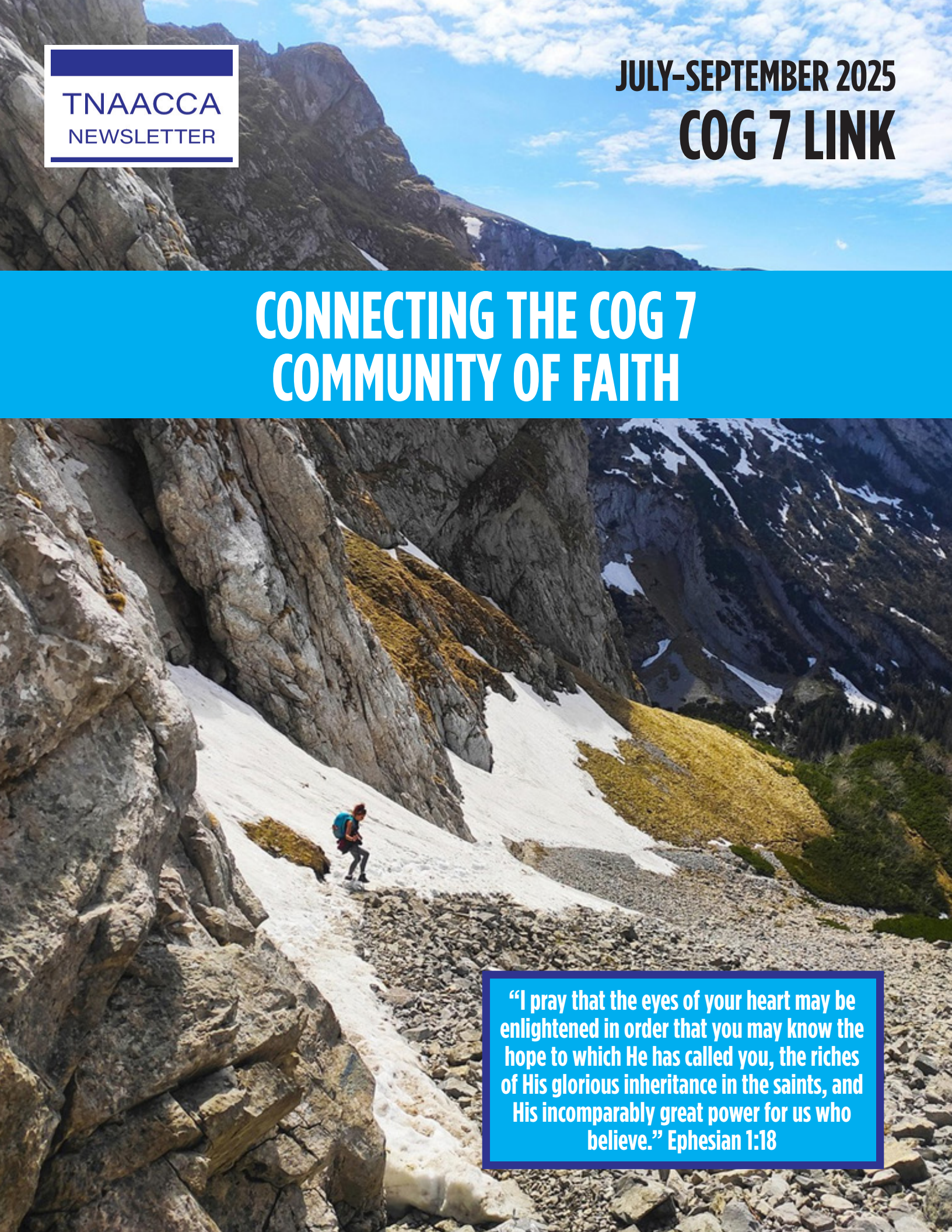




TNAACCA
NEWSLETTER

JULY-SEPTEMBER 2025
COG 7 LINK

CONNECTING THE COG 7 COMMUNITY OF FAITH



“I pray that the eyes of your heart may be enlightened in order that you may know the hope to which He has called you, the riches of His glorious inheritance in the saints, and His incomparably great power for us who believe.” Ephesian 1:18

JULY - SEPTEMBER 2025

COG 7 LINK

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**A publication of
THE NORTH AMERICA
AND THE CARIBBEAN
COLLABORATION AS-
SOCIATION.**

**This magazine is the
third in our quarterly
publication.
July 2025 volume No. 3**

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laboration Association
Newsletter-

The official magazine
of The COG 7 Collab-
oration Association is
published 4 times per
year.

SHADOWS OF THE DARK AGE

Reflecting on church history offers valuable insights into the development of the Christian faith and practice, providing perspective, humility, and a sense of connection to a larger spiritual family. It also highlights the enduring presence of God's faithfulness throughout different eras and challenges.

It is easy to discern God's hand leading the church of Jesus from one generation to the next. Come with us on a journey of revelation, reconciliation and reflection; see how past generations grappled with issues and challenges that the church faces today. Let us together see potential solutions from the lessons learned.

Recognizing the flaws and imperfections of even the most revered figures in the church's history can foster humility and remind us that the church is comprised of imperfect people, all reliant on God's grace.

Since the fall of man, our world has been engulfed in an epic cosmic struggle. The great controversy between good and evil continue to play itself out in every era of this earth's history, between those who believe in God and those who do not.

This struggle was especially real during the early Middle Age in Europe, motivated by Constantine's decision to become a Christian. Constantine's counterfeit conversion into Christianity gave rise to a host of pagan ideas being introduced into the church. This gave birth to a myriad of other efforts to choke out the truth.

He drove a wedge between truth and iniquity in innumerable ways, and from that point forward Constantine's special brand of counterfeit Christianity dominated and infuse inaccuracies into Christendom.

