REFORMATION WORSHIP

The Westminster morning service follows the classical pattern of the major Protestant Reformers as they sought to return Christian worship to the pattern and elements of the immediate post-Apostolic church. The service consists of four major parts—the acts of entrance, the ministry of the Word, the ministry of prayer and the acts of commitment. Not only does the practice of "classic" worship place the focus on Almighty God himself and his majesty—as opposed to human personalities and entertainment—but the "means of Grace" are central in the service.

THE LORD'S DAY AT WESTMINSTER

9:45 A.M. Sunday Bible School for the entire family
11:00 A.M. Morning Service
6:00 P.M. Confession class and Q&A Club

REVIVAL PRAYER, TONIGHT AT THE CHURCH 6 PM

CONFESSION CLASS AND Q&A CLUB BEGINS TONIGHT AT 6 PM!

ORDINATION AND INSTALLATION SERVICE TODAY!

ALL CHURCH FELLOWSHIP MEAL TODAY!

MEMBERSHIP CLASS THIS FALL

Please sign-up in the narthex if you would like to attend the class.

HARVEST FESTIVAL AND CHILI COOK-OFF

Our annual Harvest Festival will take place at the church, Saturday November 7 from 1-5 pm!

***BOOK OF THE MONTH:** *Trembling Joy: A Biblical Defense of Traditional Worship* by Ryan Speck*

Westminster Presbyterian Church

THE MORNING SERVICE
eleven o'clock
Lord's Day, September 27, 2026

Visitors will note that the Westminster morning service proceeds without announcement. Written direction is found in the bulletin for each component of the corporate expression of worship of the Almighty and Majestic Triune God. The service is planned in this manner so as to eliminate as much as possible interruptions of the flow of thought and expressions of reverent worship that is commensurate with the majesty of Almighty God. This worship begins with the prelude.

*Indicates the congregation standing, as one is able.
+Latecomers may be seated.

"O Lord GOD, you are God, and your words are true . . ." II Samuel 7:28

HOW CHRIST GIVES HIMSELF TO BELIEVERS

In order to give himself to us, Christ gives us the Holy Spirit. The Holy Spirit was given to him to live in all his fullness by the Father. This Spirit, dwelling in Christ in all his fullness, Christ in turn gives to all believers to dwell in them (*John* 14:14-20; *I Cor*. 6:17; *Rom*. 8:9). Thus the glorious union between Christ and believers is brought about. For as in his incarnation he took our nature into personal union with his own, so by the Holy Spirit he takes us into a mystical union with himself.

This mystical union is a glorious illustration of God's wisdom. The same Spirit who dwells in him as the head dwells in the church as his body, giving life to all the elect.
—John Owen (1616-1683), vice chancellor Oxford, the Puritans "theologian's theologian"
From *The Glory of Christ: Abridged*, ed. R. J. K. Law, (Banner, 1994), pp. 87-88

THE MOST IMPORTANT THING

"What comes into our minds when we think about God is the most important thing about us." —A. W. Tozer, *The Knowledge of the Holy* (1961), p. 9.

The Prelude

Forever Settled in the Heavens . . . . . Hatton
O Worship the King . . . . . Kraus
Beneath the Cross of Jesus . . . . . Maker
I Greet Thee, Who My Sure Redeemer Art . . . . . *Genevan Psalter*, 1551

*__The First Lesson__ – Psalm 100:1-5

Make a joyful noise to the LORD, all the earth! Serve the LORD with gladness! Come into his presence with singing. Know that the LORD, he is God! It is he who made us, and we are his; we are his people, and the sheep of his pasture.

Enter his gates with thanksgiving, and his courts with praise! Give thanks to him; bless his name! For the LORD is good; his steadfast love endures forever, and his faithfulness to all generations. (ESV)

*__The Hymn No. 53__ – "Praise to the Lord the Almighty" ..... *Lobe Den Herren*

*__The Invocation and the Lord's Prayer__

Our Father, who art in heaven; Hallowed be Thy name. Thy kingdom come. Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen.

