



REFLECTIONS

The Monthly Newsletter of Grace OPC

THE HUMILITY OF CHRIST

By Pastor Brian De Jong

In one of his most thoughtful and moving reflections upon our Lord Jesus Christ, Paul speaks to the Philippian church about the humility of Christ. In Philippians 2:5-11, the Apostle recounts the depth and breadth of Jesus' great meekness.

Christ's selflessness began in heaven before the incarnation. Though He had eternally existed in the form of God, He did not regard equality with God a thing to be grasped. He would not stubbornly cling to His heavenly privileges, but was willing to set aside all those prerogatives in order to carry out the plan of redemption. That is not to say that Jesus forfeited His deity, and ceased being fully and truly God. That could not happen and it did not happen for a single moment. But Jesus did set aside His glory and He emptied Himself of His celestial advantages.

Having emptied Himself, He took the form of a lowly slave – a bond-servant. This was not a divine slave, or even an angelic slave, but a mere human slave – He took the likeness of men and was found in appearance as a man. What a great step of self-humiliation, for the Son of God to be born as a helpless human infant to a poor working family from a despised region of Israel. This was no royal birth in a radiant palace – this was an unnoticed birth in a stable for animals in a little town.

The humility of Christ did not stop there, however. For, as Paul says, "He

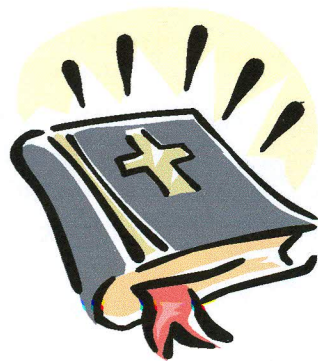
humbled Himself by becoming obedient to the point of death, even death on a cross." As Jesus faced the rejection of men, and the cruel treatment surrounding His passion, He went deeper

and deeper into the utter depths of humility. And when He was nailed to the tree, and left to die an excruciating death as a common criminal, He drank the cup of humiliation to its bitter dregs. His death on the cross for the sins of His people was the greatest act of humility ever witnessed

under heaven – in any age by any man.

Even in His subsequent exaltation we see a certain humility, for Jesus did not exalt Himself. Rather, God highly exalted Him, and bestowed upon Jesus the name that is above every name. Jesus ever remains the standard of holy humility. You might even say that He is humility incarnate. Never was one so exceptionally great, and so worthy of pride. Yet He ever shuns pride, and actively maintains a humble spirit.

For those who are known by His name, we are called to have that same attitude in ourselves that was in Christ Jesus. His humble spirit must be ours also. Blessings abound when we humble ourselves under God's mighty hand, for God always opposes the proud, but gives grace to the humble.



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A Summary of the Christian Life— of Self-Denial

By John Calvin

1. Although the Law of God contains a perfect rule of conduct admirably arranged, it has seemed proper to our divine Master to train his people by a more accurate method, to the rule which is enjoined in the Law; and the leading principle in the method is, that it is the duty of believers to present their "bodies a living sacrifice, holy and acceptable unto God, which is their reasonable service," (Rom. 12:1). Hence he draws the exhortation: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The great point, then, is, that we are consecrated and dedicated to God, and, therefore, should not henceforth think, speak, design, or act, without a view to his glory. What he hath made sacred cannot, without signal insult to him, be applied to profane use. But if we are not our own, but the Lord's, it is plain both what error is to be shunned, and to what end the actions of our lives ought to be directed. We are not our own; therefore, neither is our own reason or will to rule our acts and counsels. We are not our own; therefore, let us not make it our end to seek what may be agreeable to our carnal nature. We are not our own; therefore, as far as possible, let us forget ourselves and the things that are ours. On the other hand, we are God's; let us, therefore, live and die to him (Rom. 12:8). We are God's; therefore, let his wisdom and will preside over all our actions. We are God's; to him, then, as the only legitimate end, let every part of our life be directed. O how great the proficiency of him who, taught that he is not his own, has with-

