

# REFLECTIONS

The Monthly Newsletter of Grace OPC

## AN HISTORICAL FAITH

*By Pastor Brian De Jong*

Critics of Christianity sometimes suppose that our faith is “other worldly” and ethereal. Pie-in-the-sky religion is easy to ignore, for it is merely a “blind faith.” Some even compare it to believing in fairy tales or primitive mythology.

They could not be more wrong, for our faith is profoundly historical. Christianity is rooted and grounded in actual people, places, and events that happened here on earth thousands of years ago. To blindly ignore the historical record displays the ignorance and prejudice of our detractors.

Why is history so very important to us? Why can we not budge an inch on this point? We value history because our God reveals His sovereign power and glory in and through history. Within the stories of real people in both Old and New Testament we see God’s mighty hand displayed. Consider the life of Abraham, for instance. Or think about Moses, Pharaoh and the exodus from Egypt. As we study these stories, we witness the works of God in time and space. He invades the realm of history, governing and guiding it to His appointed ends.

This is especially crucial when we consider the historical events surrounding the incarnation of the Son of God. Christ chose to take on full humanity – to live as a man among men. He deter-

mined to carry out His great work of redemption within the confines of earthly history.

Such a story resonates with us. Because we are embodied souls living out our sequence of days, we intuitively understand historical narratives. In other words, everybody loves a good story. And the Bible is jam packed with good stories. The greatest story of all is the story of Jesus and His cross and tomb.

There is another reason for valuing history – it teaches us many powerful lessons about how we are to live. By watching both good and bad examples, the principles and precepts of God’s word take on “flesh and blood.” It is one thing to recognize the concept that adultery and deception are evil. How much more compelling to watch as King David sinfully takes Bathsheba for himself, deceives and dissembles to cover up his crime, is eventually exposed by the prophet Nathan, and suffers the consequences for years afterwards. If David’s experience doesn’t make you shudder, I don’t know what will.

So we as believers rejoice and revel in history. We love to study men of old, to examine how they lived, to see the outcome of their faith, and to emulate them. And in so doing, the God who rules over human history reveals and glorifies Himself!



Volume 4, Issue 4

April 2009

### Inside this issue:

<i>Pastor’s Article</i>	1
<i>The Good Way by J. C. Ryle</i>	2-3
<i>April Birthdays</i>	4
<i>Chorus Concert</i>	4
<i>April Calendar</i>	5
<i>Calvin Conference Report</i>	6-8
<i>De Masters in Portland</i>	9
<i>Recipe Corner</i>	9
<i>Book Review by Grace De Jong</i>	9
<i>Building Dedication &amp; Potluck</i>	10
<i>Did You Know</i>	10

### Mnemonics...

- *Building Dedication, 19th*
- *Session Meeting, 14th*

# The Good Way

By J. C. Ryle

*"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."*  
~ Jeremiah 6:16

The book of the prophet Jeremiah receives from most Christians far less attention than it deserves. It is a noteworthy fact that hardly any portion of Holy Scripture is the subject of so few exhaustive commentaries and expositions.

I fail to see the reason of this comparative neglect. The book was written, under God's inspiration, by a Jewish priest, at a peculiar crisis, in the last days of the kingdom of Judah. Jeremiah was God's messenger to a wicked king,--a worldly aristocracy,--a corrupt people, in a rotten Church, and a dead formal priesthood. He warned his countrymen faithfully, but, like Cassandra of old, he was not believed. He lived to see the complete ruin of Church and State, the city burnt, the temple of Solomon destroyed, and the people carried into captivity. And, finally, it is a Christian tradition, that, after being dragged into Egypt by the Jewish refugees, who fled there, he died the death of a martyr.

I repeat that the writings of such a prophet as this deserve more attention than they have hitherto received.

I. First of all, you have in this text excellent general advice. Jeremiah says to you, "Stand, and see, and ask." I take these words to be a call to thought and consideration. They are as though the prophet said, "Stop and think. Stand still, pause, and reflect. Look within, behind, and before. Do nothing rashly. What are you doing? Where are you going? What will be the end and consequence of your present line of action? Stop and think."

Now to set men thinking is one great object which every teacher of religion should always keep before him. Serious thought, in short, is one of the first steps toward heaven. "I thought on my ways," says the Psalmist, "and turned my feet unto Thy testimonies" (Ps. 119:59). The prodigal son in the parable "came to himself" before he came to his father.

