

REFLECTIONS

The Monthly Newsletter of Grace OPC

A PATTERN OF SOUND WORDS

By Pastor Brian De Jong

For certain modern Christians, the word “doctrine” seems like a four-letter-word. Their war cry is simple: “Doctrine divides!” This assertion supposedly justifies an anti-doctrine mindset. If only we can rid the world of “doctrine,” our internal struggles will be over and complete unity will flow from perfect love.

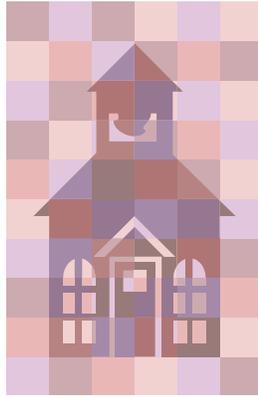
In examining the New Testament, we find that doctrine is often discussed, and unashamedly promoted. Paul counseled his protégé Timothy to “*retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus.*” Here doctrine is described as a “pattern” or “standard” of sound words.

There are two Greek New Testament words which are rendered “doctrine” by modern English translators — *didaskalia* and *didache*. They refer to both the act and to the content of teaching. So teachers are to teach doctrines.

With this in mind, Paul exhorted young Timothy to resist and oppose false doctrine as well as preaching and promoting sound doctrine. The Apostle says in 1 Timothy 6:3-5 “*If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of*

which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.”

I Timothy 4:16 is especially explicit regarding the positive duties: “*Pay close attention to yourself and to your teaching [didaskalia — doctrine]; persevere in these things; for as you do this you will insure salvation both for yourself and for those who hear you.*” Sound doctrine has great benefits for both the teacher and the pupil!



So if we think of doctrine as “the content of what is taught”, the concept becomes much less threatening. Of course we want to know “the content of what is taught”. It is simply the knowledge of the truth found in the Scriptures and conveyed to us through God’s chosen servants. As we embrace this knowledge, we apprehend sound doctrine for ourselves.

All of which leads us inevitably to a different dichotomy. Rather than pitting “Doctrine” vs. “No Doctrine”, we should contrast good doctrine against bad doctrine — true and sound teaching versus false and unsound teaching. In other words, everyone has doctrine of some sort — but which kind do you have? Do you hold fast to the truth, or have you come to believe falsehood?

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Mnemonics...

- *Men’s Breakfast & Study, 12th*
- *Congregational & Corporation Meeting, 30th*

Life Founded Upon Truth

By Dr. J. Gresham Machen

The following is an article written by Dr. J. Gresham Machen. Dr. Machen was one of the foremost theologians in the early decades of the 20th century. He initially taught at Princeton Seminary, and was later instrumental in founding the Orthodox Presbyterian Church and Westminster Theological Seminary. This article is somewhat abridged due to a lengthy section where he discusses liberal and modernist ideas of his own day. Judging that such an extended discussion might prove less interesting to the reader, this article has been shortened accordingly. For the full version, see Pastor De Jong.

HAVING considered with you the question what kind of book the Bible is, I think it is now high time that we should open up that book together and find out what is in it. We have shown that the Bible is worth reading, because it is the Word of God. Well, if it is worth reading, let us now begin to read it and see whether we can discover what it contains. What does the Bible teach?

I had in my mind a very good answer to that question when I was so very young as to have very little else in my mind. It is the answer to the third question in the Shorter Catechism, and it seems to me to be a very good thing. There are one hundred and six other good things in that Catechism. Those are the answers to the others of the one hundred and seven questions. I should certainly not go quite so far as to say what some Presbyterian is accused of having said—that the Shorter Catechism is more important than the Bible because the Shorter Catechism is “the Bible boiled down”—but all the same I am a convinced Presbyterian too, and I do maintain that the Shorter Catechism, with its marvelous comprehensiveness and its faithfulness to Scripture, with its solemnity and its tenderness, is the truest and noblest summary of what the Bible teaches that I have ever seen.

The third question in the Shorter Catechism is the question in which I am interested just now: “What do the Scriptures principally

teach?” The answer is: “The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.”

