



REFLECTIONS

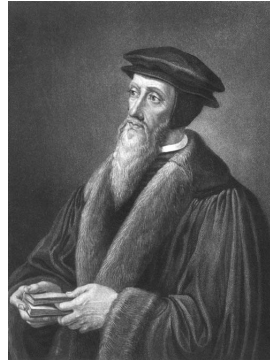
The Monthly Newsletter of Grace OPC

HAPPY BIRTHDAY, FATHER JOHN

By Pastor Brian De Jong

This month marks the 500th birthday of one of the most influential Christians ever known. On July 10, 1509 in a little town northern France, a son was born to Gerard Calvin. This boy was destined to become God’s servant and the most important theologian of his era. Though he initially trained to be a lawyer, the Lord had much different plans for this retiring scholar.

Calvin describes God’s providence in the introduction to his commentary on the Psalms: *“And first, since I was too obstinately devoted to the superstitions of popery to be easily extricated from so profound an abyss of mire, God by a sudden conversion subdued and brought my mind to a teachable frame, which was more hardened in such matters than might have been expected from one at my early period of life. Having thus received some taste and knowledge of true godliness, I was immediately inflamed with so intense a desire to make progress therein, that although I did not altogether leave off other studies, I yet pursued them with less ardor. I was quite surprised to find that before a year had elapsed, all who had any desire after purer doctrine were continually coming to me to learn, although I myself was as yet but a mere novice and tyro. Being of a disposition somewhat unpolished and bashful, which led me always to love the shade and retirement, I then began to seek some se-*



cluded corner where I might be withdrawn from the public view; but so far from being able to accomplish the object of my desire, all my retreats were like public schools. In short, whilst my one great object was to live in seclusion without being known, God so led me about through different turnings and changes that He never permitted me to rest in any place, until, in spite of my natural disposition, He brought me forth to public notice.”

The ministry which resulted in Geneva was most amazing. Calvin wrote, taught, preached, ministered, and reformed in the face of stiff opposition. He influenced events throughout the continent, in the British isles and afterward in the Americas. Though he is characterized as an austere predestinarian, Calvin had a warm heart of love for God and for his neighbor. Take a taste of his pastoral writings from His famous Institutes of the Christian Religion III.7.1.

“The Sum of the Christian Life: The Denial of Ourselves” (*The Christian philosophy of unworldliness and self-denial; we are not our own, we are God’s, 1-3*)
1. We are not our own masters, but belong to God

Even though the law of the Lord provides the finest and best-disposed method of ordering a man’s life, it seemed good to the Heavenly Teacher to shape his people by an even more explicit plan to that rule which he had set forth in the...

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July 2009

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Mnemonics...

- Men & Boy’s Cookout, 23rd

Self-Denial

By John Calvin

The following is taken from The Golden Booklet by John Calvin.

2. Self-Denial Through Devotion to God

From this also follows this second point: that we seek not the things that are ours but those which are of the Lord's will and will serve to advance his glory. This is also evidence of great progress: that, almost forgetful of ourselves, surely subordinating our self-concern, we try faithfully to devote our zeal to God and his commandments. For when Scripture bids us leave off self-concern, it not only erases from our minds the yearning to possess, the desire for power, and the favor of men, but it also uproots ambition and all craving for human glory and other more secret plagues. Accordingly, the Christian must surely be so disposed and minded that he feels within himself it is with God he has to deal throughout his life. In this way, as he will refer all he has to God's decision and judgment, so will he refer his whole intention of mind scrupulously to Him. For he who has learned to look to God in all things that he must do, at the same time avoids all vain thoughts. This, then, is that denial of self which Christ enjoins with such great earnestness upon his disciples at the outset of their service [Matthew 16:24]. When it has once taken possession of their hearts, it leaves no place at all first either to pride, or arrogance, or ostentation; then either to avarice, or desire, or lasciviousness, or effeminacy, or to other evils that our self-love spawns [2 Timothy 3:2-5]. On the other hand, wherever denial of ourselves does not reign, there either the foulest vices rage without shame or if there is any semblance of virtue, it is vitiated by depraved lusting after glory. Show me a man, if you can, who, unless he has according to the commandment of the Lord renounced himself, would freely exercise goodness among men. For all who have not been possessed with this feeling have at least followed virtue for the sake of praise. Now those of the philosophers who at any time most strongly contended that virtue should be pursued for its own sake

