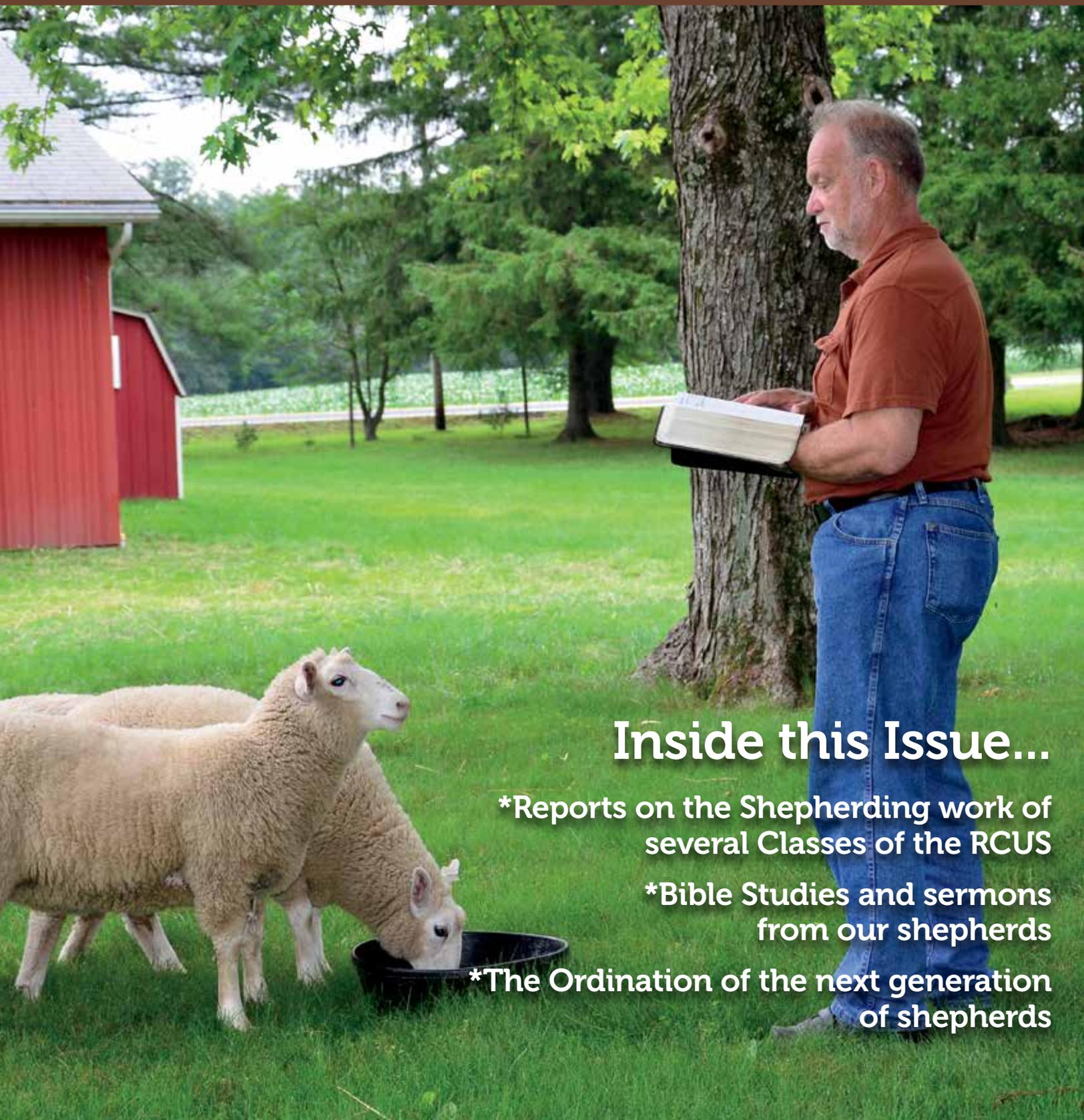


# Reformed Herald

GOD'S SOVEREIGN GRACE IN CHRIST

May-June 2016

Volume 72, Number 3



## Inside this Issue...

\*Reports on the Shepherding work of several Classes of the RCUS

\*Bible Studies and sermons from our shepherds

\*The Ordination of the next generation of shepherds

Editorial – <i>Rev. Kyle Sorensen</i>	2
<b>Northern Plains Classis</b> President's Report <i>Rev. David Dawn</i>	3
Report on the 31 <sup>st</sup> Session <i>Rev. George Syms</i>	5
The Good Fight of Faith <i>Rev. Vernon Pollema</i>	7
Nepal Mission Trip <i>Rev. Dennis Roe</i>	11
<b>South Central Classis</b> President's Report <i>Rev. Travis Grassmid</i>	13
Mission Work Updates Report on the 31 <sup>st</sup> Session <i>Rev. Scott Henry</i>	14 15
Who Owns Your Heart? <i>Elder Dick De Groot</i>	18
Special Meeting of Covenant East Classis <i>Rev. Ryan Kron</i>	18
Synod Home Missions Committee Report <i>Rev. Randall Klynsma</i>	21
Church News	24

## Editorial – "Christian Confidant"

We all have moments in our life when we need to confide in someone. When you have a personal crisis, why do you choose the person you do? The person in whom we confide (our confidant) becomes very influential in shaping us. What our best friend tells us shapes how we interpret those harsh words that someone used against us. The advice of our confidant will often become our own decision on what to do now. Our entire life's direction can be changed, just because we were advised to ignore, respond, move on, or fight back. As Christians, we are called by God not only to seek godly counsel, but to also provide godly counsel.

The Apostle Paul describes the kind of person we want to have as our "Christian Confidant." In Romans 15:14, *"Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another."* (NKJV) This Christian apostle is confident about his fellow Christians in Rome. Why is he confident? Because they are qualified confidants. Are you and I also confident in our confidants?

The first qualification mentioned is that they are his "brethren." Christians can certainly have relationships with unbelievers, and we are called to evangelize them. Yet our confidants in whom we trust and share our deepest needs, concerns, and sorrows—these must be fellow Christians.

The next qualification we should be looking for in another (and seeking to meet ourselves!) is someone "full of goodness." A good friend is always good to you. We crave that good word from our confidant, that reaffirmation that we did nothing wrong, or that everything will be ok. A good friend will pray for us and with us. A good friend will ALSO be good to us by following God's definition of goodness. A good friend will not let us wallow in pity, or spread slander or gossip. *"<sup>6</sup> Faithful are the wounds of a friend, But the kisses of an enemy are deceitful."* (Proverbs 27:6)

A third qualification is that our confidant is "filled with all knowledge." We shouldn't think this means a person knows EVERYTHING. They do need to know SOMETHING, especially on the issue we are discussing, or at least on how to respond to our crisis. Knowing the verb tense of "filled" is helpful. The Greek grammar indicates that the person has already been filled with knowledge for sometime, and they did more than get an "A" in catechism class. They have continued to use and apply that knowledge throughout their life. It would be foolish to ask a bankrupt person for financial advice. It would also be foolish, generally speaking, to seek marriage advice from someone who was unbiblically divorced. Rather, we ought to seek counsel from those who are filled with, and still filled with, the knowledge of the daily struggles to fight against sin and fight for their marriage relationship.

The last qualification listed by Paul in this verse is that our confidant is "able to admonish." Admonish is a translation of the Greek word that describes the counseling perspective that most RCUS pastors have learned in seminary: "Nouthetic Counseling." The point of "admonish" is to counsel, and even warn, someone about their behavior. While pastors and elders are the God-ordained officers equipped with the Holy Spirit to do such administering, the Bible also indicates that all Christians are to strive toward this ability to admonish. Colossians 3:16 describes the general duty of all believers to *"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."* Furthermore, in our text in Romans 15:14 Paul had confidence that the believers in Rome were able to admonish one another. They did not require an apostle to be 'on site' every day to handle any problems that arose in the church.

We should notice there is a difference between being "able to admonish" and being "able to argue." God does not call us to be argumentative, or to look for every chance to bark orders at another Christian who crosses the line. How would we grow in being able to admonish, then? By holding all these qualifications simultaneously.

I am able to admonish because I remember the person I am warning is "my brother" or "sister" in Christ. They are not some unbeliever or heretic, just because they are ensnared in sin or struggling with a temptation or doubt. I am able to admonish when I remember to season all my words with the sweetness of goodness. I am looking for that which is noble and honorable and worth saying and worth dwelling upon. I am able to admonish as I personally keep growing in the grace and knowledge of Christ. I "have been filled" in the past and continue to "be filled" with the knowledge of God's Word and how to apply it. That is a Christian Confidant.

**Rev. Kyle A. Sorensen,**  
Manitowoc, Wisconsin

### Reformed Herald God's Sovereign Grace in Christ ~ Volume 72 | Number 3

Editor Rev. Kyle A. Sorensen

Editorial Advice Committee D. Dawn,  
J. Connelly, G. Horner, G. Van Holland, J. West  
Publications and Promotions Committee  
S. Powell, K. Carroll, A. Gilman, T. Grassmid,  
J. Hall, P. Henderson, L. Lynch, R. Mettler,  
R. Stetler, D. Yeager

Design Premier Printing Ltd.

#### Subscriptions & Address Changes

Subscriptions are \$18 per year.  
Contact: Rev. Frank Walker  
6121 Pine Vista Way, Elk Grove, CA 95758 or  
ReformedHeraldSubscriptions@gmail.com

Submitting Articles Reformed Herald, c/o  
Rev. Kyle A. Sorensen, 7411 Center Road,  
Manitowoc, WI 54220, or kydosos@gmail.com.  
*Articles should be submitted one month prior to  
being printed. (For the January-February issue, the  
deadline is December 1<sup>st</sup>.) Inclusion of an article is  
subject to the decision of the Editor and the Editorial  
Advice Committee. Signed articles are the positions  
of the author.*

Copyright ©2016 by the Reformed Church  
in the U.S. All rights reserved. Requests to  
reproduce material should be made to the  
editor. The views expressed are not necessarily  
those of the editors or official positions of the  
RCUS.