This period of Constantine's reign marked the falling away, the apostle Paul underscore in his letter to the Thessalonians, and in his final address

to the Ephesian Elders under the pictography of wolves coming in among the fold in sheep's clothing. History records tales of woes over the period 538 -1798 AD, when confusion of Paganism and Christianity began to grow and evolve. The counterfeit church gained more control over the minds of a large population of religious people.

Finally, Europe was plunged into a period known as the Dark Ages, a 1260-year period of absolute Papal Supremacy ranging from 538-1798 AD. During this time those who chose to cling to the unpolluted truth of God's word found themselves persecuted and defamed, unearthing shelter among the peaks of the great mountains in Northern Italy and Southern France.

Groups such as the Waldenses and the Albigenses stood firm in the light of conviction, even amidst the prevailing darkness. As the century unravel, God's supremacy shone through to His promise.

He began to raise voices in the darkness of the days of persecution, to resolutely proclaim the light. By the 14th Century, there was John Wycliffe writings and translation of the Bible sparking a spiritual revival across the continent.

Then in the 15th Century John Huss and Jerome in Bohemia, who were both influenced by Wycliffe. Martin Luther in Germany, John Calvin in France, John Knox in Scotland, Ulrich Zwingli in Switzerland, began reformatory movements that were slowly rising throughout the century.

These revolutionaries committing themselves wholeheartedly to studying the Bible and advancing as far and as fast as the light of truth led them.

A MISSION MOVEMENT

During the mid-19th Century, as the Spirit of God transcends the face of the earth, the Great Liberation Movement rallied people around the hope of Jesus's soon return.

By late 1844, the supporters of The Millerite movement experienced a bitter disappointment, when their hopes did not come to fruition. In the aftermath, a few small groups rallied together and continued to dig through the scriptures.

From their diligent and faithful study of the Bible, there emerged small groups but sturdy movements that continually persevered in their pursuit of truth. Notably one of those groups experienced substantial structural organization and has grown into a global mission movement devoted to the proclamation of the gospel.

Inspired by Christ's great commission to "go and make disciples" (Matthew 28:19, 20), these Sabbatarian recognized the need to organize. This would enable them to share enlightening biblical truths, showing more people how they can find freedom, healing, and hope more effectively in Jesus Christ.

As this sabbath keeping group continued to spread across the United States, the early movement leaders were convinced the message of the kingdom must be shared around the world as well. They would not let themselves become complacent in their "comfort zones," and they began serious talks about mission work.

Missionaries were selected to go to England and Switzerland in 1874 to assist fellow church leaders there. Other missionaries also traveled to Australia, as well as South Africa, South America and the South Pacific. The sabbath keeping message spread rapidly as missionaries worked closely with publishing houses and gathered teams to canvas different areas and distribute literature. Several of these areas began writing to their conference to request more missionaries!

STRUCTURAL ORGANIZATION

Eventually, the Church also organized regional administrative offices, divisions and conferences; to more efficiently oversee various operations in education, publishing, health and mission work.

SEEK AND YOU WILL FIND

Today we stand on the edge of time. Prophetically the church exists as part of the toes of Daniel's image,

teetering on the brink of eternity. Time is short, the journey is far from over. Looking in hindsight over our spiritual journey we see the encouraging evidence of God's leading.

It is often said that the graveyard is full of talent that has never been used. As we reminisce through our lives and reflect on others who failed to discover the Lord God's purpose for their lives, we can see that it is so true. Truth has become relative, even among those who claim to know the king. These realities of God's faithfulness should serve to gird us, collaborate us and strengthen us as we prepare for the ensuing battles that are still ahead.

The command to the church is clear; to proclaim the gospel of Jesus Christ, His message to every nation kindred, tongue and people, effectively echoing Christ' gospel of the Kingdom in all the world for a witness. Our mission is to advance and not retreat. To hold the lines of battle steady in the face of every attack of the enemy and to taste the final and glorious victory of that happy multitude.

Single handed and within the reherms of our independent efforts and conferences, the task will always seem impossible. The work needs to move forward in every wit of promptness. For every moment of progress that we have seen in our history, we need to facilitate greater moments of progress in the future. Missionaries are needed within a global trajectory, both in far off lands and in the big cities, reading information still need to be printed and published, the message still needs to be preached over every available platform and channel.

The work of the kingdom must be completed here on earth first. The best days of the church and its mission still lie ahead. Much more sermons are yet to be preached, Bible studies to be given. Much more of the character of Christ and His love is to be revealed in greater and more complete fullness in our lives. The COG7 has been bystanding, seeming afraid or uncommitted to the work God has called us to do. The North America and The Caribbean Collaboration Association (TNAACCA) implores all leaders; include your congregations, to jump in with both feet and let us strive together to finish the work God has given us to do.

-- EDITORIAL

THE REFORMERS

• WYCLIFFE • HUSS • ZWINGLI • ERASMUS • LUTHER •





STRENGTHENING OUR VISION:

A Recap of the May 18 Leaders Collaborative Meeting

On Sunday, May 18, 2025, leaders across the Church of God Seventh Day gathered via Zoom for a strategic collaborative session hosted under the growing banner of regional unity and purpose. The meeting opened in prayer, setting a reverent and focused tone for the evening. Following this, Pastor Henry Harley expressed condolences on behalf of the group to the family of Elder Houslin—a respected church leader whose recent passing was deeply felt throughout the community.

Sister Nadia presented the highlights of the previous March 16 meeting, noting steady participation from across territories and emphasizing the shared mission to foster stronger regional relationships. As leadership updates were shared, it became evident that the network continues to grow—not only geographically, but in depth of vision and coordination.

One of the recurring themes that emerged was the need to move beyond familiar limitations and embrace what unites us. As Pastor George thoughtfully remarked, “Our similarities far outweigh our differences,” a sentiment that resonated deeply and laid the foundation for forward momentum. Feedback from Church of God communities in places like St. Martin revealed a need for greater communication and clarity among leadership. In response, Pastor Harley proposed that the ongoing publication of the TNAACCA magazine could be a vital tool in reconnecting congregations and

providing shared reflection points.