were puffed up with such great arrogance as to show they sought after virtue for no other reason than to have occasion for pride. Yet God is so displeased, both with those who court the popular breeze and with such swollen souls, as to declare that they have received their reward in this world [Matthew 6:2,5,16], and to make harlots and publicans nearer to the Kingdom of Heaven than are they [Matthew 21:31]. Yet we have still not clearly explained how many and how great are the obstacles that hinder man from a right course so long as he has not denied himself. For it was once truly said: "A world of vices is hidden in the soul of man." And you can find no other remedy than in denying yourself and giving up concern for yourself, and in turning your mind wholly to seek after those things which the Lord requires of you, and to seek them only because they are pleasing to him.

3. Self-Renunciation According to Titus 2

In another place, Paul more clearly, although briefly, delineates the individual parts of a well-ordered life. "The grace of God has appeared, bringing salvation to all men, training us to renounce irreligion and worldly passions and to live sober, upright, and godly lives, in the present age; awaiting our blessed hope, and the appearing of the glory of our great God and of our Savior Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds." [Titus 2:11-14.] For, after he proffered the grace of God to hearten us, in order to pave the way for us to worship God truly he removed the two obstacles that chiefly hinder us: namely, ungodliness, to which by nature we are too much inclined; and second, worldly desires, which extend more widely. And by ungodliness, indeed, he not only means superstition but includes also whatever contends against the earnest fear of God. Worldly lusts are also equivalent to the passions of the flesh [1 John 2:16; Ephesians 2:3; 2 Peter 2:18; Galatians 5:16; etc.]. Thus, with reference to both

Calvin Continued...

Tables of the Law, he commands us to put off our own nature and to deny whatever our reason and will dictate. Now he limits all actions of life to three parts: soberness, righteousness, and godliness. Of these, soberness doubtless denotes chastity and temperance as well as a pure and frugal use of temporal goods, and patience in poverty. Now righteousness embraces all the duties of equity in order that to each one be rendered what is his own [Romans 13:7].

There follows godliness, which joins us in true holiness with God when we are separated from the iniquities of the world. When these things are joined together by an inseparable bond, they bring about complete perfection. But, nothing is more difficult than, having bidden farewell to the reason of the flesh and having bridled our desires—nay, having put them away—to devote ourselves to God and our brethren, and to meditate, amid earth's filth, upon the life of the angels. Consequently, Paul, in order to extricate our minds from all snares, recalls us to the hope of blessed immortality, reminding us that we strive not in vain [1 Thessalonians 3:5]. For, as Christ our Redeemer once appeared, so in his final coming he will show the fruit of the salvation brought forth by him. In this way he scatters all the allurements that becloud us and prevent us from aspiring as we ought to heavenly glory. Nay, he teaches us to travel as pilgrims in this world that our celestial heritage may not perish or pass away.