*"...we are
God's;
let us,
therefore, live
and die to
Him."*

drawn the dominion and government of himself from his own reason that he may give them to God! For as the surest source of destruction to men is to obey themselves, so the only haven of safety is to have no other will, no other wisdom, than to follow the Lord wherever he leads. Let this, then be the first step, to abandon ourselves, and devote the whole energy of our minds to the service of God. By service, I mean not only that which consists in verbal obedience, but that by which the mind, divested of its own carnal feelings, implicitly obeys the call of the Spirit of God. This transformation (which Paul calls *the renewing of the mind*, Rom. 12:2; Eph. 4:23), though it is the first entrance to life, was unknown to all the philosophers. They give the government of man to reason alone, thinking that she alone is to be listened to; in short, they assign to her the sole direction of the conduct. But Christian philosophy bids her give place, and yield complete submission to the Holy Spirit, so that the man himself no longer lives, but Christ lives and reigns in him (Gal. 2:20).

3. In another passage, Paul gives a brief, indeed, but more distinct account of each of the parts of a well-ordered life: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearance of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works," (Titus 2:11-14). After holding forth the grace of God to animate us, and pave the way for His true worship, he removes the two greatest obstacles which stand in the way—viz. ungodli-

Calvin Continued...

ness, to which we are by nature too prone, and worldly lusts, which are of still greater extent. Under *ungodliness*, he includes not merely superstition, but everything at variance with the true fear of God. *Worldly lusts* are equivalent to the lusts of the flesh. Thus he enjoins us, in regard to both tables of the Law, to lay aside our own mind, and renounce whatever our own reason and will dictate. Then he reduces all the actions of our lives to three branches, sobriety, righteousness, and godliness. *Sobriety* undoubtedly denotes as well chastity and temperance as the pure and frugal use of temporal goods, and patient endurance of want. *Righteousness* comprehends all the duties of equity, in every one his due. Next follows *godliness*, which separates us from the pollutions of the world, and connects us with God in true holiness. These, when connected together by an indissoluble chain, constitute complete perfection. But as nothing is more difficult than to bid

adieu to the will of the flesh, subdue, nay, abjure our lusts, devote ourselves to God and our brethren, and lead an angelic life amid the pollutions of the world, Paul, to set our minds free from all entanglements, recalls us to the hope of a blessed immortality, justly urging us to contend, because as Christ has once appeared as our Redeemer, so on his final advent he will give full effect to the salvation obtained by him. And in this way he dispels all the allurements which becloud our path, and prevent us from aspiring as we ought to heavenly glory; nay, he tells us that we must be pilgrims in the world, that we may not fail of obtaining the heavenly inheritance.

Taken from the Institutes of the Christian Religion by John Calvin, Book Third, Chapter 7.

<http://www.ccel.org/ccel/calvin/institutes.v.viii.html>

Youth Group News

by Jenna De Troye

Some time ago, our youth group was given an anonymous gift of \$100.00 to purchase food for the Campus Life Food Pantry. Our group decided take on the challenge of increasing that money by doing a car wash. So, in July we held the car wash at Mentink's Market in Oostburg. We now had over \$200.00 to use to help others! The task of shopping for the goods was given to Melissa Ten Dolle and myself. We went to Wal-

Mart and filled 2 shopping carts with non-perishable food items. We got a lot of strange looks and interesting comments as we shopped,

but we had so much fun that it was worth it! Then we brought the items to the Campus Life Building. Thank you to the party that donated the original gift and to those who helped increase it. I'm sure it will help many families.



November Birthdays

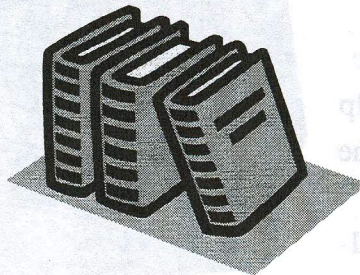


Happy Birthday!!!