He began to consider quietly the folly and uselessness of his conduct, and then, and not till then, he returned home, saying, "Father, I have sinned" (Luke 15:18). Want of thought is, in truth, the simple cause why many make shipwreck for ever. There are but few, I suspect, who deliberately and calmly choose evil, refuse good, turn their back on God, and resolve to serve sin as sin. The most part are what they are because they began their present course without thought. They would not take the trouble to look forward and consider the consequence of their conduct. By thoughtless actions they created habits which have become second nature to them. They have got into a groove now, and nothing but a special miracle of grace will stop them. That is a solemn charge which Isaiah brings against Israel: "My people doth not consider" (Isa. 1:3). "I never gave it a thought," is the sad excuse which I have heard many a man or woman in the lower classes make for sin. The words of Hosea are strictly true of thousands: "They consider not in their hearts" (Hos. 7:2).

There are none, we must all be aware, who bring themselves into so much trouble by want of thinking as the young. From natural high spirits and ignorance of the world, they are always tempted to look only at the present and forget the future... Esau thought only of present gratification, and sold his birthright for a mess of pottage. Dinah must needs go "to see the daughters of the land," thinking no harm, and ends by losing her own character, and bringing trouble on her father's house (Gen. 34:1-31). Lot thought only of the present advantage of settling in the well-watered valley around Sodom, and forgot the consequence of being mingled with a people who were "sinners before God exceedingly" (Gen. 13:13). All these found to their cost the folly of not considering, looking forward, and thinking. They sowed to the flesh, and they reaped a harvest of sorrow and disappointment, because they did not "stand and see."

These, no doubt, are ancient things. Every middle-aged person can shake his head over the

## Ryle Concluded...

foolishness of young people, and tell us mournfully that you “cannot put old heads on young shoulders.” But the young are not the only persons who need the exhortation of the text in this day. It is pre-eminently advice for the times. Hurry is the characteristic of the age in which we live. Railways, and electric telegraphs, and general competition, appear to oblige modern Englishmen to live in a constant breathless whirl. On every side you see the many “driving furiously,” like Jehu, after business or politics. They seem unable to find time for calm, quiet, serious reflection about their souls and a world to come. They have no abstract objection to the doctrines of Christianity, or to the use of means of grace, the Bible, or private prayer. But, alas, they cannot make leisure for them! They live in a perpetual hurry, and in a hurry they too often die. If ever there was an age in England when Jeremiah’s advice was needed, it is now. If the prophet could rise from the dead, I believe he would cry aloud to the men of the nineteenth century, “Stop, and think,--look forward,--stand, and see.”

Let me, as Christ’s minister, impress on all into whose hands these pages may fall, the absolute necessity of resisting the current of the age,--the absolute necessity of making time for your souls. The restless, high-pressure hurry in which men live endangers the very foundations of personal religion. Daily private prayer and daily Bible-reading are too often jostled into a corner, and hastily slurred over. Body and mind are wearied out, when Sunday arrives, by the intense struggle of week-day life. Church services are listlessly attended, and sometimes neglected altogether. The temptation to idle away God’s day, or to spend it in visiting or dining out, becomes almost irresistible. Little by little the soul gets into a languid and relaxed condition, and the fine edge of conscience becomes blunt and dull. And why? Simply because in the incessant hurry of business and politics men

never find time to think. They are not willfully and of purpose irreligious; but they give themselves no leisure to stand still and take stock of the state of their souls. Even at the end of last century William Wilberforce made this sorrowful remark about Mr. Pitt, “He was so absorbed in politics, that he had never given himself time for reflection on religion” (Life of Wilberforce, p. 41. Edition, 1872).

I ask every reader of this paper to consider his ways. Beware of the infection of the times. Remember the old Spanish proverb, “Hurry comes from the devil.” Resolve by the grace of God, if you love life, that you will have regular seasons for examining yourself, and looking over the accounts of your soul. “Stand, and see” where you are going, and how matters stand between you and God. Beware of perpetual hurried prayers, hurried Bible-reading, hurried church-going, hurried communions. Commune at least once a week with thine own heart, and be still. Cotton, and coal, and iron, and corn, and ships, and stocks, and land, and gold, and Liberalism, and Conservatism, are not the only things for which we were sent into the world. Death, and judgment, and eternity are not fancies, but stern realities. Make time to think about them. Stand still, and look them in the face. You will be obliged one day to make time to die, whether you are prepared or not. The last enemy, when he knocks at your door, will brook no delay, and will not wait for a “convenient season.” He must be admitted, and you will have to go. Happy is he who, when the roar of business and politics is dying away on his ear, and the unseen world is looming large, can say, “I know whom I have believed: I have often stood and communed with Him by faith; and now I go to see as I have been seen.”

