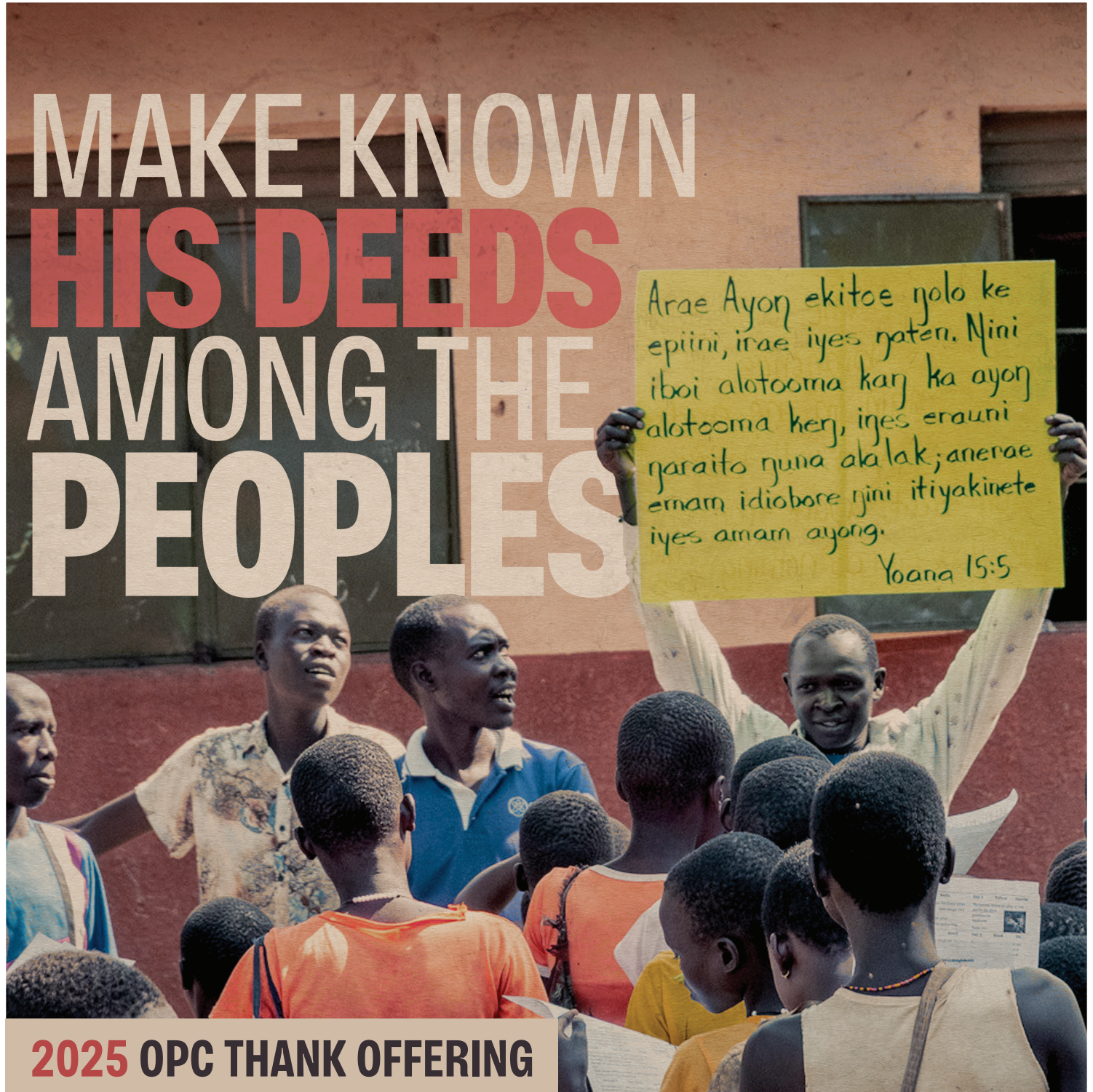


NEW HORIZONS

NOVEMBER 2025

IN THE ORTHODOX PRESBYTERIAN CHURCH



2025 OPC THANK OFFERING

HOME MISSIONS • FOREIGN MISSIONS • CHRISTIAN EDUCATION

VOLUME 46, NUMBER 10

NEW HORIZONS

IN THE ORTHODOX PRESBYTERIAN CHURCH

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MAKE KNOWN HIS DEEDS AMONG THE PEOPLES



DOUGLAS B. CLAWSON

*And you will say in that day:
“Give thanks to the LORD,
call upon his name,
make known his deeds among the peoples,
proclaim that his name is exalted.
Sing praises to the LORD, for he has done gloriously;
let this be made known in all the earth.” (Isa. 12:4, 5)*

In Isaiah's day, Ahaz, the king of Judah, was faced with two larger and stronger enemies, Aram and Israel, who formed an alliance to crush Judah and make their man its king. God knew what was in Ahaz's heart, and he sent Isaiah to urge Ahaz to trust in the Lord rather than turn for help to the empire-building king of Assyria.

That is the context of the prophecies in Isaiah 7–11 that we associate with the birth and coming of Jesus. Those prophecies include the sign of the virgin having a child, the promise of light coming to the northernmost tribes of Israel (future Galilee), and the promise of one who would reign, not as an enemy-appointed king, but as David's heir. This promised ruler would be called Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace.



The youngest class at VBS at the Uganda Mission last summer

Upon him the spirit of the Lord would rest. He would have the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, and he would judge in righteousness. He would bring peace to the creatures of the earth, and the earth would be full of the knowledge of the Lord. And he would be the one whom God would use to gather his people out of the nations.

God's message was that Ahaz's trust should not be in an Assyrian king but in the God who forgives, the God who would send a true heir for Judah's throne, the God whose wrath would be turned aside from Judah, the God who would regather his people out of the nations, the God who would comfort his people and be their righteous, faithful ruler.

Sadly, Ahaz chose unbelief rather than faith, worshipping the gods of Assyria rather than the true God who sent Isaiah. However, God's plan and promises did not depend on Ahaz, but on God himself. God would send the true heir, who would take on himself the wrath God's people deserved, so that they could be forgiven, gathered, and comforted.

A HYMN TO CHRIST

Isaiah 12 contains the hymn-like verses that God says his people will exuberantly sing when they are restored. While at first we might think that this is only about God's people giving praise for their return to the land from Assyrian-Babylonian captivity in the days of the Persian empires, we must not miss the context of the Messianic prophecies. Certainly, the return to the land, starting with the decree of Cyrus, brought worship and praise. There would be worship at the laying of the temple's foundation, at its completion, and at the restoration of Jerusalem's walls. However, considering the Messianic prophecies, we

should see that Isaiah 12 is also speaking of the worship that God's people will give for his saving work through Jesus Christ.

We praise our Lord over and over again for all that he has done through the virgin birth and through the Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace, the righteous King Jesus whose delight is in the fear of the Lord. Corporately and individually, we not only acknowledge what our sin deserves; we also thank Jesus for taking our place to turn God's just wrath away from us. We not only thankfully worship him, we want others to worship him as we "make known his deeds among the peoples" and let all the earth know that he has done gloriously until we worship him on that day when God gathers us into a new heaven and a new earth and the dwelling of God is with us forever.

WORK TOGETHER, PLAN TOGETHER, WORSHIP TOGETHER

Until that day, the Thank Offering is part of our worship and celebration for what he has done. It is one way that we express our thanksgiving to God for gathering us from the nations and saving us in Jesus Christ. It's an expression of our desire for others to worship him. Together, OPC churches and presbyteries are working to plant more churches, prepare more men to be ministers, and send out more missionaries. We work together, plan together, and worship together.

The Committee on Home Missions and Church Extension (CHMCE) general secretary Jeremiah Montgomery writes:

One of the most encouraging things in OPC Home Missions is when we see new mission works being initiated by congregations that were themselves mission works within the last ten years. As a number of recent mother-daughter church plants have reached

particularization in a strong position, CHMCE looks forward to rejoicing when the news arrives that these former daughter churches have themselves become mothers of new mission works. As new congregations spread within the presbyteries of the OPC, CHMCE looks forward to seeing the Lord Jesus call some of the young people who grew up in church plants to give themselves to missionary service, either at home or overseas.