*__The Response__ . . . . . *In Babilone*

Hail, thou once despised Jesus! Hail, thou Galilean King! Thou didst suffer to release us; thou didst free salvation bring. Hail, thou agonizing Savior, bearer of our sin and shame! By thy merits we find favor: life is given through thy name. Jesus, hail! enthroned in glory, there forever to abide; all the heav'nly hosts adore thee, seated at thy Father's side. There for sinners thou art pleading: there thou dost our place prepare; ever for us interceding till in glory we appear. (by John Bakewell, 1757, alt. Martin Madan, 1760)

+__The Interlude –__ How Sweet and Awesome Is the Place ..... Ancient Irish hymn melody

*__The Ascription of Praise__ (Sung by all) ..... *St. Michael*

God from on high hath heard; let sighs and sorrows cease; lo! from the opening heav'n descends to man the promised Peace. The Advent of our King our prayers must now employ, and we must hymns of welcome sing in strains of holy joy. The Everlasting Son Incarnate deigns to be; himself a servant's form puts on, to set his servants free. Daughter of Zion, rise to meet thy lowly King; let not thy stubborn heart despise the peace he comes to bring. All glory to the Son who comes to set us free, with Father, Spirit, ever One, through all eternity. (by Charles Coffin, French Latin scholar, University of Paris, wrote at least 100 hymns, 1736)

*__The Apostles' Creed__

I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost; Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and buried; He descended into hell;* The third day He rose again from the dead; He ascended into heaven; And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

*__The Gloria Patri__ (Sung by all) ..... *Greatorex*

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen, Amen. (2nd cent.)

*__The Second Lesson__ – Psalm 24:1-6 (Responsively)

The earth is the LORD's and the fullness thereof, the world and those who dwell therein,

For he has founded it upon the seas and established it upon the rivers.

Who shall ascend the hill of the LORD? And who shall stand in his holy place?

He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully.

He will receive blessing from the LORD and righteousness from the God of his salvation.

Such is the generation of those who seek him, who seek the face of the God of Jacob. (ESV)

*__The Silent Prayers of God's People__

*__The Doxology__ (Sung by all)..... *Old Hundredth*

Praise God from whom all blessings flow; praise him, all creatures here below; praise him above, ye heav'nly host: praise Father, Son, and Holy Ghost. (by Thomas Ken, Bishop of Bath and Wells, referred to by James II as the finest Protestant preacher of his day, 1695, 1709)

*__The Westminster Larger Catechism__

Pastor: Q. 55. How doth Christ make intercession?

Congregation: A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven, in the merit of his obedience and sacrifice on earth, declaring his will to have it applied to all believers; answering all accusations against them, and procuring for them quiet of conscience, notwithstanding daily failings, access with boldness to the throne of grace, and acceptance of their persons and services.

Pastor: Q. 56. How is Christ to be exalted in his coming again to judge the world?

Congregation: A. Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked men, shall come again at the last day in great power, and in the full manifestation of his own glory, and of his Father's, with all his holy angels, with a shout, with the voice of the archangel, and with the trumpet of God, to judge the world in righteousness.

*__The Psalm__ – "O LORD, in Thee I'm trusting" ..... *St. Christopher*

O LORD, in Thee I'm trusting; Ashamed let not me be; O save me in Thy righteousness, Give ear and rescue me. Be Thou my rock, my dwelling place, my constant safe resort. Thou my salvation hast ordained; Thou art my rock and fort. (Psalm 71, *Trinity Psalter*, 1994)

The Interlude – O God, We Praise Thee ..... *Scottish Psalter*, 1615

The Third Lesson – Philippians 1:1-11 (Pew Bible, p. 980, Large Print, p. 1164)

The Sermon – THE FELLOWSHIP OF THE CROSS ..... Mr. Sayour

Introduction to the Ordination and Installation Service

Introduction of Ruling Elder Candidates
Mr. Drew Mcleod
Mr. Rob Peterson

Constitutional Questions to Candidates

Constitutional Questions to Congregation

Ordination of Candidates

Introduction of Deacon Candidates
Mr. Luke May
Mr. Dick Metcalf

Constitutional Questions to Candidates

Constitutional Questions to Congregation

Ordination of Candidates

Declaration of Ordination and Installation

Charge to the Officers . . . . . Mr. Doster

Charge to the Congregation . . . . . Mr. McGowan

***The Hymn No. 545** – "When this passing world is done" . . . . . *Mount Zion*

***The Benediction**

***The Response** (Sung by all) ..... *Austrian Hymn*
May the grace of Christ our Savior and the Father's boundless love with the Holy Spirit's favor, rest upon us from above. Thus may we abide in union with each other and the Lord, and possess, in sweet communion, joys which earth cannot afford. (by John Newton, author of "Amazing Grace!" and 279 other hymns, 1779)