Any media with the caption "Logos Bible  
Software" is copyright 2016 by Lexham Press.  
Lexham is a registered trademark of Faithlife  
Corporation. (www.logos.com)

# 2016 Report of the President of Northern Plains Classis of the Reformed Church in the U.S.

**E**steemed Brothers,  
Once again the time has come to consider the state in which we find the Northern Plains Classis. As we look back on the past year, we see the Lord's hand at work in our midst. This does not mean we have been free from trials. However it does mean that Christ is still building his church in our midst. The evidence of our eyes often tell us that things are dire, and total ruin is just around the corner. It was Jonathan who said in I Samuel 14.6, "it may be that the Lord will work with us: for it is not hard to the Lord to save with many, or with few." Therefore, let us not be dismayed by our lack of great numbers. Let us be encouraged by the words of the Psalmist. He wrote these words in both Psalm 16.12 and in Psalm 108.13, "through God we shall do valiantly: for he shall tread down our enemies."

Having said that, the purpose of this report is to give the state of the church. Therefore, with trust in and thankfulness to God, we have to with knowledge our classis took a bit of a hit this past year. Our total communicant membership fell from 434 to 401. This was quite a drop. It does have to be said that, of the total number of members lost, 16 were because of death. This is uniquely and exclusively due to the providence of the God who numbers our days. We can take comfort in the fact that these 16 souls are now rejoicing in the presence of God. Our loss is their gain. Another figure I always consider in the statistics is the number of communicant members received by profession of faith. By and large, this figure represents those received into our membership who were not previously members of the Reformed Church. Sadly, this figure dropped from 15 in 2014 to 6 in 2015. To me, this indicates we are not reaching the population living within the bounds of our classis with the Gospel. This is what concerns me the most.

Turning to the parochial reports, Rev Dale Clark reports having difficulty finding employment since

leaving Dickinson and moving to Anchorage, Alaska. He and his wife currently have part-time jobs. Rev Clark has been interviewed for the Clinical Pastoral Education course that is offered at one of the hospitals in Anchorage. As of the writing of his report, he has not heard whether he has been accepted into this programme. Should Dale be accepted in this course and complete it successfully, he will be qualified to serve as a hospital chaplain.

Reporting from Minot, Rev Phil Poe reports that his church has lost a significant number of members due to moving away to take advantage of job opportunities. Still, they have been able to continue their support to various Reformed causes, as well as giving out several thousand dollars in diaconal aid. The Minot church is also working with an architect with a few to building a facility that can see 100 people. It is good to see this church, in the midst of discouragement, pressing ahead, walking by faith and not by sight.

Rev Wes Brice, reporting on our Dickinson mission work, is very cheerful and optimistic. Coming to Dickinson at a low point in their history, Rev Brice testifies to the grace of God in the congregation there. Although the membership of the mission work consists of only two families, the mood of the small congregation is very upbeat. There have been visitors to the services. The Brices have engaged in outreach in various ways.

The situation in our Ashley church is very serious. The sudden departure of licentiate Thomas Walters was a surprise to many. This is not the place to comment more. However, we are thankful for the prospect of another man who has expressed interest in Ashley and the ministry of the RCUS.

Licentiate Cody Schwichtenberg in Herreid reports that the church there is receiving his ministry very well. He also has opportunities to minister to the youth of the church. Much of his time has to

be given to study for his ordination exam which, God willing, will take place at this classis meeting. We thank God that he has provided Cody to minister to this congregation and trust that he will continue to provide godly ministry in his local church and wisdom to our classis.

Rev James Grossmann writes from Eureka, giving an account of his busy ministry there. In addition to preaching in Eureka, he has also ministered numerous times in Herreid and Ashley. He also serves as our Stated Clerk. Perhaps the climax of his year was serving as a fraternal delegate to the synod meetings of our sister denomination in the Congo. Rev Grossmann consistently handles a very heavy schedule with patience and grace.

This writer continues to serve as the pastor of our Aberdeen church. God willing, I will complete my fourteenth year in the pastorate there at the end of June. In addition to my pastoral ministry, I currently serve as speaker for two radio broadcasts, Start The Week and Pause For Thought. Much of my ministry centres around the nursing homes in Aberdeen. The Lord has been pleased to grant our church a period of unity and peace. We do not take this for granted, but we do praise God for allowing us both to worship the Lord and spread the Gospel in our city.

Although 2015 saw many trials for Rev George Syms of Watertown, his parochial report shows a full range of activities in the church there. His report indicates at least one talent which is not universally shared by ministers. I refer to his ability to engage the congregation in times of fellowship and recreation. Teaching God's people to enjoy each other's company in informal situations is neither frivolous nor unimportant. It encourages us to treat each other as friends. In addition, Rev Syms has chaired the Candidates and Credentials Committee during the year when numerous exams were given and different men were interviewed. We are thankful that the Lord has improved his health and enabled him to continue ministering in Watertown.

Rev J.P. Mosley writes from Pierre that this has been a difficult year in the life of the church. There have been losses to the membership from various causes which have been discouraging. For all of this, one senses a note of optimism in his report. This optimism is not simply wistful thinking, but faith in the promises of God. It is in this certain hope that we, along with Rev J.P. Mosley, look expectantly to the future with confidence. The Lord will build his church.

The Candidates And Credentials Committee reports that Licentiate Cody Schwichtenberg will be examined for ordination at our classis meeting this week. This is good news for the congregation in Herreid. We are also pleased that Mr Craig Phelps, currently a licentiate in the United Reformed Churches, is interested in pursuing ordination in the RCUS. It was hoped that he would be able to take a licensure exam at our meeting. Unfortunately, he had to inform the committee he would be providentially hindered from attending.

Another committee whose report showed significant activity was the Home Missions Committee. This report was mainly taken up with the situation in our mission work in Dickinson, North Dakota. The committee was thankful to God for turning around the circumstances in that work. The congregation, which had been very discouraged, is now optimistic and enthusiastic to see a Reformed Church established in their town. The arrival of Rev Wesley Brice as stated supply to the work has been greatly blessed by the Lord. There have been numerous opportunities for outreach. The committee also recommended that the classis consider investigating the possibilities of establishing other mission churches within the classis. Although Jamestown and Fargo were mentioned by name, the committee was open to considering a work in any city in which there appeared to be an opportunity.

It is the conclusion of this writer that the state of this classis should not be evaluated on the basis of statistics. The various parochial reports show that each minister is earnestly seeking both to minister to his congregation and to proclaim the gospel outside the walls of the church. Speaking of his own ministry, the apostle Paul wrote in I Corinthians 3.6, "I have planted, Apollos watered, but God gave the increase." This is the key to both numerical growth and spiritual growth. We must faithfully plant and water the seed, but we must never lose sight of the fact that it is God who gives the increase. Therefore, we must not be defeatists. We must carry on doing that work to which God has called us. Let us remember the exhortation given by the Apostle Paul in Galatians 6.9, "Let us not therefore be weary of well doing: for in due season we shall reap, if we faint not."



-----  
**Rev. David A. Dawn**

Aberdeen, SD

# Report On The Annual Meeting of The Northern Plains Classis

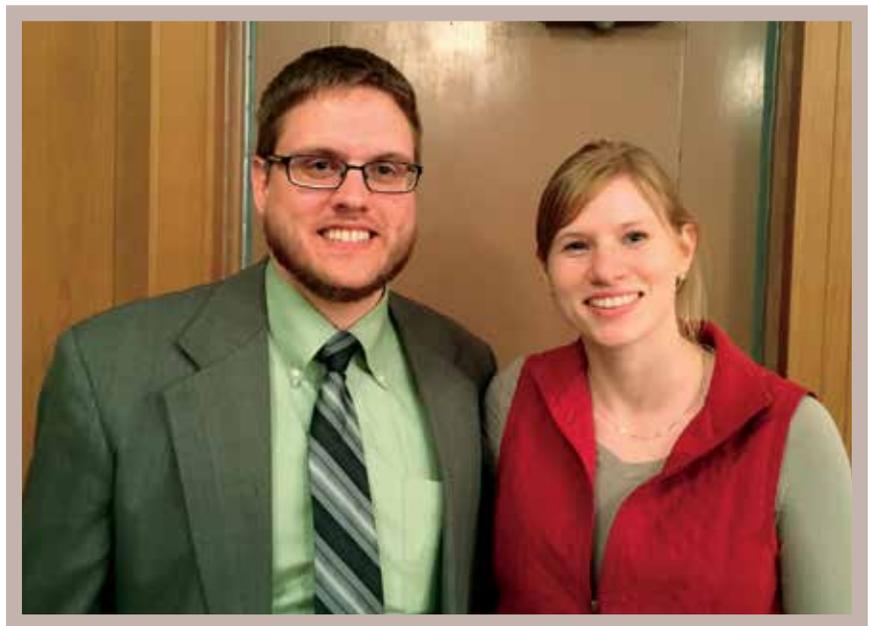
The 31st Annual Spring Meeting of the Northern Plains Classis was convened on Monday, March 14, 2016, at 1:23 p.m. at First Reformed Church of Aberdeen, South Dakota. The president, Rev. David Dawn opened the session with the reading of Psalm 133 and gave a devotion on the fellowship and unity in the Church. After the preliminaries, the president called for the election of officers. Rev. David Dawn was elected president of the Classis again, Rev. George Syms was elected vice-president, and the stated clerk elected was Rev. James Grossman. Later in the meeting, Elder Matt Fickbohm was elected as the treasurer of Classis. At this meeting, several elders were welcomed and seated, namely, new Elder Brian Davis, of Hope Reformed Church, Pierre, SD, Elders Doug Haak and John Bender of First Reformed, Aberdeen, SD. The president proceeded to announce the standing committees for this year's Classis meeting. The president then gave his annual report on the state of the Classis. In the report of the stated clerk, there was a necrology for Elder Harry Hieb of First Reformed Church of Aberdeen. The clerk handled reports that came from Synod and these items were discussed by the Classis.

It is a customary obligation of the pastors of Classis to give a parochial report in the meeting. After each report was given, one of the brethren was asked to pray for the pastor and his particular congregation. The other matters of Classis business included a review of the standing rules and statistical information on membership and finances. There were no reports from fraternal delegates and no fraternal delegates at the meeting.

On Monday evening, the Classis met with the congregation of First Reformed Church for a worship service. The Rev. J. P. Mosley of Pierre, SD, conducted the service, and Rev.

George Syms of Watertown, SD, preached a sermon on Mark 1:14-15 entitled: "Repent, and Believe the Gospel." The reports of the various standing committees were presented for the action of Classis.