The thing that I want you to notice about this answer is that it makes the Scriptures principally teach, first, what man is to believe and, second, what man is to do. It puts truth before conduct, doctrine before life. It makes truth the foundation of conduct and doctrine the foundation of life. Today the order is commonly reversed. Life comes first, we are told, and doctrine comes afterwards. Religion is first an experience and only secondarily a doctrine. Doctrine is merely an expression of religious experience, and although the experience remains essentially the same its doctrinal expression must change as the generations pass. So, it is said, we value the great creeds of the Church not at all because we regard as true, in the plain man’s sense of the word “true,” the things that they contain, but because they expressed in the language of a by-gone day an experience which we can still share. So it is also, we are told, with the Bible. It is a great mistake, we are told, to take what the Bible says about Jesus as being true in the ordinary sense of the word “true”; but it is a still greater mistake to miss the experience which underlies what the Bible says. Thus when the Bible says that Jesus was born of a virgin, we do not, of course, it is said, believe that any physical miracle took place in connection with the birth of Jesus nineteen hundred years ago. But we do think that the men of that day were giving expression to something very precious when they said that, and we ought not to miss that very precious thing. Thus also, it is said, when people of long ago said that Jesus was God, they were of course meaning by that expression something that we do not at all accept. They meant that a heavenly person who had existed from all eternity came into this world by a voluntary act when Jesus of Nazareth was born. We do not at all believe that, say the persons whose views we are now summarizing; on the contrary, we believe that the person Jesus never existed before he was born in that Jewish family. Well, then, shall we just reject what those persons said

Machen Continued...

when they declared Jesus to be God? Not at all, it is said. They were giving true expression, it is said, in the language of their day, to something that is just as precious to us as it was to them. They could not possibly give expression to it in any other language. If they had tried to give expression to it in our language, that would for them have been utterly false and futile. Do we then still believe in the deity of Christ? Oh, yes – as the expression of a great experience. That experience is the really essential thing, but the intellectual expression of it must necessarily change from age to age.

Such is the attitude that is dominant in the religious world of our day – religion as an experience and doctrine as just the necessarily changing expression of the experience; life first and creed as just the changing expression of it. Those are the shibboleths that designate the prevailing attitude.

What shall we think of that attitude? Well, in the first place, I think we ought to face dearly the fact that it is an attitude of the most complete unbelief that could possibly be imagined. It denies not this truth or that but truth itself. It denies that there is any possibility of attaining to a truth which will always be true. There is truth, it holds, for this generation and truth for that generation, but no truth for all generations; there is truth for this race and truth for that race, but no truth for all races.

I remember some years ago that I read a paper at a conference of theological professors on the subject of “revelation.” I read a paper and then another professor read a paper, and then still other professors made remarks about the papers. One of those latter professors said that although he disagreed with me completely, and agreed much more with my opponent, yet he was bound to say he thought that so far as the definition of terms was concerned I was a good deal nearer than my opponent to the historic meaning of the term “revelation.” I thought that was very encouraging.

But then he went on to say that even I did not mean the same thing by that term as people used to mean by it. Then he developed, with more or less clearness, the view that in general words are bound to change their meaning so that we never mean by the words that we use what past generations meant by them.

At any rate, whether that was what that particular professor said or not, I think it does represent what a good many people are saying. A good many people seem to think that every generation lives in a sort of intellectual water-tight compartment, without much chance of converse with other generations. Every generation has its own thought-forms and cannot by any chance use the thought-forms of any other generation. Do you know what I think of this notion? I think it comes very near being nonsense. If it were true, then books produced in past generations ought to be pure gibberish to us...

What does the Bible say about the question whether doctrine is merely the changing expression of life or whether-the other way around-life is founded upon doctrine?

You do not have to read very far in the Bible in order to get the answer. The answer is given to you in the first verse. Does the Bible begin with exhortation; does it begin with a program of life? No, it begins with a doctrine. “In the beginning God created the heaven and the earth.” That is the foundation doctrine upon which everything else that the Bible says is based.

The Bible does present a way of life; it tells men the way in which they ought to live. But always when it does so it grounds that way of life in truth.

Run through the Bible in your minds, my friends, and see whether I am not right.