(The principle of self-denial in our relations with our fellow men, 4-7)

4. Self-Denial Gives Us the Right Attitude Toward our Fellow Men

Now in these words we perceive that denial of self has regard partly to men, partly, and chiefly, to God. For when Scripture bids us act toward men so as to esteem them above ourselves [Philippians 2:3], and in good faith to apply ourselves wholly to doing them good [Romans 12:10], it gives us commandments of which our mind is quite incapable

unless our mind be previously emptied of its natural feeling. For, such is the blindness with which we all rush into self-love that each one of us seems to himself to have just cause to be proud of himself and to despise all others in comparison. If God has conferred upon us anything of which we need not repent, relying upon it we immediately lift up our minds, and are not only puffed up but almost burst with pride. The very vices that infest us we take pains to hide from others, while we flatter ourselves with the pretense that they are slight and insignificant, and even sometimes embrace them as virtues. If others manifest the same endowments we admire in ourselves, or even superior ones, we spitefully belittle and revile these gifts in order to avoid yielding place to such persons. If there are any faults in others, not content with noting them with severe and sharp reproach, we hatefully exaggerate them. Hence arises such insolence that each one of us, as if exempt from the common lot, wishes to tower above the rest, and loftily and savagely abuses every mortal man, or at least looks down upon him as an inferior. The poor yield to the rich; the common folk, to the nobles; the servants, to their masters; the unlearned, to the educated.

But there is no one who does not cherish within himself some opinion of his own pre-eminence. Thus, each individual, by flattering himself, bears a kind of kingdom in his breast. For claiming as his own what pleases him, he censures the character and morals of others. But if this comes to the point of conflict, his venom bursts forth. For many obviously display some gentleness so long as they find everything sweet and pleasant. But just how many are there who will preserve this even tenor of modesty when they are pricked and irritated? There is no other remedy than to tear out from our inward parts this most deadly pestilence of love of strife and love of self, even as it is plucked out by Scriptural teaching. For thus we are instructed to remember that those talents which God has bestowed upon us are not our own goods but the free gifts of God; and any persons who

*“...He
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Calvin Continued...

become proud of them show their ungratefulness. “Who causes you to excel?” Paul asks. “If you have received all things, why do you boast as if they were not given to you?” [1 Corinthians 4:7]. Let us, then, unremittingly examining our faults, call ourselves back to humility. Thus nothing will remain in us to puff us up; but there will be much occasion to be cast down. On the other hand, we are bidden so to esteem and regard whatever gifts of God we see in other men that we may honor those men in whom they reside. For it would be great depravity on our part to deprive them of that honor which the Lord has bestowed upon them. But we are taught to overlook their faults, certainly not flatteringly to cherish them; but not on account of such faults to revile men whom we ought to cherish with good will and honor. Thus it will come about that, whatever man we deal with, we shall treat him not only moderately and modestly but also cordially and as a friend. You will never attain true gentleness except by one path: a heart imbued with lowliness and with reverence for others.

5. Self-Renunciation Leads to Proper Helpfulness Toward our Neighbors

Now, in seeking to benefit one’s neighbor, how difficult it is to do one’s duty! Unless you give up all thought of self and, so to speak, get out of yourself, you will accomplish nothing here. For how can you perform those works which Paul teaches to be the works of love, unless you renounce yourself, and give yourself wholly to others? “Love,” he says, “is patient and kind, not jealous or boastful, is not envious or puffed up, does not seek its own, is not irritable,” etc. [1 Corinthians 13:4-5 p.] If this is the one thing required—that we seek not what is our own—still we shall do no little violence to nature, which so inclines us to love of ourselves alone that it does not easily allow us to neglect ourselves and our possessions in order to look after another’s good, nay, to yield willingly what is ours by right and resign it to another. But Scripture, to lead us by the hand to this, warns that whatever benefits we obtain from the Lord have been entrusted to us on this condition: that they be applied to the common good of

