 4, 2016, Dr. David Graves, coming from the Presbytery of Ohio, was installed as the organizing pastor/evangelist of Coeur d'Alene Reformed Church. Calvin Malcor presided over the service of installation. Elder Mark McConnell gave some personal reflections, and the Rev. William Kessler spoke on "The Profile of Faithful Ministry" from Philippians 2:19–24. The Rev. Jeff Scott gave the charge to the candidate, and the Rev. Jude Reardon gave the charge to the congregation. Dr. Graves closed with the benediction.

BRETT MAHLEN INSTALLED

On November 5, Brett E. Mahlen was installed as associate pastor of Covenant OPC in Orland Park, Ill. In that capacity, he will focus his labors on prison ministry, which will include teaching at Divine Hope Reformed Bible Seminary. This school provides biblical and theological training to inmates of state prisons in

Illinois and Indiana, promotes moral rehabilitation, and assists reentry into society (but does not offer ministerial credentials).

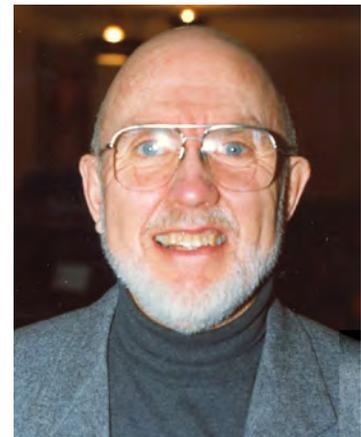
At the installation service, Iain Wright (pastor, Covenant OPC, Orland Park, Ill.) preached the sermon. The charge to the minister was given by Nathan Brummel (URCNA minister and professor at Divine Hope Reformed Bible Seminary), and Brian De Jong (pastor, Grace OPC, Sheboygan, Wis.) delivered the charge to the congregation. Brett Mahlen closed the service by giving the benediction.

**IN MEMORIAM
J. PETER VOSTEEN**

Benjamin W. Swinburnson

James Peter Vosteen passed into glory on November 2, 2016, at the age of 85. A student of many of the founding faculty at Westminster Seminary in Philadelphia in the 1950s, Pete was a direct link for many younger men to the spirit and vitality of that early generation.

Pete was a preacher who loved to preach—and to teach others to do the same. It was in his blood and motivated everything he did. He served churches in the UPCNA, CRC, and finally the OPC at Lynnwood OPC in Lynnwood, Washington. Even during his last stay in the hospital, he was planning future



Pete Vosteen



At Brett Mahlen's installation: (top row) Nathan Brummel, elder Robert McKenzie, Ben Snodgrass (pastor, Menomonee Falls, Wis.), Brian De Jong; (bottom row) Iain Wright, Brett Mahlen, Orland Park elders David Beezhold and Jack Pluister

opportunities to preach, in case he recovered. Every time he moved to a new denomination, he did so to ensure the purity of the teaching of God's Word.

For him, both sides of Paul's saying were true: for me to live is Christ, and to die is gain. God granted him much fruitful labor during his sojourn on earth. During the brief time they will be apart, Pete will be sorely missed by those who knew him and were blessed to serve with him.



Ted Georgian, GA moderator in 1990

IN MEMORIAM TED GEORGIAN

Paul N. Browne

The Rev. Theodore Georgian, a long-time servant of Christ, went home to be with him on November 21, at the age of 94, in Newville, Pennsylvania. Born in Boston in 1922 of Armenian immigrants from Turkey, Ted would sometimes slyly remind us that he was a "non-Arminian Armenian." Indeed, he received both Th.B. and Th.M. degrees from Westminster Theological Seminary, studying under such greats as Kuiper, Murray, Stonehouse, Van Til, Woolley, and Young.

Ted was ordained in 1949 at Grace OPC in Trenton, New Jersey, where he labored until 1958. He pastored his first year as a bachelor, but then wed Gladys Chivitjian of Fresno, California. She survives Ted, who died on their sixty-sixth wedding anniversary. Gladys would prove to be a great help to him over the years in home and in church, the mother of his three children, and a patient hearer of

Ted's seemingly inexhaustible supply of jokes.

Ted went on to his longest call at Covenant OPC in Rochester, New York (1959–87). Many years a member of our Committee on Foreign Missions, he once received a call to labor in Lebanon, but civil war broke out during the Georgians' preliminary visit and the door was closed. He was elected moderator of our Fifty-seventh General Assembly in 1990.

I came to know Ted because his final call was out of retirement to a part-time pastorate at New Life in Williamsport, Pennsylvania, just prior to my call there. The Georgians continued to help there after a second retirement. He strengthened the souls of the disciples at this floundering church plant and oversaw its organization as a new church. Of him it was evidently true that the righteous "still bear fruit in old age; they are ever full of sap and green, to declare that the LORD is upright" (Ps. 92:14–15).

