

REFLECTIONS

Grace OPC

THE FAILURES OF SECULARISM

By Pastor Brian De Jong

In recent days it has become all too apparent that the secularized West has no answer for the violent theology of radical Islam and the ISIS forces. Now that statement might give you pause. “The violent theology of radical Islam?” you might ask. Do they have theology?

The answer is a resounding “Yes” – they have a theology which is bent, crooked, twisted, warped and wicked – but it is a theology, nonetheless. When we say that, we are simply recognizing that Muslims work from an assumption that there is a god, that he has revealed himself through his prophets, and that he prescribes a code of life for his followers, and that they are carrying on a campaign to implement their vision of reality.

We also have a theology, but it differs radically from Islamic thought. We are Trinitarians – believing in the one true God, Father, Son and Holy Spirit. We believe that God has revealed Himself through the natural world, through the Holy Scriptures, and most especially through His Only Begotten Son, Jesus Christ. Jesus is the ultimate revelation of God, and the exact representation of His being. God has given us a way of life, and has commissioned us to carry out a ministry of reconciliation. We have an ethic, and it is built on love for God and love for neighbor.

The problem has come because the secular West – both in Europe and the United States – has abandoned orthodox

Christianity in favor of secularism. Secularism is the view that there is no divine being or transcendent power. There can be no revelation because there is no God, according to the elites. The

Bible is an outmoded book of myths and legends, but it is hardly ‘the only rule for faith and life’ among modern secularists. All that exists, and all that counts, is the material world.

Truth can only be known through science, and Darwin is the High Priest of secular materialism. Taken

to its logical conclusions, secularism offers no answers to the big questions of life, offers no meaning or purpose for human existence, and can provide no solid answers to the challenges posed by a reenergized Islam.

The only thing the secular west seems to be able to do is to mock and ridicule Islam by making provocative cartoons of the prophet Muhammad. They defend their right to free speech, even if that means poking a finger into the eye of overly sensitive Muslims. Yet laughing at your enemy is not a strategy for answering your enemy, or defeating him and thereby protecting yourself.

Neither does the secular cynicism offer any alternative of hope to the Islamic world. Why on earth would Muslims want to become like Western secularists? So they can have the trinkets and toys of technology? Western secularism cannot satisfy anyone who craves for meaning and purpose. It is an empty shell –there...

Continued on Page 16

Volume 10, Issue 3

March 2015

Inside this issue:

<i>Pastor's Article</i>	1
<i>God the Best Portion, 2-5</i> <i>by Jonathan Edwards</i>	
<i>Men's Coffee Fellowship</i>	5
<i>March Birthdays</i>	6
<i>March Anniversaries</i>	6
<i>March Calendar</i>	7
<i>New Hope Women's Conference</i>	8
<i>Volunteers Needed!!</i>	8
<i>Social Fellowship Calendar</i>	9
	10
<i>VBS Coordinator</i>	10
<i>Fellowship Supper</i>	11
<i>Men's Retreat Report</i>	11
<i>Thank Offering</i>	12
<i>Thank You</i>	12
<i>Reformed Fellowship</i>	13
	14
<i>Session Digest</i>	14
<i>Recipe Corner</i>	15
<i>Spurgeon Corner</i>	16

Mnemonics...

- *Fellowship Supper, 8th*
- *Worldview Movie Night, 27th*

God the Best Portion of the Christian

Part 1

by Jonathan Edwards

“Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.” Psalm 73:25

In this Psalm, the Psalmist (Asaph) relates the great difficulty which existed in his own mind, from the consideration of the wicked. He observes, ver. 2 and 3. “As for me, my feet were almost gone; my steps had well nigh slipt. For I was envious at the foolish, when I saw the prosperity of the wicked.” In the 4th. and following verses, he informs us, what in the wicked was his temptation. In the first place, he observed, that they were *prosperous*, and all things went well with them. He then observed their *behaviour* in their prosperity, and the use which they made of it; and that God, notwithstanding such abuse, *continued* their prosperity. Then he tells us by what means he was helped out of this difficulty, *viz.* by going into the *sanctuary*, ver. 16, 17. and proceeds to inform us what considerations they were which helped him, *viz.*—