LIBRARY BOOKS

by Samantha De Jong

With the advent of cold weather comes the cozy comfort of spending the long winter evenings in your favorite chair with a good book. If you are searching for edifying reading material, the newest arrivals in the Grace Church Library provide a good starting point. Beginning readers will enjoy God's Miracle Man, and The Fearless Fighter, Bible stories retold by Carine Mackenzie. Richard Newton's Bible Animals, and Daniel Baker's Addresses to Young Men, are written for older children. Biographies such as This Was John Calvin, by Thea Van Halsema, and The Man Who Laid the Egg, and Thunderstorm in Church, both by Louise Vernon



might make good supplements to your child's history curriculum. Adults interested in serious Biblical study should check out How Jesus Transforms the Ten Commandments, by Edmund Clowney, Philip Ryken's commentary, 1 Timothy, or A.W. Pink's The Doctrine of Sanctification. Those looking for practical resources on Christian living might choose Meg Meeker's work, Strong Fathers, Strong Daughters, or The Gospel and Personal Evangelism, by Mark Dever. These books, as well as the other new books are now located on the Library Cart under the coat rack in the foyer. Happy reading!

Grace OPC

November 2007

Showing forth the
excellencies of Jesus
Christ

GRACE

PRESBYTERIAN CHURCH

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



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Building Expansion Committee Report

from Roger Arndt

The Building Expansion Committee has met a few times over the last few months to determine what a realistic cost would be for the layout that was presented to the congregation during last year's Congregation Meeting. After reviewing the layouts with various contractors, the contractors have provided quotations. The committee has reviewed these quotes and has come up with a total project estimate. This estimate was presented to the session at the last session meeting.

The session has decided to take the next step and allow the committee to interview architects to determine who we should use for the project. After this review process, the committee will select and contract with an architect.

Generally, the architect will meet with the committee to understand what the scope and details of the project will be. They will then start the design and drawing of the project. There will be progress meetings to review their work and to assure that what they are doing meets our approval. After the engineering and architects work is completed, there will be a final design review meeting. The next step would be to obtain the state and city approvals. After everything is satisfactory, the project will be put out to contractors for quotations.

Depending on the timing of the above work and schedules, the committee would like to present as much information as possible at the yearly congregational meeting in January.

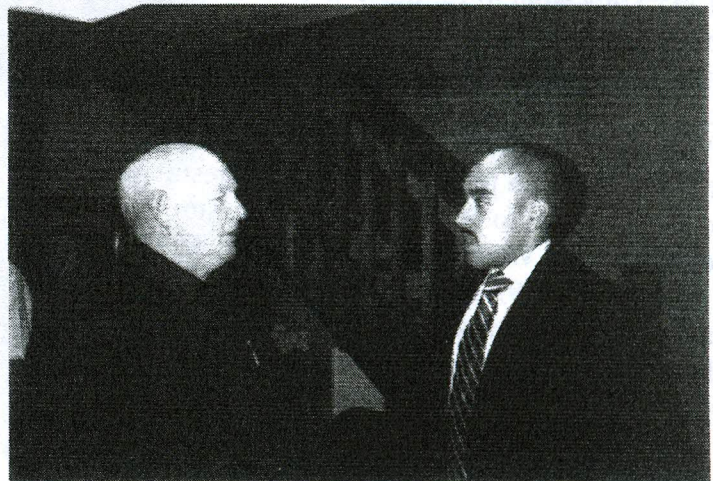
Harvest Home Supper

Come join in a time of food and fellowship for the annual Harvest Home Supper, which will be held on Saturday, November 10th with dinner starting at 5:30 p.m. at the church. If you can attend, please sign up on the bulletin board in the hallway.

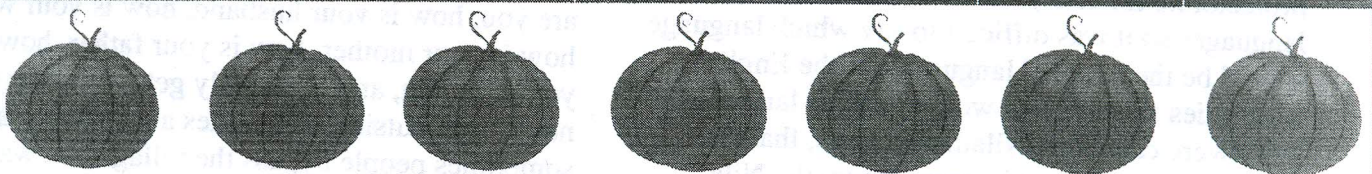
There will be program afterwards, in which the **Rev. Chris Sandavol** will share about the Hispanic Church Planting efforts in Chicago, IL.