IN MEMORIAM GEORGE MORTON

George R. Cottenden

The Rev. George Frank Morton entered his heavenly rest on November 25, 2016. Born February 18, 1933, in Philadelphia, George was the youngest of nine surviving children. After studies in the Reformed Episcopal Seminary, he completed a bachelor's degree at Eastern Baptist College. In 1955 he married Ruth Bido, with whom he would share the next sixty-one years.



George and Ruth Morton

In 1962 he began ministry in the OPC, serving two churches that eventually became Calvary OPC in Harrisville, Pennsylvania. Following a time in a sister denomination, he returned to the OPC to become pastor of Mechanicsville (Pa.) Chapel.

He started Kingdom Housing Ministry, a diaconal and evangelistic ministry to single mothers and other needy women. For this work he was called as an evangelist by Trinity OPC in Hatboro, Pennsylvania. In 1988 he became pastor of Grace OPC in Southwest Philadelphia and served that flock through its transition to a largely Liberian congregation.

Failing health led to his retirement in 2012. In addition to Ruth, George is survived by six children—Jonathan, Joel, Jeffrey, James, Maribeth, and Jennifer—eleven grandchildren, and one great-grandchild.

UPDATE

CHURCHES

- **Christ and Heaven OPC** in Whittier, Calif., formerly a mission work, was organized as a particular church of the Presbytery of Southern California on December 3.
- **First Presbyterian Church, North Shore**, in Ipswich, Mass., voted on July 12 for the second time to withdraw from the OPC.

MINISTERS

- **Jonathan B. Falk**, a former foreign missionary, retired as associate pastor of Falls Presbyterian Church in Menomonee Falls, Wis., on December 31.
- **William M. Hobbs**, retired from his pastorate at Calvary OPC in Tallahassee, Fla., was installed as associate pastor of Covenant Presbyterian Church in St. Augustine, Fla., on November 13.
- **Yong H. Kim**, formerly the organizing pastor, was installed as pastor of Christ and Heaven OPC in Whittier, Calif., on December 3.
- **David W. King** retired as pastor of

Women's Retreat

April 21-22 • Pittsfield, Mass.

- Speaker: Ellen Dykas of Harvest USA
- Topic: Rooted & Grounded in Jesus: God's Design for Sexuality
- More information can be found at: www.pnynewomen.wordpress.com. Or contact Janet Powers at: womens-retreat-committee@hotmail.com.

Christ Presbyterian Church in Janesville, Wis., as of December 31.

• **David J. Koenig** was ordained as a minister and installed as pastor of Pilgrim Presbyterian Church in Dover, N.H., on November 18.

• The Presbytery of New York and New England dissolved the pastoral relationship between the retiring **Gerald P. Malkus** and Hope Presbyterian Church in Syracuse, N.Y., as of November 30.

• **Ken B. Montgomery**, formerly the associate pastor of Redeemer OPC in Dayton, Ohio, was installed as pastor of Geneva OPC in Marietta, Ga., on December 3.

• **Stephen L. Phillips** retired as chaplain at the Quarryville Presbyterian Retirement Community as of December 31.

• **Daniel G. Osborne** retired as pastor of Westchester OPC in Mount Vernon, N.Y., on August 1.

• **Richard A. Shaw** retired as chaplain of the Spring House Estates Retirement Community in Lower Gwynedd, Pa., on March 31, 2016.

• **William Shishko**, formerly pastor of Orthodox Presbyterian Church in Franklin Square, N.Y., was installed on November 19 as the regional home missionary of the Presbytery of Connecticut and Southern New York.

MILESTONES

• **John H. DeBoer**, 95, a founding member of Grace OPC in Modesto, Calif., and

a ruling elder there for over twenty-five years, died on November 20.

• Retired OP pastor **George F. Morton**, 83, died on November 25.

LETTERS

THE BIRTH OF JESUS

Editor:

The article on "The Heart of Christmas" in the December issue stressed Christ's humility at birth.

But the first Christmas night also marked the glorious arrival of the Lord's kingdom on earth. A heavenly messenger proclaimed, "I bring you good news of great joy that will be for all the people. Today in the town of David, a Savior has been born to you." No other human being has ever had a birth announcement equal to that. Only the nativity of Jesus Christ has been celebrated by a heavenly choir singing, "Glory to God in the highest, and on earth peace to men on whom his favor rests."

Kathleen McKesson
Cranberry Twp., Pa.