Pastor Lewis shared a working draft of the April–June edition with leaders, inviting reflections, revisions, and contributions. He encouraged writers, youth, and ministry leaders to shape the magazine into a meaningful platform for storytelling, teaching, and connection.

Several attendees noted how the publication has already begun uniting voices across regions under a common narrative.

A major highlight of the session was the presentation of the CYRMI (COG Youth Restoration Mission Initiative) framework bold, forward-facing proposal to support youth development. Pastor Lewis introduced the initiative with a focus on three core pillars: higher education, career development, and Christian stability. Drawing from strategic slides shown during the presentation, he underscored the urgency of being intentional in cultivating the next generation of leaders.

At the heart of the plan was this powerful vision: “We envision a revitalized Church of God (Seventh Day) that is global in its reach, strategic in its purpose and mission, and united in its commitment to ministering to the deep needs of people, especially to its youth, in ways that meet the complex demands of our 21st century world, and thereby

fulfilling Christ's mandate to make disciples of all nations."
(Matthew 28:19-20)

Pastor Green followed with a mentorship model aligned with CYRMI's values, offering targeted support for youth navigating academic transitions, employment pathways, and spiritual growth.

His presentation brought structure to the proposal by highlighting values such as youth agency, cultural responsiveness, responsive systems, and long-term stability.

The discussion that followed was rich with insight and clarification. Pastor Gordon raised a concern about the use of the word "demise" in the proposal, which Pastor Lewis clarified referred to youth at risk rather than any suggestion about the state of the church itself.

Brother Sanjay Hamilton emphasized the importance of actively including youth in the leadership and planning process from the beginning. Pastor Saban highlighted the needs of international students studying in Europe, and Pastor Donaldson suggested merging the educational and mentorship components into one unified initiative for clarity and cohesion.

As the meeting drew to a close, attention turned once more to the TNAACCA magazine, with a call for article contributions, including one specifically on the topic of foot washing.

Pastor Lewis also proposed the formation of a collaborative leadership prayer network to strengthen spiritual unity and cross-regional support.

Pastor Henry Harley closed by encouraging all participants to continue building upon the momentum already set in motion.

The session ended with a heartfelt prayer led by Bishop Salmon, who thanked God for the vision, direction, and unity that characterized the evening.

What emerged was more than a meeting—it was a reaffirmation of shared mission. The work of TNAACCA continues to unfold as a dynamic movement of restoration, leadership, and hope, aligning the Church of God Seventh Day across territories in pursuit of one call, one vision, and one Kingdom mandate.

-- Magazine Secretariat





Creating a Culture of Growth Mindset

Dr. Clarence Duffs, PhD.

In today's fast developing ministry landscape, cultivating a culture of growth within a local church or the wider church organization is essential for spiritual vitality, leadership development, membership retention, and long-term growth and impact. Organizational change, growth and impact do not only apply to secular organizations, but churches also must continually adapt, learn, and grow. Creating a culture of growth in a local church or a larger church organization is not just a business strategy or an ambitious undertaking—it is a mindset and a way of life within an organization that must be created, encouraged and nurtured.

Creating and nurturing a culture of growth in a church organization goes beyond just increasing attendance or expanding programs—it involves cultivating an environment where spiritual maturity, leadership development, and community engagement thrive. In today's rapidly changing world, churches must intentionally foster values, habits, and systems that encourage continuous learning, adaptability, retention and growth. The experience of the COVID-19 Pandemic has taught us that organizations including churches that depend on outmoded practices or fail to adapt and change, are bound to either become stagnant or irrelevant. This article explores how church leaders can nurture a culture of growth in their organizations, empowering the entire congregation or organization to move from mere maintenance to mission, from complacency to transformation, and status quo to change and progression.

The Growth Mindset and a Culture of Growth

The concept of a “growth mindset,” originally introduced by psychologist Carol Dweck in 2007, emphasizes the belief that an individual's abilities and intelligence can be developed through dedication, hard work and effort. According to Dweck, people with growth mindset view challenges as opportunity to grow and see failure as a natural part of the learning experience. Conversely, people

with a fixed mindset tend to avoid challenges, give up easily and feel discouraged if they do not see immediate success. While Dweck's work focused primarily on individuals, psychologist Mary Murphy later expanded this idea to the organizational level, showing how entire organizational cultures—churches included—can adopt mindsets that either promote or hinder change and growth. It must be understood that mindsets drive organizational cultures and organizational cultures reinforced and maintain mindsets.

According to Murphy, a culture of growth is one in which the values, practices, and interactions within a group consistently promote learning, effort, growth and development. By understanding and applying these insights, church leaders can intentionally shape an environment where faith, learning, growth and leadership flourish together.

Church leaders can apply Mary Murphy's concept of a culture of growth by intentionally assessing their mindset and shaping their church environments to value learning, effort, and ongoing development. This begins with leaders modeling a growth mindset themselves—embracing feedback, demonstrating a willingness to change, and viewing challenges as opportunities rather than threats. When leaders show that they are learners too, it creates a ripple effect, empowering members to serve more, engage more deeply in the church as well as their faith journey. For instance, rather than fearing declining attendance and membership, leaders with a growth culture mindset would see it as a chance to reevaluate organizational strategies, strategic plans, evangelistic methods, try new outreach strategies, invite and invest in innovation and technology.

I am convinced that God's church is meant to grow. If a church is not growing with transformed lives, something is wrong with it. No pastor or organizational leader should be satisfied with merely maintaining what is or be complacent with strategies and practices that no longer are yielding fruits. Practically, leaders can foster a growth culture by embedding it into the church's systems and language. They can create learning-oriented

ministries, encourage testimony-sharing about healings, personal and spiritual growth, and develop programs and events that are relevant to the needs of individuals and families in the church and the community. In this kind of environment, members feel valued not just for who they are and what they do, but also for who they are becoming, which can fuel both personal transformation and church/organizational growth.