In the Old Testament a wonderful program of life is presented. It is called the Ten Commandments. But do the Ten Commandments begin with commandments? Not at all. They begin with doctrine. “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” That is the preface to the Ten Commandments. It is not a commandment. It is not a program. It is a doctrine. Only

Machen Continued...

because that doctrine is true -- only because the one speaking in the commandments is the Lord God -- have the commandments any authority.

The Old Testament contains another wonderful presentation of the way in which men should live. Like the Ten Commandments it was quoted by Jesus. It reads: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." That is a wonderful commandment indeed--that commandment of love. But does it begin with a commandment? Not at all. It begins with a doctrine. It is grounded upon a doctrine. "Hear, O Israel," says the passage in Deuteronomy: "The Lord our God is one Lord, And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Only because that doctrine is true has the commandment any meaning. Only because there is one God only and only because that one God is Jehovah are God's people commanded to love that one God with all their heart and soul and might.

Turn then to the New Testament. The New Testament tells us how Jesus came. Did He come in the modern fashion telling people that it made no difference what they believed and that the thing for them to do was just to live the life first and then afterwards give doctrinal expression to the life?

Well, He did come presenting to them a life that they should live. "Repent," He said, when He came forward in His public ministry in Galilee. But is that all that He said? Did He just say: "Repent, repent, repent, repent, repent"? Not at all. He said: "Repent: for the kingdom of heaven is

at hand." "The kingdom of heaven is at hand" is not a command or a program. It is a doctrine and upon that doctrine the command of Jesus to repent is based.

Jesus sat one day by the well, and talked to a sinful woman. In the course of the conversation He laid His finger upon the sore spot in that woman's life. "Thou hast had five husbands;" He said; "and he whom thou now hast is not thy husband."

*"The Bible
founds
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Then, apparently to evade the disconcerting question of the sin in her own life, the woman asked Jesus a theological question about the right place in which to worship God- whether on Mount Gerizim or in Jerusalem. What did Jesus do with that woman's theological question? Did He brush it aside after the manner of certain modern religious workers? Did He say: "You are evading the real question; we will take up your theological question afterwards, but now let us come back to the question of the sin in your own life." No, He did nothing of the kind. He answered that woman's theological question with the utmost fullness as though the woman's soul depended on her getting the right answer. Not Gerizim, He said, but Jerusalem is the place in which to worship God, but the time is coming when the worship of God will be bound to no set places. And then, in response to that sinful, unconverted woman's question Jesus engaged in some of the profoundest theological teaching in the whole of the Bible. Apparently Jesus regarded a right doctrine of God not as something that comes along after salvation but as something necessary to salvation.

At the beginning of the Book of Acts Jesus is said to have told His disciples to be witnesses unto Him. On the day of Pentecost, a few days later, Peter arose to obey that command. He preached that great sermon which is found in the second chapter of Acts. What did he say in that sermon? He had not had some

Machen Concluded...

advantages which men have today. He had not had the inestimable advantage of modern "religious education." If he had had, no doubt he would have told the people that it did not make any difference what doctrine they held about Jesus or about anything else, and that life was the only thing that mattered. But poor Peter! He had not had the advantage of modern religious education. He had to content himself with another advantage—he had just been filled with the Holy Ghost. The result is that his sermon is doctrinal through and through. He just gave them the facts about Jesus. Not a bit of exhortation, noth-

ing about a program. Just facts, facts, facts, doctrine, doctrine, doctrine. What was the result? They were "pricked in their hearts." Then Peter told them what to do. Three thousand were saved.

So it is everywhere in the Bible, my friends. First doctrine, then life. The Bible from Genesis to Revelation gives not a bit of comfort to the skeptical notion that doctrine is the mere changing and symbolic expression of Christian experience. The Bible founds living everywhere squarely upon truth. God grant that you may all receive that truth for the saving of your souls, and that having been

HAITI MISSION TRIP OPPORTUNITY

Beginning in January through March of 2008, work crews will again be going to Haiti to work on the Guest House project. OPC missionary Bob Wright and the Reverend Ben Hopp will be there to oversee the work being done on the project. The Missions Committee of Bethel OPC church in Oostburg has been asked to help find men from our Presbytery that are willing to go there and help with the construction work.