the church. And therefore the lawful use of all benefits consists in a liberal and kindly sharing of them with others. No surer rule and no more valid exhortation to keep it could be devised than when we are taught that all the gifts we possess have been bestowed by God and entrusted to us on condition that they be distributed for our neighbors’ benefit [1 Peter 4:10]. But Scripture goes even farther by comparing them to the powers with which the members of the human body are endowed [1 Corinthians 12:12 ff.]. No member has this power for itself nor applies it to its own private use; but each pours it out to the fellow members. Nor does it take any profit from its power except what proceeds from the common advantage of the whole body. So, too, whatever a godly man can do he ought to be able to do for his brothers, providing for himself in no way other than to have his mind intent upon the common upbuilding of the church. Let this, therefore, be our rule for generosity and beneficence: We are the stewards of everything God has conferred on us by which we are able to help our neighbor, and are required to render account of our stewardship. Moreover, the only right stewardship is that which is tested by the rule of love. Thus it will come about that we shall not only join zeal for another’s benefit with care for our own advantage, but shall subordinate the latter to the former. And lest perhaps we should not realize that this is the rule for the proper management of all gifts we have received from God, he also in early times applied it to the least gifts of his generosity. For he commanded that the first fruits be brought to him by which the people were to testify that it was unlawful to accept for themselves any enjoyment of benefits not previously consecrated to him [Exodus 23:19; ch. 22:29, Vg.]. But if the gifts of God are only thus sanctified to us when we have dedicated them by our hand to the Author himself, that which does not savor of such dedication is clearly a corrupt abuse. Yet you wish to strive in vain to enrich the Lord by sharing your possessions; since, then, your generosity cannot extend to him, you must, as the prophet says, practice it toward the saints on earth [Psalm 16:2-3]. And alms are compared to holy sacrifices so as to correspond now to those requirements of the law

Calvin Continued...

[Hebrews 13:16].

6. Love of Neighbor Is Not Dependent Upon Manner of Men But Looks to God

Furthermore, not to grow weary in well-doing [Galatians 6:9], which otherwise must happen immediately, we ought to add that other idea which the apostle mentions: "Love is patient... and is not irritable" [1 Corinthians 13:4-5]. The Lord commands all men without exception "to do good" [Hebrews 13:16]. Yet the great part of them are most unworthy if they be judged by their own merit. But here Scripture helps in the best way when it teaches that we are not to consider that men merit of themselves but to look upon the image of God in all men, to which we owe all honor and love. However, it is among members of the household of faith that this same image is more carefully to be noted [Galatians 6:10], in so far as it has been renewed and restored through the Spirit of Christ. Therefore, whatever man you meet who needs your aid, you have no reason to refuse to help him. Say, "He is a stranger"; but the Lord has given him a mark that ought to be familiar to you, by virtue of the fact that he forbids you to despise your own flesh [Isaiah 58:7, Vg.]. Say, "He is contemptible and worthless"; but the Lord shows him to be one to whom he has deigned to give the beauty of his image. Say that you owe nothing for any service of his; but God, as it were, has put him in his own place in order that you may recognize toward him the many and great benefits with which God has bound you to himself. Say that he does not deserve even your least effort for his sake; but the image of God, which recommends him to you, is worthy of your giving yourself and all your possessions. Now if he has not only deserved no good at your hand, but has also provoked you by unjust acts and curses, not even this is just reason why you should cease to embrace him in love and to perform the duties of love on his behalf [Matthew 6:14; 18:35; Luke 17:3]. You will say, "He has deserved

something far different of me." Yet what has the Lord deserved? While he bids you forgive this man for all sins he has committed against you, he would truly have them charged against himself. Assuredly there is but one way in which to achieve what is not merely difficult but utterly against human nature: to love those who hate us, to repay their evil deeds with benefits, to return blessings for reproaches [Matthew 5:44]. It is that we remember not to consider men's evil intention but to look upon the image of God in them, which cancels and effaces their transgressions, and with its beauty and dignity allures us to love and embrace them.