The Difference Between Selling Value and Selling Products

There is a key difference between companies that simply sell products and those that sell value. Companies that focus only on selling products often emphasize transactions—they want to move inventory and meet short-term goals. Their success is typically measured by immediate sales, and they may resist change, innovation, or customer feedback that challenges the status quo. This fixed mindset limits their ability to grow or adapt when the market shifts.

On the other hand, companies that focus on selling value are more growth oriented. They focus on building trust, relationships, solving real problems, and continuously improving their offerings based on customer needs. These companies prioritize long-term relationships over one-time sales and see feedback, failure, and innovation as opportunities for learning and development. In this way, they cultivate a culture of growth not only within their organization but also in the experiences they offer their customers—leading to deeper engagement, loyalty, and long-term sustainable success.

In the same way that businesses that focus primarily on the product they sell and not the value it brings to the customer can fail to remain competitive and relevant, churches that focus primarily on doctrines, programs, and the maintenance of routines, outmoded strategies, and traditions, are nurturing a non-growth culture that reflects a fixed mindset. In this type of culture, the church remains stagnant, and its deliveries no longer meet the needs of those who visit, and members begin church hopping, looking for better pastures. While doctrines and programs may be good and well-in-

mentioned, they can become transactional; that is, more about protecting the status quo and keeping the few members than transforming lives and growing the Kingdom of God. Focusing on value rather than doctrine doesn't mean abandoning truth—it means leading with lived experience, love, relevance, and impact, so that doctrines become meaningful through action. A church that has a culture of growth with a value-driven mindset fosters deeper engagement, missional effectiveness, spiritual depth, resilience, and lasting transformation.

The Value-Driven Culture Mindset

The people that visit a church are not asking, “What do you believe?” “How sound are your doctrines?” Rather they are asking, “What difference does it make?” Or “What does it mean for me?” It is interesting to note that Jesus never focuses on doctrine but needs. The Pharisees and Sadducees were the ones who focus on traditions and external practices. Here is how the church can make that shift:

Start with Relationships and Hospitality

People are more likely to stay at your church when they feel loved, appreciated, and welcomed. If they believe but don't feel belong, they will leave. Make your church a place where hospitality shines, where questions, struggles, doubt, and weakness are safe to express. Make it a place where first-time visitors feel they are honored guests, children are happy and feel safe, young families feel at home, young people and developing adults have their questions answered and minds challenged, seniors feel purpose and valued, and where opportunities to express gifts and talents are provided.

Be Known for What You Are, Not Just What You are Against

There is no doubt that the generation to which we minister needs to know what sin is. It is also true that the generation we serve is hungry for hope, restoration, healing and love. Never have we seen such increase in mental health issues, broken homes, addictions, and people searching for wholeness and belonging. Striving to meet needs

and deliver meaning and value, not theological superiority, is what will change lives, lead people to Christ, and grow a church.

Build A Growth Culture Mindset Language in Every Ministry

Language is one of the most powerful tools in shaping organizational culture and mindsets. The words leaders, preachers, teachers and members often used—formally and informally—communicate can limit expectations, possibilities, and shape the collective identity of the church community. Ministers, leaders and preachers must refrain from using non-growth language. For example, listen to how people speak about their church after hearing leaders and preachers constantly use terms like “The church is dead.” Or “This is just how things are.” Or “We are not ready for growth and revival.” When churches use growth-oriented language consistently, they create a growth culture mindset and an environment where people are motivated to contribute to growth. Language defines what is possible and shapes identity. What people hear repeatedly becomes how they see themselves and what they believe they can achieve. Language in preaching, leadership, and communication in the church must be audited to fit with and nurture a growth mindset culture.

Invest in Ministries that Grow the Church

To invest in something means to commit resources—such as time, finance, energy, or effort—with the expectation of a beneficial return in the future. In practical terms, and in the context of ministry, it involves intentionally investing resources such as time, effort and finance into programs and ministries because you believe they will contribute to growth and retention of membership over time. What does this look like though? Although all areas in a church require some level of investment, there are some crucial areas that requires special attention:

Invest in Leadership Development and Full-time Ministers

Over the years, I have had the privilege and opportunity of being involved in the training and educating of many church leaders across differ-

ent cultures and denominations. I have watched many of these leaders take up full-time positions in small churches and grow their churches from a few members to hundreds and thousands. I have observed that there is a strong correlation between full-time ministers, membership retention and church growth. Church organizations that focus on seriously developing their leaders and placing them (at least some) in full-time positions are investing not only in the ongoing growth of their churches but also in their long-term sustainability. Here are some reasons full-time ministers are important: Full-time leaders have the time to develop vision, model spiritual maturity, engage in pastoral care, community engagement, and guide the church through change and challenges. When churches invest in developing current and future leaders—through training, mentoring, and education—and placing them in full-time capacities, they ensure a continuous channel of capable individuals who can serve, teach, and lead the church into the next generation and future.

Invest in Children, Youth, and Young Adults Ministries

Churches that invest in their children are in a strategic position to grow. Where there are children there you will find young families. A church without young families shows a church that is not thriving or growing. If a child is happy in your church, their parents will stay. If your church has children from unsaved homes and if these children love your church, it will be easy to evangelize their parents. Most parent will not attend or stay at a church where their children do not feel safe and happy. The goal is to create an environment in your church where children love to come. This will require the investment of important resources such as time, people, effort and finance. Careful attention and investment must also be given to the development of youth and young adults ministries, which are direct bridge to the future of the church. Paying careful attention and investing in these ministries demonstrate to them that they have a place in the church and its future.