Likewise, the Committee on Christian Education (CCE) general secretary Danny Olinger writes:

The CCE is praying for the Lord's blessing in raising up the next generation of gospel ministers in the OPC. Fully funded and co-sponsored yearlong internships are of the greatest assistance in helping graduating seminarians prepare for pastoral ministry in 2026 and beyond. Being able to continue the Ministerial Training Institute (MTIOPC) allows the CCE to provide supplemental training for both aspiring pastors and those who are already ordained. Conducting the Timothy Conference enables the CCE to help plant the seed of the gospel ministry with teenagers and college-aged young men.

As for the Committee on Foreign Missions, we praise God for providing an additional missionary for Uruguay: Jim Jordan. We praise God that we are working with churches that have called men in order to prepare them for missionary service through the Presbytery Cooperative Program. We praise God for these things because it means that, in the years to come, more people will hear about the great deeds of our great God. Therefore, we deeply desire to send out at least three ordained evangelists in 2026—a missionary for Uganda and two regional foreign missionaries. And we would love to work with three more sessions who will call pastors in order to help prepare them to be foreign missionaries.

THANK OFFERING

Like our regular giving to Worldwide Outreach, the Thank Offering is part of our praising God together and working together to tell the peoples about our God's great deeds through Jesus Christ. It is a way that helps us, together, to tell all the earth of all that he has done gloriously in Christ to save us. **NH**

The particularization of daughter church Acacia Reformed in Manassas, Virginia



The author is general secretary for the Committee on Foreign Missions.

WHAT IS THE THANK OFFERING?

The labors of the Orthodox Presbyterian Church's three program committees—Foreign Missions, Christian Education, and Home Missions, collectively known as Worldwide Outreach—are funded during the year by contributions from churches and individuals. Every November, a giving goal is set for the work of Worldwide Outreach. This year, the goal is \$2 million. A quarter of the funding for Worldwide Outreach comes from the Thank Offering, so a robust offering is needed this year to make up the current deficit. In order to help support the ministry of Home Missions, the Ninety-First (2025) General Assembly determined that all giving this year to the Thank Offering past \$1.6 million will be given to CHMCE.

HOW TO GIVE TO THE THANK OFFERING

There are several ways to contribute to the Thank Offering. You can give online at give.opc.org. Or you can give through your local church. Checks collected in local churches should be made out to those churches with "Thank Offering" in the memo line. Additionally, using the envelopes included in this issue of *New Horizons*, you may mail a check made out to the Orthodox Presbyterian Church, with "Thank Offering" in the memo. Contributions are credited to Worldwide Outreach and support all its ministries, unless specifically designated.

PRAY FOR WORLDWIDE OUTREACH

You will notice that *New Horizons* has a different format this month. The three committees earnestly desire the support of the church's prayers as well as its giving. To that end, a prayer map for each committee is included in this issue (see pages 8, 10, and 12). The maps are designed for you to take out of the magazine and hang up in your home or church. For the digital files of the prayer maps in order to print additional copies, contact ccesecretary@opc.org.

For decades, *New Horizons* has also included a prayer calendar in each issue with the names and requests of those funded by Worldwide Outreach (see pages 19–20). Like the maps, the prayer calendar is designed for you to remove from the magazine. Thank you for your prayers. Please continue to pray!

REQUESTS FOR 2026

The 2025 General Assembly of the OPC determined to make the following requests for the financial support of the denominational ministries in 2026 (generally made through congregations):

Worldwide Outreach: \$5,789,000. This averages out to \$235 per communicant member. Smaller churches may not be able to give this much, so larger churches should give more than the average. Ideally, Thank Offering giving takes these missions and education ministries beyond the budgeted goal.

GA Operation Fund: Churches are requested to give \$18 per communicant member.

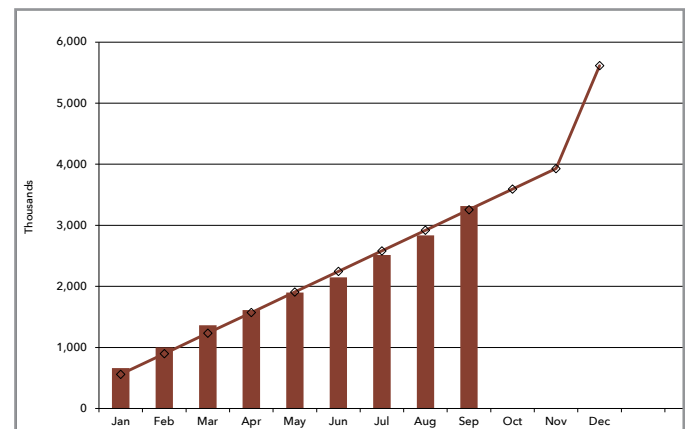
GA Travel Fund: Churches are requested to give \$17 per communicant member.

Diaconal Ministries General Fund: Churches are requested to give \$30 per communicant member.

Ministerial Care: Churches are requested to give \$20 per communicant member.

WORLDWIDE OUTREACH YEAR-TO-DATE 2025 RECEIPTS WITH 2025 GOAL

Christian Education deficit:	\$(9,887)
Home Missions deficit:	(27,845)
Foreign Missions surplus:	96,156
Total YTD budget surplus:	\$58,425



JOHN W. BETZOLD: MINISTER TO THE TROOPS

PETER SPAULDING AND JEFFREY DRONENBURG SR.

The OPC has steadily served as a source of military chaplains. OPC Chaplain Robert Needham, CDR USN, CHC (retired), noted in this magazine in July 2007 that Chaplain John Betzold (Army, 1944–73) was one of the earliest to serve.

John W. Betzold graduated from Westminster Theological Seminary with BD and ThM degrees and was ordained as a minister of the OPC on June 18, 1943, in the Presbytery of Philadelphia. He attended Chaplain School at Fort Devens, Massachusetts, then joined the US Army as a chaplain in 1944.

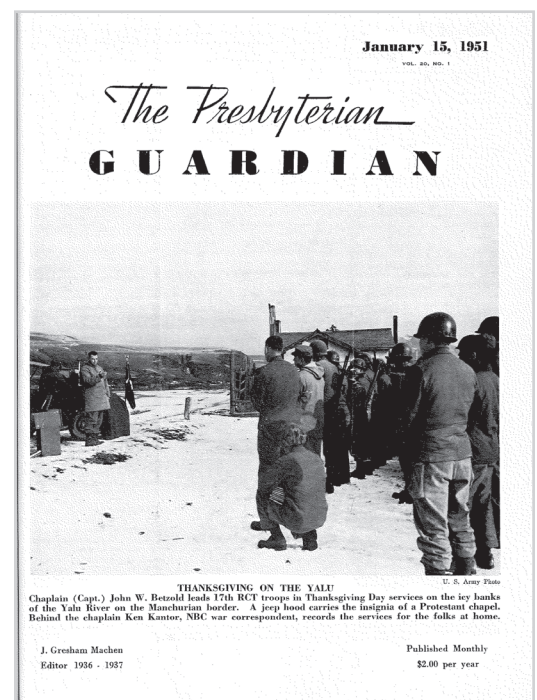
He rose to the rank of colonel in the US Army Chaplain Corps and served twenty-nine years on active duty prior to his retirement from the service in 1973. A recipient of the Meritorious Service Medal and the Purple Heart, and a veteran of World War II, the Korean War, and the Vietnam War, Colonel Betzold understood his duty as both an evangelist to the troops (as well as to local populations where he was posted) and as a minister who guided souls looking to hold onto their faith in trying times.

On November 29, 1950, Maurice Powers, his Division Chaplain, wrote to the Eighteenth General Assembly:

Chaplain Betzold is currently assigned to the 17th Inf. Regiment, which recently completed a drive to the Yalu River against an implacable foe. He reported to the Division in early September, and he was not long with his assigned unit when his very presence, zealous attitude, and devotion to duty was noted by officers and enlisted men alike. He is affable, gracious, most generous with his time, means and energy, an excellent liaison between our armed forces and the civilian elements of this beleaguered land. He is well beloved by his commanding officer and the men with whom he works.