*“...unable  
to find  
time for  
calm, quiet,  
serious  
reflection  
about their  
souls...”*

*Taken from The Upper Room: Being a Few Truths for the Times, Chpt.5 by J. C. Ryle- The substance of this paper was originally preached in a sermon in the Chapel Royal, Whitehall, in the year 1883.*

# *April Birthdays*



*Happy Birthday!!!*

---

## *Men's Chorus' Concert*

There will be a "Lift Up the Name of Jesus" concert with the Friesland Community Men's Chorus, the Men of Harmony, and the Pine Haven Men's Chorus held on Saturday, April 25th at 7:00 p.m. at the First Reformed Church in Oostburg, WI.

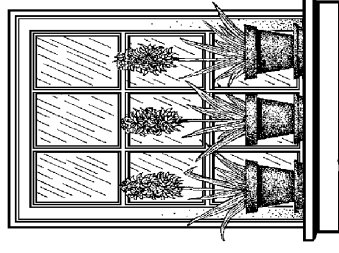




Grace OPC

# April 09

*Showing forth the excellencies of Jesus Christ*



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

Church Office:  
4930 Green Valley Ln  
Sheboygan, WI 53083

Phone: 920-565-2160  
Email:  
graceopc@tds.net  
briandejong@earthlink.net

# Calvin Conference Report

by Pastor De Jong

Early Monday morning, March 9, the De Jong family headed for Greenville, South Carolina in order to attend the annual Greenville Presbyterian Seminary Theology Conference. This conference is an excellent event that is spiritually edifying and theologically sound.

The topic of this year's conference was the life and legacy of John Calvin. Because 2009 marks the 500<sup>th</sup> anniversary of John Calvin's birth, many in the Reformed world are commemorating the great leader of the Reformation. In order to share some of the richness of this conference, I want to provide an summary of the main speakers, and a couple of challenging quotes.

The first speaker was Dr. James McGoldrick, who teaches Church History at Greenville Seminary. Dr. McGoldrick provided an interesting overview of Calvin's life and work, describing him as a theologian of head, heart and hands.

Dr. McGoldrick especially highlighted Calvin's emphasis on the "noetic effects of sin." The noetic effects of sin are the effects of the fall upon human reason. Because of sin, man's mind is increasingly darkened and twisted. "I'm more convinced than ever that the human race is incrementally going insane," McGoldrick said.

In addition to providing biographical data, Dr. McGoldrick showed us the human side of Calvin. In his private correspondence Calvin is very emotional and compassionate – not a monster devoid of feelings (as he's sometimes portrayed.) Calvin believed that it was in serving others that we glorify God – a principle that led Calvin to care for people touched by sickness and plague.

The next speaker was Dr. George Knight, who is a minister of the OPC. Dr. Knight spoke about Calvin's commentaries – a monumental work

that covers many books from both Old and New Testaments. Central to the commentaries is Calvin's commitment to "lucid brevity." In teaching the Scriptures, Calvin worked to be clear and succinct. (Oh that all commentators shared that conviction!) Calvin started his New Testament Commentaries with Romans, believing that "once Romans has been grasped, a certain point of view is gained that enables the reader to understand the rest of the Scriptures." Calvin viewed the book of Romans as a synopsis of the gospel, and crucial for understanding the rest of Scripture.

The third presentation was by Dr. David Hall, who is the chairman of the Calvin 500 celebration to be held in Geneva in July. Dr. Hall spoke on Calvin's ideas on the government of church and state. In Calvin's mind there were certain core principles that applied to good government in any sphere. These principles found application first in the church, and second in the civil realm. Good government was key for the promotion of liberty in the world, according to Calvin.

Dr. Hall's sense of humor was on display as he unveiled the "Five Points of Political Calvinism" -- DARCL. Those letters stand for

- D**epravity of man as a perennial variable
- A**ccountability of leaders to a larger body
- R**epublicanism as the preferred form of government
- C**onstitutionalism to restrain both leader and people
- L**imited government beginning with the individual and the family

Though not nearly as catchy as "TULIP," at least Dr. Hall's 5 points were clever enough to evoke a good laugh from the crowd.