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intention
that
counts..."*

7. The Outward Work of Love Is Not Sufficient, But It Is Intention That Counts!

This mortification, then, will take place in us only if we fulfill the duties of love. Now he who merely performs all the duties of love does not fulfill them, even though he overlooks none; but he, rather, fulfills them who does this from a sincere feeling of love: For it can happen that one who indeed discharges to the full all his obligations as far as outward duties are concerned is still all the while far away from the true way of discharging them. For you may see some who wish to seem very liberal and yet bestow nothing that they do not make reprehensible with a proud countenance or even insolent words. And in this tragic and unhappy age it has come to this pass, that most men give their alms contemptuously. Such depravity ought not to have been tolerable even among the pagans; of Christians something even more is required than to show a cheerful countenance and to render their duties pleasing with friendly words. First, they must put themselves in the place of him whom they see in need of their assistance, and pity his ill fortune as if they themselves experienced and bore it, so that they may be impelled by a feeling of mercy and humaneness to go to his aid just as to their own. He who, thus disposed, proceeds to give help to his brethren will not corrupt his own duties

Calvin Concluded...

by either arrogance or upbraiding. Furthermore, in giving benefits he will not despise his needy brother or enslave him as one indebted to himself. This would no more be reasonable than that we should either chide a sick member that the rest of the body labors to revive or consider it especially obligated to the remaining members because it has drawn more help to itself than it can repay. Now the sharing of tasks among members is believed to have nothing gratuitous about it but, rather, to be a payment of that which, due by the law of nature, it would be monstrous to refuse. Also, in this way it will come about that he who has discharged one kind of task will not think himself free, as commonly happens when a rich man, after he has given up something of his own, delegates to other men other burdens as having nothing at all to do with him. Rather, each man will so consider with himself

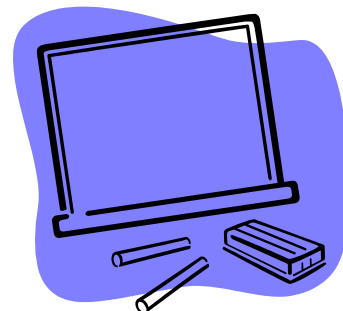
that in all his greatness he is a debtor to his neighbors, and that he ought in exercising kindness toward them to set no other limit than the end of his resources; these, as widely as they are extended, ought to have their limits set according to the rule of love.



Notes about the Building

The following are some items from your Building & Grounds Committee that were decided at their last meeting:

- It was decided that all food and drink should be kept out of all classrooms and the sanctuary and reiterated that light colored beverages be used.
- It was discussed and decided that markers should not be kept in the pockets below the dry erase boards in the new classrooms. These should be used for erasers only, to keep the markers out of reach of children.
- Taping posters on walls was discussed and it was decided that only on the temporary walls in the new classrooms, blue sticky-tac could be used to hang items. No tape should be used anywhere and nothing should be hung on painted walls. Bulletin boards are available in each classroom.



Front Page Concluded...

law. Here, then, is the beginning of this plan: the duty of believers is “to present their bodies to God as a living sacrifice, holy and acceptable to him,” and in this consists the lawful worship of him [Romans 12:1]. From this is derived the basis of the exhortation that “they be not conformed to the fashion of this world, but be transformed by the renewal of their minds, so that they may prove what is the will of God” [Romans 12:2]. Now the great thing is this: we are consecrated and dedicated to God in order that we may thereafter think, speak, meditate, and do, nothing except to his glory. For a sacred thing may not be applied to profane uses without marked injury to him. If we, then, are not our own [cf. 1 Corinthians 6:19] but the Lord’s, it is clear what error we must flee, and whither we must direct all the acts of our life. We are not our own: let not our reason nor our will, therefore, sway our plans and deeds. We are not our own: let us therefore not set it as our goal to seek what is expedient for us according to the flesh. We are not our own: in so far as we can, let us therefore forget ourselves and all that is ours. Conversely, we are God’s: let us therefore live for him and die for him. We are God’s: let his wisdom and will therefore rule all our actions. We are God’s: let all the parts of our life accordingly strive toward him as our only lawful goal [Romans 14:8; cf. 1 Corinthians 6:19].