During the past few weeks we have been engaged in operations along the Pukchong, Pungsan, Hyesan-jin Axis and his unit had an important part in that drive. During this concerted action he exemplified

Seventy-five years ago, the cover of the Presbyterian Guardian featured John Betzold leading a Thanksgiving service on the banks of the Yalu River during the Korean War. Inside, Betzold wrote about Korean chaplains.



calmness, fortitude, and exemplary leadership which was coupled with his high ideals of spirituality. This was surely in keeping with the highest traditions of the Service and the Chaplains' Corps, and this likewise distinguishes him as one of our finest chaplains. . . .

I should also add that he has made a fine impression among the men because of his speaking ability; his sermons have been the topic of many fine tributes. (Minutes of the Eighteenth General Assembly, 1951, 5–6.)

One great example of his effort to help relieve the suffering of innocent Koreans during the conflict was the creation of “Kartons for Koreans,” recorded in *Pacific Stars and Stripes* magazine in August 1951. Corporal Chuck



John Betzold (second from right) in the late 1950s at Community OPC in Garfield, New Jersey, with Foreign Missions secretary John Galbraith on the far right

Francisco, USA, serving with the 7th Division wrote: “Regimental Chaplain (Capt.) John W. Betzold, West Collingswood, N.J., originated the idea. It is his hope that the ‘Buffaloes’ will be able to distribute some 1000 or more cartons of warm clothing to helpless victims of war.” The article also quoted Betzold:

“I was very impressed by the enthusiasm of the boys when I told them about the plans,” Betzold smiled. “They were eager beyond my expectation. No one can see these poor little kids here and not be touched.” All packages will be mailed directly to the 17th. The men, with the help of the chaplains, intend to distribute the clothing themselves. “We want to see smiles where there haven’t been smiles for a long time,” Betzold said. “Then we’ll know our ‘Kartons for Koreans’ was a success.” (CPL Chuck Francisco, “Buffaloes Start Drive for Waifs,” *Pacific Stars and Stripes*, August 1951)

A LEGACY OF THE HEALING BALM OF THE GOSPEL

In retirement in Riggins, Idaho, Colonel Betzold continued research and writing for a Doctor of Ministry degree, which was conferred by Golden Gate Baptist Seminary in 1977. On June 22, 1978, the Forty-Fifth General Assembly elected the Reverends John Betzold, Elmer Dortzbach, and Dennis Prutow to be the OPC members establishing the newly formed Presbyterian and Reformed Commission on Chaplains and Military Personnel. John Betzold died on July 28, 1978, before he could attend their first meeting.

In 1977, his legacy was recorded in the history of the Army Chaplain Corps:

When asked to note the most significant events of his military ministry, Chaplain John W. Betzold, Orthodox Presbyterian, listed: “The value of human feelings of warmth, understanding and patience in

dealing with a serviceman and his problem(s).” He continued by explaining: “I often felt positive results were achieved by the serviceman when he had a sympathetic ear to pour his troubles into—for the ear was often a throughway to two hearts. My training and theological stance were not compatible with the sort of non-judgmental approach I have described. However, this rationale—of hearing a person out and then assisting him in the healing process—works for the good of both parties and is basic to the application of the healing balm of the Gospel. Over the years, this method of separating the man from his problem, or loving the man and not his problem (‘sin?’) and making him see the value of becoming responsible for himself and his acts—really works. I have seen its value in family as well as individual situations. How else does the love of God go from my heart and mind to another?” (Roger R. Venzke, *Confidence in Battle, Inspiration in Peace: The United States Army Chaplaincy 1945–1975* [1977], 122)

Venzke also records that Colonel Betzold served on the staff of the Surgeon General from 1963–1970, where he was instrumental in the introduction and establishment of Clinical Pastoral Education, a course for all Army chaplains that focused on the development of counseling skills. Begun at Walter Reed Medical Center, it quickly spread to other Army hospitals and civilian institutions and agencies. In the decades that followed, through the course, “chaplains [were trained] to deal more effectively with emotional distress, marriage and family problems, human relations and drug and alcohol abuse” (Venzke, 122).

The legacy of men like Col. Betzold continues. In its report to the Ninety-First General Assembly, the Committee on Chaplains and Military Personnel noted that the OPC currently has seven chaplains serving on active duty and four serving in the National Guard and Reserve. There are currently fourteen chaplains who are members of the retired reserve and three military chaplain candidates in the pipeline. May God continue to bless them all.

The authors are ruling elders serving on the OPC Committee on Chaplains and Military Personnel.

WHATEVER HE PLEASES

DAVID C. VOGEL

As Kannapolis OPC mission work in Kannapolis, North Carolina, begins our third year of worshipping together—and finds itself at the very beginning of a new opportunity—it would be hard to find a better summary of the course of our work than the opening verses of Psalm 115:

Not to us, O LORD, not to us,
But to Your name give glory,
Because of Your lovingkindness, because
of Your truth . . .
Our God is in the heavens;
He does whatever He pleases. (vv. 1, 3 NASB)

“TRY IT AND SEE WHAT GOD WILL DO”

The mission work began in early 2023, a year after I graduated from Greenville Presbyterian Theological Seminary. Though I had previously been a teacher, during seminary God graciously and unexpectedly provided IT work that enabled me to provide for my family working part-time, flexible hours. As I neared graduation, we wondered if this employment could be used to support a period of bivocational ministry with an intention to plant.

After much discussion and prayer with our presbytery and the three OPC congregations in the area, my family

At the baptism of David and Leah's fourth child, Cora Quinby Vogel, at Kannapolis OPC, by her grandfather, Clifford Blair



The Kannapolis OPC church plant in August

moved to Kannapolis, northeast of Charlotte, North Carolina. Kannapolis is the second largest town in a rapidly growing county, with a population of almost a quarter-million but only a few NAPARC churches. We were familiar with the area, having lived nearby for most of our lives.

Our vision was simple: “Try it, and see what our God will do.” We did not have a seed group of founding families, nor any budget apart from generous contributions from the three local OPC congregations for incidental expenses. (These congregations have been a great encouragement and have supported us with prayer and counsel as well as financially.) But we knew we have a God who delights to show his power as we move forward in weakness and faith.

These years have required a delicate balance, as we have tried hard to be wise and strategic—expecting great things from our Father in heaven while acknowledging our God’s freedom to do things his way and not ours, even if that might look like setbacks or failure from an earthly perspective.

Things began with a robust reminder of our weakness in the form of challenges with our newly purchased home and an unexpected overnight in the hospital when I got an infected knee working on the house. But we were finally ready to begin a Bible study in our home in May 2023.

Our initial group was just big enough to feel justified in pressing on.

FOCUSING ON WORSHIP

After meeting for a couple of months, our Bible study had not grown at all. I had a growing sense that the Bible study was just one more option in a church-saturated county, and a truly Reformed worship service centered on the ordinary means of grace would be a better way to differentiate ourselves and draw interest.

At this point, my family and I were members of Redeemer Presbyterian Church in Charlotte, where my father-in-law, Cliff Blair, serves as pastor. Our Bible study was under their session's oversight, and if we were to begin worship it would be as a preaching station of that congregation.

I proposed to Redeemer's session that we sublease space on Sundays in a martial arts studio, set a date about a month in advance, begin advertising a first worship service, and see what God would do for us. In addition to my family, we had two couples and a single man who were committed to attending, and we hoped others would see our Facebook ads and be interested. Humanly speaking, there was a good chance this wouldn't work, but I was quite confident it had a better chance of working than any other option. The session agreed.

Our first evening worship service was on July 30, with thirty-one people, including a few from Redeemer, a few from local PCA and ARP churches who showed up to encourage us, and three households who were interested in continuing to worship with us.

Within a month, however, all three households had moved on, for completely different personal reasons. But others showed up, and kept coming, to form a new seed group.

For months, our evening service had between ten and twenty in attendance. It was just enough to justify keeping on, especially since the people who came were a most generous gift from God: committed, faithful, joyful. They were eager to worship and ready to serve, and each one has been essential to our work in different ways. (Not coincidentally, each founding household has also been rocked with trials, though God has sustained each one.)