The special order of the Classis meeting included the ordination examination of Licentiate Cody Schwichtenberg, who is pastor-elect of First Reformed Church, Herried, SD. The examination was conducted by Rev. George Syms, Chairman of the Standing Examinations and Licensure Committee. The areas of examination were ecclesiology and the Heidelberg Catechism. It was a delightful moment when the ordination exam of Cody Schwichtenberg was sustained by the vote of the Classis. We know that it was welcome news when Mr. Schwichtenberg was informed of the Classis' decision. One of the customary actions of the Classis is to extend the right hand of fellowship to the newly received candidate. Rev. Syms led the Classis in a prayer of thanksgiving for Mr. Schwichtenberg. Subsequently, Herried's call to Mr. Schwichtenberg was approved. The ordination and installation service for



Cody and Angela Schwichtenberg



Northern Plains Classis

Mr. Cody Schwichtenberg is to be held, D.V., April 3, 2016, at 7:30p.m. at First Reformed Church, Herried, SD. Mr. Schwichtenberg has requested that the Rev. Mr. Michael McGee lead the service, that the Rev. Mr. Travis Grassmid give the charge to the pastor, and that the Rev. Dr. Maynard Koerner present the charge to the congregation. The installation committee will consist of the Rev. J. P. Mosley and the elders of The First Reformed Church of Herried, SD.

We would be remiss not to extend hearty thanks to the ladies of First Reformed Church for their hospitality and kindness in supplying food for the breth-

ren. The closing of the meeting was led by Elder Doug Haak who read from Romans 6 and offered prayer to the Lord. The closing exercises included the unison confessing of the Apostles' Creed, the Lord's Prayer, the pronouncing of a benediction, and the singing of the Doxology. The Classis amazingly finished its business in one day and adjourned at 10:40 p.m. on March 14<sup>th</sup>.



-----  
**Rev. George Syms**

Watertown, SD

# The Good Fight of Faith

## 2 Timothy 4:1-8 (Verse 7)

<sup>1</sup> I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; <sup>2</sup> Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. <sup>3</sup> For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; <sup>4</sup>

And they shall turn away their ears from the truth, and shall be turned unto fables.

<sup>5</sup> But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. <sup>6</sup> For I am now ready to be offered, and the time of my departure is at hand.

<sup>7</sup> I have fought a good fight, I have finished my course, I have kept the faith: <sup>8</sup> Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”

(2 Timothy 4:1–8, KJV)

W e’ve all heard it: “There is nothing more certain than death and taxes.” I’m not so certain about equating these two, given all the methods of tax evasion today. One of the two is absolutely certain: “*It is appointed unto men once to die*” (Hebrews 9:27), and there are reminders of it daily— accidents, disease, murders, obituaries, funerals, etc. Another reminder, but one that is often ignored, is the aging process. It begins the minute a person is born, actually upon conception. He or she is born to die, and with each passing day one grows older, on the way to the grave. From birth on, the body begins to deteriorate: there is sickness, aches, pain, imperfect food that aids the dying process, chemicals, poisons, cancers, hardening of the arteries, high cholesterol, heart attacks, etc. Now the world is constantly trying to overcome all these things, including death. What is sad is that the world fails to see or deal with the why of these things—the sobering truth that all are conceived and born in sin (Psalm 51:5), and that “*the wages of sin is death*” (Romans 6:23).

When Paul wrote the words of our text, he was a prisoner at Rome. Being quite sure that this final imprisonment would end in death, he writes in verse 6: “*The time of my departure is at hand*”—more literally, “*the time of my loosening*” or “*the time of my release.*” We should think of the loosening of the ropes or cables of a ship when weighing anchor and setting sail. The

time for this is near. The weighing or hoisting of the anchor and the loosening of the ropes has begun. Soon the blast of the wind would be in the sails and the final voyage begun, arriving almost immediately in the haven of rest. It was at this juncture of his life, that God inspired Paul both to look back and to look ahead. What he saw, knew, and wrote is for our instruction and comfort—for all who are taking this voyage and are part of the dying process.

Paul looked back and what he saw made him glad. He is not one of those many who face death in fear and panic because all their lives they had time only to eat, drink, and be merry and never thought to “*number their days and apply their hearts to wisdom*” (Ps. 90:12). Looking back, Paul says, “*I have fought the good fight.*” In the original Greek, it is not, “*I have fought a good fight,*” but, “*I have fought the good fight.*” The definite article here is important. For there is only one great fight. There are many kinds of conflict in life, but only one great war or fight—the fight against our flesh, the world, and the devil, or what has been termed “the wicked trinity.” That fight is so great that it encompasses heaven, earth, hell, and all creatures. It is the war which was initiated in Paradise following the fall, when God said to Satan disguised as a serpent, “*I will put enmity between you and the woman, and between your seed and her seed*” (Genesis 3:15), or as biblically

understood, the war between Christ and those who belong to Him over against the seed of the serpent or those who are in the employ and clutches of Satan. That is essentially the fight that Paul is talking about as he stood at the brink of death. That is the good fight of faith to which Paul exhorted Timothy in his first epistle: *“Fight the good fight of faith.”* (1 Tim. 6:12). But that fight is good only if you are on the side of the Almighty and His Christ.

If you are on the side of Satan your fight is a very bad fight. In fact, you are already conquered; you are already fallen in the battle, and if you are not rescued, you will perish!

But if you are on the side of the Almighty and His Christ, you are more than a conqueror. If we are Christians, we (all of us who believe in and confess Christ) are fighting the good fight as Paul did in his day. Our fight will be one of continuing victory. *“For there is no condemnation to those who are in Christ Jesus”* (Rom. 8:1). As Paul wrote in Philippians 1:6: *“He who has begun a good work in us will complete it until the day of salvation,”* or later in verse 21: *“If to live is Christ, then to die is gain.”* Now all of this is written to instruct and comfort us as we fight the good fight.

However, this does not mean that the fight is or will be easy. Paul gives us a description of this fight: *“For we know that the law is spiritual, but I am of the flesh, sold under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree with the law, that it is good. So now it is no longer I who do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin”* (Rom. 7:14-25).

What these verses are telling us is that although we are in Christ and free from the curse of the law, the Christian is not yet perfect and is unable to fulfill the requirements of the law. Because Paul has been raised to a new life in Christ (regenerated, born again), he is aware that God’s law is *“spiritual”*—that

it is holy, righteous and good, reflecting God’s character, and the standard to which life governed by the Holy Spirit should conform. Paul actually delights in God’s law, desiring to fulfill it perfectly. But he is distressed that sin in him opposes that desire. He distinguishes between his *“mind”* which aims at obedience, and his *“flesh”* which continues to sin. This causes conflict and anguish to rise up within him. It becomes a constant struggle: *“I do not understand my own actions. For I do not do what I want, but I do the very thing I hate”* (Rom. 7:15). Paul is actually describing a profound conflict that every Christian finds inherent in his life in Christ. Christ dwells in him (cf. Galatians 2:20), yet sin also dwells in him: *“So now it is no longer I who do it, but sin that dwells in me. . . . Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me”* (Rom. 7:17, 20). Perfect conformity to God’s will is at present out of his reach and that causes frustration. However, he is grateful at the prospect of future deliverance from this frustration: *“Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!”* (Rom. 7:24-25).

Beloved, can you identify with this struggle and frustration? Do you fight against sin and temptation? When tempted to lie, cheat, steal, hate, gossip, to turn your ears away from the truth to fables and lies of false teachers (2 Tim. 4:4; cf. 2 Tim. 2:22-23; 1 Tim. 6:20-21), look at, or read, that which will cause you to lust and become promiscuous, become one with evil companions, do you resist and refuse to yield? If so, then you are in the good fight. I am reminded of the words of an old hymn: *“Yield not to temptation, for yielding is sin; Each victory will help you some other to win; Fight manfully onward; dark passions subdue; Look ever to Jesus, He will carry you through. Shun evil companions; bad language disdain; God’s Name hold in reverence, nor take it in vain; Be thoughtful and earnest, kind-hearted and true; Look ever to Jesus, He will carry you through”* (cf. 2 Corinthians 6:14-18).

Paul saw more when looking back at his life. He says, *“I have finished my course.”* No doubt here Paul was thinking of the Olympian games when he said this. He had run the race. There is a certain course set for each one of us. It begins at your birth and ends with your death. Paul was an important runner whom God has used to teach us. He is one of the great heroes of faith in Christ’s church. He ranks with Abraham and Moses, with Isaiah and Jeremiah. But every one of God’s children is in the race. And all of them will finish their course. The end of each one is peace, glory, and eternal triumph. At the end is unspeakable bliss such as *“eye has not seen, nor ear heard, nor has ever*

entered into the heart of man” (1 Cor. 2:9). Yes, the race, the fight, is beset with hindrances, obstacles, sweat, pain and suffering, and sometimes blood and tears. But they all finish. God sees to that and that is why Paul could say, “I have finished my course.”

But there is still more to the apostle’s look backward: “I have kept the faith.” Of course, for it is “the good fight of faith.” At first thought, it would seem as if Paul is being quite boastful. But we must know Paul and his writings to fully understand his thinking, such as Ephesians 2:8-9, “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast”; and Philippians 2:3, “For it is God who works in you both to will and to do for His good pleasure.” Because this is true, Paul did keep the faith, even as all God’s people keep the faith. Not one of them will ever forsake the faith. Recall that Jesus prayed for Peter that His faith might not fail, and it did not (cf. Luke 22:32). Even after his terrible denial of Jesus, Peter’s faith reasserted itself upon the prayer of Jesus, and he left the hall of murderers, weeping bitterly, for he had seen the loving eye of Jesus Who would not let him fall from grace. “I have kept the faith.” What is that faith? It is that “certain knowledge whereby I hold for truth all that God has revealed to us in His Word, and also a hearty trust, which the Holy Ghost works in me by the Gospel, that not only to others, but to me also, forgiveness of sins, everlasting righteousness and salvation are freely given by God, merely of grace, only for the sake of Christ’s merits.” (Heidelberg Catechism #21)

What does it mean to keep the faith? It means that you embrace it and count it dearer than life itself, for it is through faith that you receive all the benefits of Christ’s work of salvation, benefits which no one can take from you. If you are a true believer, you will go to heaven and can never be lost. You will surely step across the threshold of the DOOR and enter into the mansions of glory. Death for the Christian is no longer “a punishment for sin, but only a dying unto sin and an entrance (a door) into eternal life” (Heidelberg Catechism #42).