Invest in Evangelism & Outreach

The key to churches that grow and churches that

do not is the amount of resource a church is ready and willing to invest in evangelism and outreach. Preaching to the church every week within the four walls will not significantly grow your church. In fact, a careful examination of the sermons each week will show that they are not evangelistic in nature. To grow a church through outreach and evangelism there must be dedicated budget set for outreach initiatives and programs. The church must also maintain a strong website and social media presence through which the gospel is shared, and newcomers are invited to Christ. Financial investment may be needed to pay for social media ads, appropriate and quality recording equipment, promotional videos, and quality online content that reaches people where they are. Keep in mind that the impression we make on viewers tell them who we are and what we represent. If the quality of our service is unappealing and the content unrelated to their needs, they will not want to visit our church.

In conclusion, creating a growth mindset culture within the church is essential for nurturing spiritual maturity, leadership development, long-term growth and membership retention. It shifts the focus from maintaining the status quo and outmoded strategies to embracing learning, adaptability, and new ways of thinking. By encouraging growth, change, and investing in areas of the church critical for growth, the church can become a dynamic environment where individuals grow, ministries flourish, and the mission of Christ advances with renewed passion and purpose. A growth mindset culture doesn't change our core doctrines—it transforms how we lead, serve, and reach the world for Christ.



-- Dr. Clarence Duffs, PhD.

ORGANIZING, STRUCTURAL UNITY AND COLLABORATION

THE TOOLS NEEDED IN COMPLETION OF
THE MISSION MANDATE.

Missing The Potent Essentials for Growth

At the time of organizing in 1858, a sense for global mission was not given the highest priority, although it was among many reasons given for forming an organized church.

Reflecting on this period of the life of COG7, history has listed evidence of the early leaders exercising only pragmatic reasons for organization in 1863.

The list of reasons motivating leaders then included failure to keep proper church membership records; there was no way of determining who were the accredited representatives of the people; no regular support for the ministry.

In later years at the time of reorganization in 1914, mission became the preeminent reason for organization. Reorganization was undertaken not so much because Christ was coming, but because there was a “work” to do before the end could come.

Reorganization could not be substantiated based on the return of Christ alone. Those who insisted that an organizational form be determined only by the imminence of the return of Christ, had in the history of COG7, denied the necessity of any form of organization at all.

It was the mission conviction of the Church’s leadership, which then was described as “the most important feature of our denominational policy”. Expectation of the return of Christ had always been a cardinal feature of the COG7 belief system.



However, during the 1914 organization and later in 1900s, when the concept of an international mission was developing; the clear conviction of the gospel commission was not fully conceptualized and understood as a prerequisite to the return of Christ. In practice, the accomplishment of that task remains secondary to the coming itself, because the primary focus of attention was on activities inside the Church’s physical worship buildings and remain so even today.

Becoming of Age

Emphasis and concern gained strength during the 1900’s and into the twentieth century. In his opening address to a General Conference session, one prominent sabbath keeping leader insisted, that “the one great object in all the deliberations and plans proposed for adoption was the need, the concern for the rapid dissemination of Christ’s kingdom message, which is needing to be promulgated around the world.”

He continued, leaders here must commit to proclaimed that “the message of Christ’s great commission is to be given to the entire world.” It was not to be confined to a particular country, nation, or group of people, but was “for the whole world alike...The end was being delayed by his God’s own people and the only way to hasten that end and bring it speedily was for his people to do their duty.”

The urgency of the situation had also been pointed out by the Apostle. For some time, some leaders

have been insisting that the end could already have come if the Church had done “her appointed work.”

In an editorial written by the noble author Uriah Smith, he collated a number of his references to the duty of the Church, with reference to the urgency of the situation. Typical of those which Smith selected was: “Had the Church done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to earth in power and great glory.”

Smith concluded: “It is our own fault that we are not there in the delights of the immortal state. We are living on borrowed time; time borrowed from that during which we ought to have been in the kingdom. Let no one sink down in discouragement with the thought that the Lord has delayed His work and His coming”.

It is not here now, only because we have not hastened it. It ought to make anyone ashamed to be complaining that the Lord delays His coming when he thinks that he ought to be in the kingdom here and now. I sometimes hear people give an exhortation after this fashion: they say, “The Lord is soon coming; we have consequently a very short time in which to work, therefore we must be greatly in earnest.”

Now that is a wrong statement of the matter altogether. If I understand it, the fact is this: we ought to be terribly in earnest in this work, that the message may speedily be given to all the world, that Jesus may soon come.

When we get the fact burned into our hearts that Jesus cannot come until the world is warned with the message for this time, then, dear friends, we shall be earnest that the Gospel may be given, that Jesus may come. None were more conscious of the part they were playing in the divine scheme of things than those who went to the ends of the earth to spread the gospel as missionaries.

COG7 Mission Defaults

The missionary nature of the Church needs to be reflected in the theological perspective that earlier informed the in-depth search and conviction of those after the mid eighteenth century. There is urgent need for rebranding and shaping the structures of the Church.

Gilbert Crammer the prominent forerunner stated that “the vital object for which COG7 have been

raised up, was to prepare the world for the Coming Christ; the chief means for doing this work was the preaching of the gospel truth.

Because the need for organization arose from a perception of eschatological and missiological necessity, there was no doubt among those who held this view that the structure which they erected was biblically based.

They understood that the New Testament affirmed that Christ was returning and that the transmission of the gospel to the world was the primary precondition for his return.

With a consciousness of divine providence, they understood that Christ’s church had been specifically chosen within a precise time reference to herald the “everlasting gospel” to all the world. It was a conviction born of commitment to the necessity of a biblical foundation for their faith and practice, including their organizational practice.



-- Lloydel Lewis





Christianity has a long history in Florida, starting with Spanish missions, the spread of the gospel is an ongoing process that continues today.

The “truth of the gospel” refers to the core Christian message of salvation through faith in Jesus Christ. This message is spread through various means, including personal testimony, preaching, and acts of service, and is not limited to any specific location.