Through the fall, we added a few more households in regular attendance, and we had our first morning service on December 31. Then in May 2024, our founding members joined: a family of five, a young couple, and two single men. Only one of these households had any NAPARC background. The following December and January, we added two more individuals and a family of four. In January



Kannapolis members teaming up to help with a move

2025, financial support from the denomination began, and I no longer needed to work part-time. Then, for no perceptible reason, visitors became fewer and did not return. A young couple and a young family visited several times, seemed sure to join, then abruptly didn't, for unexpected personal reasons. "Our God is in the heavens; He does whatever He pleases."

A NEW OPPORTUNITY

It was a discouraging season, and I began to question the long-term viability of the work. Then in July 2025, out of the blue, we heard from a local non-denominational church with whom our congregation had a few personal connections. Originally German Reformed, the church had left the United Church of Christ eleven years earlier, and they were without a pastor. They asked if we wanted to worship with them in their large, historic building. I would provide preaching and shepherding care, and they would have an eye toward possibly joining with our congregation down the road.

We have had two joint services so far. Although we do not know what the future will hold, we are excited about the worship and fellowship we have had and trust the Lord to build his church. Please join us in our prayer: "Not to us, O Lord, not to us, but to Your name give glory, because of Your lovingkindness, because of Your truth."

The author is church planter of Kannapolis OPC in Kannapolis, North Carolina.

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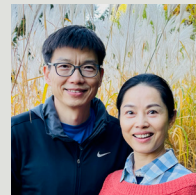
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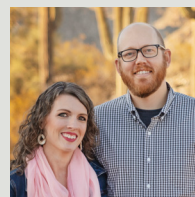
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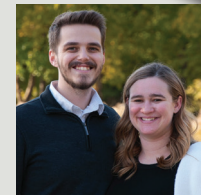
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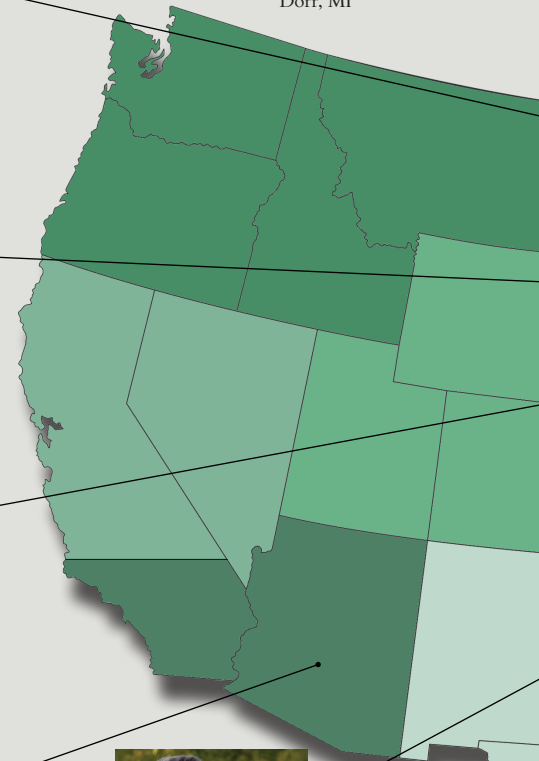
David & Rebekah
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Wichita Falls, TX



Corey & Andrea
PAIGE
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Phil & Mel
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*Map shaded by presbytery



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and Rapids, MI



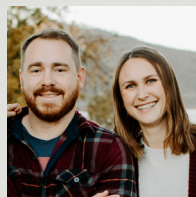
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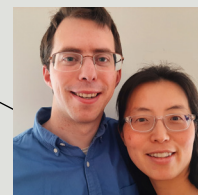
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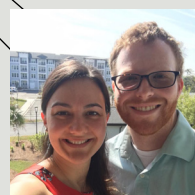
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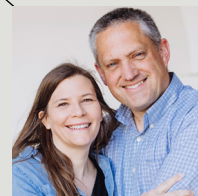
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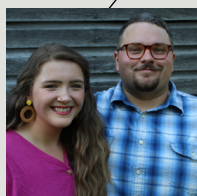
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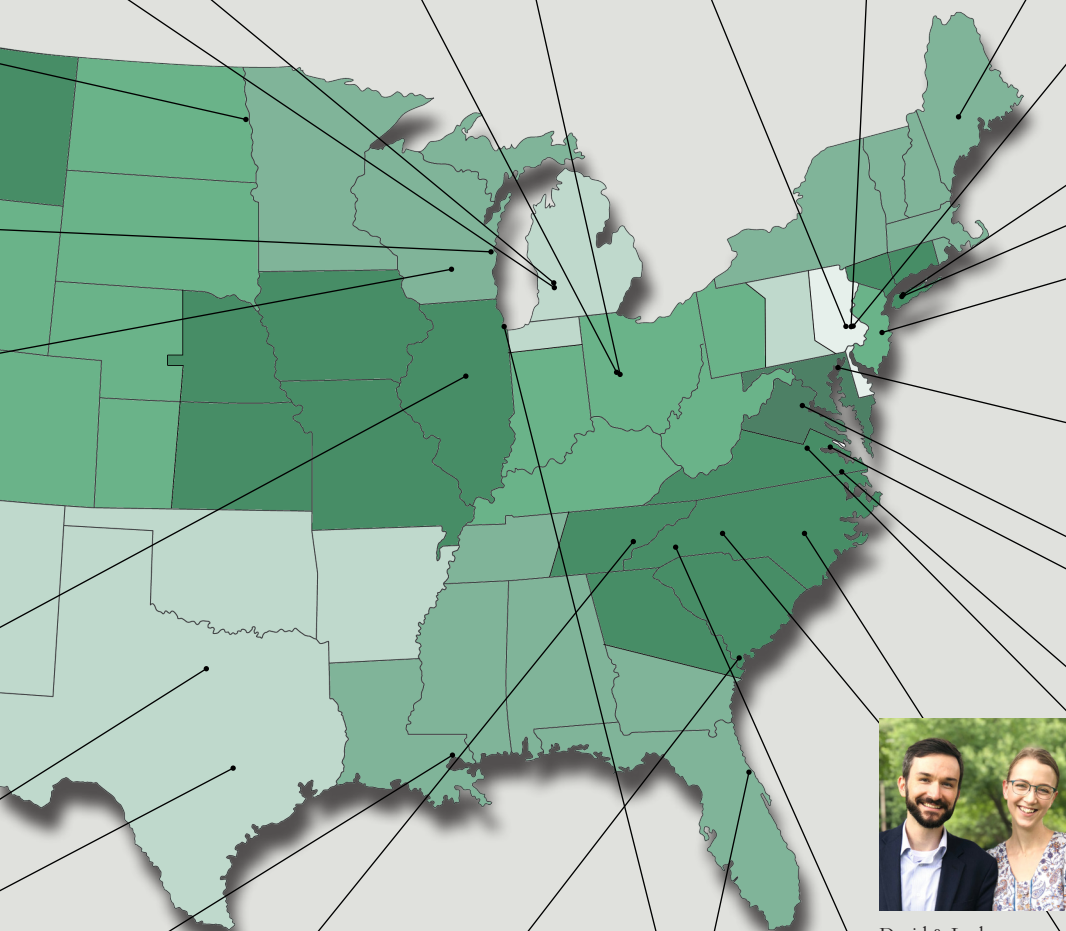
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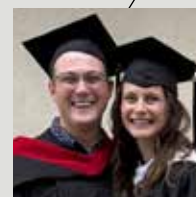
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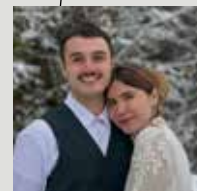
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FOSTER
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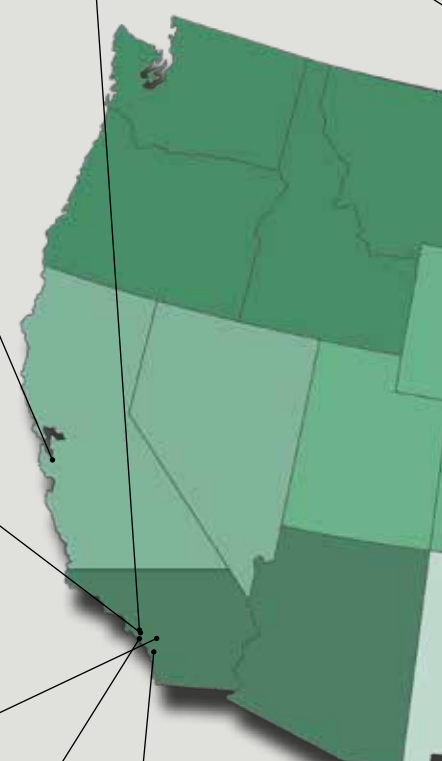
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*Map shaded by presbytery