The Postlude – Be Thou My Vision..... Traditional Irish melody, arr. Evans

WHAT IS FAITH? THE ANSWER FROM HEBREWS 11

Hebrews 11 shows that faith is so important because God's people are beset with weakness, poverty, and difficulty. This is why verse one tells us, "Now faith is the assurance of things hoped for, the conviction of things not seen." The context for faith is a life in which things are hoped for but not yet seen or possessed. Faith grasps things that are promised by God but are so far unfulfilled in our experience. We hope for power in the midst of weakness; we hope for peace in the midst of conflict and for joy in the presence of sorrow. For all these reasons, God's people require faith to persevere in a difficult world.

What, then, is faith? Faith is believing God's Word in order to lay hold of things that are promised and make them real in our lives. Faith is the mode, or the manner by which we possess heavenly things on earth. The point is not that faith creates the things we hope for—this is the false teaching of many today who use this verse to ascribe creative power to our faith. Instead, faith receives from God the blessings He gives. God gives forgiveness, peace, and spiritual provision. He promises a "city with foundations," in which we will live forever (Heb. 11:10). Faith is the evidence of these things in our lives, the conviction that draws strength from them to follow God . . .

Hebrews 11 tells what God's people did by faith. The thing to notice about these heroes is not their personality traits, their training, or their upbringing. We are not told that Abraham was a resourceful kind of person or that his personality made him suited for disappointment. The only thing that made him different from others was his faith, and by his faith what a difference he made for the whole world . . .

Faith can do great things in anyone's life. If you live by faith in God, no matter who you are and whatever else is true of you, you can make a difference for God's kingdom. What really matters is not your strengths or weaknesses, your training or lack thereof. By faith you can be a spiritual hero. Why? Is it because of some power inherent to faith, or because faith will unleash your hidden potential? Not at all. Faith can do great things through you, verse six tells us, because God "rewards those who seek him." Faith gains its power from its object, the saving God who gives grace to those who trust in Him.

—The Rev. Richard D. Phillips, D.D. (Greenville PTS)
Senior Pastor, Second Presbyterian Church (PCA), Greenville, SC
Author of *The Masculine Mandate*
From www.Ligonier.org/blog/what-faith-answer-hebrews-11/

THE HOLY SPIRIT AS SANCTIFIER

God calls every person to mirror and reflect His holy character. "As He who called you is holy, you also be holy in all your conduct, since it is written, 'You shall be holy, for I am holy.'" (1 Peter 1:15-16). Our problem is that in ourselves we are not holy; we are unholy. Yet the Bible refers to us as "saints." The term *saint* means "one who is holy." Since holiness is not found in ourselves, we must be made holy. The One who works to make us holy, to conform us to the image of Christ, is the Holy Spirit. As the third person of the Trinity, the Holy Spirit is no more holy than the Father and the Son. Yet we do not speak of the Holy Father, the Holy Son, and of the Holy Spirit. That the Spirit of God is called the Holy Spirit is not so much because of His person (which is indeed holy) but because of His work, to make us holy.

It is the special work of the Holy Spirit to make us saints. He consecrates us. The Holy Spirit fulfills the role of the sanctifier. To be sanctified is to be made holy, or righteous. Sanctification is a process that begins the moment we become Christians. The process continues until death when the believer is made finally, fully, and forevermore righteous.

The Reformed faith is distinctive in its emphasis on the working of the Holy Spirit *alone* in regeneration. We do not assist the Holy Spirit in our rebirth. We reject outright any notion of cooperative effort in the rebirth of the believer. Sanctification, however, is a different matter. Our sanctification is a cooperative venture. We must work with the Holy Spirit to grow in sanctification. The apostle Paul expressed this idea in his letter to the church at Phillipi: "Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure." (Philippians 2:12-13).

The call to cooperation is one that involves work. We are to work in earnest. To work with fear and trembling does not suggest a spirit of terror but reverence coupled with effort. We are consoled by the knowledge that we are not left to do this work alone or by our own efforts. God is working within us to accomplish our sanctification.