Beloved, fighting the good fight, running and finishing the race and keeping the faith is God’s wondrous work of salvation within us. Salvation is of the Lord! (cf. Ps. 37:39; 1 Peter 1:9). Because Paul knew

this, he could say, “I have kept the faith,” and so can every believer!

And finally, we must also follow the apostle’s look forward where we see a beautiful view of glory: “Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day” (v. 8). Here, too, it is not a crown, but the crown of righteousness, for there is but one crown of righteousness. Again we must be reminded of the Olympian games which Paul used as a simile or comparison of the course to be run by every Christian. Here he has in mind the same course. Every winner

**What does it mean to keep the faith?  
It means that you embrace it and  
count it dearer than life itself,  
for it is through faith that you receive  
all the benefits of Christ’s work of  
salvation. No one can take these  
benefits from you.**

of this race received a garland of flowers which was placed upon his brow. So every Christian will receive the crown of righteousness in that day.

Here we must look to Jesus Christ, Who the author of Hebrews refers to as both “the author and finisher of our faith” (Hebrews 12:2). In reality, Jesus was the only One Who ran the race, fought the good fight and kept the faith. Earlier I mentioned the hindrances, obstacles, sweat, pain and suffering, blood and tears that may lie in the course of this race. Jesus truly and fully ran this course. I don’t think I need to remind you of His sweat and toil and the hindrances and obstacles which He found in His way. I wouldn’t have the time. I would have to speak of hell and damnation, of sin and guilt, but not His own. I would have to speak of the devil and his demons, of wicked vicious men and faithless servants, of hunger and thirst, of unspeakable anguish when he cried out from the cross, “My God, My God, why have You forsaken me?” The words of Hebrews 5:7-8 are enough to make us tremble: “Who, in the days of His flesh, when he had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard

because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered.”

But the end was glory for Him. Christ indeed received the crown of righteousness. And of that crown Christians are partakers: “For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him” (2 Cor. 5:21). **How are you righteous before God? Only by true faith in Jesus Christ; that is, although my conscience accuses me, that I have grievously sinned against all the commandments of God, and have never kept any of them, and am still prone always to all evil; yet God without any merit of mine, of mere grace, grants and imputes to me the perfect satisfaction, righteousness, and holiness of Christ, as if I had never committed nor had any sin, and had myself accomplished all the obedience which Christ has fulfilled for me; if only I accept such benefit with a believing heart** (*Heidelberg Catechism*

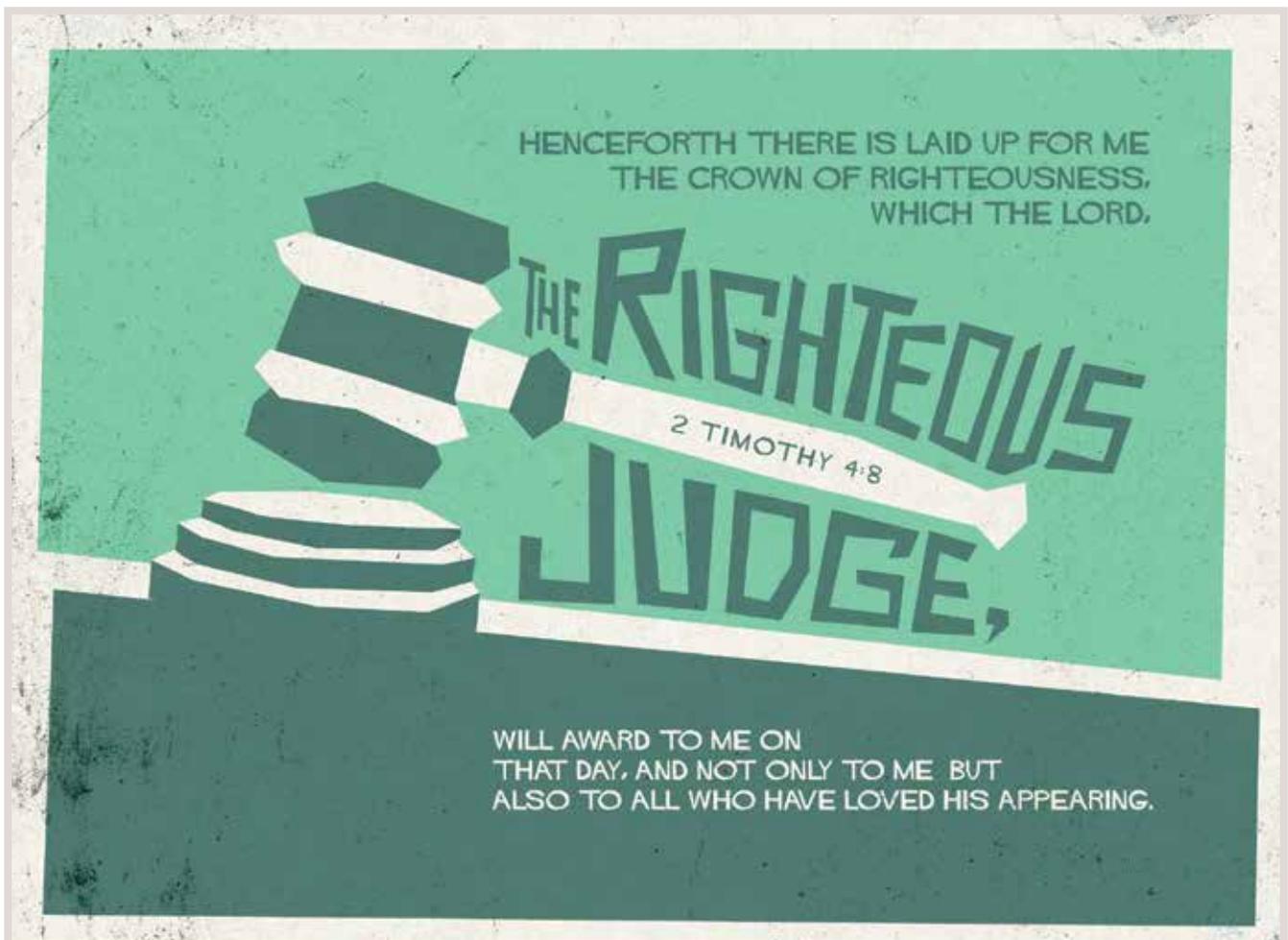
#60). The glory of that crown of righteousness will glitter through all eternity!

And when He returns He tells us that with Him is His reward to give unto everyone according as his work shall be: a reward not of merit, but of grace even as our works are of grace (cf. Matthew 16:27; 1 Cor. 3:8; HC #63). Such is the wonderful comfort and light, not only for Paul, but “to all them also that love His appearing,” for all who “fight the good fight of faith,” and would say with Paul, “I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me at that day, and not to me only, but unto all them also that love His appearing” (2 Tim. 4:7-8). AMEN.

rh

-----  
Rev. Vernon Pollema

Bakersfield, CA



Logos Bible Software

# Nepal Mission Trip Report



January 2016

## Dear Brothers and Sisters in Christ,

Please accept my heartfelt thanks for your commitment to the work of Christian missions in the land of Nepal. By your generous gifts we were able to purchase and distribute over two hundred blankets and do much more in the name of our Lord Jesus Christ.

First, a little background information for you on Nepal:

Situated northeast of India, the Federal Democratic Republic of Nepal was once known as the world's only Hindu Kingdom. The Pashupatinath Temple, where Hindus from all over the world make pilgrimage, is located in the capital city of Kathmandu. Over 75 percent of the Nepalese are Hindu. Another 16 percent are Buddhist and 4 percent are Muslim. Christians make up 2.8 percent of the population. Evangelical Christians are less than 1 percent according to some estimates. Reformed Christians are even fewer!

Today Nepal is considered a secular democratic country. Foreign religious NGO's (Non-Governmental Organizations) can operate freely, but they are not permitted to proselytize. Of the 250 identified people groups, 239 remain unreached with the Gospel.

According to Operation World, the first church was formed in 1952 with 29 Christians. At the height of persecution in 1990, there were 200,000 believers living in Nepal. Today, with a population of approximately 30 million people, it is estimated that there are 850,000 followers of Christ.

This ethnically and culturally diverse nation is also one of the poorest in the world. One-third of the people exists below the poverty line on less than \$1 a day. Subsistence farming is how 90 percent of the population ekes out a living, with most of the fertile land found in the southern part of the country. Eight of the world's 10 highest peaks are in Nepal, including Mount Everest at 29,029 feet.

So with that background, here is a summary of my trip. I left Sacramento on Wednesday, January 6th arriving in Kathmandu some 38 hours later on the evening of

Friday, January 8th. I was met at the airport by pastors Krishna (Caleb) Acharya, who initially invited me, and Krishna Pandey. Pastor Caleb now lives in the L.A. area where he met RCUS Pastor Michael Voytek and at Michael's invitation came to the Western Classis meeting in the spring of 2015 where we were introduced. Pastor Voytek's son David made a trip to Nepal last year and published a report.

The next day we left Kathmandu by bus (five hours) for the trip to the Chitwan area to visit the home and ministry of Pastor Pandey. Pastor Pandey has established a small orphanage, Mercy Home, on his own property consisting of a few acres of land and a couple of buildings. There he provides room and board for fourteen children. One of the children is severely mentally and physically handicapped due to abuse. Pastor and Mrs. Pandey, along with their three grown children provide the care for these children. As well they raise funds to support their education which is not provided for free in Nepal.



On the 10<sup>th</sup> and 11<sup>th</sup> I taught three sessions each day to a gathering of Nepali pastors and leaders. Most traveled long distances to attend. There were twenty-four in attendance. I taught a series of messages on "The Christ in the Old Testament." Surprisingly some said they had never heard of Christ in the Old Testament. Pastor Pandey's son, Sanish, was my translator the first day and Pastor Caleb the next. They have asked me to return to teach more.