Committee on CHRISTIAN EDUCATION

opc



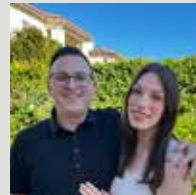
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Cedar Grove, WI



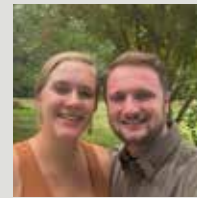
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Sheboygan, WI



Elisha and Kara
WALKER
Grand Rapids, MI



Zac and Caroline
REEVES
Kalamazoo, MI



Jon and Elyssa
VOS
Montoursville, PA



Juhan and Jessie
SONG
Easton, PA



Jooho
LEE
Glenside, PA



Joshua and Cami
SMITH
Mansfield, OH



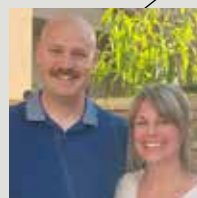
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HORDYK
Zeeland, MI



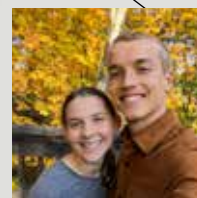
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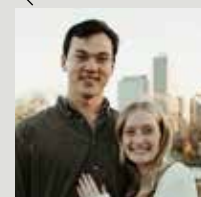
Michael
EMMANUEL
Tallahassee, FL



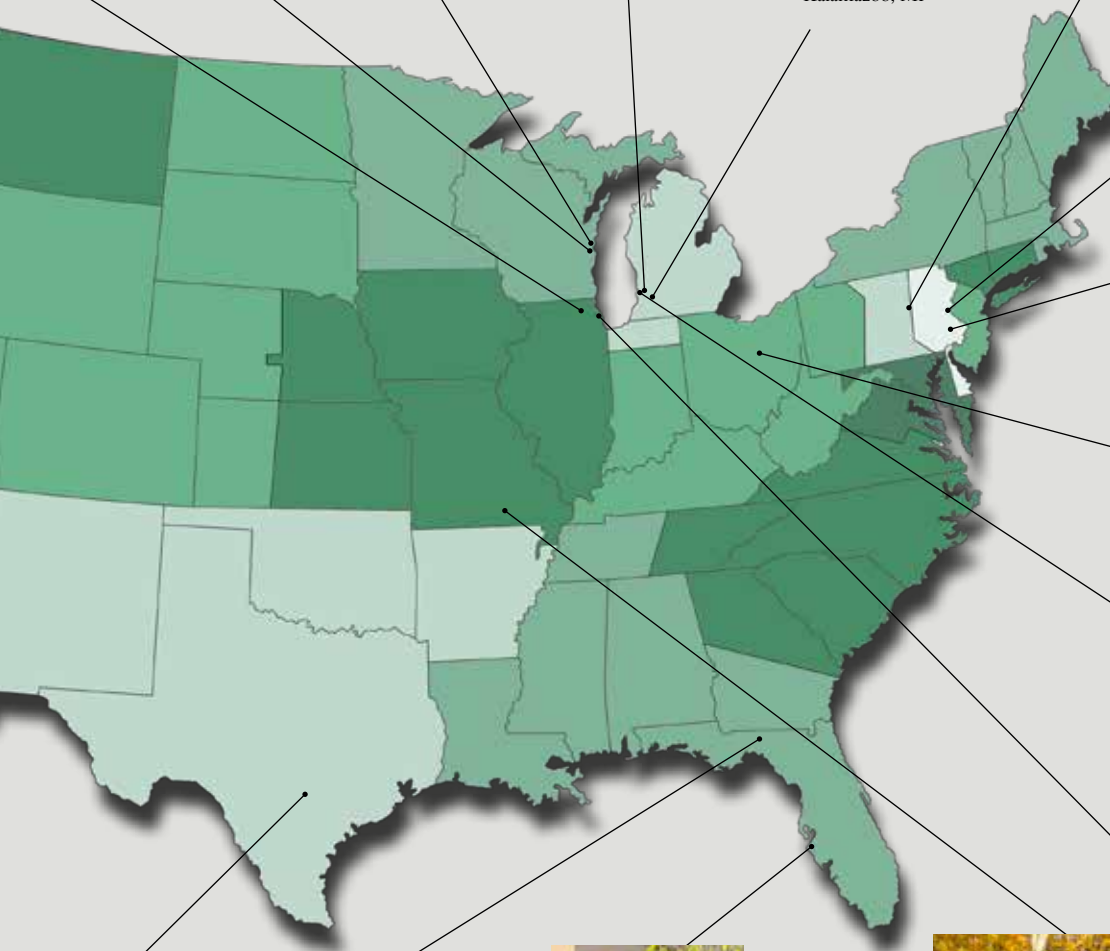
Drew and Monica
TILLEY
Bradenton, FL



Dane and Olivia
BOTHUN
West Plains, MO



Jeremy and Hannah
CHONG
Orland Park, IL



SUMMER AND YEARLONG INTERNS

STAFF



Douglas CLAWSON
General secretary



Tin Ling LEE
Administrative
coordinator



Joanna GROVE
Administrative
coordinator



David NAKHLA
Short-term missions
coordinator

The Committee regularly sends non-residential theological instructors/mentors and regional foreign missionaries to explore new opportunities for service and encourage Reformed and Presbyterian churches in Austria and Switzerland (ERKWB), Colombia (PCRC), Hungary (RPCCEE), northeast India (RPCNEI), and Peru (EPCP). It also supports the training of men in churches in Quebec (ERQ), Ethiopia (EMRC), Kenya (AEPC), and South Sudan (SRC).



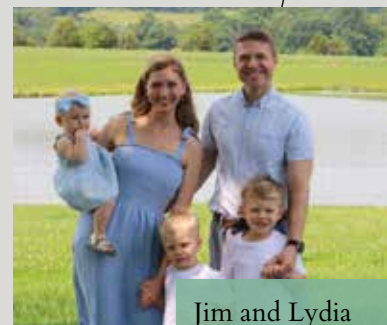
Ben and Heather
HOPP and family
Regional foreign missionary
Africa and Haiti



Octavius and Marie
DELFILS
Haiti



Stephen and Catalina
PAYSON
Uruguay



Jim and Lydia
JORDAN and family
Uruguay



Heero and Anya
HACQUEBORD and family
Ukraine

Mr. and Mrs. F.
Asia

Mr. and Mrs. M. and
family
Asia



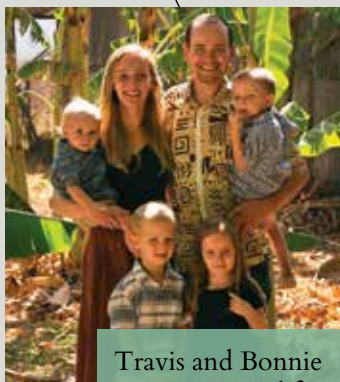
Mike and Jenn
KEARNEY and family
Uganda



Christopher and Chloe
VERDICK and family
Uganda



Fred and Kaling
LO
Uganda



Travis and Bonnie
EMMETT and family
Uganda



Tina DEJONG
Uganda



Leah HOPP
Uganda



HOME MISSIONS BUDGET

When you give to the OPC to support Worldwide Outreach, where does your money go? This page has summarized the budgets of Christian Education (May 2025) and Foreign Missions (July 2025). Here is a look at the budget of Home Missions and Church Extension (CHMCE).

CHURCH PLANTING

2025 Budget: \$1,179,500

Your giving directly aids new and continuing mission works. CHMCE support is set at 200% of support provided from within the presbytery. Financial support from CHMCE gradually declines, usually concluding within four years, with the goal of financial self-support. In 2025, your giving supported twenty-three continuing mission works and eight new mission works.