The Holy Spirit indwells the believer, working to bring about a more righteous life and heart. We must be careful, however, not to confuse the indwelling Spirit with any deification of the individual. The Spirit is in the believer and works with the believer, but does nor become the believer. The Spirit works to produce sanctified human beings, not deified creatures. When the Spirit indwells us, He does not become human and we do not become gods. The Holy Spirit does not destroy our personal identities as human beings. In our sanctification we are to become godlike in character, but not in being.

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)
Founding pastor, St. Andrew's Chapel (Ind. Reformed), Sanford, FL
from *The Reformation Study Bible*, 3d. ed., p. 2023

CURSED

"His body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God . . ." (Deuteronomy 21:23, NKJV)

"Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, 'Cursed is everyone who is hanged on a tree'—" (Galatians 3:13, NKJV)

My ordination hymn was "'Tis midnight, and on Olive's Brow." I love that hymn is spite of a line in it that bothers me. It declares that Jesus was "not forsaken by his God." Some theologians say, "Jesus, in his humanity, felt forsaken on the cross, but he wasn't really forsaken." But if Jesus was not really forsaken on the cross, we are still in our sins. We have no redemption. We have no salvation. The whole point of the cross is that if Jesus was going to bear our sins and the sanctions of the covenant, then he had to experience utter and complete forsakenness by the Father . . .

. . . When Jesus took the curse upon himself, he so identified with our sin that he became a curse. God cut him off and justly so. This was an act of divine justice. At the moment that Christ took upon himself the sin of the world, he became the most grotesque, most obscene mass of sin in the history of the world. God is too holy to even look at iniquity. When Christ was hanging on the cross, the Father, as it were, turned his back on Christ. He removed his face. He turned out the lights. He cut off his Son. There was Jesus, who in human nature had been in a perfect, blessed relationship with God throughout his life. There was Jesus, the Son in whom the Father was well pleased. Now he hung in darkness, isolated from the Father, cut off from fellowship—fully receiving in himself the curse of God—not for his own sin but for the sin he willingly bore by imputation for our sake.

I have heard many sermons about the physical pain of death by crucifixion. I've heard graphic descriptions of the nails and the thorns. Surely the physical agony of crucifixion was a ghastly thing. But there were thousands who died in crosses and may have had more painful deaths than that of Christ. But only one person has ever received the full measure of the curse of God while on a cross. I doubt that Jesus was even aware of the nails and the spear—he was so overwhelmed by the outer darkness. On the cross Jesus was in the reality of hell. He was totally bereft of the grace and the presence of God, utterly separated from all blessedness of the Father. He became a curse for us so that we someday will be able to see the face of God. So that the light of his countenance might fall upon us, God turned his back on his Son. No wonder Christ screamed. He screamed from the depth of his soul. How long did he have to endure it? We don't know, but a second of it would have been of infinite value.

Finally, Jesus cried, "It is finished!" (John 19:30). It was over. What was over? His life? The pain of nails? No. It was the forsakenness that ended. The curse was finish.

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)

SANCTIFICATION: THE SPIRIT AND THE FLESH

According to the *Westminster Shorter Catechism* (Q. 35), sanctification is "the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness." It is a continuing change worked by God in us, freeing us from sinful habits and forming in us Christlike affections, dispositions, and virtues. It does not mean that sin is instantly eradicated, but it is also more than a counteraction, in which sin is merely restrained or repressed without being progressively destroyed. Sanctification is a real transformation, not just the appearance of one.

The basic meaning of "sanctify" is to set apart to God, for His use. But God works in those whom He claims as His own to conform them "to the image of his Son" (Rom. 8:29). This moral renovation, in which we are increasingly changed from what we once were, flows from the agency of the indwelling Holy Spirit (Rom. 8:13; 12:1, 2; 1 Cor. 6:11, 19, 20; 2 Cor. 3:18; Eph. 4:22-24; 1 Thess. 5:23; 2 Thess. 2:13; Heb. 13:20, 21). God calls His children to holiness and graciously gives what He commands (1 Thess. 4:4; 5:23).

Regeneration is birth; sanctification is growth. In regeneration, God implants desires that were not there before: desire for God, for holiness, and for glorifying God's name in the world; desire to pray and worship; desire to love and bring benefit to others. In sanctification, the Holy Spirit "works in you, both to will and to work" according to God's purpose, enabling His people to fulfill their new, godly desires (Phil. 2:12, 13). Christians, as the moral profile of Jesus (the "fruit of the Spirit") is progressively formed in them (2 Cor. 3:18; Gal. 4:19; 5:22-25).