## Conference Continued...

On Tuesday night our fourth and final session of the day was Dr. Joseph Pipa. Dr. Pipa is the president of Greenville Seminary and an excellent preacher in his own right. He spoke on Calvin as preacher, which was a very enlightening and encouraging presentation. Dr. Pipa especially emphasized Calvin's belief in the power of preaching. Calvin saw preaching as the chief means by which God speaks to His people. When a preacher preaches God's word, "their mouth is Christ's mouth, their lips are Christ's lips." It is through the preaching of His word that God unleashes the same power that spoke the world into existence, and that raised Christ from the dead.

Dr. Pipa observed five qualities about Calvin's preaching: (1) it was exegetical, preaching through books of the Bible in sequential order, (2) it was application oriented, (3) it used "plain speaking" in the language of every-day people, (4) it was extemporaneous and lively, as Calvin did not use notes or a manuscript, (5) it relied on the Holy Spirit for power and fruit.

Day two of the conference began with a talk by Dr. Carl Truman of Westminster Theological Seminary in Philadelphia. He spoke on Calvin as a theologian. Being a historian by training, Dr. Truman first focused on the relationship between Calvin's theology and that of the medieval church. He then talked at length about the interaction between Luther's theology and that of Calvin. One key difference was how these two men saw the century in which they lived. Luther was convinced that the end of the world was near, and that the gospel needed to be rescued from obscurity. Calvin saw things much differently, and believed that the corruptions of the past needed to be cleared away. This was one of the

more "academic" lectures, and was a bit harder to follow at times.

Next up was a lecture on Calvin's legacy in economics. This was by far the least interesting presentation, due in part to the subject matter and in part to the presenter. Calvin's followers had much more to say about economics than did Calvin himself. This was the only "clunker" in the whole conference.

After a good lunch, Dr. Terry Johnson spoke on Calvin as a liturgist. He stressed Calvin's commitment to the Scriptures in structuring worship services. He also spoke about Calvin's devotion to singing the psalms in worship – something near and dear to Dr. Johnson's heart. He argued that Calvin's approach was marked by reverence and simplicity, with a good balance between form and freedom in worship.

Another OPC minister spoke in the afternoon – Dr. Mark Garcia. His topic was "Calvin on 'Union with Christ.'" Dr. Garcia believes that for Calvin our 'union with Christ' is central to the Christian life. Everything else flows out of that union, he said. (I've heard Dr. Don make very similar statements several times in the last year.)

Probably the high point of the conference for me was Dr. Joel Beeke's talk on Wednesday evening on Calvin and the Holy Spirit. Not only was Dr. Beeke's presentation warm and devotional, but it touched a topic of great interest to me. The person and work of the Holy Spirit influences every aspect of theology, in Calvin's view. Without His indwelling presence,...

*continued on next page...*

*"...Calvin's  
approach  
was  
marked by  
reverence  
and  
simplicity..."*



## Conference Concluded...

no spiritual progress is possible.

In some respects, the conference planners saved the best for last. The Thursday morning presentation was by Rev. Iain Hamilton. Rev. Hamilton is from Scotland, and is a wonderful Presbyterian preacher and teacher. He tackled the difficult subject of "Calvin on the Sacraments." There is probably no area where Calvin is more consistent (and unfairly) criticized than in his views of the sacraments. Rev. Hamilton provided an interesting and engaging summary of what Calvin believed and taught. In some ways the presentation rehabilitated Calvin's reputation on this particular issue.

The final speaker was Dr. Paul Helm, an English philosopher and university professor of some note. He spoke on Calvin as a Philosopher, using the Institutes to show how Calvin took a very practical approach to Philosophy. For him, the Christian perspective was meant to enable men to live faithfully in this world, as well as preparing for the world to come. Though he started slow, this was a powerful presenta-

tion by the time he wrapped it all up.

By noon on Thursday we were on the road again, headed home. By Friday evening we were back in the land of snow and ice. A lot of driving, but well worth the time and travel.

What did I take away from this experience? First, I found it spiritually refreshing to sit under excellent teaching for 3 days. The quality of the presentations was unsurpassed, and that fed my soul. Second, I was further encouraged in a "theology of preaching." Dr. Beeke made the point that whenever a minister goes into the pulpit, there are two preachers present. One is the human preacher speaking to the ears of men. The other is the Holy Spirit, preaching to hearts. That was powerfully encouraging to me. Finally, the fellowship we enjoyed with old friends was especially sweet. We were able to reconnect with a number of folks we hadn't seen for years. God was very good to us, and for that we were thankful!