CHMCE's church-planting budget also supports church-planting internships and special evangelistic initiatives, which vary from year to year. In 2025, your giving supported two church-planting interns, and projects in Daytona Beach, Florida, Chicago, and Springfield, Ohio.

REGIONAL HOME MISSIONARIES (RHMS)

2025 budget: \$645,500

RHMs spearhead and support church-planting efforts within their presbyteries. They pursue contacts, conduct Bible studies and informational meetings, and prayerfully seek to form "seed groups" committed to growing into full-orbed mission works. Once seed groups are gathered, RHMs often provide leadership and conduct worship in the first months. In 2025, your giving supported eleven RHMs serving ten presbyteries.

CONFERENCES AND SEMINARS

2025 Budget: \$100,000

Your giving supports special events and conferences:

Readiness for Ministry: Each year, the committee visits seminaries to share with students the ministries of the OPC. In 2025, CHMCE visited Westminster Seminary California and Greenville Presbyterian Theological Seminary.

Church Planter Training: This weeklong conference encourages and instructs church planters and their spouses, who are invited to attend twice in the four years of support.

RHM/RECHEx: The Regional Church Extension Conference gathers the home missions chairmen from every presbytery, along with all serving RHMs, to strategically coordinate requests of the presbyteries with the available resources of the committee. The conference is preceded by a one-day seminar exclusively for serving RHMs.

REVITALIZATION

2025 Budget: \$30,000

CHMCE's new revitalization initiative helps OPC churches that feel "stuck" to recover health and renew their ministry. The program pairs a congregation with two experienced mentors (one minister, one elder) who can visit the church, observe its ministry, and encourage the session—providing an outside, yet trusted, perspective. One congregation is currently enrolled in the program.

PROMOTION & RESOURCES

2025 budget: \$48,000

CHMCE produces evangelistic material, both in print and online. In 2025 we published a Chinese translation of one of our existing tracts as well as two new tracts: *Life Without Pretending* and *Bringing Good News to a Lost World*. CHMCE also maintains outwardopc.com for evangelistic resources for the church.

STAFF MINISTRY

2025 Budget: \$576,048

The full-time CHMCE staff are general secretary Jeremiah Montgomery, associate general secretary Al Tricarico, and administrative coordinator Lauren LaRocca. CHMCE also provides partial support for the salary of David Nakhla, who oversees OPC Short-Term Missions alongside his role as coordinator for the Committee on Diaconal Ministries.

ADMINISTRATION

2025 Budget: \$60,182

Like any organization, CHMCE also accrues administrative costs associated with maintaining office space, hosting committee meetings, and providing equipment for its staff. Thank you for your generous support of Home Missions!

This prayer calendar has two entries per day of those supported by the OPC's Worldwide Outreach, so that we can support them also in prayer.

1 **Stephen & Catalina Payson**, Montevideo, Uruguay. Praise God for elders Matias and Ruben discipling the members of the Soli Deo Gloria church plant in Maldonado. / **Brad (Cinnamon) Peppo**, regional home missionary for the Presbytery of Ohio.

2 Home Missions general secretary **Jeremiah (Beth) Montgomery**. / Pray for the **Committee on Diaconal Ministries** as they plan the National Diaconal Summit in June 2026.

3 Pray for new missionaries to Montevideo, Uruguay, **Jim & Lydia Jordan** and their family as they attend missionary training to prepare for the field. / Pray for stated clerk **Hank L. Belfield** and his staff as they work on updating entries for the 2026 OPC Directory.

4 **Chris & Sara Drew**, Grand Forks, ND. Pray for the peace and unity of Faith Presbyterian Church. Pray also for Chris in his work as assistant website administrator for OPC.org / Give thanks for retired missionaries **Cal & Edie Cummings**, **Mary Lou Son**, and **Brian & Dorothy Wingard**.

5 Pray for **Chris Byrd**, regional evangelist for New Jersey. / Pray for active duty US Army chaplains **Cornelius (Deidre) Johnson** and **Kenneth A. (Mandy) Kruckkow**.

6 Pray for Foreign Missions general secretary **Douglas Clawson** and administrative coordinators **Joanna Grove** and **Tin Ling Lee**. / Pray for Great Commission Publications Interim Executive Director **John Dunahoo**.

7 Pray for affiliated missionaries **Craig & Ree Coulbourne**, Japan. / **Jacey & Julie Davison**, Grand Rapids, MI. Pray that Ascension

Church's fall ministry events would draw new visitors.

8 **Mark (Peggy) Sumpter**, regional home missionary for the Presbytery of the Northwest. / Give thanks that OP pastor **Daniel Halley** and family moved back into their home following flooding from Hurricane Milton, and for the **assistance of Disaster Response**.

9 **Ben & Heather Hopp**, Africa & Haiti. Pray for safety as Ben travels to Nigeria to explore a new relationship with a large Reformed denomination. / Pray for **Danny Olinger**, internship director.

10 **John & Katie Terrell**, Dorr, MI. Pray the Lord would bless the ministry of Living Hope OPC. / **Mr. & Mrs. M**, Asia. Pray for safety in travels to meet pastors for fellowship, teaching, and mutual encouragement.

11 Pray for Home Missions associate general secretary **Al (Laurie) Tricarico**. / Pray for ruling elders and congregations to be uplifted by **The Ruling Elder Podcast**.

12 **Mr. & Mrs. F**, Asia. Pray for a new believer, who has studied the Bible for many years, as he starts to attend church for the first time in his life. / Pray for yearlong intern **Daniel (Anna) Karlson** at Calvary OPC in Cedar Grove, WI.

13 Pray that the Lord would fill the open pulpits and shepherd the congregations of the **Reformed Church in Quebec**, a mentoring recipient through Foreign Missions' Mobile Theological Mentoring Corp. / **Brian (Nicole) Tsui**, regional home missionary for the Presbytery of Northern California & Nevada.

14 Pray for yearlong intern **Jeremy (Hannah) Chong** at Covenant OPC in Orland Park, IL. / Pray for **Eric (Heather) Watkins**, evangelist for

NOV 2025 PRAYER CALENDAR



The Davisons (day 7)



The Chongs (day 14)

Chicago, IL, and Daytona, FL.

15 **Mike & Jenn Kearney**, Mbale, Uganda. Pray for All Nations Presbyterian Church and its session as it goes through the process of being organized by the presbytery. / Pray for yearlong intern **Joochoo Lee** at Calvary OPC in Glenside, PA.

16 Home Missions administrative coordinator **Lauren LaRocca**. / **Fred & Kaling Lo**, Mbale, Uganda. Pray that Fred's teaching this term may bear good fruit of learning and serving Christ's church in the students' lives.

17 Pray for the **Disaster Response efforts** in eastern Ukraine, for relief for the saints there, and for an end to the war. / **Bruce (Sue) Hollister**, regional home missionary for the Presbytery of the Midwest.

18 Pray for associate missionaries **Christopher & Chloe Verdick**, Nakaale, Uganda. Give thanks for the parents at the Nakaale Presbyterian Church desiring to follow the Lord in raising their children. / Pray for yearlong intern **Cliff (Bre) Foster** at Central Presbyterian Church in Irvine, CA.

19 Tentmaking missionary **Tina DeJong**, Nakaale, Uganda. Pray for the Holy Spirit's work in the lives of the covenant children at the Nakaale church and the Mission. / Pray for **Lacy (Debbie) Andrews**, regional home missionary for the

Presbytery of the Southeast.

20 **Mike (Elizabeth) Diercks**, regional home missionary for the Presbytery of Ohio. / Pray for yearlong intern **Zac (Caroline) Reeves** at Community Presbyterian Church in Kalamazoo, MI.

21 Associate missionary **Leah Hopp**, Nakaale, Uganda. Pray for Nangiro and Lokuso, the secondary school students supported by the Mission, as they finish their term. / Pray for yearlong intern **Joshua (Kami) Smith** at Covenant OPC in Mansfield, OH.

22 Pray for **Jim (Bonnie) Hoekstra**, regional home missionary for the Presbytery of Wisconsin & Minnesota. / **Travis & Bonnie Emmett**, Nakaale, Uganda. Praise the Lord for Pastor Julius and the Nakaale ministry team actively seeking ways to evangelize in the community.

