

REFLECTIONS

Grace OPC

JOY IN THE MORNING

By Pastor Brian De Jong

Psalm 30:5 For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, But a shout of joy comes in the morning.

Just recently I had an experience that provoked some thought. It started when I attempted to refill a prescription. My online pharmacy told me I couldn't refill because there was something wrong with my account. "That's odd," I thought. A little digging led me to the conclusion that my health insurance policy had been cancelled without notification. The reason given was non-payment of premiums. What ensued was a stressful ordeal involving Joel, my insurance agent, and the folks at Anthem BCBS. (Joel was not the problem, Anthem was). After numerous emails and phone calls, the problem was resolved and my account was reinstated. It was a stressful afternoon that ended with satisfaction and relief.

How often isn't this the case – we encounter difficulty and distress. Life seems harder than it ought to be, and we are pressed to the limits of our capacity. Though curling up in the fetal position seems tempting, it does nothing to solve the problems of a sinful and fallen world under God's wrath and curse. Weeping can happen (I felt like crying several times that afternoon).

Psalm 30 acknowledges this – weeping may last for the night. God's anger is against His creatures and their many sins. This world's brokenness and fallenness is not God's fault. Our first parents bear

primary responsibility as they plunged us all into the soup. We weep, and so we should. Life is frustratingly difficult at many points.

But joy comes in the morning. The night is soon over and a glorious dawn awakes. The sounds of sobbing is replaced by the shout of victorious joy. Light overwhelms the darkness, and God's grace overtakes His righteous anger against sin. This was true for Jesus during his earthly ministry.

Obscurity was followed by temporary popularity, but that soon gave way to envy and murderous attempts to extinguish the Light of the World. He was arrested, beaten, tried, condemned, sentenced, crucified, mocked and murdered. His mournful wail echoes through the darkness - My God, My God, why hast THOU forsaken me?

That night the disciples wept – especially Peter, who had thrice denied even knowing the man. Hot tears of bitter remorse and self-recrimination poured from his eyes, and no doubt the other disciples experienced comparable emotional valleys.

BUT then in the morning – early on the first day of the week – when the first rays of the sun were brightening the eastern horizon – a shout of joy as the Lord of Life rose victorious over the tomb, death, and hell. As He sees and speaks to his disciples, it is no gloomy word of despair He gives them. He speaks joy to their hearts. While all weep over the...

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A Remedy for Wandering Thoughts

Chapter 10, Sections 1-3

by Richard Steele

SECTION I

We have cause to mourn over our best duties.

The first inference from this doctrine and subject is, that we have cause to mourn over our best duties, and when we have written fairest, to throw dust thereon. Alas! what swarms of flies corrupt our pot of ointment, and what a savour do these leave thereupon in the nostrils of God? we can hardly ever be busy within but vain thoughts send for us without. As our Lord Jesus could not be about his great work, but they came with this disturbance, "Yonder stand thy mother and brethren without, to speak with thee;" so it is with us; the devil and our hearts together, give us no quiet, when never so busy, but will molest and cry, "yonder is such a business to speak with thee," this iron burns, and that work must be ordered. Alas! what broken and torn sacrifices do we bring to our God? what a fair escape have we with our selves and senses out of the presence of God? As that emperor killed the sentinel on the place, whom he found asleep; saying, "Dead I found thee and dead I leave thee." So most justly might the Lord answer our distracted duties, with distracting terrors, and leave us under the judgment of distraction, for our sins in distractions. And what a piece of ignorance and impudence is it, for any man to be proud of his duties? Alas! the best duties are of divers colours, like the beggar's coat; and what beggar will be proud of his patched coat? If there were any flowers or spices in thy duties, they were none of thine; from thee came all the stench, from above came all the perfumes; and what poor reason then hast thou to be proud? It is sad, that when our sins make us humble, our duties should make us proud. "We are all as an unclean thing, and all our righteousnesses are as filthy rags, for there is none that stirreth up himself to take hold of thee." Isaiah Ixiv. 6. With what shame and trouble would we go among people if we had no better clothes than filthy rags? and yet how high we look, that have no

better clothes of our own upon our souls? If you wear any better, they are borrowed garments, and what silly wretch is proud of borrowed garments?