REVIEWS

What about Free Will? Reconciling Our Choices with God's Sovereignty, by **Scott Christensen**. P&R, 2016. Paperback,

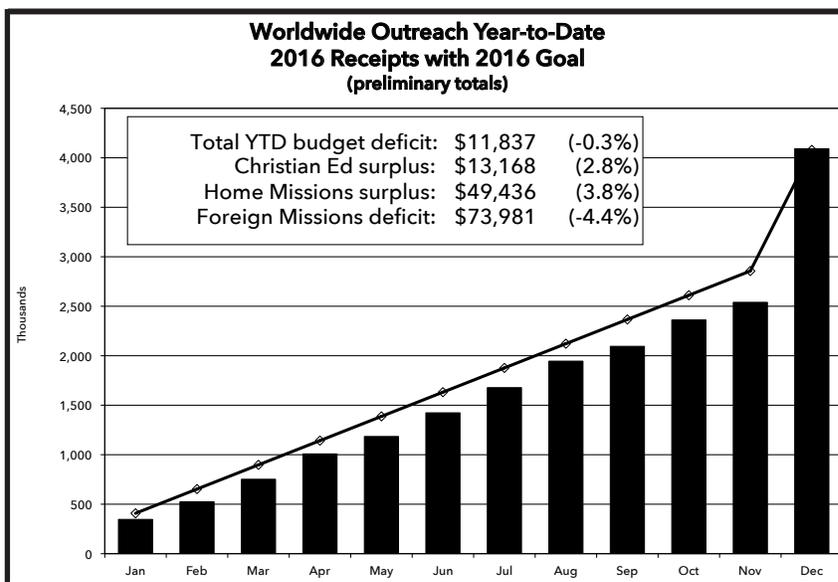
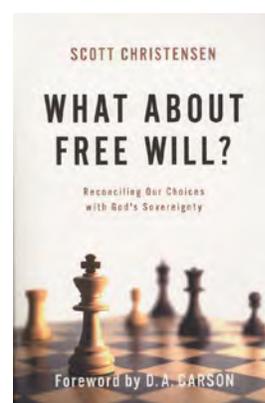
Women's Retreat

March 17-18 • Ocean City, N.J.

- Speaker: Barbara Duguid
- Topic: Extravagant Grace: God's Glory Displayed in Our Weakness
- Venue: Port-O-Call Hotel, Ocean City
- Sponsor: Faith OPC, Elmer, N.J.
- Registration forms: Call Dawn Hitchner, church secretary, at 856-358-3183 or email her at faithopsecretary@gmail.com.
- More information, gift certificates: Elaine Polach, rangermikeswife@comcast.com.

284 pages, list price \$17.00. Reviewed by OP pastor Iain Wright.

Pastor Christensen has provided the church with a quite outstanding work, firmly maintaining that God is sovereign in the affairs of men, while holding to man's responsibility for his actions. He presents the Reformed position of



“compatibilism” and treats “libertarianism” fairly.

Always with an eye to making the subject as accessible as possible to anyone desiring to undertake a serious and comprehensive study, Christensen provides each of the twelve chapters with a summary of what has been discussed in the chapter, followed by ten or so questions for further reflection. These questions would provide an excellent basis for a Sunday school class discussion. Leaving no stone unturned to assist any class leader or student, Christensen provides a glossary of terms at the end of each chapter and a compendium of all such terms at the back of the book. Since not a few of the terms have specific technical definitions, it is a particular benefit for those without a seminary background to be able to reference their meaning quickly.

What is striking is the frequent use of Scripture. With an estimated one thousand Bible quotations, the reader is never

far from being brought back to the Word of God. The author’s desire is not to engage in abstract philosophical speculation, but to engage with the Word of God

and understand what it teaches.

This book would make a valuable tool to give instruction either in private study or in an adult Sunday school class.

A further benefit is that Christensen seeks to deal with competing views, and though their adherents may not be convinced by Christensen’s arguments, it will not be due to any lack of coherence on the author’s part or failure to treat differing opinions respectfully and fairly.

Scott Christensen is to be commended for the thoroughness with which he has approached his task and for the tool he has placed in our hands to handle what is indeed a difficult subject.



Final Call for MTIOPC Enrollment

OPC pastors, licentiates, men under care, and elders:

Enroll today for a course from the Ministerial Training Institute of the OPC. The deadline has been extended to February 1.

Classes begin on February 6 for these courses:

- **Book of Discipline**, taught by Stuart R. Jones
- **Defending the Faith (Presuppositional Apologetics)**, taught by William D. Dennison
- **Reformed Worship**, taught by Glen J. Clary
- **Westminster Standards**, taught by Chad B. Van Dixhoorn

The Intensive Training will be held May 23–25 in Vienna, Va.

Applications are available at www.opc.org/cce/MTI.html.



Short-Term Missions

Now is the time to consider joining a short-term missions team in the summer of 2017! Stay tuned to OPCSTM.org for opportunities to serve at home and abroad. Contact OPCShortTermMissions@opc.org if your church could use a visiting team to help you with a summer project.



Girls at the 2016 English Camp in the Czech Republic