Rev. Chris Sandavol



Rev. Roger Gibbons & Rev. Chris Sandavol



Tony Curto at Bethel OPC Sunday School

October 7, 2007
by Carla De Master

On Saturday and Sunday, October 7, 2007, Tony Curto had his missions conference at Bethel Church in Oostburg. I was privileged to be at the whole conference. When would I hear Tony Curto again? He has a burning heart for missions that is catching. In Sunday School he talked to everyone, grade 1 and up. Here are some of the things he talked about:

People have lived in Uganda for about 500 years only. Usually Europeans and others settled along the coast of Africa, not inland. David Livingstone (1813-1873) wanted to find a waterway into Africa so he travelled down the Nile River. He wanted to get missionaries to the inland of Africa.

Kefa Sempangi was at Westminster Theological College in 1978 when Tony Curto was there. That time Pastor Curto didn't feel a call to go to Uganda as Kefa was urging. In 1992, Mark Bube asked Tony to go to Uganda to teach a seminar. In 1993 Tony went to Kampala to teach. In 1994 he moved there with his family. His purpose was to plant more churches. (Pastor Curto then asked the children what was needed to plant more churches. They said, bricks, cement, foundation, people. He tried to get them to say pastors.) As a result, a college needed to be started to train pastors. He and others started Westminster Theological College in 1996 and in 1999 19 students graduated. (Then he asked where pastors came from. He told them the best place was covenant young men--men who grow up in the church.) Kathleen Curto started a Christian primary school for grades 1-7.

Tony was part of a team that planted 13 churches among the Bantus. The Bantus were more sophisticated than other tribes and were an English protectorate for 150 years. They spoke 44 languages so it was difficult to say which language should be the national language. So the English authorities said English would be their language. They were called the Niladic Hamites, that is descendants of Ham who came down the Nile River.

There are 5 tribes in East Africa, one is the Karamojong (which means, old men that stayed) They ran naked, killed, were hard people. The Anglicans came there to try to evangelize them and they left. The Catholics tried to convert them and they left and then Tony Curto was asked to try. The Karamojong people believe that they own all the cows in the world. They are cattle rustlers. If they want to get married they have to pay 40 cows to the bride's parents. Stealing is the only way to get that many cows so that is how many get married. In fact, the same cows are stolen over and over for marriage purposes.

The Karamojong also believe they are the only human beings. The rest are cows that need to be milked. When Tony and Kathleen moved into Karamojong they were the only white people there. Every morning about 40 people would be in their yard telling them what they need that the Curtos should provide. Tony would keep saying, no, over and over again. One day an elder of the village came with a goat on a rope as a gift to the Curtos. The interpreter got very excited at the significance of this. This meant that Tony was a human being because they gave the goat instead of expecting to receive. This gave him permission to go to the elders meetings, and preach to them.

There is no telephone in the Karamojong region. When Tony would want to communicate by phone he would climb up a mountain from which he could see a communication tower. He would sit in a lawn chair up there and call on his phone. Another way of communicating which is used by everyone is going from village to village called a safari (not an animal hunt). When you arrive in the village you greet everyone personally, saying how are you, how is your husband, how is your wife, how is your mother, how is your father, how are your children, and eventually get to hearing some news from outside. That takes a lot of time and sometimes people bypass the village and walk on the road alongside. Then the people would yell,

Curto Concluded...

Any news? That was too good for Tony to pass up. He would yell back, Yes, Good News! What is it? the reply. Jesus saves sinners!! says Tony.

The Karamojong people live in compounds in thatched huts. A fence of living trees and poisonous plants surrounds the compound. At night the cows are put in the middle of the compound and the chickens and goats are brought into the huts. This is to prevent the stealing of their animals. If an enemy would come someone would blow the whistle and warriors would stand guard and protect the compound. After such an attempted raid, the elders assured the Curtos that they were safe that night because of the warriors. The Curtos knew that their Warrior was the real protection.

Felix Simon was the first Karamojong to be baptised. Now there is one church, 2 being planted, and a medical building. When the Curtos came to their first village in Uganda they were the second white family in that village. Now there are 50 white people there. When the Curtos came to Karamojong they were the only white family there. Now there are several. They worship under a mango tree. Every Sunday the ground has to be swept of all the animal droppings. Felix eagerly did this. One Sunday he was not to be seen. Tony went out to look and the

area was swept. He started the worship service and no Felix. Soon he showed up with 20 additional people. He had swept very early so he could go home to get these people to come to worship.