Regeneration is a momentary act, bringing a person from spiritual death to life. It is exclusively God's work. Sanctification is an ongoing process, dependent on God's continuing action in the believer, and consisting of the believer's continuous struggle against sin. God's method of sanctification is neither activism (self-reliant activity) nor apathy (God-reliant passivity), but human effort dependent on God (2 Cor. 7:1; Phil. 3:10-14; Heb. 12:14). Knowing that without Christ's enabling we cannot do good works, but also that He is ready to strengthen us for all we have to do (Phil. 4:13), we "abide" in Christ, asking for His help constantly—and we receive it (Col. 1:11; I Tim. 1:12; 2 Tim. 1:7; 2:1).

The standard to which God's work of sanctifying His saints is directed is His own revealed moral law, expounded and modeled by Christ Himself. Christ's love, humility, and patience are a supreme standard for Christians (Rom. 13:13; Eph. 5:2; Phil. 2:5-11; 1 Pet. 2:21).

Believers find within themselves contrary urgings. The Spirit sustains their regenerate desires and purposes, but their fallen instincts (the "flesh") obstruct their path and drag them back. The conflict of these two is sharp. Paul says he is unable to do what is right, and unable to restrain himself from doing what is wrong (Rom. 7:14-25). This conflict and frustration will be with Christians as long as they are in the body. Yet by watching and praying against temptation, and cultivating opposite virtues, they may through the Spirit's help "put to death" particular bad habits (Rom. 8:13; Col. 3:5). They will experience many particular deliverances and victories in their battle with sin, while not being exposed to temptations that are impossible to resist (1 Cor. 10:13).

—The Rev. J. I. Packer, D. Phil. (Oxford)
author of *Knowing God*, *Fundamentalism and the Word of God*, *Evangelism and the Sovereignty of God*
from *The Reformation Study Bible*, 2d. ed., p. 1650

REBIRTH

It was Jesus who first declared that spiritual rebirth was an absolute necessity for entering the kingdom of God. He declared to Nicodemus, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God" (John 3:3). The word *unless* in Jesus' teaching signals a universally necessary condition for seeing and entering the kingdom of God. Rebirth, then, is an essential part of Christianity; without it, entrance into God's kingdom is impossible. *Regeneration* is the theological term used to describe rebirth. It refers to a new generating, a new genesis, a new beginning. It is more than "turning over a new leaf'; it marks the beginning of a new life in a radically renewed person. Peter speaks of believers having "been born again, not of perishable seed but of imperishable, through the living and abiding word of God" (I Peter 1:23).

Regeneration is the work of Holy Spirit upon those who are spiritually dead (see Ephesians 2:1-10). The Spirit recreates the human heart, quickening it from spiritual death to spiritual life. Regenerate people are new creations. Where formerly they had no disposition, inclination, or desire for the things of God, now they are disposed and inclined toward God. In regeneration, God plants a desire for Himself in the human heart that otherwise would not be there.

Regeneration is not to be confused with the full experience of conversion. Just as birth is our initiation, our first entrance into life outside the womb, so our spiritual rebirth is the starting point of our spiritual life. It occurs by God's divine initiative and is an act that is sovereign, immediate, and instantaneous. An awareness of our conversion may be gradual. Yet rebirth itself is instantaneous. No one can be partially reborn.

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)
Founding pastor, St. Andrew's Chapel (Ind. Reformed), Sanford, FL
Founder of Ligonier Ministries, author of over one hundred books
from *The Reformation Study Bible*, 3d. ed., p. 1857

JOHN CALVIN ON THE NECESSITY FOR REFORMING THE CHURCH

More than 450 years ago, a request came to John Calvin to write on the character of and need for reform in the Church. The circumstances were quite different from those that inspired other writings of Calvin, and enable us to see other dimensions of his defense of the Reformation. The Emperor Charles V was calling the Diet of the Holy Roman Empire to meet in the city of Speyer in 1544. Martin Bucer, the great reformer of Strassburg, appealed to Calvin to draft a statement of the doctrines of and necessity for the Reformation. The result was remarkable. Theodore Beza, Calvin's friend and successor in Geneva, called *The Necessity for Reforming the Church* the most powerful work of his time . . .