There are multiple Church of God (7th Day) congregations in Florida. Locations include:

COLLABORATIVE EFFORTS

Pastor Donaldson - West Palm - Florida

We are excited to share the blessings and the hand of the Lord upon our ministry here in West Palm Beach, Florida.

On Sabbath, May 9, 2025, we were privileged to hold a baptism service. We began with five candidates from our local church who had completed a preparatory class. After the fifth baptism, we felt led to make a “Eunuch Appeal”—an invitation to those present who had not yet made a public commitment to follow Jesus Christ.

This appeal was inspired by Acts 8, where Philip, the evangelist, encounters the Ethiopian eunuch on the road from Jerusalem to Gaza. The eunuch, reading from the Book of Isaiah, receives an explanation of the scripture from Philip, believes in Jesus, and is baptized on the spot. We refer to this kind of spontaneous decision as “the eunuch’s baptism.”

Moved by the Spirit and the call to repentance, seven more individuals came forward—some accepting Christ for the first time, and others reded-

icating their lives. In total, eleven souls were baptized in the name of the Lord Jesus Christ for the remission of sins. To God be the glory!

Acts 8 reminds us of how God can use even persecution and challenges to advance His kingdom. It highlights the power of the Gospel, its availability to all, and the importance of faith and obedience. The stories of Philip, the Ethiopian eunuch, and even the correction of Simon the sorcerer illustrate the growth, testing, and triumphs of the early church.

God continues to draw hearts toward water baptism through conviction, spiritual enlightenment, and the work of the Holy Spirit—often supported by the nurturing of the church community. He uses many avenues to call individuals into a deeper relationship with Him.

Within our church, we have several auxiliary ministries that play vital roles in promoting the Gospel. We believe in training and equipping our members so they can make a lasting impact in the community and further the Kingdom of Christ. Among these ministries, prayer remains central. We keep the fire burning under our prayer ministry because we rec-

ognize that everything we do must be undergirded by divine guidance and spiritual formation. Our church was founded in 1974 with a vision to proclaim the Gospel and offer deliverance from the burdens that trap humanity—fear, financial hardship, illness, academic stress, job challenges, family issues, and more. We know that sin is the root cause of these struggles, and only Christ offers true freedom.

Though we have faced challenges over the years, our church has remained resilient and faithful. We are acutely aware of the times in which we live. As Jesus outlined in Matthew 24:3-14, signs of the end times—wars, famines, earthquakes, and persecution—are clear, and we are committed to preaching the Gospel to all nations. Similarly, 2 Timothy 3:1-5 warns us of the character of people in the last days: self-centeredness, greed, and a form of godliness that deny its power.

There are nearly forty Sabbath-keeping churches across Florida, and many are thriving in their mission. We also have a sister church in Clermont, Florida, which we began nearly twenty years ago. While growth there has been slower than hoped, the potential remains great. The pastor is a dedicated, compassionate servant of God who remains committed to kingdom-building. Please keep this mission in your prayers as we work toward greater outreach and revival in that region.

Our church continues to be recognized within the local community, receiving honors and awards that reflect our positive impact.

Currently, we are focusing on mobilizing our evangelism and hospitality ministries to build stronger community ties and share the love and truth of Jesus Christ more effectively. Our prayer is that we will continue to teach the Word of God and, as Nehemiah 2:18 declares, “rise up and build to the glory of God.”

May the Lord bless you as we labor together in His vineyard.

In Christ’s service

-- Alva Donaldson - Pastor



Youth Reflection

The Role of today's Church for Christian youths.

- Beverley Johnson- Birmingham



BRIDGING GENERATIONS: Nurturing Faith in an Evolving World

The Church stands as a community at a crossroads; a point where crucial decisions must be made; the intersection of life choices. There they play a vital role in the lives of Christian youths in a challenging and rapidly changing world, offering guidance, sound counsel and opportunities for spiritual growth.

Youths in the Church today, have many questions they would want answers to, as they face this unique journey of their faith; inherit centuries-old traditions and beliefs, while simultaneously navigating the complexities of a constantly evolving world, and the evolving nature of faith, belief, hope and trust in the 21st century.

The COG7, as an institution has long been a cornerstone of community life, a safe space, offering spiritual guidance, moral teaching, empowerment, mentorship, social and personal development; a sense of belonging with the sole intention of preparing young believers for what the world has to offer and how to choose wisely in the decisions they make, remaining obedient at all times to Almighty God.

But where will our youths in Church find the answers to the many questions they have?

Are they allowed to speak openly and be heard and not be judged?

Christian youth are increasingly engaged in social issues, both within and outside the Church, so to retain our youths in Church, they must be given a platform to express their perspective on challenging topics; the opportunities for dialogue; their creative talents and expressions, social media platforms for content creations; allowing them to lead, serve and contribute to the Church and community, thus allowing them to feel valued and empowered.

So often youths are told by adults, “you don’t know what you need.”

So let us prepare them for the future. In addition to the traditional service, the Church must re-examine its role, moving from being solely places of worship to becoming centres of social justice, education, support and transformation.

Several challenges stand out, in a world vastly different from that of their parents and grandparents. Today, the secular society, the era of information overload, where social media and digital access expose youths to a wide range of worldviews, philosophies, and lifestyles. While this broadens horizons, it can also lead to confusion, relativism, and a questioning of traditional values; moral conduct; mental health; distrust.

In light of these challenges, the Church’s role must be both steadfast and adaptive. Christian youths do not seek entertainment or empty platitudes—they crave authenticity, connection, and meaning. The Church’s mission, therefore, involves several key dimensions:

Christian education remains a core function of the Church. Sabbath Schools, Bible studies, and youth ministries introduce young people to scripture and doctrine. However, effective faith formation today means more than routine learning. It requires honest discussions about doubt, encouragement of critical thinking, and the integration of faith with everyday life. Youths benefit from mentors and leaders who model faith in action, not only within the church walls but in their families, workplaces, and communities.