The Curtos live in Ringle, South Carolina, where Dr. Curto teaches missions at Greenville Seminary. Twice a year he goes to Africa to Ethiopia, in January and May. He stays for 6 weeks, training men and women in Christ. When he first went there they were happy to see 25 people show up. Now there are close to 1,000 to 1,500 who come for the preaching and teaching.

The Curtos have 3 children of their own, one who lives with his family in North Carolina, the second teaches consitutional law in West Point, NY and the daughter lives in California. Their adopted boys are teenagers. They adopted them when they were 9, 7, and 5. When they adoped them the nine year old couldn't count to 10. Now the oldest two speak British African English well and the youngest speaks perfect American English.

Dr. Curto related to the children very well and it was disappointing when the time was over. I would hope some among those bright young people would hear and heed the call to become missionaries or pastors.

Directory Information

Here are some more birthdays to add to your church directory:



TASTE AND BE TASTED

By Don Schlernitzauer

"I know your works; you are neither cold nor hot. Would that you were either cold or hot! So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth."

---Revelation 3: 15-16

(ESV)

There is an interesting little phrase that we use to describe something pleasing to the palate; we call it a "taste treat". Most of us enjoy cookie samplings or cheese tastings, for we anticipate what we are about to savor is going to be good.

Knowing how much we delight in such experiences, God uses this imagery as an invitation to partake of Himself, saying "Taste and see that the LORD is good!" (Psalm 34:8). He takes this imagery further in shadows and types in the Old Testament as He instructs the community of His covenantal people that they are to eat of the Passover lambs, the ones He provides whose blood saves them from death (Exodus 12).

In further prophecy He reveals more specifics concerning the Passover lamb as in the great messianic psalm, Psalm 22, where details of the passion of Christ are given, resulting in "feasting and worshipping of the rich of the earth {the saved}(v. 29), who are also "the poor {in spirit} who will eat and be satisfied" (v.26). We need not fear of taking too much license when we realize it is the Messiah who is the meal!

The Bible gives more details of this great feast in Isaiah 25: 6 saying, "On this mountain {Mt. Zion in Jerusalem}, the LORD of hosts will make for all people a feast of rich food, a feast of

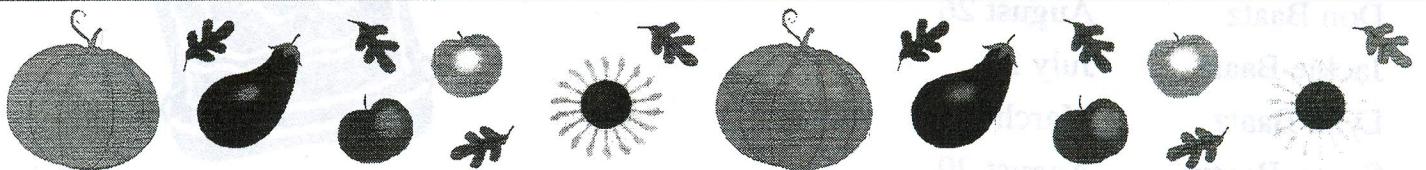
well-aged wine, of rich full food of marrow, of aged wine well refined."

In John 6 Jesus identifies Himself as the "bread who comes down from heaven to give life to the world" (v. 33), and then startles the Jews and probably His disciples by adding, "...Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you." It is apparent from the Scriptures that God is very serious about our not only tasting Him, but tasting Him deeply and savingly, and seeing how truly good He is.

But the story doesn't end there. The nutritionists have a somewhat crude phrase stating, "You are what you eat." In John 6: 56 Jesus says, "Whoever feeds on my flesh and drinks my blood, abides in me and I in him," with the word "abide" indicating not an occasional, as in quarterly partaking, but in a daily spiritual feasting on Christ.

When Jesus tasted the Laodiceans in Revelation 3: 15-16, He expected to taste of excellent fare bearing the same savor as the heavenly bread and the heavenly wine with which He provided them. Bypassing any reference to their flavor, the best compliment He could extend was that they were merely lukewarm. His great divine disappointment is expressed in His intention to spit them out of His mouth.