And this shows likewise, what need we have of the righteousness of Jesus Christ, to make our prayers pass into the holy place. It was the smoke of the incense which came with the prayers of the saints, and ascended up before God out of the angels hand. Rev. 8:4. The prayers of the saints themselves, are like smoke in God's eyes, to speak with reverence; but the smoke of the incense is a perfume in God's nostrils. Jesus Christ can be heard when we cannot. Our quaintest oratory is broken and ineffectual. His intercession is constant and imperatory. Go therefore to the throne of grace, leaning on your beloved. Keep an actual eye to Christ's mediation in your prayers, and though you bring in his precious name in the end of your supplication, yet remember you have need of him in every sentence; a broken prayer hath need of an entire mediator.

SECTION II

Omission of duty is dangerous.

It follows hence, that omissions of holy duties are extremely dangerous. Into these our fall is most frequent, against these our watch is most careless, after these our mourning is most easy; yet of these the number is great, and the nature heinous. If according to that, "He be cursed that doeth the work of the Lord negligently," Jer. 48:10, what is he that doth not God's work, one way or other? If a distraction in prayer may damn, what may an omission of prayer do! If the scholar be whipped that looks off his book, what will become of him that plays the truant! Do the consciences of God's children smite them for vain thoughts in a duty, how should your's wound you that you have no thoughts of your duty! O you that omit secret prayer, reading the Scripture, meditation, and such like, will your negligence pass with God? He sees how seldom you sigh in secret; what strangers you are to prayers and tears. Should one in some cases

Wandering Continued...

refuse marriage for fear of distractions in God's service; and can you wholly omit his service without danger? Are watchfulness and seriousness such dispensable things, that they are happy that have them, but one may do well without them? I tell you, he that chastens his careless children, will punish his graceless servants. He that makes them smart for their distractions, will make you tremble for your omissions. Undone duty will undo your souls. It is not enough that you have left off the language of swearing, unless you have learnt the language of praying. It is not enough that you have burnt your books of curious arts, unless you love to read in the Book of books, the Scripture. To be mortified to contemplative wickedness is well, but till you be vivified to contemplative holiness, it is not well enough. Do you must, or die you shall. You may arrive at hell as certainly by not climbing up, as by running down; and lose heaven by neutrality, as well as by hostility. When you have read the 25th chapter of Matthew, you shall tell me whether wanting oil may not as truly ruin you, as drinking poison; whether an unprofitable servant will not come to a sad reckoning as well as a prodigal son. Though you take not another's, yet you may be consumed for not giving your own; and in fine, you will find, that sins of omission do deserve damnation. Harken to this, all ye that live quietly, in the omission of closet or family prayer, of solemn fasting, or communion in the blessed supper of the Lord! Hath God abated you of the price that others must give? hath he granted a new way to heaven for you? must others make religion their business, and you neglect it where you please? What can your consciences answer to that, "If a man keep the whole law," mark, the whole law, "and yet offend {Gr. stumble and stop) in one point, he is guilty of all." James 2:10. O beloved! there is a concatenation of truths and duties in religion; you may easier go away with all your work than some; a negative holiness will but bring you to a negative heaven, and you know behind heaven-door is hell. O awaken therefore your hearts, ye that stick at this point, that are far from debauchery and excess any way, but will not be gotten to positive duties. Will ye with one dash expunge the one half of scripture?

Is not good as amiable, as evil is hateful? what cause is there to fear that your avoidance of evil is from no good principle; but either fear, or shame, or interest, or at the best, a better temper? For the love or fear of God would make you cleave to that which is good, as well as abhor that which is evil, and to do God's will, as well as deny your own.

SECTION III

The great need of watchfulness.

See hence what great need we have of watchfulness; that most continual duty of a christian; this is the garment we must put on every day, especially in every duty. Between duties, that we may not want praying hearts; in duties, that we miss not prayer-blessings. Some duties bind always, but not to be always done, as prayer, hearing, meditation; but you can be safe nowhere without your watch, at all times, in all places, with all companies, yea, with no company, in all callings; there is a snare for the heart everywhere. Wherefore saith the prophet, "Wait on thy God continually." Hosea 12:6; and the wise man, "Be thou in the fear of the Lord all the clay long;" Prov. 23:17, especially, but not only, in your morning and evening sacrifices. It is a true and sad observation, that many praying people are most devout and serious in God's service morning and evening; but trace them all day long, hardly one word of God or heaven in their mouths, as if religion were hemmed up in times of worship; nay, they are often most light and vain betwixt times; but be thou in the fear of the Lord, involved, surrounded, and swallowed up in the sense and fear of God's glorious presence all the day long. This will dispose you to duties of worship. A watchful christian hath his heart ready at a call; it is quickly in tune that was never out. Holy duties are not unwelcome to a holy heart; the same frame will serve. He that walks with God, is never out of his way. A short, or rather no preface, will serve to usher in conference with him with whom you have been conversing all the day. It is sometimes the whole work of a prayer to become acquainted with God. Away with this strangeness; if you will be upright, walk before God, and watch unto prayer. Methinks, sincerity and watchful-