It will be a 10 to 14 day time period with a cost of approximately \$1200.00 - \$1500.00 per person. The session of Grace church has set aside financial help for those who are interested in going. Those that are interested in going, will team up with the group from Bethel OPC and

more information and details will be available in the coming weeks ahead. The only thing required in a valid passport and if you don't have one, you need to apply for it as soon as possible. Please prayerfully consider this effective ministry to help out our brothers in Haiti.



If you are interested, please contact one of us on the missions committee. The sooner we know who is interested in going, the sooner we can start raising the remaining support funds needed for the trip. Thank you.

Grace OPC Missions Committee:
 Don & Pam Schlernitzauer
 Rich & Kate Nagel
 Don & Shary De Troye

January Birthdays



Happy Birthday!!!

RECIPE ROUND-UP

There were so many delicious Soups, Sandwiches, & Salads at the last church potluck (Dec. 2nd) that there will be a special page devoted to recipes from that event in the February Reflections. If you happened to make one of those items at the potluck and have a recipe for it you would like to share, please lay it on the secretary's desk, put it in the "S. Boss" mailbox or e-mail it to graceopc@tds.net by Wednesday, January 16th.





Grace OPC

January 2008

*Showing forth the
excellencies of
Jesus Christ*



Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2 Prayer Meeting 7 p.m.	3	4	5
6	7 Women's Bible Study, 6:30 a.m.	8 Session Meeting 6:30 p.m.	9 Prayer Meeting 7 p.m.	10	11	12 Men's Bible Study, 7:30 a.m.
13 Missions Sunday	14 Women's Bible Study, 6:30 a.m. <i>Theology Class, 3 p.m.</i>	15 Pine Haven Study, 1:30 p.m.	16 Prayer Meeting 7 p.m.	17	18	19 Hubs Spokes Meeting at Bethel, Oostburg
20	21 Women's Bible Study, 6:30 a.m.	22	23 Prayer Meeting 7 p.m.	24	25 Snow Camp	26 Snow Camp
27 Lord's Supper (a.m.)	28 Women's Bible Study, 6:30 a.m. <i>Theology Class, 3 p.m.</i>	29	30 Congregational & Corporation Meeting, 7:00 p.m.	31		

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Grandma's Hands

Submitted by Antoinette De Master

Grandma, some ninety plus years, sat feebly on the patio bench. She didn't move, just sat with her head down staring at her hands.

When I sat down beside her she didn't acknowledge my presence and the longer I sat I wondered if she was OK.

Finally, not really wanting to disturb her but wanting to check on her at the same time, I asked her if she was OK. She raised her head and looked at me and smiled, "Yes, I'm fine, thank you for asking," she said in a clear voice strong.

"I didn't mean to disturb you, grandma, but you were just sitting here staring at your hands and I wanted to make sure you were OK," I explained to her.

"Have you ever looked at your hands," she asked. "I mean really looked at your hands?"

I slowly opened my hands and stared down at them. I turned them over, palms up and then palms down. No, I guess I had never really looked at my hands as I tried to figure out the point she was making.

Grandma smiled and related this story:

"Stop and think for a moment about the hands you have, how they have served you well throughout your years. These hands, though wrinkled shriveled and weak have been the tools I have used all my life to reach out and grab and embrace life.

"They braced and caught my fall when as a toddler I crashed upon the floor.

"They put food in my mouth and clothes on my back. As a child, my mother taught me to fold them in prayer. They tied my shoes and pulled on my boots. They held my husband and wiped my tears when he went off to war.

"They have been dirty, scraped and raw, swollen and bent. They were uneasy and clumsy when I tried to hold my newborn son. Decorated with my wedding band they showed the world that I was married and loved someone special.

"They wrote my letters to him and trembled and shook when I buried my parents and spouse.

"They have held my children and grandchildren, consoled neighbors, and shook in fists of anger when I didn't understand.

"They have covered my face, combed my hair, and washed and cleansed the rest of my body. They have been sticky and wet, bent and broken, dried and raw. And to this day when not much of anything else of me works real well these hands hold me up, lay me down, and again continue to fold in prayer.

"These hands are the mark of where I've been and the ruggedness of life.

"But more importantly it will be these hands that God will reach out and take when He leads me home. And with my hands He will lift me to His side and there I will use these hands to touch the face of Christ."

I will never look at my hands the same again. But I remember God reached out and took my grandma's hands and led her home.