---

## Reflections

If you have a book review, a recipe, an announcement or an article you would like to include in Reflections, lay it on the secretary's desk, e-mail it to [graceopc@tds.net](mailto:graceopc@tds.net), or put it in the S. Boss mailbox. Thanks to all who have given items in the past!





# De Masters in Portland

*From the De Masters*

Greetings from Maine! We are enjoying the congregation here and its diverse personality. Spring is around the corner which causes us to be able to take walks— on the street. The sidewalks in this historic district of Portland are brick and hardly ever flat. Regal, large houses surround the church. A neighbor contractor is grateful for the church's presence here.

The pastoral search committee meets every other week and is busy with 8 possible candidates for leadership here. The four elders meet monthly to discuss the ministry of the two language services as well as other ministries. There are over 10 shut ins which are unable to be at the worship services. We have called on most of them, some of them twice. This is as much a blessing to us as to them.

We have taken the 17 hour English tutoring class and use some of the ideas already. Ivan is teaching four of the Sudanese men the Westminster Confession of Faith. They understand much English and are being tutored on other days. Carla (with Joni) is ready to team teach 3 Sudanese women during the week. This first week they didn't show up. Carla also got involved in helping teach the Sudanese children during the worship on Sunday afternoons.

Vacation Bible School is a possibility here. We would appreciate your prayers in reaching the

children that are around the neighboring schools with the gospel. VBS has been used in recent years in different ways.

We widen our horizons a bit every week so that when you come to visit we will be your tour guides. In visiting an elder last week we were almost to the New Hampshire border. This elder is involved in the daughter mission work in Brighton. We have also seen 3 of the many lighthouses in Maine, LLBean, the tourist shops near the waterfront and the malls in South Portland. The Root Cellar is a ministry of the Christian churches around here. A tour there would open your eyes to a wide scope of God's working among the various refugees that come to Portland. Receiving no government help, this ministry is supported by volunteering and offerings of churches and businesses in a quiet, positive way.

Thank you for your prayers and encouraging notes. We love and miss you.

Second Parish OPC  
Proclaiming Christ in Portland since 1787  
32 Neal Street, Portland, ME 04102  
772-0848  
Ivan De Master, Interim Pastor

(The following is a drawing of the building)

## Peppermint-topped Brownies

- ★ 10 Tbsp butter, plus more for pan
- ★ 6 oz. bittersweet chocolate, broken into large chunks
- ★ 3 eggs
- ★ 1 1/2 cups sugar
- ★ 1 Tbsp vanilla
- ★ 1/4 tsp. salt
- ★ 1 cup all-purpose flour
- ★ 1/2 cup cocoa powder
- ★ 80 hard, round, red & white peppermint swirl candies (17 oz.)
- ★ 1/2 lb. semi-sweet chocolate, chopped
- ★ 1 cup whipping cream

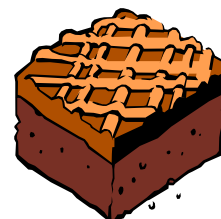
1. Preheat oven to 350°. Butter a 9x13-in. pan. In a medium saucepan, stir butter & bittersweet chocolate over very low heat until just melted (do not let simmer or boil). Remove from heat and let cool slightly, about 5 min.

2. In a large bowl, whisk eggs, sugar, vanilla, and salt. Slowly pour chocolate-butter mixture into egg mixture, whisking constantly. Into a separate bowl, sift flour, cocoa, & baking powder, then whisk together. Gently fold flour mixture into egg mixture until just combined.

3. Spread batter evenly in the baking pan. Bake 20-30 min., or until brownies are firm, beginning to pull away from sides of pan, and a toothpick inserted in center emerges with only a few crumbs clinging to it. Let brownies cool completely.

4. Reduce oven temperature to 300°. Line a level, rimmed 11 1/2x16-in. baking sheet with parchment. With a pencil, draw a grid of 1 3/4-in. squares on parchment (5 rows of 8), leaving about a 1-in. border, and turn parchment over. Place a mint in the center of each square. Bake 15-25 min., or until completely melted into 1 large sheet, but remove before candy begins to turn yellow. Immediately score peppermint squares with a pizza cutter, using pencil lines as your guide. If scored lines don't hold, rescore quickly. Let candy cool completely. Gently break into squares along score lines. Arrange, bake, and score remaining 40 candies the same way (you'll have extra squares; pick the prettiest).