Wandering Continued...

ness are the catholic graces. Sincerity makes every grace true, watchfulness makes every grace sure. Of all graces, study these catholic graces. Here is the essence, here is the quintessence of religion. O therefore prize this angelical, this evangelical grace, pray for it, "Set a watch, Lord, before my mouth, keep the door of my lips;" Psalm 141:3; for except the Lord do keep the city, the watchman waketh but in vain. Thou art impotent, God is omnipotent. And then practise it; the use of it will teach the art of it; as children learn to go step by step, as they learn to swim by venturing. Adventure on this exercise, try one week, try one day, try one hour, try the next duty. As you renew your falls, still renew your vows; you can do all things through Christ that will strengthen you. I beseech you, in Christ's behalf, set on this duty in good earnest. You will pay me for all my pains with one well-grounded resolution to set up a constant watch. What a sad close will that be unto your life, to say, "My mother's children made me a keeper of the vineyards, but mine own vineyard have I not kept?" Cant. 1:6. therefore watch and pray, or else temptation will enter into you, and you will fall into temptation. And most especially in the service of God.¹ Watch and pray Christ hath joined together; and what Christ hath joined together, let no man, especially no good man, put asunder. What is the first step in an ordinance? as the orator of old asked in another case. Watchfulness. What is the second step in an ordinance? Watchfulness. What is the third step in an ordinance? Still watchfulness. Particularly, First, in prayer. Prayer is a pouring out the heart unto the Lord; by a distraction you pour it aside. "My soul, wait thou only upon God, for my expectation is from him." Psalm 62: 5. A distraction imposes two masters on the soul to wait on. Rovings in prayer make that which is our most reasonable service, the most irrational thing in the world. No folly like speaking to one person, and thinking of another.

Secondly, in hearing God's word. This is the audible conference of the Almighty with thy soul. A distraction lets him talk unto the walls. When you come to a sermon, you "stand on your watch, and set yourself on the tower, and watch to

see what God will say to you." Hab. 2: 1. By a distraction you do almost, as if a servant stopped his ears at the orders that his master is giving.

Thirdly, in reading. Therein you peruse God's heart in black and white, where you may believe every letter to be written in blood, not like Draco's laws, but in bleeding love. A distraction neither understands nor applies those sacred characters. Which of you would so read your Father's last will, especially in matters that concerned yourselves? One chapter, one leaf, one verse, well read and applied, will do your heart more good than a hundred read with half a heart.

Fourthly, in singing psalms you had need to watch. Thereby you pay unto God the rent of his mercies. A distraction clips the coin, and turns the heart to do homage to the devil. Well resolved was it, therefore, of David, "Bless the Lord, O my soul, and all that is within me praise his holy name." Psalm 103: 1. Thy melody is base, if the main strength of the soul be not in it. I am persuaded that God has suffered this ordinance in particular to be slurred once and again, to be left off by some, and cast off by others, out of his just judgment, there being so general a neglect to the inward and feeling management thereof. For where sits the man that lets each word and line in the psalms run through his heart as he sings them? Ney, if the truth were known, there is hardly one passage that is felt from the beginning to the end; for if it were, the heavenly affections it would raise, and the sweet frame it would leave on the soul! You would not part with that ordinance out of your families nor congregations for all the world.

Fifthly, in meditation, great need of watchfulness; else when the soul is soaring aloft, like the eagle, these darts will, or ever you are aware, strike down the heart again. O how hard is it to spend a quarter of an hour in meditation without a distraction! If there be any thing in the fancy, if there be any thing in the room, if there be any thing in the world, thou wilt have it, to withdraw thy heart from God. And generally the more spiritual the duty, the more distractions. And therefore "I say unto you, watch,"

¹ "Gird up the loins of your mind." 1 Pet. 1:13. *As loose clothes hinder a journey, so loose hearts hinder a duty.*

Book Review

written by Carla De Master

The Secret Thoughts of an Unlikely Convert,
by Rosaria Champagne Butterfield

I started reading this book as a result of the conference on evangelism that was held before General Assembly. Ken Smith, retired pastor from the Reformed Church in North America was the main speaker. Rosaria was led to Christ by Ken Smith over a period of a few years.