You may recall that in March and April of 2015, Nepal was hit with a devastating earthquake and powerful aftershocks which killed nearly ten thousand people, injured tens of thousands more, and destroyed approximately five hundred thousand houses. On January 12<sup>th</sup> we set out to a rural area of the Chitwan district which is struggling to recover from the earthquake. Our goal was to distribute 150 blankets to remote villagers. We literally went up a river without a paddle. It was the dry season so our truck went down into the not quite dry river bed. After a couple hours we arrived at a remote clearing to meet with the mountain villagers. It was amazing to observe these extremely poor people coming down out of the mountains to see us. Even more, it was a great blessing to distribute these warm blankets in Jesus name, praying with them and for them, as many of these people did not even have covering for sleeping or basic protection from the winter cold.

On the 13<sup>th</sup> we spent a day's journey by bus traveling to the western city of Kohalpur where pastors and leaders from the area came for another two day Reformation Bible Seminar. Twenty-five more leaders came and I taught again the subject of "The Christ in the Old Testament." It was well received and again there were those who were amazed at learning this doctrine. Pastor Caleb again translated for me. This took place on the 14<sup>th</sup> and 15<sup>th</sup>.

On the evening of the 15<sup>th</sup> we traveled to the area where Pastor Caleb and his family once lived. He has donated to a local pastor for this second Christian orphanage I visited. We stayed that evening at the orphanage and met with the children.

On Saturday, January 16<sup>th</sup>, I preached for the local church in the village of Bardia, some 50 miles from Kohalpur. Yes, the Christian churches meet on Saturday in Nepal and they aren't even Seventh Day Adventists! Saturdays are the days the Nepali people take off, so the Christians have chosen Saturdays to meet. Later that day, we visited some of the members who Pastor Caleb had sponsored for micro-businesses of raising hogs and chickens. We returned to Kohalpur that evening.

Sunday, January 18<sup>th</sup>, was another full day on a bus headed back to the Chitwan area to Pastor Pandey's home



and to again visit the Mercy Home orphanage. Pastor Caleb met us on Monday and took us around to visit additional micro-businesses which he had helped to start with several needy Christian families in the area.

We spent the next two days resting and doing some sightseeing before heading back to the United States on Friday.

Overall, I found it to be a profitable and informative trip. I am encouraged by the sacrificial dedication of Pastor Caleb, his brother Pastor Pashant Acharya, and the Pandey family to Christ and His church. I was deeply moved by their desire to see the Reformed faith prosper in Nepal in the hearts and lives of the people.

It was evident that there is a serious deficiency of Biblical understanding among even the leadership of the Nepali church. Evident as well is the hardship of poverty that many of our Christian brethren there face. I came away committed to assisting Pastor Caleb and the people of Nepal to grow in the grace and knowledge of our Lord Jesus Christ.

Again, I thank you for your assistance in making this trip and joining with me as co-laborers in bringing the Gospel in Word and deed to the people of Nepal.

In Christ's Service and Yours,



**Dennis E. Roe, General Secretary**

Westminster Biblical Missions, Inc.

*P.S. I have a Power Point presentation on Nepal which I will gladly provide for you. I would be happy to come to your church to share more about this field. Please contact me at 530-277-4673.*

# 2016 Report of the President of South Central Classis of the Reformed Church in the United States

*Be of the same mind toward one another. Do not set your mind on high things,  
but associate with the humble. Do not be wise in your own opinion.*

*Repay no one evil for evil. Have regard for good things in the sight of all men.*

*If it is possible, as much as depends on you, live peaceably with all men.”*

(Romans 12:16-18)

These are the words which we have been using at Zion Reformed this year as we conduct family visitation; and as I reflect on the state of the church in South Central Classis, I am reminded of these exhortations of the Apostle Paul. The state of our Classis has

loss to the church militant, we rejoice as they have joined that church triumphant.

It was a joy to read the parochial reports for this past year, as we witness the guiding hand of our gracious Lord leading His church. We are encouraged to report that the Word of God is being faithfully proclaimed throughout the Classis, and there is general peace within the churches. Rev. Carroll (Grace Reformed, Mitchell, SD) reports that “2015 was marked by a spirit of peace and joy...(and) the affection that the saints have for one another is evident.” Rev. Henry (Providence Reformed, Vermillion, SD) notes “the members of Providence Reformed Church are

**Living peaceably with all men is a daunting task – a task which requires purposeful humility as we consider the needs of one another above our own desires.**

been relatively peaceful in this past year, and we praise God for granting this blessing. Living peaceably with all men is a daunting task--a task which requires purposeful humility as we consider the needs of one another above our own desires.

Our statistical reports show a small increase in membership within our Classis by three persons. In this, we can see that the Lord is continuing to nurture His church, and we have been blessed with a number of covenant children (29) as well as professions of faith (25). It is a time of sorrow as we witness the death of fellow members; this past year our Classis lost ten members by death. Although we mourn the

continually growing in the grace and knowledge of the Lord Jesus Christ, which is evident by their walk of humility before the Lord.”

Dr. C.W. Powell noted that this is his forty-seventh, and likely his final parochial report. Certainly the Lord has greatly used this honorable pastor in his 58 years of ministry. We have been blessed to have our brother serve in our midst, and to enjoy the benefits of his wisdom and encouragement. Not many have the strength or fortitude to continue daily in the ministry until they are 81 years of age. The Lord has greatly blessed this brother and blessed His church through the faithful labors of His humble servant.

The work of missions continues within the bounds of Classis, and we pray that the Lord would continue to fill His church through these humble measures. The work in Scottsbluff, NE, in God's providence is not able to continue at this point. Rev. Fagrey writes, "In spite of six years of this effort, there has been no appreciable change...the Lord's timing is not always our timing."

Rev. Matthew Powell notes that the average attendance at the mission work of Christ Reformed Church in Casper, WY, has increased by about 10%. A number of people are either taking new membership classes or planning to move to the area and join the congregation. We praise God for this growth and pray that He continues to bless this fledgling congregation.

After years of struggle, hopes, trials, and disappointments, St. John's Church in Lincoln, NE, has held steady in their labors to establish a Reformed work in Omaha. Rev. Johnson reports that the "Consistory is very excited to welcome Rev. Klynsmas to Omaha, and we do not doubt that this is the Lord answering prayers." Rev. Randall Klynsmas, formerly the pastor in Kansas City, MO, has now been installed in the Omaha, NE, church plant and has begun his labors.

We pray that the Lord adds His blessing to this work.

Finally, this Classis meeting marks the initiation of a "pre-Classis meeting", which the Spring 2015 Classis asked the Executive Committee to organize for this gathering. Your Executive Committee spent time working on plans, topics, speakers, etc., and we hope that the pre-meeting was a blessing to the entire body. It seems to your president that if we desire to continue with this practice for subsequent Spring Classis meetings, it may be of benefit to the host church to have the opportunity to structure the event themselves. In this way, the host church could determine a topic such as they thought would be of interest to the delegates, and arrange for the speaker or speakers whom they believe could best address the issue at hand.

As we began, this past year has been marked with humble harmony. I will continue to keep all in the Classis in prayer, that we may continue to *be of the same mind toward one another*.

Respectfully submitted,



-----  
Rev. Travis Grassmid

Menno, SD

## Mission Work Updates

### Grace Reformed Church of NW Arkansas

Northwest Arkansas is one of the fastest growing regions in the United States. Walmart, Tyson Foods, and J.B. Hunt are among the several major corporations located here which are drawing people from all over the country. Economic growth has produced diversity in this region that many would never have imagined. It is well known that the Hispanic population is a little over 30 percent. It is not as well known that it is home to one of the world's largest Marshallese populations. Northwest Arkansas is also consistently listed as one of the best places to live, bringing retirees from all over the country. These factors alone ought to make us aware of the strategic importance of having a Reformed Church in this area.

We are a small congregation. We recently added two members bringing our total to fourteen (this will soon

change again once Steve Carr and his family join). Steve Carr, as you may have read elsewhere, has been serving this congregation as stated supply since August of 2015, but will soon assume full duties as pastor after his ordination and installation on May 1, 2016.

During the Easter season we had a sermon series on various aspects relating to the death and resurrection of our Lord Jesus Christ. After Easter we began a sermon series on the Gospel of Mark. Earlier this January we finished a Sunday school series on Spiritual Warfare and began a study of the Belgic Confession, which we will complete by mid-June. We will then begin a ten week study of the RCUS Constitution, looking especially at aspects peculiar to Reformed Church government and discipline. One other item proposed for study is the book *Christ of the Covenants* by O. Palmer Robertson.

-----  
CONTINUED ON PAGE 21  
-----

# Report on the Annual Meeting of South Central Classis

Article 77 of the RCUS Constitution requires that each Classis of the RCUS Synod “meet regularly in the spring” to conduct the business of the church. Article 79 goes on to read: *“The annual meeting of a Classis shall be opened with religious services, including the preaching of a sermon by the President, or by one of its members designated by him or by the Classis, after which the roll shall be called; if a quorum is present, the officers for the ensuing year shall be elected, and the business shall proceed according to the Rules of Order prescribed by the Synod.”*

In accordance with the RCUS Constitution, the South Central Classis (SCC) convened for its annual spring meeting at Grace Reformed Church, Rapid City, SD, on March 28-29, 2016. However, this year the SCC Meeting unofficially began Monday afternoon with an informal gathering of ministers and elders to discuss the Biblical principles regarding the working relationship between the local Consistory and the Classis. Elder Gary Maassen, who serves at Trinity RCUS, Sioux Falls, led the discussion and moderated the give-and-take exchange between the men. The meeting concluded and an excellent supper was served.

Delegates, visitors, and members of Grace Reformed Church then gathered for the Monday evening worship service with Rev. Randy Klynsma preaching and Dr. Robert Grossmann conducting the service. The sermon text was Joshua 19:49-51, from which Rev. Klynsma encouraged the congregation to be faithful and steadfast in the faith knowing that our sovereign God is the One who gives “The Distribution of the Land.”

Shortly after the worship service roll call was taken, which revealed fourteen Ministers of the Word and eleven Elders, and then two and a half hours of business was conducted. Rev. Travis Grassmid (pastor at Zion RCUS, Menno, SD) was elected as President of the SCC for the second year; Rev. Matthew Powell (pastor at Christ Reformed RCUS, Casper, WY) was elected as Vice-President; Rev. George Horner (pastor at Providence RCUS, Rock Springs, WY) was elected as Stated Clerk; Elder Scott Velgersdyk, who serves at Trinity RCUS, Sioux Falls, SD, was elected as Treasurer, and Elder Robert Korn (Zion RCUS, Menno, SD), Elder Ted Schieffelin (Providence RCUS, Limon, CO), and Rev. Mike McGee (Trinity RCUS,

Sioux Falls) were appointed by the president as tellers. President Grassmid then defined the bar of the house as the first eight pews on both sides of the aisle.