One of the enduring strengths of the Church is its ability to foster genuine community. For young people, relationships are central to spiritual growth. Churches can provide safe spaces where youths feel seen, heard, and valued—a place where vulnerability is met with compassion. Activities like retreats, service projects, and small groups encourage meaningful friendships and a sense of belonging.

Youths are often passionate about justice and service. The Church has a rich history of advocating for the marginalized, feeding the hungry, and caring for the sick. By involving young people in outreach and mission work, churches nurture empathy and provide practical ways to live out faith. Empowering youths to lead service initiatives—locally and globally—helps them see the impact of Christian values in action.

Today's youth are more diverse than ever in terms of culture, race, background, and experience. The Church must celebrate this diversity, creating inclusive environments where every person is welcomed and respected. Moreover, honest dialogue about difficult topics—doubt, grief, sexuality, science—should be encouraged rather than avoided. When youths see the Church tackle real issues with humility and courage, their trust and engagement grow.

The digital age presents both challenges and incredible opportunities for ministry. Livestreamed services, podcasts, social media groups, and online Bible studies allow the Church to reach youths where they are. Digital spaces can supplement, though not replace, in-person relationships and worship. Churches that leverage technology wisely can cultivate faith communities that are both local and global.

Empowering young people to participate in and lead church activities is vital for the Church's future. When youths are trusted with responsibility—whether it's leading worship, organizing events, or participating on church boards—they develop a sense of ownership and investment in their faith community. Intergenerational mentorship, where older members walk alongside younger ones, enriches both groups and helps preserve the Church's

heritage while fostering innovation.

Despite these opportunities, obstacles remain. Some youths perceive the Church as outdated, judgmental, or irrelevant to their everyday lives. Others feel their questions or struggles are unwelcome. Churches must confront these perceptions honestly, seeking feedback from young people and adjusting practices where necessary. Humility, adaptability, and a willingness to admit mistakes are crucial qualities for church leaders hoping to connect with the younger generations.

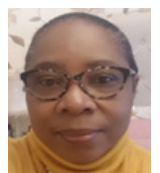
Across the globe, diverse churches are reimagining youth ministry:

- Some host open forums where youths and adults discuss current issues together, fostering understanding and empathy.
- Others create art, music, and sports ministries to tap into the passions and talents of young congregants.
- Several have launched mentorship programs pairing youths with mature Christians for guidance and friendship.
- Many churches prioritize outreach, partnering with schools and community organisations to serve vulnerable populations and offer hope beyond their congregations.

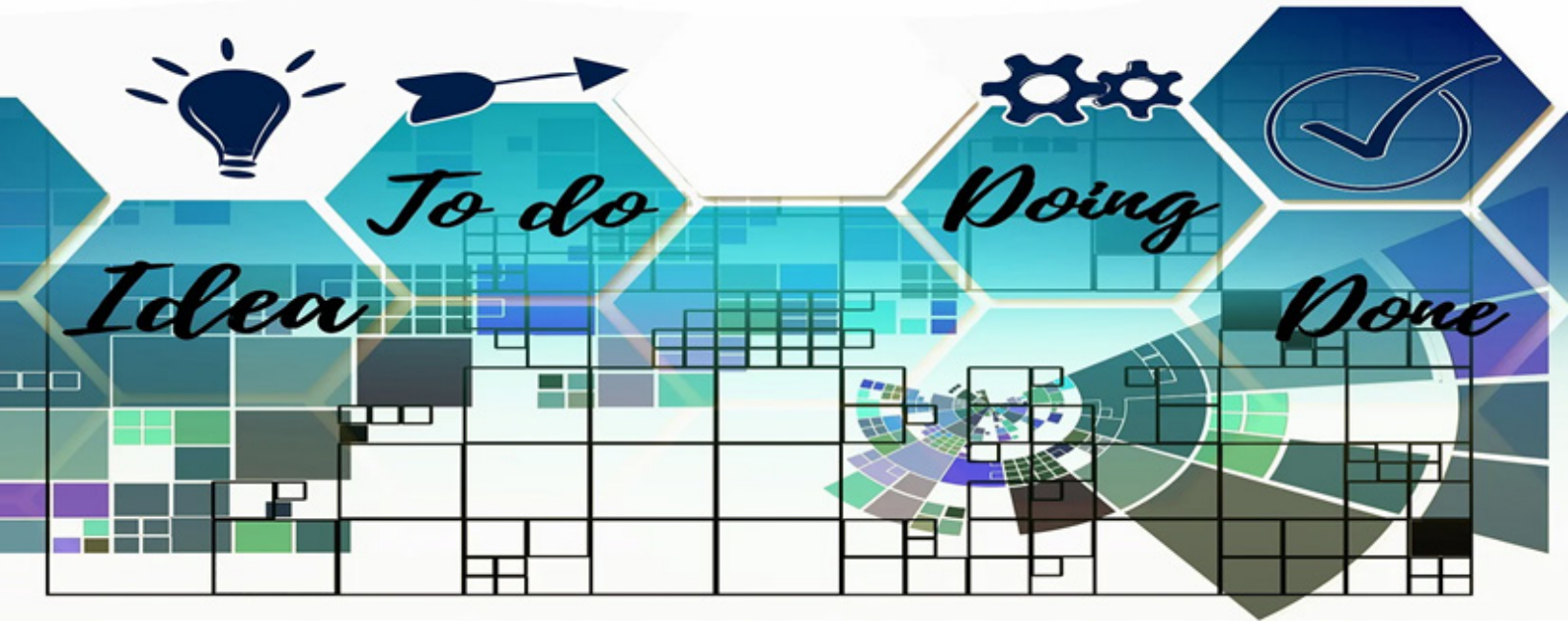
These initiatives demonstrate that, while challenges are real, so too are the possibilities for renewal and growth.

The future of the Church depends not only on its ability to preserve tradition, but also on its willingness to adapt and evolve. Christian youths are not only the future—they are the present. Their voices, questions, and talents are essential to the vitality of faith communities. Churches that listen deeply, empower authentically, and serve selflessly will continue to thrive as beacons of hope in a changing world.