The consideration of *the miserable end* of wicked men. However they prosper for the present, yet they come to a woeful end at last, ver. 18-20.—

The consideration of the *blessed end* of the saints. Although the saints, while they live, may be afflicted, yet they come to a happy end at last, ver. 21-24.—

The consideration, that the godly have a much *better portion* than the wicked, even though they have no other portion but God; as in the text and following verse. Though the wicked are in prosperity, and are not in trouble as other men; yet the godly, though in affliction, are in a state infinitely better, because they have God for their portion. They need desire nothing else; he that hath God, hath all. Thus the Psalmist professes the sense and apprehension which he had of things: *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.*⁸⁹

In the verse immediately preceding⁹⁰, the Psalmist takes notice how the saints are happy in God, both when they are in this world, and also

when they are taken to another. They are blessed in God in this world, in that he *guides them by his counsel*; and when he takes them out of it, they are still happy, in that then *he receives them to glory*. This probably led him, in the text, to declare that he desired *no other portion*, either in this world or in that to come, either in heaven or upon earth.—Whence we learn, *That it is the spirit of a truly godly man, to prefer God before all other things, either in heaven or on earth.*

I. A godly man prefers God before any thing else *in heaven*.

1. He prefers God before any thing else that *actually* is in heaven. Every godly man hath his heart in heaven; his affections are mainly set on what is to be had there. Heaven is his chosen country and inheritance. He hath respect to heaven, as a traveller, who is in a distant land, hath to his own country. The traveller can content himself to be in a strange land for a while, but his own native land is preferred by him to all others: Heb. 11:13., &c. “These all died in faith, not having received the promises, but were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, a heavenly.”—The respect which a godly person hath to heaven may be compared to the respect which a child, when he is abroad, hath to his father’s house. He can be contented abroad for a little while; but the place to which he desires to return, and in which to dwell, is his own home. Heaven is the true saint’s Father’s house: John 14:2. “In my Father’s house are many mansions.” John 20:17. “I ascend to my Father and your Father.”

Now, the main reason why the godly man hath his heart thus to heaven, is because God is there; that is the palace of the Most High. It is the place where God is gloriously present, where his love is gloriously

Portion Continued...

manifested, where the godly may be with him, see him as he is, and love, serve, praise, and enjoy him perfectly. If God and Christ were not in heaven, he would not be so earnest in seeking it, nor would he take so much pains in a laborious travel through this wilderness, nor would the consideration that he is going to heaven when he dies, be such a comfort to him under toils and afflictions. The martyrs would not undergo cruel sufferings, from their persecutors, with a cheerful prospect of going to heaven, did they not expect to be with Christ, and to enjoy God there. They would not with that cheerfulness forsake all their earthly possessions, and all their earthly friends, as many thousands of them have done, and wander about in poverty and banishment, being destitute, afflicted, tormented, in hopes of exchanging their earthly for a heavenly inheritance, were it not that they hope to be with their glorious Redeemer and heavenly Father.—The believer's heart is in heaven, because his treasure is there.

2. A godly man prefers God before any thing else that *might be* in heaven. Not only is there nothing *actually* in heaven, which is in his esteem equal with God; but neither is there any of which he can conceive as *possible to be there*, which by him is esteemed and desired equally with God. Some suppose quite different enjoyments to be in heaven, from those which the Scriptures teach us. The Mohammedans, for instance, suppose that in heaven are to be enjoyed all manner of sensual delights and pleasures. Many things which Mohammed has feigned are to the lusts and carnal appetites of men the most agreeable that he could devise, and with them he flattered his followers.—But the true saint could not contrive one more agreeable to his inclination and desires, than such as is revealed in the word of God; a heaven of enjoying the glorious God, and the Lord Jesus Christ. There he shall have all sin taken away, and shall be perfectly conformed to God, and shall spend an eternity in exalted exercises of love to him, and in the enjoyment of his love. If God were not to be enjoyed in heaven, but only vast wealth, immense treasures of silver, and gold, great honour of such kind as men obtain in this world, and

a fulness of the greatest sensual delights and pleasures; all these things would not make up for the want of God and Christ, and the enjoyment of them there. If it were empty of God, it would indeed be an empty melancholy place.—The godly have been made sensible, as to all creature-enjoyments, that they cannot satisfy the soul; and therefore nothing will content them but God. Offer a saint what you will, if you deny him God, he will esteem himself miserable. God is the centre of his desires; and as long as you keep his soul from its proper centre, it will not be at rest.

