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## 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

11:00 A.M. Morning Service

### NO EVENING MINISTRIES TONIGHT

### PLANNING AHEAD: WOMEN’S ADVENT FELLOWSHIP NEXT SUNDAY

The Ladies Advent Fellowship will be held on Sunday December 7 at 3:00 PM. Our speakers for this year will be Melody Potter and Abby Hill from the Pregnancy Center of Gadsen County.

### PLANNING AHEAD – CHRISTMAS EVE COMMUNION SERVICE AT 5:30

\***BOOK OF THE MONTH:** *How to Lead Your Family* by Joel Beeke\*

# Westminster Presbyterian Church

## THE MORNING SERVICE

eleven o’clock

Lord’s Day, November 30, 2025

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.

Let them thank the LORD for his steadfast love, for his wondrous works to the children of men! And let them offer sacrifices of thanksgiving, and tell of his deeds in songs of joy! Psalm 107:21-22 (ESV)

### TO ALL YE PILGRIMS

Inasmuch as the great Father has given us this year an abundant harvest of Indian corn, wheat, beans, squashes, and garden vegetables, and has made the forests to abound with game and the sea with fish and clams, and inasmuch as He has protected us from the ravages of the savages, has spared us from pestilence and disease, has granted us freedom to worship God according to the dictates of our own conscience; now, I, your magistrate, do proclaim that all ye Pilgrims, with your wives and little ones, do gather at ye meeting house, on ye hill, between the hours of 9 and 12 in the day time, on Thursday, November ye 29th of the year of our Lord one thousand six hundred and twenty-three, and the third year since ye Pilgrims landed on ye Pilgrim Rock, there to listen to ye pastor, and render thanksgiving to ye Almighty God for all His blessings.

–William Bradford

Governor of Plymouth Colony, 1623

### THANKSGIVING OFFERING FOR CALVARY AND PALMER HOMES

Our annual Thanksgiving Offering for Calvary Home for Children, Anderson, South Carolina, and Palmer Home for Children in Memphis and Nashville, Tennessee, concludes today. All loose cash received in the morning offering will go to help provide Christmas gifts for Calvary Home children and new clothes and school computers for Palm Home children. Designations can be made on offering checks or separate checks made payable to either Calvary Home or Palmer Home and placed in offering plates. Palmer Home is a historic Presbyterian orphanage whose governing board has a number of laypersons and ministers from our denomination. Calvary Home is a newer orphanage modeled after Palmer Home, begun and led by PCA people.

**The Prelude**

I Greet Thee, Who My Sure Redeemer Art . . . . . *Genevan Psalter*, 1551  
Children of the Heavenly Father . . . . . Traditional Swedish melody, arr. Hedin  
The Ends of All the Earth Shall Hear . . . . . Doane

**\*The First Lesson** – 1 Chronicles 29:10-13

Blessed are you, O Lord, the God of Israel our father, forever and ever. Yours, O Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O Lord, and you are exalted as head above all.

Both riches and honor come from you, and you rule over all. In your hand are power and might, and in your hand it is to make great and to give strength to all. And now we thank you, our God, and praise your glorious name. (ESV)

**\*The Hymn No. 3** – “Give to our God immortal praise” ..... *Duke Street*

**\*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 Ascription of Praise** (Sung by all) . . . . . *Lasst uns erfreuen*

Let all things their Creator bless, and worship him in humbleness, O praise him, alleluia! Praise, praise the Father, praise the Son, and praise the Spirit, three in one, O praise him, O praise him, alleluia, alleluia, alleluia! (by Francis of Assisi, 1225)

**+The Interlude** – *St. Patrick’s Breastplate* . . . . . Traditional Irish melody, arr. Hustad

**\*The Ascription of Praise** (Sung by all, Hymn No. 53, vv. 3, 5) . . . . . *Lobe den Herren*

Praise to the Lord, who doth prosper thy work and defend thee! Surely his goodness and mercy here daily attend thee; ponder anew what the Almighty will do, if with his love he befriend thee. Praise to the Lord, O let all that is in me adore him! All that hath life and breath, come now with praises before him! Let the Amen sound from his people again; gladly fore’er we adore him. (based on Ps. 103, by Joachim Neander, 1680, tr. C. Winkworth, 1863)

**\*The Great Commandment** (Unison)

And he [*Jesus*] said . . . “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.” (St. Matthew 22:37-40 [Deuteronomy 6:5; Leviticus 19:18]) (ESV)