O, how much has that man profited who, having been taught that he is not his own, has taken away dominion and rule from his own reason that he may yield it to God! For, as consulting our self-interest is the pestilence that most effectively leads to our destruction, so the sole haven of salvation is to be wise in nothing and to will nothing through ourselves but to follow the leading of the Lord alone. Let this therefore be the first step, that a man depart from himself in order that he may apply the whole force of his ability in the service of the Lord. I call “service” not only what lies in obedience to God’s Word but what turns the mind of man, empty of its own carnal sense, wholly to the bidding of God’s Spirit. While it is the first entrance to life, all philosophers were ignorant of this transformation, which Paul calls “renewal of the mind” [Ephesians 4:23]. For they set up reason alone as the ruling principle in man, and think that it alone should be listened to; to it alone, in short, they entrust the conduct of life. But the Christian philosophy bids reason give way to, submit and subject itself to, the Holy Spirit so that the man himself may no longer live but hear Christ living and reigning within him [Galatians 2:20].

Camp Westminster

Presbytery Family Camp will be held August 3-7 at the Green Lake Conference Center in Green Lake, Wisconsin. Rev. Ben Snodgrass will be speaking on “Imitating Jesus.” Brochures are available if you’re interested in attending. An All Presbytery **Camp Meal** will take place at 5:30 p.m. on Thursday, August 6th if you want to spend just a day at the camp.



July Birthdays



Happy Birthday!!!

Comments on Finances

by Joel Moody

General Fund receipts for May totaled \$12,210.46 as compared to the budget of \$13,695.80, while General Fund disbursements for May totaled \$11,469.48. May year to date General Fund receipts totaled \$61,704.74 as compared to the budget of \$60,261.40 (an excess of \$1,443.34), while May year to date disbursements of \$60,996.35 were \$734.95 above budget. Through the end of May, the General Fund has increased by \$870.74.

Benevolence Fund Receipts for May totaled \$1,520.00 as compared to the budget of \$1,462.50. Year to date benevolence receipts through May totaled \$8,125.68, while the budget amount was \$7,312.50. Each month, \$475.00 is sent to Worldwide Outreach for the General Missions outreach of the Orthodox Presbyterian Church. In addition, \$200.00 is sent each month to

the Midwest Presbytery's Church Extension Committee. During June, funds were sent to four seminaries in support of their ministries (\$150.00 to each seminary). Please remember to pray for the ministries that our church helps to support.

Current year gifts directed towards the Capital Fund/Church Expansion Project totaled \$34,249.65 through the end of May (72.1% of what was expected for the entire current year). Just under 90% of expected gifts for the Capital Fund have been received through the end of May. This includes gifts for 2008 and 2009. There is about half of a year remaining to achieve the additional 10% that is anticipated. In short, gifts are coming in faster for the Capital Fund than what has been anticipated. Starting in May, we have begun paying back principal on our Bank Mortgage.



Grace OPC

July 2009

Showing forth the excellencies of Jesus Christ



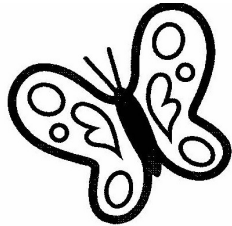
Sun	Mon	Tue	Wed	Thu	Fri	Sat
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5	6 Women's Bible Study, 6:30 a.m.	7	8	9	10	11
12 Missions Sunday	13 Women's Bible Study, 6:30 a.m.	14 Pine Haven Study, 1:30 p.m.	15	16	17 Miniature Golf Outing	18
19	20 Women's Bible Study, 6:30 a.m.	21	22	23 Men's & Boy's Cookout, 6:15 p.m.	24	25
26 Lord's Supper, (a.m.)	27 Women's Bible Study, 6:30 a.m.	28 Pine Haven Study, 1:30 p.m.	29	30	31	