II. It is the temper of a godly man to prefer God before all other things *on the earth*.

1. The saint prefers that enjoyment of God, for which he *hopes* hereafter, to any thing in this world. He looketh not so much at the things which are seen and temporal, as at those which are unseen and eternal, 1 Cor. 4:18. It is but a little of God that the saint enjoys in this world; he hath but a little acquaintance with God, and enjoys but a little of the manifestations of the divine glory and love. But God hath promised to give him himself hereafter in a full enjoyment. And these promises are more precious to the saint, than the most precious earthly jewels. The gospel contains greater treasures, in his esteem, than the cabinets of princes, or the mines of the Indies.

2. The saints prefer what of God may be *obtained* in this life before all things in the world. There is a great difference in the present spiritual attainments of the saints. Some attain to much greater acquaintance and communion with God, and conformity to him, than others. But the highest attainments are very small in comparison with what is future. The saints are capable of making progress in spiritual attainments, and they earnestly desire such further attainments. Not contented with those degrees to which they have already attained, they hunger and thirst after righteousness, and, as new-born babes, desire the sincere milk of the word, that they may grow thereby. It is their desire, to know more of God, to have more of his image, and to be enabled more to imitate God and Christ in their walk and conversation. Psalm 27:4. "One thing have I desired

Portion Continued...

of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.” Psalm 42:1, 2. “As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?” Psalm 63:1-2. “O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary.” See also, Psalm 84:1-3. and Psalm 130. “My soul waiteth for the Lord, more than they that watch for the morning; I say, more than they that watch for the morning.”

Though every saint has not this longing desire after God to the same degree that the Psalmist had, yet they are all of the same spirit; they earnestly desire to have more of his presence in their hearts. That this is the temper of the godly in general, and not of some particular saints only, appears from Isaiah 26:8-9. where not any particular saint, but the church in general speaks thus: “Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night, and with my spirit within me will I seek thee early.” See also Song of Solomon 3:1-2, 6, 8.

The saints are not always in the lively exercise of grace: but such a spirit they have, and sometimes they have the sensible exercise of it. They desire God and divine attainments, more than all earthly things; and seek to be rich in grace, more than they do to get earthly riches. They desire the honour which is of God, more than that which is of men, John 5:44. and communion with him, more than any earthly pleasures. They are of the same spirit which the apostle expresses, Phil. 3:8. “Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord,

and do count them but dung that I may win Christ.”

3. The saint prefers *what he hath already of God* before any thing in this world. That which was infused into his heart at his conversion, is more precious to him than any thing which the world can afford. The views which are sometimes given him of the beauty and excellency of God, are more precious to him than all the treasures of the wicked. The relation of a child in which he stands to God, the union which there is between his soul and Jesus Christ, he values

“That image of God which is in-stamped on his soul, he values more than any earthly ornaments.”

more than the greatest earthly dignity. That image of God which is in stamped on his soul, he values more than any earthly ornaments. It is, in his esteem, better to be adorned with the graces of God’s Holy Spirit, than to be made to shine in jewels of gold, and the most costly pearls, or to be admired for the greatest external beauty. He values the robe of Christ’s righteousness, which he hath on his soul, more than the robes of princes. The spiritual pleasures and delights which he sometimes has in God, he prefers far before all the pleasures of sin. Psalm 84:10. “A day in thy courts is better than a thousand: I had rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness.”

A saint thus prefers God before all other things in this world—As he prefers God before any thing else that he *possesses* in the world. Whatever temporal enjoyments he has, he prefers God to them all. Psalm 16:5-6. “The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot. The lines are fallen to me in pleasant places; yea, I have a goodly heritage.” If he be rich, he chiefly sets his heart on his heavenly riches. He prefers God before any earthly friend, and the divine favour before any respect shown him by his fellow-creatures. Although inadvertently these have room in his heart, and too much room; yet he reserves the throne for God; Luke 14:26. “If man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”

Portion Concluded...