From the back of the book cover: “Rosaria, by the standards of many was living a very good life. She had a tenured position at a large university in a field for which she cared deeply. She owned two homes with her partner, in which they provided hospitality to students and activists that were looking

to make a difference in the world. . . .In her late 30s Rosaria encountered something that turned her world upside down—the idea that Christianity, a religion she had regarded as problematic and sometimes downright damaging, might be right about who God was. . . .What follows is a story of what she describes as a train wreck at the hand of the supernatural. These are her secret thoughts about those events, written as only a reflective English professor could. This book causes one to think about relationships with people and to long to have more with non Christians around us. There are many nearby who need the freeing of knowing Christ.”

Session Digest

Your Session had its regular meeting on Tuesday, May 13th. All of the active elders were in attendance, and we were joined by our deacons Jeff Froh and Chris Kaeiser. The deacons meet with the Session on an occasional basis to discuss the work of the deacon board, and to maintain communication between the elders and the deacons. One item of business was transacted by the Session in relation to Dave Kuiper. His resignation from the deacon board was received, approved and noted in the minutes. We also discussed possible replacements who might fill his spot. Another matter covered was recent family visits. Each family visit is discussed at the Session meeting following it, so that all the elders are aware of the spiritual condition of our members and their prayer

needs. There was also discussion of the possible plans for paving the parking lot.



Ask the Pastor

by Pastor Brian De Jong

“Could you review the steps of child-training that you laid out in the sermon on Colossians 3:21?”

That verse says that fathers should not exasperate their children, lest they lose heart. Comparing with Ephesians 6:4, we saw that if a father will discipline and instruct his child, the child will not be exasperated. Instead, the child will be trained, controlled, happy and contented. But how exactly does that happen? What are the steps and stages necessary for effective child training? Here is a more detailed look at child-training.

As the authority in the home, the parents must make clear rules for the children. These rules should be based on Scriptural passages and Scriptural principles. A good example is “You may not hit your brother with a stick.” This is based on the principle of “love your brother” and “do unto others as you would have them do unto you.” In the hearing of all the children, the parents need to clearly articulate the rules they establish. Asking the children to repeat the rule back to the parents makes is doubly sure that they heard and understood the rule. Attached to the rule should be an appropriate consequence if the rule is broken. “If you hit your brother with a stick, you will get a spank.”

As the parents watch the behavior of the children, they must keep an eye open for violations of the rule. When they see Billy hit Bobby with a stick, they must quickly step in and deal with the situation. Asking questions can be a good way to proceed. “Billy, what did you just do to your brother?” “Did you hit him with a stick?” “Bobby, what did Billy just do to you?” If there are additional witnesses, or the offender refuses to admit what they’ve done, further cross-examination might be needed.

Once the violation is confirmed, then the consequence must be applied. “I told you that if you hit your brother with a stick, you would get a spank. Now I must do that...” [Note that spank-

ing is based on passages such as Proverbs 13:24; 22:15; 23:13. This is controlled use of corporal punishment administered in love, not the physical abuse of a child by an angry and out-of-control parental figure] This is the “discipline” part of Ephesians 6:4.

After discipline has been administered, then instruction must happen. This is verbal communication between the parent and the child explaining why they were disciplined, what the purpose of the discipline is, and how to avoid receiving discipline in the future. The parent should re-teach the proper way to interact with a brother, and reinforce that if the conduct doesn’t change, there will be more discipline to follow.

Now it is time for prayer. All sin – even the sin of a small child – is primarily against God. The child must confess to the Lord, “I did not love my brother, but instead I hit him with a stick. Please forgive me for hitting my brother.” The parent can then assure the child that if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

After prayer, there should be reconciliation between the offender and his victim. Billy sinned against God, but he also sinned against Bobby. He’s asked God’s forgiveness, now he needs to ask Bobby’s forgiveness too. “Bobby, would you please forgive me for hitting you with a stick?” Confession and repentance should also be addressed to the parent. “Dad, will you forgive me for breaking your rule when I hit Bobby with the stick?” Now the ball is in Bobby’s court, and in Dad’s court. Bobby should extend and express forgiveness. “Yes, Billy, I do forgive you.” “Yes, Billy, I forgive you for hitting your brother and breaking our rules.” At this point a hug between offender and victim can help resolve any outstanding hostility.