After adoption of the agenda, services, and order of the day, Rev. Matt Powell introduced the Fraternal Delegate from the Orthodox Presbyterian Church (Presbytery of the Dakotas), Rev. Brad Irick, who was then welcomed by Classis, seated in the bar of the house and given the privilege of the floor. This means he was given the privilege to address any issue being discussed at Classis, but since he was not an RCUS delegate he was not entitled to cast a vote. This is a standard privilege we share with all the specific Reformed and Presbyterian denominations that the RCUS has established fraternal relations with. Rev. Irick brought greetings from our brethren in the OPC who commended the ministers and elders of the RCUS for their faithfulness to the Scriptures, the Confessions, and encouraged the RCUS to continue steadfast in holding to and defending the Truth. Rev. Irick also expressed his personal appreciation for Heidelberg Theological Seminary. Rev. Matt Powell then introduced Rev. Bob Hemphill, the Fraternal Delegate from the Reformed Presbyterian Church of North America. Rev. Hemphill brought greetings from the RPCNA and spoke of enjoying the doctrinal unity with the RCUS. Classis also welcomed many non-delegated RCUS Elders who came to observe the proceedings into the bar of the house and they were given the privilege to speak from the floor.

God has richly blessed the RCUS with faithful ministers and elders who are unwilling to compromise in any area of the Scriptures or the Confessions of the Church. And this uncompromising spirit can be solely attributed to the work of the Holy Spirit in the heart of men whom He has chosen, gifted, and called to the work of the church. Understanding this should cause every member of the RCUS to daily drop to their knees in humble thanksgiving to our covenant God for His abundant grace, mercy, and faithfulness toward us in Christ Jesus. You see, God continues to demonstrate His love for His church by giving faithful men (Eph. 4:11-16) who diligently shepherd and feed the flock of God with the Word of God (1 Peter 5:1-4; John 21:15-17). The Word spoken through Isaiah should

ever be upon our lips: "O LORD, You are my God. I will exalt You, I will praise Your name, for You have done wonderful things; Your counsels of old are faithfulness and truth." (Isaiah 25:1)

**God has richly blessed the RCUS with faithful ministers and elders who are unwilling to compromise in any area of the Scriptures or the Confessions of the Church.**

It was with great joy that President Grassmid welcomed one new minister into the SCC. Rev. Randy Klynsma, former pastor at Northland RCUS, Kansas City, MO (Covenant East Classis), was received by the SCC. Rev. Klynsma received a call from St. John's RCUS, Lincoln, NE, earlier this year to serve as missionary to the newly formed Omaha Reformed Church, Omaha, NE. Rev. Klynsma accepted their call and was installed on March 20, 2016, as associate pastor at St. John's, serving as missionary to the Omaha area.

The next item on the agenda was the reading of Parochial Reports by each Minister of the Word. Article 81 of the RCUS Constitution reads as follows: "At the spring meeting every pastor shall present a written parochial and full statistical report, and every minister, though without a charge, a report of his labors. If unable to be present, he shall forward his report to the Stated Clerk three days before the meeting. The parochial report shall contain a full account of the spiritual and temporal condition of the charge and of the labors of the pastor, the President or any member of the Classis shall ask the pastor and the elder such questions as may be requisite to elicit additional information."

The reading of Parochial Reports was a time of reflection upon the faithfulness of our covenant God as we heard how the ministers and elders of the SCC are being faithful in their respective congregations to ensure that "the pure doctrine of the gospel is preached therein;" and that "it maintains the pure administration of the sacraments as instituted by Christ;" that "church discipline is exercised in chastening of sin;" and "all things are managed according to the pure Word of God, all things contrary thereto rejected, and Jesus Christ acknowledged as the only Head of the Church" (Belgic Confession, Article 29).

The number of communicant members within the bounds of the SCC has increased this past year by 1%, and giving has also increased from last year. May the Lord be pleased to continue building His church as represented in the RCUS, and may the people of God grow in their desire to honor the Lord with all of their possessions, which they have received from our benevolent God to steward for His honor, glory, and praise. Order of the day was called by the president at 10:30 PM.

Business resumed at 8:00 AM on Tuesday morning with Scripture reading, singing a hymn ("Jesus with Thy Church Abide"), and prayer offered to the Lord. The next item on the agenda was the continuation of Parochial Reports. Due to cancer treatment, Dr. C.W. Powell was not physically able to attend the SCC meeting. However, his son, Rev. Matthew Powell, was asked to read Dr. Powell's report. The things that stood out in the mind of this writer as regards Dr. Powell's report were the following: his faithfulness to Christ, the Gospel, the Church, his wife, his family, his brothers in the RCUS, the Three Forms of Unity, New Geneva Seminary, his congregation, and his uncompromising zeal for the Word of God. The Lord has granted Dr. Powell a great mind and a hearty faith in the Lord Jesus Christ, which exudes in godly assurance, faithful living, joyful fellowship, and loving devotion to God and men. I think the verse that so encapsulated Dr. Powell's report was Romans 14:7-9: "For none of us lives to himself, and no one dies to himself. For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living."

After the morning coffee break, Rev. Darrell Kingswood gave an excellent devotion entitled, "The Devotional Life of one Pastor." Rev. Kingswood simply described the method he uses in his daily devotion and how he incorporates the Word of God, the Three Forms of Unity, hymns from the Trinity Hymnal, and New Morning Mercies by Dr. Paul David Tripp. By the way, let me commend Dr. Tripp's book to all those who read this report. It is Biblical, lucid, and a heart stirring daily devotional.

The next item on the agenda was the constitutional questions asked of each delegate elder concerning the particular church in which he serves. Article 81 of the RCUS Constitution states that "The President shall then address the following questions to each elder:

1. Are the doctrines of the Gospel preached in your charge in their purity, agreeably to the Word of God?
2. Is careful attention given to the instruction of the youth for confirmation, the reception of members into the Church, and the Christian nurture of the members?
3. In providing spiritual nurture for the congregation:
  - a. Is visitation faithfully performed?
  - b. Is Christian discipline faithfully exercised according to the Constitution?
4. Are the sacraments of Holy Baptism and the Lord's Supper properly administered in accordance with the Constitution?
5. In providing for the furtherance of Christian stewardship:
  - a. Are the apportionments for the Classis paid according to the Guidelines for Giving?
  - b. Are these monies sent promptly to the Classis treasurer?
  - c. Are the apportionments for the Synod paid according to the Guidelines for Giving?
  - d. Are these monies sent promptly to the Synod treasurer?
6. Are the Church records properly kept?
  - 7a. Is the temporal contract between minister and people fulfilled in your charge?
  - 7b. Is the temporal contract between minister and people adequate to meet his temporal needs?"

The word "yes" was the predominant answer given by each of the elder delegates to the constitutional questions at this year's SCC Meeting. It was very encouraging to hear that the ministry of our Lord Jesus Christ is being carried on in a faithful manner in the churches within the bounds of the SCC. Nevertheless, there's always room for improvement as we continue in this pilgrimage to grow in the grace and knowledge of our Lord and Savior Jesus Christ. Let us never forget the slogan of the Reformation: *Ecclesia Reformata, Semper Reformanda* (The Church Reformed, Always Reforming).

The Standing Committees of the SCC conducted their particular business. As is usual, at the reporting of each particular committee, there was dialog back and forth by the delegates in order to be as precise and accurate as possible regarding the wording and the decision made. This is an important aspect of the work of Classis since words have meaning. Therefore, it's important to choose the most accurate words in order to convey the most accurate thought regarding the decisions of the Classis. Our God is a precise God and, therefore, as those who reflect His image we ought to strive to be as

precise and accurate as possible for God's glory and the good of the church. Ambiguity in doctrine is the playground of Satan. As Dr. Michael Horton once stated: "Evangelicalism as a movement is rushing headlong toward theological ambiguity, which is another way of saying apostasy."

Dr. Maynard Koerner then gave his report concerning the professor's labors at Heidelberg Theological Seminary, Sioux Falls, SD. He also reported on the present status of HTS students, those auditing classes, distant learning students, and future guest speakers at HTS.

In Dr. C.W. Powell's parochial report, he made mention of his ongoing labors and the progress of New Geneva Seminary at Colorado Springs, CO. Dr. Powell occupies his time with a very busy teaching schedule even as he deals with declining health issues. Praise God for the professors at Heidelberg and New Geneva Seminaries for their unwavering commitment to Reformed Theology and their earnest desire to faithfully train up another army of faithful Reformed ministers to boldly take the Word of God to the ends of the earth, calling all men everywhere to repent of their sins and trust in the ONLY Savior, Jesus Christ! May God give us more men with the passionate desire to see Christ rule "as far as the curse is found."

The 2016 South Central Classis Guideline for Giving is \$96.39 per communicant member. The breakdown of expenses, per communicant, is listed below:

- \* Classical Expenses --- \$7.60
- \* Missions --- \$75.29
- \* Heidelberg Seminary --- \$7.50
- \* New Geneva Seminary --- \$6.00

The 2016 SCC was a great time of fellowship with God's people. The hospitality of all the saints at Grace RCUS was wonderful and all the meals were excellent! Thank you very much to Rev. David Fagrey, the Consistory of Grace Reformed Church, and the Grace congregation who blessed us by hosting the SCC Classis Meeting. Their diligent service and loving hospitality made this year's SCC Meeting a joyful event.

"Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment" (1 Corinthians 1:10). May God continue to richly bless the RCUS with Ministers, Elders, and members who are faithful, above all things, to the Word of the Lord, and who also hold steadfast to the Three Forms of Unity so that we all might continually confess the same thing.



-----  
**Rev. Scott Henry**

Vermillion, SD

# Who owns your heart?

## An Elder's understanding

In the exercise of the work of Pastors and Elders an unfortunate repeated experience comes to mind. I believe it is one in need of study and understanding in the work we are asked to undertake. We have the pleasure of examining confirmands as well as examining new members. Yet we also have the difficult task of helping believers to confront both their and our failings. I hope to explore two biblical persons, their behavior, the confrontations they received from men of God, and their responses in light of the question posed in the title of this article: "Who owns your heart?"