. . . Calvin focuses on four topics, which he calls the soul and body of the church. The soul of the church is worship and salvation. The body is sacraments and church government. The great cause of reform for Calvin centers in these topics. The evils, remedies and necessity for prompt action all relate to worship, salvation, sacraments and church government.

. . . Proper worship is Calvin's first concern.

WORSHIP

Calvin stresses the importance of worship because human beings so easily worship according to their own wisdom rather than God's. He insists that worship must be regulated by the Word of God alone: "I know how difficult it is to persuade the world that God disapproves of all modes of worship not expressly sanctioned by His Word. The opposite persuasion which cleaves to them, being seated, as it were, in their very bones and marrow, is, that whatever they do has in itself a sufficient sanction, provided it exhibits some kind of zeal for the honour of God. But since God not only regards as fruitless, but also plainly abominates, whatever we undertake from zeal to His worship, if at variance with His command what do we gain by a contrary course? The words of God are clear and distinct, 'Obedience is better than sacrifice.'" This conviction is one of the reasons that reform was required: " . . . since . . . God in many passages forbids any new worship unsanctioned by his Word; since he declares that he is grievously offended with the presumption which invents such worship, and threatens it with severe punishment, it is clear that the reformation which we have introduced was demanded by a strong necessity." . . .

For Calvin the worship of the medieval church had become "gross idolatry." The issue of idolatry was for him as serious as the issue of works righteousness in justification. Both represented human wisdom replacing divine revelation. Both represented a pandering to human proclivities, rather than desiring to please and obey God . . .

The reformers, like the prophets of old, needed to attack the idolatry and the "external show" of the worship of their time. The antidote to the theatrics of the church in Calvin's day was a godly simplicity of worship — as reflected in the order of service in the church of Geneva . . .

—The Rev. W. Robert Godfrey, Ph.D. (Stanford)
From www.Ligonier.org, July 8, 2016

*Westminster's worship service follows Calvin's 1542 order of service.

THE SESSION

Sean W. T. McGowan, Moderator

George E. Close — Brett S. Doster
Arthur E. Wahl

THE DIACONATE

Christopher J. Colson

Kerry S. Langston — Drew D. McLeod

OUR MINISTER

Sean W. T. McGowan, Pastor

OUR MISSIONARIES

Rev. and Mrs. Allen M. Baker, III, Reformed Evangelistic Fellowship . . . . Africa, India and USA
Rev. and Mrs. Ethan P. Brown, Reformed University Fellowship (PCA) . . . University of Illinois
Mr. and Mrs. Juan C. Cardenas, TEAM (The Evangelical Alliance Mission) . . . . . India
Mr. and Mrs. Rodney Davila, Presbyterian Church in America . . . . . El Salvador
Rev. and Mrs. J. Kelly Jackson, Reformed University Fellowship (PCA) . . Florida State University
Rev. and Mrs. George Sayour, Ministry to State (PCA Mission to North Am.) . . . . . Tallahassee
Mr. and Mrs. Robert Stewart, Presbyterian Church in America . . . . . Japan

OUR MISSION AGENCIES

A Women's Pregnancy Center . . . . . Tallahassee
Calvary Home for Children . . . . . Anderson, SC
Chelsea House, Good Samaritan Network . . . . . Tallahassee
Good Samaritan Inn for Men, Good Samaritan Network . . . . . Tallahassee
Gulf Coast Presbytery, Presbyterian Church in America . . . . . Madison, FL to Mobile, AL
Palmer Home for Children . . . . . Memphis and Nashville, TN
Pregnancy Center of Gadsden County . . . . . Havana and Quincy
Presbyterian Church in America Retired Ministers and Widows Relief Fund . . . . . USA

THE ORDINARY MEANS OF GRACE-BASED MINISTRY

"What exactly do you mean by 'ordinary means of grace-based ministry?'" The "ordinary means of grace" are "the Word, sacraments, and prayer." These are the ordinances given by God with which spiritual life is nurtured. By ordinances we mean spiritual instruments of grace and growth in grace appointed by God in the Bible. So, when we say ordinary means of grace-based ministry, we mean a ministry that focuses on doing the things God says are central to the spiritual health and growth of His people. The key things that the church can do to help people know God and grow in their knowledge of God are: (1) the public reading and preaching of the Word; (2) emphasize the confirming efficacy of the sacraments; and (3) emphasize a life of prayer. —The Rev. J. Ligon Duncan, III, Ph.D.