23 **Devin & Megan Gaye**, Richmond, VA. Pray for the members of West Creek Presbyterian Church to grow in their love for God. / Pray for yearlong intern **Juhan (Jessie) Song** at Trinity OPC in Easton, PA.

24 Affiliated missionaries **Jerry & Marilyn Farnik**, Czech Republic. Pray for their church's growth in love for one another and in commitment to the Lord. / Pray for **Anneke Fesko**, care coordinator for ministers' wives for the Committee on Ministerial Care.

25 Pray for the Lord's comforting hand on three **pastors in East Africa** suffering from illness in prison as treatment is withheld from them. / Pray for **Andrew (Rebekah) Miller**, regional home missionary for the Presbytery of Central Pennsylvania.



The Hacquebords (day 28)

26 **Greg & Ginger O'Brien**, Downingtown, PA. Pray for the continued growth and spiritual development of Christ Church Downingtown. / Pray for **Mark Stumpff**, executive director for the OPC Loan Fund.

27 Pray for affiliated missionaries **Mark & Laura Ambrose**, Cambodia, and the plans for a second dorm to house victims of trafficking. / Pray for database administrator **Charlene Tipton**.

28 Pray for **Chris (Megan) Hartshorn**, regional home missionary for the Presbytery of Southern California. / **Heero & Anya Hacquebord**, L'viv, Ukraine. Praise the Lord for the young couples in the church who are expecting children for the first time.

29 Pray for **Charles (Margaret) Biggs**, regional home missionary for the Presbytery of the Mid-Atlantic. / Pray for **Esther Parks**, office administrator.

30 Associate missionaries **Octavius & Marie Delfils**, Haiti. Give thanks for the many young people who professed faith and were baptized at the Port-au-Prince church. / Pray for **Judy Alexander**, administrative coordinator for the Committee on Christian Education.



The Verdicks (day 18)



Members of the presbytery and friends at Picknally's installation (second from right in front)

NEWS

PICKNALLY INSTALLED AT JANESVILLE, WI

W. Vernon Picknally, formerly pastor of Bethel Reformed in Fremont, Michigan, was installed as pastor of Christ Presbyterian in Janesville, Wisconsin, on September 26. Rev. Jonathan Falk preached; Rev. Kim Michael Kuhfuss gave the charge to the congregation; Dr. Cornel Venema gave the charge to the minister.

IN MEMORIAM: JOHN WILLIAM JAMISON, JR.

Tappey Jones

Rev. John William Jamison Jr., 81, passed away on September 5. One of the founding members of the Presbyterian Church in America, in 2000 he moved his credentials to the OPC as an evangelist. He served on the session of Grace OPC in Lynchburg, Virginia. In 1999 he preached to a Reformed congregation that later would become Staunton OPC, Virginia, and filled the pulpit at that church for ten months while it was between pastors in 2009–2010. He also served as the interim director and chairman of the operating committee of Machen Retreat and Conference Center for six years and was often a teacher. After moving to Tennessee, he was instrumental in founding the OP mission work in Jackson, where he had been actively preaching, and served as a delegate to general assembly. John's great wisdom, kindness, and compassion characterized his pastoral work in many churches. John is survived by his wife of sixty years, Nancy A. Jamison; two sons; and extended family.

UPDATE

MINISTERS

- On September 5, **Andrew M. Farr**, formerly the evangelist of Klamath Reformed in Klamath Falls, OR, was installed as pastor of Westminster Presbyterian in Corvallis, OR.
- On September 26, **W. Vernon Picknally** was installed as the pastor of Christ Presbyterian in Janesville, WI.

MILESTONES

- OP member **Diane M. Ippolito**, 65, died on August 8. She was director of the science camp at Machen Retreat and Conference Center, state coordinator of Moms in Prayer, and active in Sunday school and Bible study ministry.
- OP pastor emeritus **John William Jamison, Jr.**, 81, died on September 5.

LETTERS

SUPERNATURAL QUESTIONS

As pastors committed to the Reformed tradition and to the OPC, we read with interest Dr. Bucey's recent review of *Righteous by Design* by Dr. Perkins. We appreciate the clarity and conviction with which Dr. Bucey wrote, including rejecting the Roman Catholic position, especially concupiscence. Yet, we find ourselves wondering how the review's exclusive claims align with some esteemed historic Reformed theologians, and even some Westminster divines.

Specifically, the assertion that it is "the classic Reformed position" that Adam required no "superadded gift of



John Jamison (1944–2025) teaching at Machen Retreat and Conference Center

grace,” that “no supernatural elevation was required,” and that “nature required no infused grace” before the fall, seems to stand in tension with Westminster divines like Anthony Burgess. Burgess insists that Adam’s original righteousness was (in an important respect) “supernatural,” flowing “immediately from God, not from principles of nature,” and that “we must not say, that he had nothing supernatural, that there was nothing by way of superadded grace to him” (*Treatise of Original Sin*, 126–129).

It is not immediately clear to us how these exclusive claims can be reconciled with the words of Burgess and other Reformed orthodox theologians who see a supernatural gift given to Adam that is distinct from his essential human nature.

Daniel Doleys
Dylan Rowland
Jeremy Logan

Camden Bucey responds:

Reverends Doleys, Rowland, and Logan raise a crucial question about how the Reformed tradition has employed the term supernatural when discussing Adam’s original state.

Anthony Burgess did describe Adam’s original righteousness as “supernatural” in one sense: it was immediately bestowed by God rather than generated by Adam’s natural capacities. Yet Burgess rejected the notion that this righteousness was a “superadded perfection”—as though Adam were created in a deficient state and stood in need of a superadded righteousness that would be conferred through elevating grace (*a donum superadditum*). Instead, he explained that while supernatural in its source, righteousness was connatural to Adam, a perfection inherent to humanity as God’s image and therefore concreated with human nature (*Treatise of Original Sin*, 126–129).

This distinction proved essential for Reformed theology. It enabled the tradition to steer between two errors: the Socinian view that Adam possessed only

bare natural innocence, and the Roman view that his righteousness was an added gift. As Bavinck summarizes (*Reformed Dogmatics* 2:548–551), the Reformed treat original righteousness as concreated and natural. It is integral to the image of God, not an extraneous layer. While my review painted the “classic Reformed position” in broad strokes, the consensus remains: Adam’s original righteousness was essential to his creation, not an external addition.

REVIEWS

Tim Keller on the Christian Life: The Transforming Power of the Gospel, by Matt Smethurst. Crossway, 2025. Hardcover, 240 pages, \$27.99. Reviewed by OP minister Jeremiah Montgomery.

Members and ministers of the OPC differ significantly in their assessment of the ministry of the late Tim Keller. Best known as the senior pastor of Redeemer Presbyterian Church (PCA) in New York City (1989–2017), Keller also co-founded two well-known parachurch organizations: Redeemer City to City, an inter-denominational church-planting organization, and the Gospel Coalition, an inter-denominational evangelical network.

The body of Keller’s work is substantial. More than 1,800 of his sermons are available online. Between 2008 and 2022, Keller also published more than two dozen books. These covered a wide range of subjects: besides popular commentaries on biblical books, Keller authored substantial works on apologetics, marriage, prayer, preaching, and suffering.

Keller was well-known for his “third way” approach to Christian ministry and cultural engagement. Willing to criticize relativism in the culture and legalism in the church, refusing to align with either

liberal or conservative politics in society, and willing to work inter-denominationally while professing Presbyterian and Reformed convictions, Keller gathered both adherents and critics from many corners—including from within the OPC.

Matt Smethurst does not attempt to adjudicate the controversy surrounding this legacy. Whether church history or the final judgment will smile on Keller’s labors is beyond the scope of his short book. Rather, “the aim is more modest: to synthesize and distill Tim Keller’s best teaching on the Christian life” (5–6). In this he succeeds.

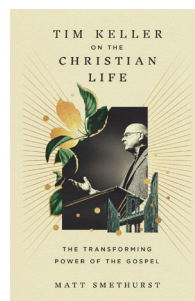
The eight chapters of *Tim Keller on the Christian Life* cover the major emphases of Keller’s teaching. The first chapter focuses on the centrality of Jesus Christ as the “One Hero” of all Scripture, and the second unpacks Keller’s nuanced and sophisticated teaching on idolatry as the deepest problem of the human heart.