The first person we will look at is Ahab.

<sup>30</sup> Now Ahab the son of Omri did evil in the sight of the Lord, more than all who were before him. <sup>31</sup> And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him. <sup>32</sup> Then he set up an altar for Baal in the temple of Baal, which he had built in Samaria." (1 Kings 16:30–32, NKJV) What we see in this passage is the reason for God's anger is idol worship. Thus, God sends Elijah to confront Ahab. God will not ignore this sin.

We then find the punishment God decreed announced, "<sup>1</sup>And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, "As the Lord God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word.'" (1 Kings 17:1) We will explore the response at the conclusion of this article.

The second person we are looking at is David.

<sup>2</sup>Then it happened one evening that David arose from his bed and walked on the roof of the king's house. And from the roof he saw a woman bathing, and the woman was very beautiful to behold. <sup>3</sup> So David sent and inquired about the woman. And someone said, "Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?" <sup>4</sup> Then David sent messengers, and took her; and she came to him, and he lay with her, for

she was cleansed from her impurity; and she returned to her house. <sup>5</sup> And the woman conceived; so she sent and told David, and said, "I am with child." . . . <sup>14</sup> In the morning it happened that David wrote a letter to Joab and sent it by the hand of Uriah. <sup>15</sup> And he wrote in the letter, saying, "Set Uriah in the forefront of the hottest battle, and retreat from him, that he may be struck down and die." <sup>16</sup> So it was, while Joab besieged the city, that he assigned Uriah to a place where he knew there were valiant men. <sup>17</sup> Then the men of the city came out and fought with Joab. And some of the people of the servants of David fell; and Uriah the Hittite died also." . . . <sup>25</sup> Then David said to the messenger, "Thus you shall say to Joab: 'Do not let this thing displease you, for the sword devours one as well as another. Strengthen your attack against the city, and overthrow it.' So encourage him." <sup>26</sup> When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. <sup>27</sup> And when her mourning was over, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done displeased the Lord." (2 Samuel 11:2-5, 14-17, 25–27)

### Here we find God's declaration of guilt

**Ahab's guilt:** Ahab made a wooden image. Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel who were before him.

**David's guilt:** when Bathsheba's mourning was over, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done displeased the Lord.

This look into the word of God shows two leaders in Israel who have sinned and caused God to be angry. The list of sins is long and very ugly: adultery, murder, idol worship, and in general being ungodly examples for the people of Israel. God sends a man of God to confront both of them and pronounce judgment. Both men had been made king in God's providence and both were sinners deserving of God's judgment.

Today, elders need to be aware that God calls men to be elders who are unafraid of the consequences of confronting sin when calling on the sinner to repent.

We all are mere men and of course do not desire the confrontation that is required by God, but it is an integral part of the work God has called us to. If we are to be faithful in our duties we have no other option.

Remember what Ezekiel says to the watchmen, <sup>7</sup> “Son of man, I have made you a watchman for the people of Israel; so hear the word I speak and give them warning from me. <sup>8</sup> When I say to the wicked, ‘You wicked person, you will surely die,’ and you do not speak out to dissuade them from their ways, that wicked person will die for their sin, and I will hold you accountable for their blood. <sup>9</sup> But if you do warn the wicked person to turn from their ways and they do not do so, they will die for their sin, though you yourself will be saved.” (Ezekiel 35:7-9)

### Let's explore the men God sends to confront Ahab and David

Elijah is a fearless man of God who has been sent to confront Ahab, the most powerful man in the kingdom. Elijah is warned by God to flee the area. We read in 1 Kings 17:1-6,

<sup>1</sup> “And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, “As the Lord God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word.”

<sup>2</sup> Then the word of the Lord came to him, saying, <sup>3</sup> “Get away from here and turn eastward, and hide by the Brook Cherith, which flows into the Jordan. <sup>4</sup> And it will be that you shall drink from the brook, and I have commanded the ravens to feed you there.”

<sup>5</sup> So he went and did according to the word of the Lord, for he went and stayed by the Brook Cherith, which flows into the Jordan. <sup>6</sup> The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook.”

Next we read that Elijah announces deliverance to Ahab. <sup>1</sup> “And it came to pass after many days that the word of the Lord came to Elijah, in the third year, saying, “Go, present yourself to Ahab, and I will send rain on the earth.” <sup>2</sup> So Elijah went to present himself to Ahab; and there was a severe famine in Samaria.” (1 Kings 18:1-2)

We need to note several things for us as we consider

God's warning to Elijah. First, God does not promise this will be easy. God hardens the king's heart. Second, in spite of the difficulty God does not leave room for excuses. Third, God provides for the faithful servant Elijah to be cared for and protected.

Let's also look at Nathan who is sent to confront David, who also is the most powerful man in his kingdom.

<sup>1</sup> Then the Lord sent Nathan to David. And he came to him, and said to him: “There were two men in one city, one rich and the other poor. <sup>2</sup> The rich man had exceedingly many flocks and herds. <sup>3</sup> But the poor man had nothing, except one little ewe lamb which he had bought and nourished; and it grew up together with him and with his children. It ate of his own food and drank from his own cup and lay in his bosom; and it was like a daughter to him. <sup>4</sup> And a traveler came to the rich man, who refused to take from his own flock and from his own herd to prepare one for the wayfaring man who had come to him; but he took the poor man's lamb and prepared it for the man who had come to him.” (2 Samuel 12:1-4)

Then, Nathan proclaims God's judgment.

<sup>14</sup> However, because by this deed you have given great occasion to the enemies of the Lord to blaspheme, the child also who is born to you shall surely die.” . . . <sup>19</sup> When David saw that his servants were whispering, David perceived that the child was dead. Therefore David said to his servants, “Is the child dead?” And they said, “He is dead.” <sup>20</sup> So David arose from the ground, washed and anointed himself, and changed his clothes; and he went into the house of the Lord and worshiped. Then he went to his own house; and when he requested, they set food before him, and he ate. <sup>21</sup> Then his servants said to him,



“What is this that you have done? You fasted and wept for the child while he was alive, but when the child died, you arose and ate food.”<sup>22</sup> And he said, “While the child was alive, I fasted and wept; for I said, ‘Who can tell whether the Lord will be gracious to me, that the child may live?’<sup>23</sup> But now he is dead; why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.” (2 Samuel 12:14–23)

We need to note several things for us as we consider God’s warning to David as Nathan delivers it. First, David meets the same kind of anger, “<sup>5</sup> So David’s anger was greatly aroused against the man, and he said to Nathan, “As the Lord lives, the man who has done

**The confrontations between the prophets and the kings are very much the same. What is different between the responses of Ahab and of David?**

this shall surely die!” Second, this is the same response Ahab had but God does not tell Nathan to run. Third, God provides protection for his servant Nathan. God softens the king’s heart.

The confrontations are very much the same: both Elijah and Nathan speak God’s word to kings and then let God’s Spirit do the work. This gets to the heart of the question in the title of this article. “Who Owns Your Heart?” What is different between the response of Ahab and of David?

**Two responses:**

The first response we discussed is Ahab. Ahab sends out his armies to find and kill Elijah because he has pronounced God’s judgment on him. As the king, Ahab believes he has every right to eliminate the antagonist. He is never recorded as having remorse for his sins and continues for years to try to find and kill Elijah. He also by his behavior causes much suffering to come on the entire people of Israel.

The second response we discussed is David. With one sentence God through Nathan brings David to his knees. “<sup>7</sup> Then Nathan said to David, “You are the man! Thus says the Lord God of Israel: ‘I anointed you king over Israel, and I delivered you from the hand of Saul. <sup>8</sup> I gave you your master’s house and your master’s wives into your keeping, and gave you the house of Israel and Judah. And if that had been too little, I also would have given you much more! <sup>9</sup> Why have you despised the commandment of the Lord, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife to be your wife, and have killed him with the sword of the people of Ammon.” (2 Samuel 12:7–9)

In both the cases of Ahab and David we learn that sin has consequences and death will follow. God does not wink at sin in kings, pastors, elders, deacons or any of mankind. Both sinner and saint, indeed all fall short and are under his judgment. The only difference is the response which comes once a sinner is confronted. That response reveals the condition of that individual person’s heart.

All of us as Christians, but especially pastors and elders, are not to flee from this confrontation. We do not know how God is working in the heart of the sinner.

Remember fellow church members, that elders and pastors are sinners like you and may also need to have someone hold up the mirror of Scripture to show others what can be seen. Everyone needs to remember to consider your response because the owner of your heart will be revealed. Pray that God will soften your heart when the time comes.

All of us have this duty to our brothers and sisters but particularly elders and pastors. We are all Prophets, Priests, and Kings. As Prophets we must bring God’s word to others—especially those lost in sin. This is not easy, but if we care for our fellow Christians we will do what needs to be done in the hope that God is the owner of their heart.

The conclusion that must be reached as pastors and elders is reflected in the following statement from Elijah “the Lord God of Israel lives, before whom I stand” (1 Kings 17:1). We stand before the Lord and can do nothing else. It is our calling.

In His Service,



Elder Dick De Groot

Sioux Falls, SD

# Special Meeting of Covenant East Classis

The Covenant East Classis convened via video conference call at 7 pm on April 12, 2016, for the purpose of conducting an ordination exam for licentiate Mr. Steve Carr. Nine pastors and ten elders were a part of this meeting, coming together through the internet while sitting in our respective studies all across the country! (The President reports that he saw 16 separate 'windows' on his computer screen of the faces of the various delegates) Is this perhaps the first-ever classis video conference call in the long history of the RCUS? The reason for this unique classis meeting is that Mr. Carr sustained his licensure exam in March, and this video conference call allowed us to conduct his ordination exam without the time and financial costs of having to call another classis meeting in September. This was a unique experience, but by the grace of God all things went well with the technology as all the delegates were able to hear (and see) each other during the entire meeting!