When my hands are hurt or sore or when I stroke the face of my children and husband I think of grandma. I know she has been stroked and caressed and held by the hands of God.

I, too, want to touch the face of God and feel His hands upon my face.

~ Author Unkown



SIMEON-THE PROPHET OF GOOD NEWS TO ALL PEOPLE

By Don Schlernitzauer

“Now there was a man in Jerusalem whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the Law, he took him up in his arms and blessed God and said, “Lord, now you are letting your servant depart in peace, according to your word; for my eyes have seen your salvation that you prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel.” ~ Luke 2: 25-32 (ESV)

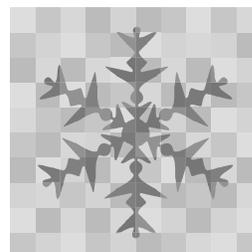
Simeon, a resident of Jerusalem, was the kind of man that all of us would like to know. The text describes him as righteous and devout, and further reveals him to be patient, wise, devoted and led by the Spirit, not only in his anticipation, but even in his stepping into the temple at just the right moment. His own words reveal not only the humility that God desires as he refers to himself as a bondservant, but as well the persevering faith that pleases God over many years. Here is a man like “Elijah come again”, John the Baptist, who so well bridges the Old and New Testament times.

The Holy Spirit had revealed to Simeon that he would not die until he had seen the Lord’s Christ. He was waiting for the consolation of Israel, and the Spirit allowed him to know that God’s consolation would come in the form of a child. That’s why he had come

to the temple at just the right moment, looking for a couple with a 41 day old child (Lev 12: 2-8).

Can we not imagine the care of his grasp and the radiancy of his eyes as he took up the infant and proclaimed that the Lord would now let him depart in peace since he had with his own eyes seen God’s salvation? What faith! It is a faith like Abram’s in Genesis 15 where Abram believed God. God also told Abram that when he was old, he would depart in peace (Gen 15: 15) Faithful Abram, faithful Simeon, both able to depart in peace because they had by faith seen God’s salvation. Abraham with profound faith saw God’s salvation from afar in the “seed” that God promised (Genesis 22: 18). Though 2000 years separated them, Simeon now held that small seed in his arms. Abraham and Simeon, both remarkably faithful, each saw Christ’s day and were glad!

In the wisdom that the Spirit provided, Simeon knew that this salvation was “prepared in the presence of ALL PEOPLE.” Why all people? God had allowed Simeon to know that this infant Jesus, God’s seed of salvation, was to bring light and glory to both Gentiles and Jews. A few decades later God’s purpose in this was well stated by Paul that Christ “...might create in Himself one new man in place of the two,...reconciling us both to God in one body through the cross” (Eph 2: 15-16). Yes, Abraham, through you all nations will be blessed. You know, it would be good to get to know Simeon---and even better, in this matter of faith, to be like him!



Young Reflections

A page designed especially for the children of Grace Church (by Samantha De Jong)

“Remember your Creator in the days of your youth, before the days of trouble come and the years approach when you say, ‘I find no pleasure in them.’”

Isn't it strange how short each seems after it is over? I have an elderly friend who is glad that her days pass quickly. When you ask her, "How are you today?" She answers, "One day closer to Glory!" She does not complain about pain and hardship, because she knows she will be in Heaven soon. I think this lady is very wise. Instead of spending her time worrying about unimportant things, she steadfastly serves the Lord, and looks forward to meeting Him, face to face. Every year, you have a chance to learn more about God, and, with His help, to serve Him a little better than you did during the year before. Will you make the most of that opportunity?

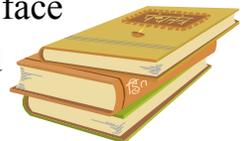


Mystery Verse: Use the concordance at the back of your Bible to find the location of the verse at the top of the page. Then tell the reference to Samantha De Jong to win a prize from the Treasure Chest!