He prefers God before any earthly enjoyment of which he *hath a prospect*. The children of men commonly set their hearts more on some earthly happiness for which they *hope*, and after which they are seeking, than on what they *have* in present possession. But a godly man prefers God to any thing which he has in prospect in this world. He may, indeed, through the prevalence of corruption, be for a season carried away with some enjoyment; however, he will again come to himself; this is not the temper of the man; he is of another spirit.

It is the spirit of a godly man to prefer God to any earthly enjoyments of which he *can conceive*.

He not only prefers him to any thing which he now possesses; but he sees nothing possessed by any of his fellow-creatures, so estimable. Could he have as much worldly prosperity as he would, could he have earthly things just to his mind, and agreeable to his inclination; he values the portion which he has in God, incomparably more. He prefers Christ to earthly kingdoms.

A sermon by Jonathan Edwards, preached in April 1736, "God the Best Portion of the Christian." First part only.

Men's Coffee Fellowship

All men are invited to attend the Men's Coffee Fellowship. It is held every Thursday at church starting at 8:30 a.m. Currently, the group is watching & discussing a Peacemaker DVD.



March Birthdays



Wedding Anniversaries

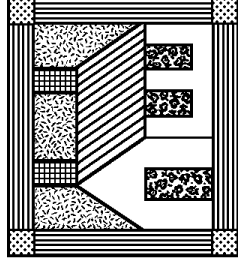




Grace OPC

March 2015

Showing forth the excellencies of Jesus Christ



As for me and my house, we will serve the Lord. -Joshua 24:15

Church Office:
4930 Green Valley Ln
Sheboygan, WI 53083

Phone: 920-565-2160
Website:

graceopcsheboygan.com

Email:
graceopc@tds.net
revbriandjong@gmail.com

	Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	Meadowview Manor, 3 p.m.	2 Women's Bible Study, 6:30 a.m.	3	4 Prayer Meeting, 7 p.m.	5	6	7
8	Missions Sunday Fellowship Supper, p.m.	9 Women's Bible Study, 6:30 a.m. Pine Haven Study, 1:30 p.m.	10 Session Meeting, 6:30 p.m.	11 Prayer Meeting, 7 p.m.	12	13	14
15		16 Women's Bible Study, 6:30 a.m.	17	18 Prayer Meeting, 7 p.m.	19	20 Spring Presbytery Meeting in Grayslake, IL	21 Spring Presbytery Meeting in Grayslake, IL
22		23 Women's Bible Study, 6:30 a.m. Pine Haven Study, 1:30 p.m.	24	25 Prayer Meeting, 7 p.m.	26	27 Worldview Movie Night, 7 p.m.	28 Men's Leadership Breakfast, 7 a.m.
29	Lord's Supper (a.m.)	30 Women's Bible Study, 6:30 a.m.	31				

New Hope Women's Conference

The 2015 Annual New Hope Spring Women's Conference will be held Friday, April 24th and Saturday, April 25th at New Hope OPC in Green Bay, Wisconsin. "A Legacy of Faith" is the theme and Donna Armes is the speaker this year. The registration deadline is April 17 and the conference rate is \$20 per person or \$15 for high school/ college students. There will be a session held Friday evening and then more during the day on Saturday. For more information about the topic or background on this year's speaker, check out the brochures, available on the shelf in the narthex.



Volunteers Needed!!

PRAYER ASSISTANCE

Volunteers who have limited time: Your assistance is needed with a morning prayer in Pine Haven Christian Communities dining rooms at breakfast time. Prayers are given at 7:30 a.m., daily. Assistance is also needed for the noon meal prayers. Volunteers may be asked to provide prayers in more than one dining room. In less than one hour, you can provide our residents with a heartfelt reminder of Christ's love.