President Rev. Kyle Sorensen opened the meeting with devotions from 1 Corinthians 14 and prayer. Before the meeting, Rev. Sorensen presented a written exam to Mr. Carr on the RCUS Constitution. The Candidates and Credentials committee moved that the written exam be sustained. The delegates agreed

with this motion. Rev. Jay Fluck then examined Steve Carr on the Three Forms of Unity, RCUS History, and Practica (areas of practical Christian ministry and counseling). The exams went smoothly, and the delegates were able to speak and ask questions after each portion of the exam via video conference call.

With great joy in our hearts we rejoice and give thanks to God that Steve Carr sustained the exam. The delegates then gave Mr. Carr the "virtual hug of fellowship." The Consistory of Grace Reformed Church and Rev. Harvey Opp were appointed as the committee to arrange for the ordination and installation of Mr. Carr.

Elder Dennis Luquette from Gettysburg closed the meeting with devotions from Romans 3:27-4:8. The meeting concluded with the delegates reciting the Apostles Creed and Lord's Prayer, followed by the Benediction and then the singing of the Doxology. Many thanks to President Sorensen, Rev. Ron Potter (Clerk), Elder Jay Kroese (and others) for suggesting this format and arranging this very unique classis meeting!

Respectfully Submitted,



-----  
**Rev. Ryan Kron**

Eden Prairie, MN

-----  
CONTINUED FROM PAGE 14  
-----

We had our first monthly hymn sing at the parsonage this past April 17th. We plan on having one every third Sunday evening of the month (except in May, which will be on the fourth Sunday). It was a wonderful time singing together and learning about each other by getting to know everyone's favorites from the hymnal. Weather permitting, we hope to do this outside around a bonfire throughout the summer and fall.

Being a small congregation and being a Reformed church in a predominantly Baptist and Church of Christ area has its challenges. We lack resources that many of the larger churches have, and most people in this area have no idea what Reformed means. But we trust the words of Christ Who said, "He who is faithful in what is least, is also faithful in much" (Luke 16:10). We have been diligently praying that the Lord

would provide us with the increase, and the Lord has already blessed us with two new members.

We are also praying that God would open doors of opportunity to evangelize in our community. We will be having a VBS this August, and it is our hope to begin a children's club that meets weekly from September to April. We are also praying about and seeking other areas where we can do effective outreach in our area. As was mentioned above, we have a wonderful opportunity to evangelize those who are coming into our community for various reasons. Pray with us that God will use our small congregation for great things in Northwest Arkansas.



-----  
**Rev. Steve Carr**

Rogers, AR

# Synod Home Missions Committee Meeting

On February 23-25, 2016, the Synod Home Missions Committee (SHMC) met in Cerritos, a suburb of Los Angeles, CA, with Rehoboth Reformed Church Mission Work. Special thanks to Elder Robert Mettler who made multiple trips both to pickup and drop off committee members and missionaries from John Wayne Airport.

The meeting began with a delicious fellowship dinner brought in by the members of the mission work. After dinner Committee Chairman Rev. Hank Bowen gave a devotion on Philippians 4:9 and led us in a time of prayer. He then introduced the members of the Committee to the congregation and asked the Mission Pastors to introduce themselves and the work they were doing. We then returned to our hotel for the night.

This year's meeting was organized as a conference with multiple speakers and presentations, each addressing different aspects of organizing and carrying out the work of Missions. I'll give a brief summary of each presentation.

Wednesday morning we began with Committee member Rev. J.P. Mosley (Pierre, SD) giving a devotion on Romans 1:13-17. He stated that as pastors and missionaries we cannot be effective in our work if we are ashamed of the Gospel Jesus Christ. His words garnered a hearty "Amen" from those present.

Next was a presentation by Rev. Jim Sawtelle (Minneapolis, MN). He spoke on the subject of "Church and Mission Work Organization." Included in his presentation was a wealth of information gleaned from previous Church planting efforts.

Among pages of good ideas the following suggestions seemed especially helpful (to me as a new Home Mission Pastor).

1. Remember the Mission Work is not you, the mission pastor... it belongs to those wanting to start a new church. In this light he suggested that the core group understand what is expected of them, regarding their attendance and commitment to the work. With small groups the presence or absence

of a family or two is a big deal. There should be open communication and notification when they are going to be absent.

2. Don't do everything. Give ample opportunity to serve and even insist that members of the church and Mission Work do what they can: things

**The work of these meetings was not to facilitate the writing of reports, but rather the further equipping and encouraging of our missionaries in the field.**

like bulletins, set up, take down, organizing and preparing for events. It's their church and they should be invested in it. Your time is not best spent doing administrative type things that can be done by others.

3. Make sure the overseeing consistory is doing their work. Give them the tools to accurately evaluate your work. Sawtelle suggested giving them a set of questions they should ask you at least every year and use to evaluate your labors. It is also important that the consistory send an elder to attend worship on a regular basis and get to know the people attending the work. He also recommended that each missionary find as a mentor an experienced minister to whom they can turn for advice, as well as someone nearby (a peer near him) that he can meet with on a regular basis.
4. Do the best possible job in communication on every level. We have to establish the right path for information to flow. This is true between consistory and pastor, between Mission Work and overseeing consistory, and between the members of the congregation and the pastor.

5. Be diligent in prayer. God has a wealth of blessings for His people, but He will only release them if His people pray. Sawtelle shared that for 17 years, every Friday and Saturday he has prayed that the Lord would bring visitors that are ready to hear the Gospel. He has consistently been amazed at who the Lord has brought through the doors of the church. Everyone involved should be diligent in prayer!

He concluded his presentation by asking a few experienced church planters what they wish they had known when they first began the work of planting a church. This led to a pretty insightful discussion.

The next presenter was Rev. Hank Bowen (Modesto, CA). He shared his vision of how this meeting and the visits conducted on the classis level by the Classis Home Mission Committees (CHMC) to their mission works should be done. He affirmed that the work of these meetings was not to facilitate the writing of reports, but rather the further equipping and encouraging of our missionaries in the field. The visitations of the CHMC's are to be information gathering so that the works can be adequately evaluated and on the whole encouraged to continue carrying out the work.

Among the suggestions given was that these visits should take place at least once a year and that time should be taken to visit with the pastor, the congregation, and the officers both together and separately so that ample opportunity is given for all issues and concerns be discussed. A particular point was made that overseeing consistories need to exercise an active role in both the oversight and support of the pastor serving in the field. This includes both participation in important decision making activities as well as the spiritual care of the pastor and his family.

After a break for lunch we heard a presentation by Committee member Rev. Ryan Kron (former Home Missionary pastoring the Emmaus Road Reformed Church in Eden Prairie, MN). His topic was "Nurturing a Lively Church in Worship and Fellowship." He spoke first of the necessity of building genuine relationships with and among the members of the core group and membership of the Church. There is no substitute for genuine friendship that results from fellowshiping together with the body of Christ.

He then challenged every ministry to be sure they communicated the life changing power of the Gospel in an authentic and genuine way. This should be driven by the conviction that Gospel proclamation is the means God has appointed to rescue and regenerate the lives of lost souls. Before you can preach to others, you have to have first preached to yourselves. There is no substitute for being prepared and passionate in the pulpit.

He encouraged us to be winsome and kind to all. There will be those who want to fight and argue, but don't play their game. Simply tell them the truth and identity the teaching of the Word of God and let it be. In all likelihood, their problem is not with you, but the Word. He also mentioned that not everyone is wired to be a missionary pastor. The same is true for those who would be members. Speak the truth in love. Warn a divisive person and after the second admonition, for the sake of unity and peace, ask them to leave.

Our second speaker of the afternoon was Rev. Michael Voytek. He is the pastor of Rehoboth Reformed Church, the host of our meeting. Pastor Voytek has been laboring in this field for several years and told of some of the efforts and experiences to reach to the community in which they're located.

One of the more successful efforts has been at the campus of nearby Cerritos College. They have had success in simply setting up tables and letting the students come to them. On "move in day," In and Out Burgers gives all student a coupon for a free hamburger. This results in a very long line. What better place to have a table than where their target audience has to slowly pass by? They've actually added several students to their membership role and regularly have other students attending their services.

He also shared some tracts that he wrote and uses to evangelize. He regularly tries to challenge the inconsistency of denying the God who made the world and directs all things according to the purpose of His will.

Following this, the SHMC met individually with the Missionaries. As I conclude this article, I urge all readers to be in prayer for our current Mission Works, Missionaries, and their families.

#### Missionaries

Valentin Alpuche  
Wes Brice  
Steve Carr  
Randall Klynsma  
Jonathon Merica  
Matthew Powell  
Jim Sawtelle and Tim Marinelli  
Michael Voytek

#### Field

Shafter, CA  
Dickinson, ND  
Rogers, AR  
Omaha, NE  
Stockton, CA  
Caspar, WY  
Minneapolis, MN  
Cerritos, CA



-----  
**Rev. Randall Klynsma**

Omaha, NE

# ReformedHerald

6121 Pine Vista Way  
Elk Grove, CA 95758



ADDRESS SERVICE REQUESTED

Published bi-monthly by the Reformed Church in the U.S. (ISSN 0199-8676 Publication No. 459320)

## Church News

### Update on our Retired Ministers

"Greetings to our RCUS friends.

We dearly miss fellowship with you saints of the Lord. After retirement from the active pastorate, we moved to Phoenix where all four of our children live as well as their families and where we all attend the United Reformed Church. The Lord gave me the enormous blessing of preaching the gospel in many different churches and denominations for a number of years. We are blessed with 17 covenant grandchildren.

My physical condition keeps deteriorating. However, in the words of Habakkuk 3:18, "Yet I will rejoice in the Lord; I will take joy in the God of my salvation."

*Rev. Lloyd and Claire Gross*



### Ordination and Installation of Ministers



Rev. Steven Carr was ordained into the Christian ministry and installed as Pastor of Grace RCUS in Rogers, AR, on May 1, 2016. Those participating in the service were Rev. Harvey Opp, Rev. Jay Fluck, Elders Jay Liesveld and Marc Wiersma from Kansas City, MO, Elder Bobby Duncan of Grace RCUS, Rogers, AR and Steven's father, Rev. Kevin Carr, a Minister in the PCA.



Rev. Cody Schwichtenberg was ordained into the Christian ministry and installed as Pastor of First RCUS in Herreid, SD, on April 3, 2016. Those participating in the service were Rev. Travis Grassmid, Dr. Maynard Koerner, and Rev. J. P. Mosley.