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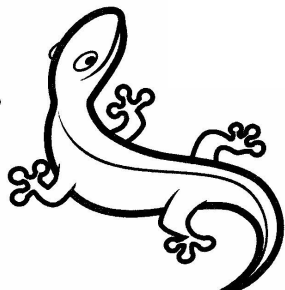
In the Classroom



The Skit—Stranded in the Amazon



Playing Jungle Limbo



Granola

- ★ 4 cups old-fashioned oats
- ★ 1 cup nonfat dry milk powder
- ★ 1 cup chopped dried mixed fruit
- ★ 1/2 cup chopped walnuts
- ★ 1/4 cup toasted wheat germ
- ★ 3 tsp. ground cinnamon
- ★ 3/4 cup packed brown sugar
- ★ 1/4 cup water
- ★ 1/2 cup canola oil
- ★ 1 tsp. vanilla extract
- ★ 1/2 cup raisins

1. In large bowl, combine oats, milk powder, fruit, walnuts, wheat germ and cinnamon. In a saucepan over medium heat, bring brown sugar and water to a boil. Remove from the heat; stir in oil and vanilla until mixed. Pour over oat mixture and toss to coat. Pour into a 15-in.x10-in. baking pan.

2. Bake at 275° for 1-1/2 hours. Stir in raisins. Cool. Store in an airtight container. Serve with milk or yogurt!

Yield: 7 cups.

Megan Boss

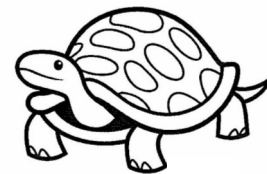


“There is nothing better for a man than to eat and drink and tell himself that his labor is good. This also I have seen, that it is from the hand of God. For who can have enjoyment without Him?”

Thank You

A big THANK YOU to all who helped with Vacation Bible School this year. To the teachers, and those who helped in music, crafts and decoration, rec & skits and the variety of other needs that came up! And a special thank you to Deb Arndt for her efforts in planning & coordinating! There were

22 children who attended. We pray that the Lord will bless and use the things learned.





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

The Monthly Newsletter
of Grace OPC

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CHECK OUT THE AUDIO:

**SERMONAUDIO.COM/
GRACESHEBOYGAN**

CHECK OUT THE WEBPAGE:

OPC.ORG



- ★ Did you know that John Calvin was born on July 10, 1509 and that was exactly 500 years ago?
- ★ Did you know that Calvin grew up in a Roman Catholic family and his father even worked in the Cathedral there in Noyon, France?
- ★ Did you know that Calvin's father wished him to study theology at first but later pushed him towards the study of the law?

- ★ Did you know that John Calvin finished his studies in the field of law in 1532?
- ★ Did you know that in 1533 he had to flee the country because of his teachings, which were becoming decidedly reformed in nature and while traveling wrote the first edition of the *Institutes*?
- ★ Did you know that Calvin wrote about this, "since I was too obstinately devoted to the superstitions of Popery to be easily extricated from so profound an abyss of mire, God by a sudden conversion subdued and brought my mind to a teachable frame, which was more hardened in such matters than might have been expected from one at my early period of life..."
- ★ Did you know that as he was traveling, he was planning on staying at Geneva for one evening, which turned into two years of teaching in that city of Switzerland?
- ★ Did you know that he had to leave and go to Strasburg when a theological disagreement arose and while in Germany he ministered to the "French refugees"?
- ★ Did you know that he returned to Geneva in 1541 and continued his ministry?
- ★ Did you know that Calvin died in 1564 and so many people came to pay their respects it was decided by "the council in Geneva to bury him in an unmarked grave."

Taken from <http://www.ccel.org/c/calvin/> & <http://www.ccel.org/ccel/calvin/calcom08.vi.html>
<http://www.calvin500.com/john-calvin/biography/>

Men & Boy's Cookout

All the men & boys of the church are invited to come for a cookout to be held on Thursday evening, July 23rd. There will be plenty of food as well as a competitive game of baseball to follow. Mark your calendars!