MEAL TIME ASSISTANCE

You can make a big impact in people's lives, by assisting with the simplest of tasks. Pine Haven Christian Communities needs volunteers to provide support at mealtimes. There are many mealtime tasks

that you can help with - with no training needed. Tasks include: helping residents fill out their menu selections; pouring water to encourage proper hydration; assisting staff with setting up of the meal; cutting meat for residents with reduced dexterity; placing clothing protectors. These tasks may be simple, but they truly help our residents know that they are loved and cared for. Just 1 hour of your day can mean so much.

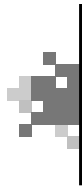
Please contact Denise Walter, volunteer coordinator, for more information.

...

Social Fellowship Calendar



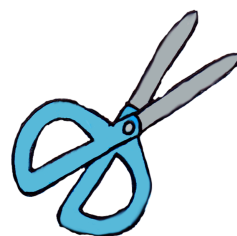
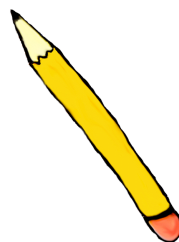
March 8, 2015	Fellowship Supper
March 27, 2015	Worldview Movie Night
April 19, 2015	Hospitality Sunday
April 24-25, 2015	New Hope Women's Conference
April 30, 2015	Ladies Banquet (Liz Tolsma, speaker)
May 2, 2015	Church Workday
May ?, 2015	Megan Boss Baby Shower
June 7, 2015	Fellowship Lunch
June ?, 2015	Maywood Park
June ?, 2015	Mini Golf
July 3 or 4, 2015	Golf – Sunset Hills
July 23, 2015	Church Picnic
August 7, 2015	Church Ice Cream Social / Games
August 29, 2015	Corn Roast at Rodney and Samantha's
September 10-12, 2015	Church Campout Kohler-Andrae
September 27, 2015	Hospitality Sunday
October 3, 2015	Women's Presbyterial
October 9, 2015	Worldview Movie Night
October 18, 2015	Fellowship Supper
October 31, 2015	Reformation Conference
November 1, 2015	Conference Fellowship Lunch
November 14, 2015	Harvest Home
November 26, 2015	Thanksgiving Football Game
December 6, 2015	Fellowship Lunch (brunch)
December 29, 2015	Pastor's Bowling/Pizza/Game Night
January 17, 2016	Fellowship Lunch (soup & sandwich)
January 22, 2016	Sunburst Tubing
February 5, 2016	Taco / Game Night



submitted by Carla De Master

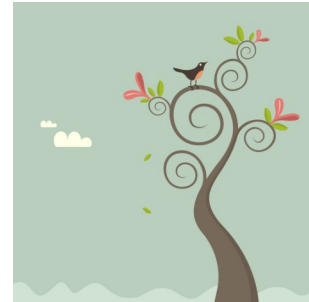
VBS Coordinator

Are you interested in volunteering to coordinate VBS this coming year? The session has been asking so please see Pastor Brian or Elder Tim Voskuil if you are.



Fellowship Supper

Stay after the evening service on Sunday, March 8th for a Fellowship Supper, held in the Fellowship Hall at church. If you plan to attend, don't forget to sign up on the bulletin board in the hallway and also mark down what you'd like to bring. Think Spring!



Men's Retreat Report

by Pastor Brian De Jong

The 3rd Annual Men's Retreat took place February 20-21 at the Green Lake Conference Grounds in Green Lake, Wisconsin. Six men from our church attended – Steve Boss, Conner Froh, Pastor Ivan, Elijah De Jong, Cameron De Jong and myself. The speaker was the Rev. Kim Kuhfuss, who serves as a church planter in Eau Claire, Wisconsin. His topic was “Being a Faithful & Wise Steward.” Although we often equate stewardship with financial matters – especially with giving to the church – it really had nothing to do with money. Rather, he worked on the idea that God entrusts each of us with gifts and abilities that we are to use for His kingdom and glory. One day each of us will be called to account for how we have handled the talents that God has given to us. The first talk covered stewardship in our personal lives. The second had a focus on our family lives, the third dealt with stewardship within the church, and the final had to do with our stewardship in the world.