**\*The Response** (Sung by all) ..... *Slane*

Be thou my vision, O Lord of my heart; naught be all else to me, save that thou art— thou my best thought by day or by night, waking or sleeping, thy presence my light. Be thou my wisdom, and thou my true word; I ever with thee and thou with me, Lord; thou my great Father, I thy true son; thou in me dwelling, and I with thee one. (by Irish monk Dallan Forgaill, ca. 700, to honor the faith of fifth century missionary Patrick of Ireland, tr. Mary Elizabeth Byrne, 1905, vers. Eleanor H. Hull, 1912)

**\*The Nicene Creed**

I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds; God of God; Light of Light; Very God of Very God; Begotten, not made; Being of one substance with the Father, by whom all things were made; Who for us men, and for our salvation, came down from heaven; And was incarnate by the Holy Ghost of the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again according to the Scriptures; And ascended into heaven; And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost; The Lord and Giver of Life; Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshiped and glorified; Who spake by the prophets. And I believe one holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead; And the Life of the world to come. Amen. (A.D. 325; believed to be the baptismal confession of the church at Antioch or Jerusalem or both at the time; the term “Catholic” is the Anglicization of the Latin for universal)

**\*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** – Romans 3:23-25a; 8:1-3 (Responsively)

23 For all have sinned and fall short of the glory of God,  
**24 And are justified by his grace as a gift, through the redemption that is in Christ Jesus,**

25a Whom God put forward as a propitiation by his blood, to be received by faith.

**1 There is therefore now no condemnation for those who are in Christ Jesus.**

2 For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.

**3 For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, (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 Shorter Catechism**

**Pastor: Q. 46.** What is required in the first commandment?

**Congregation: A.** The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

**Pastor: Q. 47.** What is forbidden in the first commandment?

**Congregation: A.** The first commandment forbiddeth the denying, or not worshipping and glorifying, the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.

**Pastor: Q. 48.** What are we specifically taught by these words, *before me*, in the first commandment?

**Congregation: A.** These words, *before me*, in the first commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

**\*The Psalm** (Sung by all) . . . . . *Beecher*  
God the LORD is full of mercy, slow to anger, full of grace. He will not be always chiding, nor in anger hide his face. He deals not by our demerits, nor repays what sins deserve. Great his love to those who fear him, high as heav'n above the earth. (Ps. 103).

**The Interlude** – O Sacred Head, Now Wounded . . . . . Hassler, harm. J. S. Bach

**The Third Lesson** – St. Luke 15:11-32 (Pew Bible, pp. 874-875; Large Print, pp. 1039-1040)

**The Sermon** – AMAZING GRACE . . . . . Mr. Burrell

**\*The Psalm** – “It’s good to thank the LORD” . . . . . *Darwall*  
It’s good to thank the LORD, to praise Your name, Most High! To show Your love at dawn, Your faithfulness all night! The ten-stringed lyre with sweet-voiced lute and rippling harp Your praise inspire.

Your deeds, LORD, made me glad, I’ll joy in what You’ve done. How great Your doings, LORD! How deep Your thoughts each one! Fools won’t be shown; the foolish can’t accept this truth, to him unknown!

Those planted by the LORD shall in God’s courts be seen; when old they’ll still bear fruit and flourish fresh and green, and loud proclaim how upright is the LORD, my Rock; no wrong in Him! (Psalm 92, *Trinity Psalter*, 1994)

**\*The Benediction**

**\*The Response** (Sung by all) . . . . . *New Britain*  
The Lord has promised good to me, his Word my hope secures; he will my shield and portion be, as long as life endures. Thro’ many dangers, toils, and snares, I have already come; ‘tis grace that brought me safe thus far, and grace will lead me home. (by John Newton, 1779)

**The Postlude** – Let All Things Now Living . . . . . Traditional Welsh melody, arr. Davis

## THE GREATNESS OF GIVING THANKS

There are thirteen letters from Paul in the New Testament, and in nine of them he explicitly gives thanks for the recipients of the letter (Rom. 1:8; 1 Cor. 1:4-8; Eph. 1:15-16; Phil. 1:3-5; Col. 1:3-5; 1 Thess. 1:2-3; 2 Thess. 1:3-4; 2 Tim. 1:3-5; Phm. 4-5). The only exceptions are 2 Corinthians (where he jumps in with a word of comfort), 1 Timothy and Titus (for whom he implicitly gives thanks), and Galatians (who were in danger of apostasy). The mighty Apostle Paul was a man marked by gratitude.

Paul did not have an easy life. He was beaten, slandered, misunderstood, imprisoned, shipwrecked, stoned, and opposed by someone almost everywhere he went. Nevertheless, he was profoundly grateful. Being grateful has little to do with your circumstances. Sure, it's easier to be happy when everything is coming up roses, but we've all known people who seem to have everything, and yet are terrifically unhappy. Conversely, we all know people who seem to find hidden blessings in every trial. Grumbler or thanks-giver: we really do have a choice.