But what about us who have responded to God's invitation to taste of His goodness, and whom Paul includes among those he calls "the aroma of Christ to God" (2 Corinthians 2: 15)? Will our blessed Savior when He comes to us as He did to the Laodiceans experience divine disappointment or gustatory delight? Taste and be tasted!



Coffee Cake

- ★ 2 8-oz. tubes of crescent rolls
- ★ 1 1/4 cup sugar, divided
- ★ 1 egg, divided
- ★ 1 8 oz. package of cream cheese
- ★ 1 tsp. vanilla
- ★ 1 tsp. cinnamon
- ★ 1/2 cup nuts

Unroll one pack of rolls, place on the bottom of a 9x13 pan. Cream together 1 cup sugar, 1 egg yolk, cream cheese and vanilla. Spread over crescent rolls.

Unroll remaining tube of crescent rolls and place on top. Beat egg white til frothy, brush over rolls. Mix cinnamon and 1/4 cup sugar. Sprinkle on top. Bake at 350° for 30 minutes.

Steve & 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

Christmas Program

This year's Christmas Program will be held on Sunday evening, December 23rd at 5:00 p.m. at the church. Mark your calendars.



Young Reflections

A page designed especially for the children of Grace Church



“Draw near to God,” says James 4:8, “and He will draw near to you.” This verse sounds encouraging! We should all want a closer relationship with God. But how can you, “draw near”? One practical way is to make pleasing Him the highest priority in your life. Every time you make a decision, think first about honoring God, and make your choice based on His word. When you have a chance to learn about God, pay careful attention, so you can find out more about His character and how you can obey Him. Most importantly, pray for strength to resist your own sinful nature. When you draw near to Jesus, He will never drive you away. He promises!

Pilgrim Puzzle



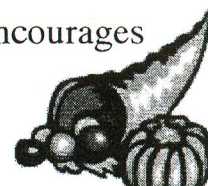
The pilgrims landed at Plymouth Rock looking for a place to worship God without being persecuted. They began in Britain, where some were imprisoned for not attending the corrupt “Church of England”. When they fled to Holland, they no longer faced oppression, but found the worldly Dutch culture difficult to resist. Maybe in the New World they would finally be able to live peaceful lives of devotion to God. After courageously facing a difficult first winter, the settlers began seeing God bless their endeavor. Following their first plentiful harvest, they thanked God by feasting with their Indian friends. Today we follow their example by celebrating God’s faithfulness on Thanksgiving Day.

Ask Samantha De Jong for the word-find, and enjoy searching for Thanksgiving words. Return the completed puzzle and choose a prize from the Treasure Chest.

The Man Who Laid the Egg

By Louise Vernon

Young Gerhard Koestle is torn. His uncles, who have cared for him since his parents’ death, want him to become a monk. His study of Erasmus’s writings, however, has inspired him to pursue the career of a scholar at a university. What direction will his life take? Will he ever get the opportunity to study under his hero? Through the fictional story of Gerhard, Louise Vernon focuses on Desiderius Erasmus, the thinker who, it is said, “laid the egg that Luther hatched.” While remaining aloof from both the reformers and the Catholic Church, Erasmus encourages people to study the Bible for themselves. To learn more about this remarkable man, check out The Man Who Laid the Egg from the church library!



A Little Bit of Church History

by Harlan Harmelink

There was a time a number of years ago that Grace Church membership was down to a very few. There was a major disagreement between members and pastor on the direction the church should follow. The pastor we had at that time left rather suddenly and many members (including key elders) did also. That left only a handful of members who flatly refused to give up what Grace Church and the OPC denomination stood for.

Grace Church was unable to sustain a full time pastor and thus began a period of guest pastors and pulpit supply, and we became a chapel work of Bethel and Calvary churches.

By the grace of God, Rev. Charles Ellis and his wife, recently retired from their own OPC ministry, came to Grace Church as a temporary pulpit supply. Following the Ellises, Pastor Lawrence Eyres and his wife, also then retired, and available after spending some time in Alaska with a new OPC work there, were asked to consider coming to Grace Church on a temporary calling.