Subsequent chapters go on to summarize Keller’s teaching on grace, friendship, vocation, social action, prayer, and suffering.

Smethurst’s syntheses of Keller’s thought are both accessible and accurate. What really makes this work shine, however, is the way in which the author draws seamlessly

not just from Keller’s published books, but also from numerous articles, interviews, and sermons. With a full fifty pages of endnotes, Smethurst does not simply distill Keller’s teaching; he documents his work so that readers interested to dig deeper can trace his sources.

Those looking for a critical engagement with Keller’s legacy will not find it here. However, those looking for a faithful index to the mainstream of Keller’s teaching will benefit from this slim volume. Smethurst does not attempt to conceal the fact that his resonance with Keller outweighs his disagreements. Nevertheless, the overall thrust of *Tim Keller on the*



Christian Life is descriptive rather than prescriptive—and therefore makes this book valuable not just to Keller’s sympathizers, but even to his critics.

***Facing the Last Enemy: Death and the Christian*, by Guy Prentiss Waters. Ligonier, 2023. Hardcover, 157 pages, \$18.00. Reviewed by OP minister John Fikkert.**

Why do Christians think so little about death, including their own? In his newest book, Guy Waters posits that, too often, Christians allow themselves to be distracted with lesser things and follow the world’s proclivity to avoid reflecting on death at all costs. Waters also contends that within today’s church, a consumer mindset can lead some churches to focus on themes that are positive and uplifting, leaving the more sober themes of death and eternity to be treated “sparingly and gingerly.”

Imagine being approached by someone dying of cancer in your congregation, and they ask, “How do I prepare to die?” Waters’s effort to answer that question prompted him initially to prepare a Sunday school series on the topic and eventually to write this book.

The book begins with a section that defines death from a biblical and theological perspective and then delves into personal questions such as: How do I face the death of others? How do I help the dying and grieving? and How do I prepare for my own death? The book concludes with three chapters on the resurrection, final judgment, and heaven and hell.

The strength of the book is its Christ-centeredness; in each chapter Waters leads the reader from the fear-inducing realities of death and dying to clear applications of the power and comfort of Christ’s victory over death. The reader gains not only in biblical knowledge but also in love for a Savior who has the only satisfying answer

to death and now holds the keys of Death and Hades.

This book is best suited for those already familiar with Reformed theology and the Westminster Standards. Terms like “imputed” and “propitiatory” are described but not defined for beginners. In some chapters, a quotation from the Confession or Catechisms is cited and then explained. As a result, it would fit well in various Orthodox Presbyterian contexts, including a Sunday school class or small group discussion.

Conversely, a limitation of the book is that it is not as accessible for family and friends who are not Reformed but would have benefited from reading more about death and Christ’s complete defeat of it.

Though the book’s shorter length promotes clarity and readability, adding a few more paragraphs on practical topics would enhance the book, especially on those that require wisdom: cremation versus burial, funerals as compared to memorial services, and when to consider legal and medical power of attorney. On the other hand, the book has excellent advice on how to minister to those who are grieving or dying, how to think biblically about the subject of suicide, and how to prepare spiritually for one’s own death.

I recommend this book to Reformed Christians. Even for those who might hesitate to approach the sober topic of death, their hearts will be strengthened by reading a sharp and faithful exposition of Christ’s conquest of our last enemy.

***Upheld: A Widow’s Story of Love, Grief, and the Constancy of God*, by Christine Farenhorst. Christian Focus, 2025. Paperback, 258 pages, \$15.99. Reviewed by OP elder Lawrence McHargue.**

Christine Farenhorst wrote *Upheld* after the sudden death of Anco, her husband of fifty-three years. It is autobiographical, in contrast to some of her other writing. This

work is a strong testament of her sustaining Christian faith. Hope and grief are recurring themes throughout the book. Grief is real, but we do not grieve as those do who know not Christ (1 Thess. 4:13).

The book’s chapters are short, and they provide an overall view of Christine and Anco’s lives together. Numerous vignettes relate to aspects of their faith and marriage as Christian believers. There are extensive citations and applications of Scripture throughout the book.

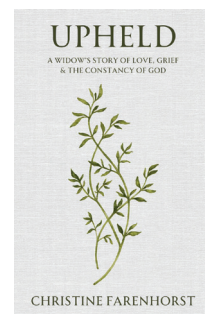
Christine lived through what Christians experience in the face of death. I experienced many of the same thoughts and actions myself after the death of my first wife.

The book is aptly titled *Upheld*. Christine took great comfort in the sovereignty of God when the Lord took her husband Anco.

She knew that was in God’s plan. She trusts that it was the Lord’s will to take him. She knows that she will see him again. She knows that death is the last

enemy to be conquered (1 Cor. 15:26). The Lord gave her the very real comfort of 2 Corinthians 1, as he did to me. She recounts various ways in which the Lord in his love and providence sustained her through her loss. She experienced both grief and joy in the Lord. They can occur simultaneously.

Being a Christian is more than a matter of having objective knowledge of



CORRECTION

In “Take Now the Nicene Creed as Task” by J. V. Fesko in the October *New Horizons*, “The Son is neither the Father nor the Son,” should have read, “The Son is neither the Father nor the Spirit.”

the gospel, though that is necessary. It also deals with relationship. We relate to God collectively as a church and as individuals. Christianity is supremely personal! We have been given the seal of the Spirit (Eph. 1:13–14). The personal nature of the faith as a gift from the Lord is exemplified in *Upheld*.

Upheld is a book in which Scripture is rested upon and applied. It is a book that demonstrates the work of the Spirit in a Christian believer in a time of extremity and sorrow. It has been said that we never really “get over” the death of a loved one. Instead, we grow into it. I think that the saying is true, I see evidence of it in *Upheld*, and I commend this book to the readers of *New Horizons*.

***You Must Be Born Again*, by Jonathan Master. P&R, 2024. Hardback, 80 pages, \$15.99. Reviewed by OP elder Sandy Finlayson.**

Acts chapter 16 contains the account of the Apostle Paul and his companion Silas being unjustly imprisoned in Philippi for preaching the good news about Jesus. An earthquake shakes the foundations of the jail, and the prisoners’ bonds are released. The jailer, assuming that the prisoners have escaped, is about to kill himself. But Paul cries with a loud voice, “Do not harm yourself, for we are all here.” The jailer is so shaken by the events that we are told he asks Paul and Silas, “Sirs, what must I do to be saved?”

This vital question is at the heart of Jonathan Master’s book *You Must Be Born Again*. It is critically important for all of us to understand the biblical truth that we all need salvation and to be made right with God. How does this happen?

As Jesus told Nicodemus, we must be born again. So, what does this mean? This short book provides the answer.

In the introduction, Master, president of Greenville Presbyterian Theological Seminary, makes this key point: “God has promised that radical transformation is possible. . . .

We desperately need it, [and] it completely changes our lives both in this life and in the age to come” (22).

The message in the first chapter that everyone is living in sin and rebellion against God dispels the prevalent notion that humanity is basically good. Instead of thinking that all we need to do is live up to our potential, humanity needs to understand that we are spiritually dead. This can leave us in despair. However, the next two chapters describe the hope that is offered in the good news about Jesus and the power of the Holy Spirit who changes our hearts.

If we are truly born again, having come to Christ in repentance and faith, then our lives are changed. Master explains what the Christian life should

look like, including how we can understand and respond to suffering, and how we must live lives that are marked by holiness and righteousness and that are fruitful for God.

The final chapter contains a clear call to repentance and faith. “If you are learning these things for the first time, know this: Jesus Christ has invited you to come to him for a new life. . . . Many will ignore him, denying his diagnosis of their own sinful hearts. I plead with you not to reject his call” (72).

Master has done a masterful job of clearly and concisely explaining the most essential question that we all must face. This little book will only take a few minutes to read, but it is packed with insights that are full of pastoral wisdom. The summary questions at the end of each chapter provide an opportunity to reflect on the content of the book.

This book is proof that the gospel can be presented briefly, clearly, and powerfully. It can be read with profit by Christians who want to better understand the way of salvation. It could be used in the context of evangelism training in the local church, and it is a book that could be given to non-Christian friends who are searching for meaning and peace in their lives.