Think of the godliest people you know, the saints you most respect, the ones you want to be like when you grow up, the believers you want to emulate and imitate. Almost certainly, the people you are thinking of are thankful people. Cynics and critics may be celebrated on social media and on late night television, but they do not make great heroes of the faith.

Despite his many earthly reasons to complain, Paul was constantly giving thanks to God—and not mainly for food or health or safety (though all are worth remembering), but for triumphs of the gospel.

Look at the beginning of Paul's letter and notice what he gives thanks for in the churches:

1. He gave thanks for their faith in the Lord Jesus Christ (Romans, Ephesians, Colossians, 1, 2 Thessalonians, Philemon).
2. He gave thanks for their love for all the saints (Ephesians, Colossians, 1, 2 Thessalonians, Philemon).
3. He gave thanks for their steadfastness, especially in trials (1, 2 Thessalonians).
4. He gave thanks for their spiritual gifts (1 Corinthians).
5. He gave thanks for their partnership in the gospel (Philippians).
6. He gave thanks for their history and mutual affection (2 Timothy).

It's quite a list, especially when I consider the things that I'm most naturally thankful for (my family, a house, a job, good health, safe travel, nice holidays). These are all gifts from God, too. There is no shame in thanking God for a million different things. After all, every good and perfect gift is from above, coming down from the Father of lights (James 1:17). But Paul's list reminds us of the greatest gifts: gospel faith, gospel partnerships, and gospel victories.

—The Rev. Kevin L. DeYoung, Ph.D. (Leicester)  
Senior Pastor, Christ Covenant Church (PCA), Charlotte, NC

## GOD NEVER FORGETS US

We are a forgetful people. We too often overlook the majesty of creation and how it directs our gaze to our sovereign, holy, and gracious Creator. We forget to give God glory for creating us and for sustaining us. We forget to thank Him for all blessings. We forget to pray to Him, and we forget to praise Him. We forget His steadfast and abounding love. We forget what Christ has done for us, in us, and through us. We forget Christ's law-fulfilling life, and we forget His sacrificial, atoning death. We forget His resurrection, and we forget that we are awaiting resurrection. We forget that Christ is interceding for us at the right hand of the Father. We forget that Christ is coming back to judge the living and the dead. We forget that God is all-knowing and knows the intentions of our hearts. We forget the person and power of the Holy Spirit. We forget that the Holy Spirit dwells within us and that we are the temple of God. We forget that God is at work in us both to will and to work according to His good pleasure. We forget that God is working all things together for good for those who love Him and are called according to His purpose. We forget that we are united to Christ and that our salvation is secure in Christ. We forget that we are seated with Christ in the heavenly places. We forget that God will make all things new in the new heaven and new earth. We forget God's promises. We forget the law. We forget the gospel. We forget God's faithfulness. And yet, God never forgets us.

Throughout Scripture, our faithful, covenant Lord reminds us, "I will remember" (Gen. 9:1; Lev. 26:42; Ezek. 16:60). He will not forget us and His everlasting promises to us. And though we are prone to wander and forget God, God has promised that He will never allow us to forget Him in the end. In order to help us remember Him, our Lord has provided us with abundant means to remember Him. The Lord has given us His inspired, authoritative, and inerrant Word, and He has given us the ability to know it, to love it, and to hide it in our hearts. Moreover, the Lord has given us Himself in the person and work of Jesus Christ. As God incarnate, Christ is the eternal Word, the "radiance of the glory of God and the exact imprint of his nature" (Heb. 1:3). And foundational to knowing Christ is the work of the Holy Spirit who has made us know Christ by conquering, quickening, and liberating our hearts.

If God were to let us forget Him finally, there would be no inheritance for His Son. But because God remembers our sin no more in Christ, He will, for the sake of Christ, cause us to remember Him now and forever, for His glory and our eternal good.

—The Rev. Burk Parsons, D.Min. (Reformed)  
Pastor, St. Andrew's Chapel (Ind. Reformed), Sanford, FL  
Editor of *Tabletalk* magazine of Ligonier Ministries  
From the December 2016 issue of *Tabletalk*

## J. C. RYLE ON HUMILITY

Humility is the highest grace that can adorn the Christian character. It is a true saying of an old divine, that "a man has just so much Christianity as he has humility." —*Luke*, 1858, vol. 1, p. 28 (2012 ed.), p. 36 (1986 ed.)

## R. C. SPROUL ON PROVIDENCE AND CONTENTMENT

Blaise Pascal, the famous French philosopher and mathematician, noted that human beings are creatures of profound paradox. We're capable of both deep misery and tremendous grandeur, often at the same time. All we have to do is scan the headlines to see that this is the case. How often do celebrities who have done great good through philanthropy get caught up in scandals?