Now the parent should exhort everyone to move forward and behave themselves. Giving the children

Ask Concluded...

something positive to do can help them turn the page on the incident. The parent should always keep an eye out for further infractions, or covert retaliation. But in a real sense, the original infraction has been dealt with and resolved – case closed!

So why is this important? Why go through this somewhat laborious process? First, it teaches children the importance of obeying the rules established by authorities. This will be a life-long feature of their lives. We never outgrow the need to obey the rules established by our authorities.

It also teaches children that disobedience and rebellion lead to negative consequences. The way of the transgressor is hard – children need to know this.

If there are never any consequences for their actions, then the children grow up believing they can do anything they want without restraint.

Finally, it prevents frustration from building up within both parent and child, which can lead to sinful anger, abusive conduct, reduced trust and running disputes. Suspicion will grow as parents and child are at odds, and family fellowship is broken down and destroyed.

God promises to bless those who obey His word – particularly when it comes to child training. Proverbs 22:15 says *“Foolishness is bound up in the heart of a child; The rod of discipline will remove it far from him.”* God will use the rod of discipline to remove folly far from the heart of the child.

Dates:

August 11th-15th

Time:

9:00 a.m.- 12:00 p.m.

Place:

Grace OPC
4930 Green Valley Lane
Sheboygan, WI 53083

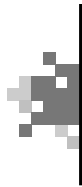
Ages:

4 yrs. - 6th grade

Call for Information:

Pastor Brian De Jong 565-2160

**VACATION
BIBLE SCHOOL**



June Birthdays



Wedding Anniversaries





Grace OPC

June 2014

Showing forth the excellencies of Jesus Christ



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

Comments on Finance

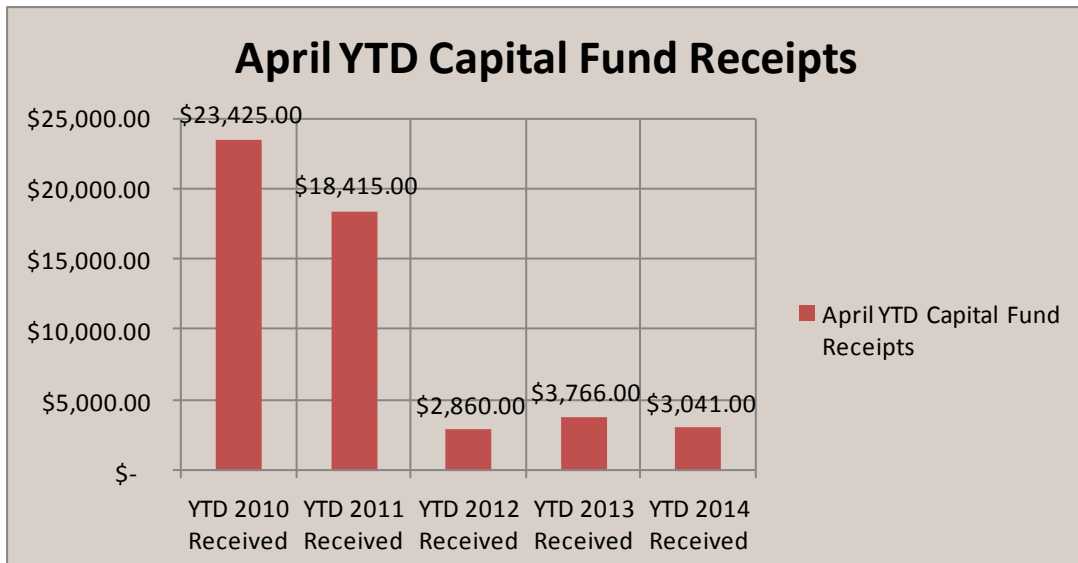
by Joel Moody

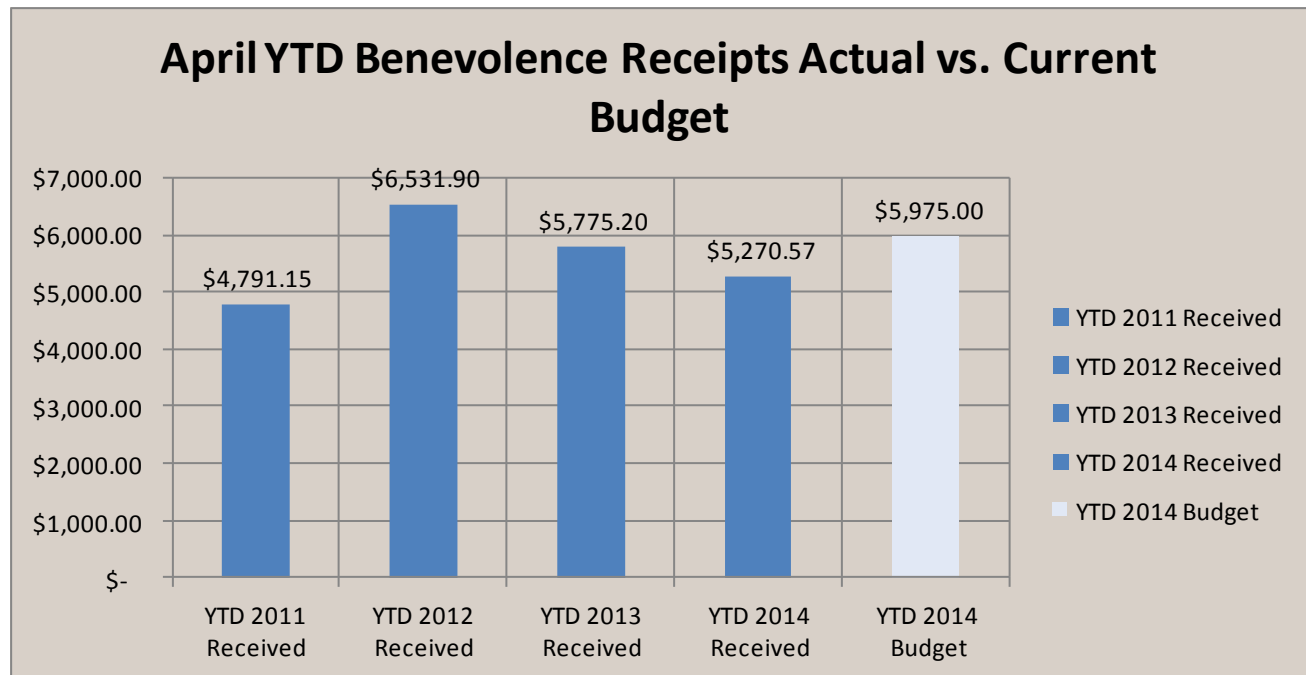
General Fund receipts for April totaled \$13,781.27 as compared to the budget of \$13,005.37, while General Fund disbursements for April totaled \$11,854.20. April year to date General Fund receipts totaled \$52,462.83 as compared to the budget of \$55,272.87 (a shortfall of \$2,810.04), while April year to date disbursements of \$55,730.86 were \$457.99 above budget. Through the end of April, the General Fund has decreased by \$3,234.47. The decrease in the General Fund was due primarily to lower than budgeted receipts. Year to date General Fund receipts for April were 3.6% below last year's total on an average Sunday while disbursements were 9.0% above the prior year.

Benevolence Fund Receipts for April totaled \$1,846.00 as compared to the budget of \$1,493.75 (an overage of \$352.25). Year to date Benevolence Fund Receipts through April totaled \$5,270.57 and were below budget by \$704.43. Please refer to the graph for a historical trend of benevolence receipts as well as the current benevolence budget. During April, \$500.00 was sent to Worldwide Outreach (WVO) for the General Missions outreach of the Orthodox Presbyterian Church and \$200.00 was sent to the Midwest Presbytery's Church Extension Committee (CHEX). In addition, \$2,625.00 was disbursed

through the Hub-Spokes Missions Program for the support ... During June, \$600.00 will be sent in support of Seminaries

April Year to Date giving for the **Capital Fund** was \$3,041.00. Please refer to the Capital Fund Graph that shows the historical giving for the years indicated in the graph. You may contribute to the Capital Fund by marking your gift as "Capital Fund" and placing it in the offering plate. Please note that the Capital Fund is used to pay for current and future needs that may exist to purchase additional equipment (such as the sound system, tables and chairs, etc.) or building-type items (such as a parking lot, driveway, furnace boiler, etc.). Since some capital needs are quite substantial in nature, resources to finance and pay for these projects can take years to pay for them. Even though capital needs may not be large in the current year, we should wisely allocate our giving not only to current needs, but also to these future needs as well.