Rev. Kuhfuss was quite entertaining and very engaging in his four talks. He covered important material in a convicting way, but was never heavy-handed. In addition to the four main sessions, we had “breakout groups” where we discussed the material in a small-group setting. There were also times for recreation and relaxation, and some very delicious meals at the cafeteria. Perhaps one of the best things about the retreat was the opportunity to get to know our fellow OPC men from around the Presbytery. This retreat was spiritually stimulating for all of those who attended. I would encourage all of our men to consider going next year.



Thank Offering

February 12, 2015

To: the pastors and sessions of the OPC

Dear Fathers and Brothers,

Greetings in the name of our blessed Lord and Savior Jesus Christ!

The Thank Offering provides the opportunity for us as God's people to sow, believing that there will be a great harvest to the glory of God in the work of the Orthodox Presbyterian Church in Christian Education, Home and Foreign Missions. The triune God--Father, Son, and Spirit--does not need our money. However, as Paul expressed to the Corinthians concerning the offering for the poor in Jerusalem, God is glorified and the needs of his people are met through the giving of his church. It is a joy, then, to announce that \$777,999 for the 2014 Thank Offering was received before the end of the year, and another \$260,029 was received in January for a total of

\$1,038,028.

I would like to thank you, and the members and friends of the OPC, for this generous outpouring of gifts, not only in regard to the Thank Offering, but also in regard to the 2014 giving to Worldwide Outreach (WVO). In having received receipts for \$3,668,044, the program committees of Christian Education, Home Missions and Church Extension, and Foreign Missions reached 96.4% of the WVO budget. The 2014 Worldwide Outreach deficit was \$136,448 (-3.6 %).

Please share this news with your entire congregation and any who may be interested.

Cordially in Christ, Danny E. Olinger

General Secretary of the Committee on Christian Education, on behalf of the general secretaries of the program committees of the OPC

Thank You from Reno, Nevada

Grace Orthodox Presbyterian Church
4930 Green Valley Lane
Sheboygan, WI 53083
February 11, 2015

To the Session and Congregation of Grace OPC,

We are thankful for the financial gift you sent to us. It was a blessing and helped us to meet our monthly expenses. Mount Rose is a small congregation and looks to our heavenly Father to meet our needs, and we see in your gift to us our heavenly Father doing just that. It is especially heartwarming that you have thought of us who are so distant from Sheboygan, Wisconsin. We trust that your interest in Mount Rose will be a blessing to us and to you.

Our congregation is blessed to have Ian here; he is very much a part of the congregation

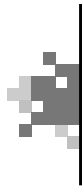
participating in Sunday school, the morning and evening worship service, as well as the Thursday night men's study in the Westminster Confession of Faith. He brings good fellowship in all of these meetings. I am grateful God brought him here.

Again, thank-you for your generosity to our congregation, and may our gracious God bless you all for being a blessing to us.

Your brothers and sisters in Christ in Sparks/Reno, Nevada, Mount Rose Reformed Orthodox Presbyterian Church.

Pastor Andy Preston

"For I have derived much joy and comfort from your love, my brothers, because the hearts of the saints has been refreshed through you." Philemon 7



by Rev. Ivan De Master

Session Digest

by Pastor Brian De Jong

Your Session met on Tuesday, February 10 for its monthly meeting. This was the first meeting of the Session after the election of Elder Mark Berenschot. This also marked the first meeting for our new clerk, Jim Onnink. As Roger Arndt is on sabbatical, Jim graciously offered to take over the duties of the clerk. The committee assignments were determined, with Jim Onnink serving on Worship, Bob Boss handling the Social-Fellowship Committee, Tim Voskuil will continue with the Christian Ed Committee and Mark Berenschot will serve on the Missions Committee. The most significant piece of business was the transfer of Kate Nagle to Trinity URC in Caledonia, Michigan. Since Kate has been living in the Grand Rapids area, it made most sense for her membership to reside where

she attends worship. She reports that she has found a good church home at Trinity, and is adjusting well to life on the other side of the lake. It is bittersweet to see Kate leave our membership roll, but we know it is for her good. Another important matter that was discussed was our marriage policy. This will be hopefully finalized at our March Session meeting.