Getting to Know John Bunyan



Imagine writing a book that Christians would still enjoy nearly four hundred years after your death. Doesn't it sound impossible? That is just what John Bunyan did, when he penned Pilgrim's Progress. John was born three hundred eighty years ago, in 1628. After learning to read and write, he helped his father make and mend kitchen utensils until he was sixteen. Bunyan served in the army for a few years, then returned home and resumed his trade as a "Tinker." Shortly afterward, God used Bunyan's godly young wife to bring him to faith in Christ. Later, he became a preacher, and moved to Bedford. In 1660, Bunyan was arrested for preaching without a license, and spent the next twelve years in prison. He used that time to create many excellent books. One of these, Pilgrim's Progress, is a story about the many dangers and temptations believers face as they journey through life. When he was released, the faithful pastor obtained a license and spent the rest of his life preaching and writing. Finally, in 1688, John Bunyan, like Christian in Pilgrim's Progress, crossed over the river, and entered the Celestial City.



Gingerbread Cookies

- ★ 3/4 cup molasses (mild or full flavor)
- ★ 3/4 cup margarine/butter
- ★ 3/4 cup light brown sugar, firmly packed
- ★ 3 2/3 cups flour
- ★ 1 Tbsp. ground ginger
- ★ 4 tsp. ground cinnamon
- ★ 1 tsp. baking powder
- ★ 1/2 tsp. baking soda
- ★ 1/2 tsp. ground nutmeg
- ★ 1 egg
- ★ Candies/ Icing

In a 3 quart saucepan over medium heat, heat molasses, margarine and brown sugar until mixture boils, stirring occasionally to blend well. Remove from heat; cool. In large bowl, combine flour, ginger, cinnamon, baking powder, baking soda and nutmeg. Blend egg into molasses mixture. With spoon, stir molasses mixture into flour mixture until smooth. Wrap dough in plastic wrap; chill 1 hour.

Divide dough in half. On floured surface, roll half of dough to 1/8- 1/4 inch thickness. Cut with a gingerbread man cutter of your choice (5x3 in. works well). Carefully lift with metal spatula onto cookie sheet. Bake at 350° for 10-14 min. or until lightly brown around edges. Remove from sheet and cool. Decorate as desired with icing and candies. Repeat with remaining dough.

Makes 2 dozen cookies.

Ashley Boss



“There is nothing better for a man than to eat and drink and tell himself that his labor is good. This also I have seen, that it is from the hand of God. For who can have enjoyment without Him?”



**Proclaiming the
Excellencies of our
Lord Jesus Christ.**

The Monthly Newsletter
of Grace OPC

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OPC.ORG



★ Did you know that Jonathan Edwards was born on October 5th, 1703 in Connecticut?
★ He had 10 sisters and his father was a minister?
★ That he started at Yale University when he was 13 (in 1716), and before that age he already knew Latin, Greek, & Hebrew rather well?
★ That after college, he became the pastor of a church in Northampton, Massachusetts?

★ That Edwards married Sarah Pierpont in 1726 and they had 11 children together?
★ Did you know that Jonathan Edwards was used mightily by the Lord during the Great Awakening in the 1730s-40s?
★ That one of his more famous sermons from this time was “Sinners in the Hands of an Angry God”?
★ That he pastored several other congregations and even did some work among the Mahican and Mohawk Indian tribes?
★ That the “Old Stockbridge OPC” in Gresham, Wisconsin traces its roots back to Jonathan Edward’s missionary work among the Indians?
★ Did you know that in 1757 he became the president of the college that eventually came to be called Princeton University?
★ That he died in 1758 after a smallpox inoculation caused him to become ill?

Info found at edwards.yale.edu/about-edwards/biography/ and www.puritansermons.com/bio/bioedwar.htm .

SNOW CAMP 2008

4th Annual OPC/PCA Snow Camp!

Special Speaker: Mark Jenkins, Pastor of Providence Orthodox Presbyterian Church in Madison and Snow Tubing Expert

Depart: on Friday, January 25

Return: on Sunday, January 27

Cost: \$90
If sign up by Jan 6.

You **MUST** pay when you sign up.

You **MUST** have your church’s medical release form on file

Cost Includes:

Lodging: Sky Lodge Christian Camp in Montello, WI. We’ll be staying in heated cabins complete with heated showers.

Food: Meals Saturday and Breakfast Sunday

Activities: Broomball, ice skating, tubing, horse back riding (extra charge \$7-14), cross country skiing (ski rental \$2-8), gymnasium, game room, Bible studies, great food.

Who: Junior High & Senior Teens