Pine Haven Brat Fry

Pine Haven Men's Chorus Annual Brat Fry

Saturday June 21, 2:00 p.m.-6:00 p.m.

Pine Haven Christian Home

Residential Center Activity Room

531 Giddings Avenue, Sheboygan Falls

Menu will consist of brats, burgers, potato salad, baked beans, desserts, and beverages.

Carry out is available.

Proceeds will benefit the residents of Pine Haven Christian Communities.



Evangelism Conference

written by Carla De Master

Pre-General Assembly Conference, held in Ada, MI. Speakers: Ken Smith, Bill Welzein, and Dale VanDyke.

Pastor Ken Smith was the main speaker with 3 topics: How to Approach People; Beyond the Church; Training a congregation

Using Genesis 1, Ken developed the command: Be fruitful and multiply and replenish the earth and subdue it. Applying evangelism to these verses, he pointed out that all Christians have the potential to reproduce other Christians. Using Genesis 15, Psalm 1, John 15, Psalm 92, Psalm 81, he showed that believers who abide in Christ will bear fruit. Reading the Word as communication from God and memorizing the Word of God gives us a basis for sharing. For more on his presentation see Ivan or me.

Bill Welzein presented the Letter Board approach to evangelism that he uses at Mallory Square in Key West. Many tourists come there to see the southernmost point in the US where you can see the sunset. Mallory Square is a mini circus, entertaining many with a variety of shows. Bill's Letter Board could be between someone reading Tarot cards and a sword swallower. Using the blocks on the page,

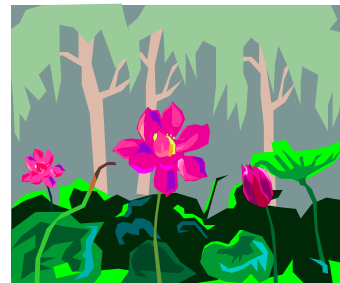
Bill talks about God, asking and answering questions often on the minds of people. Is God intolerant? What is God like? Why the cross? Where are you? Twice a night, three times a week, Bill presents the gospel and gets many different responses.

Dale Van Dyke presented statistics on evangelism in the church—how the church reaches the lost. First timers coming to a church are affected by the people and the facilities 90% of the time. Is there joyful participation? Are they friendly? Does the building look cared for? Visitors don't need seeker friendly churches. They want Biblical, conservative, convictional and joyful worship. A church should develop small groups, pursue unchurched family members, have high expectations of potential members. Don't forget the power of prayer. Hospitality in the homes of members reaches many!

So much more can be said. A side benefit was the many people to interact with at breaks. Delicious! Serendipitous!

Maywood Park Outing

A Maywood Park outing is planned for Saturday, June 21. Pack a picnic lunch, and meet at 11 a.m. to walk through the park. We encourage young and old to come!

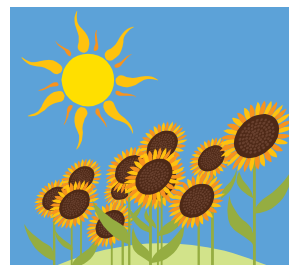


A Breath of Fresh Air

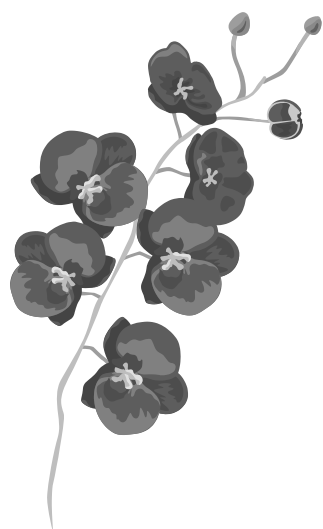
Our residents at Pine Haven Christian Communities are a breath of fresh air to our volunteers!

An afternoon stroll is always better with a companion! Share some time outside with a wheelchair bound resident by taking a walk with them.

Contact Denise Walter, Volunteer Coordinator with Pine Haven Christian Communities for more information. ...