Human grandeur is found in part in our ability to contemplate ourselves, to reflect upon our origins, our destiny, and our place in the universe. Yet, such contemplation has a negative side, and that is its potential to bring us pain. We may find ourselves miserable when we think of a life that is better than that which we enjoy now and recognize that we are incapable of achieving it. Perhaps we think of a life free of illness and pain, yet we know that physical agony and death are certain. Rich and poor alike know that a life of greater wealth is possible but grow frustrated when that wealth is unobtainable. Sick or healthy, poor or rich, successful or unsuccessful—we are all capable of growing vexed when a better life remains outside of our grasp.

Scripture prescribes only one remedy to this frustration: contentment.

Biblical contentment is a spiritual virtue that we find modeled by the Apostle Paul. He states, for example, "I have learned in whatever situation I am to be content" (Phil. 4:11). No matter the state of his health, wealth, or success, Paul found it possible to be content with his life.

In Paul's era, two prominent schools of Greek philosophy agreed that our goal should be to find contentment, but they had very different ways of getting there. The first of these, Stoicism, said *imperturbability* was the way to contentment. Stoics believed that human beings had no real control over their external circumstances, which were subject to the whims of fate. The only place they could have any control was in their personal attitudes. We cannot control what happens to us, they said, but we can control how we feel about it. Thus, Stoics trained themselves to achieve imperturbability, an inner sense of peace that would leave them unbothered no matter what happened to them.

The Epicureans were more proactive in their search for contentment, looking to find a proper balance between pleasure and pain. Their aim was to minimize pain and maximize pleasure. Yet even achieving a goal in this arena can result in frustration. We might never obtain the aimed-for pleasure, or, having obtained it, we might realize that it does not bring what we thought it would.

Paul was neither a Stoic nor an Epicurean. Epicureanism leads eventually to an ultimate pessimism—we can't get or maintain the pleasure we seek, so what's the point? The Apostle's doctrine of the resurrection and the renewal of creation does not allow for such pessimism. Creation "will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God" (Rom. 8:18–25; see 1 Cor. 15). Paul also rejected the passive resignation of Stoicism, for he was no fatalist. Paul actively pressed

toward his goals and called us to work out our salvation with fear and trembling, believing that God works in and through us to bring about His purposes (Phil. 2:12).

For the Apostle, true contentment was not complacency, and it was not a condition, on this side of glory, that could admit no feelings of discontent and dissatisfaction. After all, Paul frequently expresses such feelings in his epistles as he considers the sins of the church and his own shortcomings. He did not rest on his laurels but worked zealously to solve problems both personally and pastorally.

Paul's contentment pertained to his personal circumstances and the state of his human condition. Whether he suffered lack or enjoyed material prosperity, he had "learned" to be content wherever God placed him (Phil. 4:12). Note that this was something he learned. It was not a natural gifting but something he had to be taught.

What was the secret to contentment that he had learned? Paul tells us in Philippians 4:13: "I can do all things through him who strengthens me."

In short, the Apostle's contentment was grounded in his union with Christ and in his theology. He saw theology not as a theoretical or abstract discipline but rather as the key to understanding life itself. His contentment with his condition in life rested on his knowledge of God's character and actions. Paul was content because he knew his condition was ordained by his Creator. He understood that God brought both pleasure and pain into his life for a good purpose (Rom. 8:28). Paul knew that since the Lord wisely ordered his life, he could find strength in the Lord for any and all circumstances. Paul understood that he was fulfilling the purpose of God whether he was experiencing abundance or abasement. Submission to God's sovereign rule over his life was the key to his contentment.

As we continue to wrestle with the desires of the flesh, we can be tempted to believe God owes us a better condition than we presently enjoy. To believe such a thing is sin, and it leads to great misery, which is overcome only by trusting in the Lord's sustaining and providential grace. We will find true contentment only as we receive and walk in that grace.

—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 Ligonier.org, Nov. 17, 2015

## THE GLORY OF GOD

The glory of God is the first thing that God's children should desire. It is the object of one of our Lord's own prayers: "Father, glorify *your* name" (John 12:28). It is the purpose for which the world was created; it is the end for which the saints are called and converted: it is the chief thing we should seek—that "God in all things may be glorified" (I Pet. 4:11).  
—J. C. Ryle, M.A., D.D. (Oxford), Bishop of Liverpool

From his *Expository Thoughts on St. Matthew*, 1856, p. 42

**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  
Arthur E. Wahl

Brett S. Doster

**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  
Pregnancy Help & Information Center . . . . . Tallahassee  
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.