The Eyres must have liked us because they purchased a home near Oostburg and became more that "temporary."

Because the few remaining members wanted to keep ownership of the church property there was little financial funds available to pay Pastor Eyres. Pastor Eyres graciously accepted the very meager salary of \$300.00 a month, even though the salary was way below the standard pay scale.

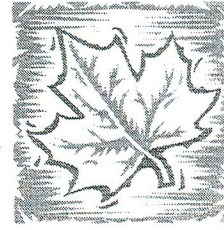
Pastor Eyres had a special gift of ministering to people who were in great need. His presence at the county jail became so well known that he didn't need to be scrutinized or checked over every time he visited. He was very loving and compas-

sionate to people with mental health issues and other health and daily living problems. Pastor Eyres loved children and during his children's sermons frequently talked about his younger days growing up on a farm in western Iowa. One particular story I remember was about the family's farm dog whom Pastor must have truly loved because he stated that although the Bible gives no mention of animals being in Heaven he hopes there will be.

Being a small but growing group, we had frequent family "get togethers." One I remember was a roller skating event at a local indoor rink which was rented just for us. It was an enjoyable evening but everyone was shocked when Pastor Eyres put on a pair of skates. I don't know his exact age at that time but I guess he was in his upper 70's or low 80's. I said to my wife Nancy, "if Pastor Eyres falls on that hard floor there will be broken bones all over his body." Thankfully nothing bad happened.

The first Sunday Pastor Eyres preached for us after just moving into their newly purchased home near Oostburg, he was quite late for church. Now if you knew Mrs. Eyres, who was a real sweet, mild-mannered person who probably never said a cross word in her life, you would chuckle at what caused them to be late. As you know, Grace Church is very near to an exit off the #43 Highway expressway. Well, the Eyres were "tooling" up the I-43 expressway (pastors are notoriously noted for fast driving) and drove past the exit; to which Mrs. Eyres (Gerri) replied, "Lawrence, isn't that the church (you can see it from the highway) we just passed?" of course it was but to turn around they had to go about

Continued on page 14





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

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★ Did you know that John Knox was born in 1514 in Scotland?

★ That he starting working in the church and was influenced by George Wishart, another reformer?

★ That he was captured by french soldiers when they were at war, and he was imprisoned, then worked as a galley slave till he escaped?

★ That after he escaped, he went back to Scotland and then to Geneva where he worked with John Calvin?

★ That he persevered under the persecution of Mary the “queen regent” and also was bold in the defense of the gospel when threated by her sucessor, Mary Queen of Scots?

★ That he died in Edinburg in 1572 on November 24 after a life full of preaching and writing for the cause of the Gospel?

Information found in The Scots Worthies by John Howie, John Knox, pg. 48-66.

Church History, continued...

15 more miles to the next exit. Meanwhile back at the church we were wondering, “did they have an accident?” “did they get lost?” “did they over-sleep?” “did they (because of their age) forget it was Sunday?” The elders were getting nervous as neither of them was prepared to give a sermon, when the front door opened and there were the Eyres, 15 minutes late but ready to proceed.

Pastor Eyres pastored at Grace Church for about 4 years (not bad for a “temporary” pastor past 80 years old.) At age 81 Pastor Eyres turned over the pastorate to Pastor Ivan. He continued giving children’s sermons and was elected Sunday School Superintendent. On his 80th birthday the church surprised him with a “this is your life” party, well attended by friends and family, and received many notes from folks who could not attend. It was a wonderful evening topped off by a sit down meal in

the Fellowship Hall. Someone found a very colorful, gaudy sport coat at a used clothing store that Pastor Eyres was asked to model. He looked so grand and “with it.”

In time Mrs. Eyre’s health began to fail and she became a resident of Pine Haven Nursing Home. The Lord called her Home “one day.” The funeral was held at Bethel Church. Pastor Eyres sold his home and moved to Janesville to be near his daughter’s family, OPC minister David King and family.

Pastor Eyres has since passed to “Glory.” Yes, he has left a legacy at Grace Church.

P. S. How many people do you know in their 70’s that would drive their car to Alaska and back?; help Jerry Meyer move on a winter day, fall off the back of the moving truck, get up, and preach 2 sermons the next day?? (H.W.H)