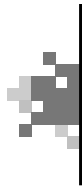


New Hope Women's Conference



April
2014





Camp Westminster

August 4 - 8 is around the corner—Camp Westminster here we come! It's not just for the kids; individuals of all ages enjoy the lovely Green Lake Conference Center. This year's topic, *The Early Life of King David, Part 2*, will be presented by the Rev. Dr. David VanDrunen. Reserve your spot with Joe & Judy Lewandowski at ... Lodging that has been released may still be available, so contact them soon.



...conclusion of front page

...crucifixion, all must rejoice with great joy in the resurrection!

What is true for Jesus is also true for His people. We trudge through this world – this veil of tears. Life is hard and short and often unfair. Death takes its toll, and we feel the sting of loss. But joy will come on that day when the Lord will return in glory, with His holy angels, to judge the living and the dead. We who believe will arise at the shout of the archangel and the sound of the trumpet.

What awaits us in the New Heavens and the New Earth will so far eclipse the sorrows of this life that we may well forget what pain and death feel like. The joy

we will experience for eternity future is beyond adequate description. You can't imagine how happy you will be – a happiness unlike anything you've ever tasted here below. Get ready and look forward to what awaits all of God's beloved people!



Rhubarb Muffins

- ★ 1/2 c. vanilla yogurt
- ★ 2 T. butter, melted
- ★ 2 T. vegetable oil
- ★ 2 eggs
- ★ 1 1/3 c. all-purpose flour
- ★ 3/4 c. brown sugar
- ★ 1/2 tsp. baking soda
- ★ 1/4 tsp. salt
- ★ 1 c. diced rhubarb
- ★ 1 recipe sugar topping

Pre-heat oven to 350°F. Grease a 12 cup muffin tin. In a medium bowl, stir together yogurt, butter, oil & egg. In a large bowl, stir together flour, brown sugar, baking soda & salt. Stir wet ingredients into dry ingredients 'til just blended. Fold in rhubarb. Spoon batter into prepared tin; top with sugar topping. Bake for 25 minutes at 350° or until tops spring back when touched. Cool 15 minutes.

Sugar Topping:

- ★ 1/4 c. brown sugar
- ★ 1/2 tsp. ground cinnamon
- ★ 1/4 tsp. nutmeg
- ★ 1/4 c. crushed sliced almonds
- ★ 2 teaspoons melted butter

Samantha Nyhof



“The eyes
of all look
to You,
And You give
them their food
in due time.
You open
Your hand
And satisfy
the desire of
every living
thing.”



Showing forth the excellencies of Jesus Christ

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Spurgeon Corner

*“These were potters, and those that dwelt among plants & hedges: there they dwelt with the king for his work.”
(1 Chronicles 4:23)*

Potters were not the very highest grade of workers, but “the king” needed potters, and therefore they were in royal service, although the material upon which they worked was nothing but clay. We, too, may be engaged in the most menial part of the Lord’s work, but it is a great privilege to do anything for “the king”; and therefore we will abide in our calling, hoping that, “although we have lien among the pots, yet shall we be as the wings of a dove covered with silver, and her feathers with yellow gold.” The text tells us of those who *dwelt among plants and hedges*, having rough, rustic, hedging and ditching work to do. They may have desired to live in the city, amid its life, society, and refinement, but they kept their appointed places, for they also were doing the king’s work. The place of our habitation is fixed, and we are not to remove from it out of whim and caprice, but seek to serve the Lord in it, by being a blessing to those among whom we reside. These potters and gardeners had *royal company*, for they dwelt “with the king” and although among hedges and plants, they dwelt with the king *there*. No lawful place, or gracious occupation, however mean, can debar us from communion with our divine Lord. In visiting hovels, swarming lodging-houses, workhouses, or jails, we may go *with the king*. In all works of faith we may count upon Jesus’ fellowship. It is when we are in his work that we may reckon upon his smile. Ye unknown workers who are occupied for your Lord amid the dirt and wretchedness of the lowest of the low, be of good cheer, for jewels have been found upon dunghills ere now, earthen pots have been filled with heavenly treasure, and ill weeds have been transformed into precious flowers. Dwell ye with the King for his work, and when he writes his chronicles your name shall be recorded.



Morning, June 13, Morning & Evening, by C. H. Spurgeon

Tom & Jerry's Mini-Golf

What? Mini Golf
Where? Tom & Jerry's
When? Thurs., June 19, 6:30
RSVP? to Wendy Froh by June 18th