(Continued on next page...)



“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?”

**(Recipe continued)**

5. In the top of a double boiler or a metal bowl set over simmering water, combine chopped semisweet chocolate and whipping cream. Cook, stirring often, until melted and blended. Remove from heat and let ganache cool until just warm.

6. Pour ganache over cooled brownies in pan and allow to set until firm, about 2 hours at room temperature or 1 hour in the refrigerator.

7. Place peppermint squares bottom side up on ganache, leaving enough room between squares to cut brownies. Cut brownies into squares along edges of peppermint tops, wiping knife clean between cuts. Remove brownies from pan, discard (or eat) scraps, and return brownies to pan. Cover with plastic wrap, making sure wrap does not touch peppermint, and refrigerate 3 hours (to soften candy a bit). Serve slightly chilled.

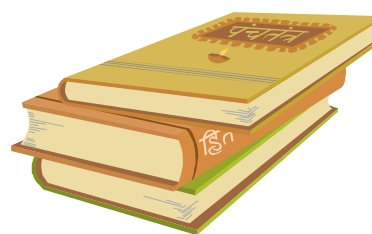
*Samantha Nyhof*

## **Book Review of Golden Booklet of the True Christian Life written by John Calvin**

*Report by Grace De Jong*

John Calvin's Golden Booklet of the True Christian Life, written nearly 500 years ago a wonderful glimpse of the Christian's vibrant faith. He begins the book by speaking of the importance of a close walk with Christ. Humble self-denial and patient cross-bearing produces this spiritual closeness. Calvin encourages the faithful servant that, (p.75) "If the earthly life be compared to the heavenly, it should undoubtedly be despised and counted as a failure. But... this life is a post at which the Lord has placed us, and we must stay at it until the Lord calls us away." Continually hoping for heaven and its rewards we should seek

God's glory on earth wholeheartedly. Calvin encourages perseverance by saying. "Though we fall short, our labor is not lost if this day surpasses the preceding one." Through his clear teaching this founding father encourages all who read the Golden Booklet of the True Christian Life.





Proclaiming the  
Excellencies of our  
Lord Jesus Christ.

The Monthly Newsletter  
of Grace OPC

Worship: Grace OPC  
4930 Green Valley Lane,

Church Office Phone: 920-565-2160  
Email: [graceopc@tds.net](mailto:graceopc@tds.net)  
[briandejong@earthlink.net](mailto:briandejong@earthlink.net)

CHECK OUT THE AUDIO:

**SERMONAUDIO.COM/**

**GRACESHEBOYGAN**

CHECK OUT THE WEBPAGE:

**OPC.ORG**



- ★ Did you know that Jonathan Edwards was born Oct. 5<sup>th</sup>, 1703 in Conneticut?
- ★ Did you know that he grew up with 10 sisters and that his father and grandfather (on his mother's side) were both pastors?
- ★ That he started his studies at Yale when he was just 12 years old and graduated in 4 years?
- ★ Did you know that Edwards was married to

Sarah Pierrepont for 31 years and the two of them enjoyed horseback riding when time permitted?

- ★ Did you know that he was pastor of the wealthy & influential church in Northampton, Massachusetts in 1728?
- ★ That he continued there until they dismissed him in 1750 for desiring to change the practice of administering communion to all baptized members to one where the individual taking communion had been both baptized *and* had made profession of their faith as well?
- ★ That he then when to Stockbridge, MA where along with his regular congregation, he worked to spread the good news of Christ among the Native Americans in the area?
- ★ That the "Old Stockbridge" Congregation in Gresham, WI has its roots in that work in Stockbridge, MA?
- ★ That he died at the age of 54 after contracting a fever from a smallpox vaccine that was administered to him?
- ★ Did you know that his wife was not able to be with him at the time of his death and his final words were, "Give my kindest love to my dear wife, and tell her that the uncommon union which has so long subsisted between us has been of such a nature as I trust is spiritual and therefore will continue forever."

Found on [http://opc.org/today.html?history\\_id=40](http://opc.org/today.html?history_id=40), <http://www.christianhistorytimeline.com/GLIMPSEF/Glimpses/glimps097.shtml>

## Building Dedication & Potluck

Be sure to stay after the morning service on Sunday, April 19th for a Building Dedication service and a delicious luncheon, which will be held afterwards in the fellowship hall.