Potato Soup



“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.”

- ★ 5 lbs. potatoes, peeled and cubed
- ★ 1/8 cup chopped onion
- ★ 2 carrots, thinly sliced
- ★ 1 (8 oz) package of cream cheese, softened
- ★ 1/2 cup butter, softened
- ★ 1 (10 3/4 oz) can cream of chicken soup, undiluted
- ★ 2 cups milk
- ★ 2 cups water
- ★ 1 tsp. salt
- ★ 1/2 tsp. ground pepper
- ★ 8 bacon slices, cooked and crumbled (or as much as you like)
- ★ shredded cheddar cheese
- ★ sliced green onions

Combine first 3 ingredients in a large Dutch oven; add water to cover. Bring to a boil, cover, reduce heat, and simmer 12 minutes or until potatoes are tender.

Drain.

Beat cream cheese and butter in a medium bowl at medium speed with an electric mixer until creamy. Add cream of chicken soup, beating well. Gradually add milk, beating until smooth.

Add milk mixture to vegetable mixture. Stir in 2 cups water, salt, and pepper. Bring to a boil; reduce heat and simmer, uncovered, 15 minutes, stirring occasionally. Mash with potato masher to desired consistency. Season with extra salt and black pepper if needed.

I added crumbled bacon to the soup and served it with extra bacon, shredded cheddar cheese, sliced green onions and freshly ground black pepper as toppings.

Wendy Froh



Showing forth the
excellencies of Jesus
Christ

Grace OPC

Church Office:
4930 Green Valley Ln
Sheboygan, WI 53083

Phone: 920-565-2160
Website: graceopcsheboygan.com
Email:
graceopc@tds.net
revbriandejong@gmail.com

CHECK OUT THE AUDIO:

**SERMONAUDIO.COM/
GRACESHEBOYGAN**

CHECK OUT THE WEBSITE:

GRACEOPCSHEBOYGAN.COM



Spurgeon Corner

*“Man... is of few days,
and full of trouble.”*
(Job 14:1)

It may be of great service to us, before we fall asleep, to remember this mournful fact, for it may lead us to set loose by earthly things. There is nothing very pleasant in the recollection that we are not above the shafts of adversity, but it may humble us and prevent our boasting like the Psalmist in our morning's portion. "My mountain standeth firm: I shall never be moved." It may stay us from taking too deep root in this soil from which we are so soon to be transplanted into the heavenly garden. Let us recollect the frail tenure upon which we hold our *temporal mercies*. If we would remember that all the trees of earth are marked for the woodman's axe, we should not be so ready to build our nests in them. We should love, but we should love with the love which expects death, and which reckons upon separations. Our dear relations are but loaned to us, and the hour when we must return them to the lender's hand may be even at the door. The like is certainly true of our *worldly goods*. Do not riches take to themselves wings and fly away? Our *health* is equally precarious. Frail flowers of the field, we must not reckon upon blooming forever. There is a time appointed for weakness and sickness, when we shall have to glorify God by suffering, and not by earnest activity. There is no single point in which we can hope to escape from the sharp arrows of affliction; out of our few days there is not one secure from sorrow. Man's life is a cask full of bitter wine; he who looks for joy in it had better seek for honey in an ocean of brine. Beloved reader, set not your affections upon things of earth: but seek those things which are above, for *here* the moth devoureth, and the thief breaketh through, but *there* all joys are perpetual and eternal. The path of trouble is the way home. Lord, make this thought a pillow for many a weary head!



Evening, March 10, by C. H. Spurgeon

Front Page Concluded...

...is nothing to western secularism.

So we as Christian find ourselves in the awkward position of neither condoning the murderous violence of radical Islam, nor approving the godless atheism at the heart of Western secularism. We have a gospel to tell that is rejected by both sides of this conflict, but desperately needed by all involved, if they would escape the eternal torments of hell that awaits them all. So when asked to choose between ISIS and the arrogant pronouncements of Western

elites, we must stoutly say, "No thanks!" to both. Moreover, we must engage this wretched world with the power of God unto salvation – the good news of Jesus Christ! Only then will there be any possibility of lasting peace.