Today's Church and Christian youths stand together at the intersection of history and possibility. While the world around them changes, the core message of the Gospel—love, grace, justice, and hope—remains timeless. By embracing both the wisdom of the past and the energy of youth, the Church can continue to inspire, guide, and empower generations to come, fulfilling its calling in new and profound ways.



-- Beverley Johnson- Birmingham



THE IMPORTANCE OF STRUCTURES IN CHURCHES

In every strong church, behind the beautiful worship, inspiring sermons, and warm fellowship, there is often an overlooked pillar: structure. It may look like a simple nine letter word, however, it is quite a powerful force that keeps everything flowing smoothly. It ensures no one is left behind and allows ministry to thrive with order and grace. You may find that the word structure sounds too rigid or business-like, but the truth is, God Himself is a God of order (1Corinthians 14:33).

From the creation of the world to the way Jesus chose and trained His disciples to how the early church appointed elders and deacons shows us that divine order has always been part of God's plan. In today's church, especially with growing congregations and active ministries, structure is not optional, it is essential: it helps strengthen the mission, promotes accountability and supports healthy leadership.

A structured church knows its purpose and communicates it well. Whether the mission is evangelism, discipleship, or community outreach, structure ensures that every ministry regardless of distance aligns with that vision. Structure ensures that while each branch may serve different needs, we all move with one heart, one voice, one mission.

God operates in order (1 Corinthians 14:40). Structure creates accountability from leadership teams to volunteers making sure decisions are guided by biblical principles, not personalities. A church without structure risks spiritual drift and unhealthy power dynamics.

Structure does not stifle the Spirit; it supports leaders so they can focus on prayer, teaching, and pastoral care. Burnout is common in churches where one person carries too much. With clear delegation and support, leaders can serve with joy, not exhaustion.

Imagine a church where every ministry is working together like parts of one body coordinated, healthy, and focused. That is what structure makes possible. It allows each branch of the church to shine in its unique calling while staying connected to the trunk, Jesus Christ and the vision God has given the house. As we pursue revival, unity, and transformation, let us not neglect the divine order that keeps the church strong, stable, and fruitful.

-- Dr. Nahyahmkah Collymore



GEORGIA USA

TERRITORIAL FOCUS

GEORGIA CHURCH OF GOD 7th DAY



WHY ARE THERE SO MANY UNMARRIED WOMEN IN THE CHURCH?

An epidemic of unmarried women in the churches is a multidimensional occurrence governed by a mixture of spiritual, cultural, and societal influences. Customarily, across many denominations, there is evidence of a demographic disproportion where men tend to be outnumbered significantly by women. Though some unmarried women face challenges, it is critical to note that, feelings of devaluation, hopelessness, and/or loneliness are not universal to all unmarried women.

To be and remain unmarried is an intentional decision—some may even say a very fulfilling and purposeful one. Marriage is regarded as counter-productive to their spiritual development and complete dedication to God. They are able to discover and maintain a positive relationship between singleness and contentment in Christ, without the interruptions of marital onuses. This decision is strengthened by Paul's encouragement: "For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, it is good for them if they abide even as I do. (1 Corinthians 7:7-8 KJV).

Many unmarried women have not yet met potential partners who exemplify godly-characteristics. There are women who esteem men with genuine (not performatively) Christ-like attributes and some feel that there is a lack in this regard. It is believed that, in the churches, there are women with unrealistic expectations, and impossible standards, causing them to remain unmarried. Arguably, some women who desire "Boaz-like" qualities have not yet attained maturity in their "Ruth-like"

characteristics – for this and many other reasons, they are not simply not being pursued. Secular culture, the position of marriage being less of a sacred union, women advancing in higher education and career endeavors -- to ascertain financial independence, and personal development before spousal commitment, undoubtedly, have played a role in altering attitudes towards marriage causing many women to postpone or to completely reconsider it.

While some individuals conform to marriage due to excessive pressure from their surroundings, others reject this concept. Whether directly or indirectly, the consistent discourteous imposition or projection to get married contribute to a great sense of resentment towards it. Victims of abuse by men – in one way or another, victims of fatherlessness, and those who have experienced a generational cycle of unmarried women within their families sometimes develop a lack of trust in men, and feelings of insecurity, which results in them viewing marriage as undesirable. Some women do have reservations about marriage due to high divorce rates in the churches and a fear of replicating the same pattern. Women who have experienced unhealthy relationships might be doubtful to enter a new one.

Notably, the migration from rural areas to urban areas or across countries inevitably creates a new living arrangement, and as such, embraces construction of a new set of beliefs that accentuates self-sufficiency. Additionally, online lascivious resources might be appreciated as a suitable way of carnal gratification without essentially having to

be in the long-standing relationship, reducing the likelihood of marriage.

Married or unmarried, let our thoughts, words, and actions be guided by a desire to honor God and bring glory to Him (Colossians 3:17), with the assurance that in Him, we are complete and filled with His fullness (Colossians 2: 9 -10).

-- Dominique Moore



ADVICE FOR GODLY WOMEN

I am a Christian of almost 14 years and a woman who desires to see my brothers and sisters in Christ have healthy, godly, vibrant relationships and marriages according to God's will. This is my attempt to hopefully help women steer away from being controlling, smothering or idolizing a guy. If you tend to be shy – you may have to work hard at speaking up and making sure the male person you like clearly sees that you are, in fact, interested in him.

LET HIM PURSUE YOU

A woman with a feminine spirit should not overly expose her feelings or herself on a man. She should not aggressively pursue a man – trying to make him be hers no matter what the cost – putting him above Christ in her life. She should not try to make him do what she wants. She doesn't manipulate or play games. She will smile and be friendly and show interest in him, signaling to him that he is welcome to talk with her. But she will not hunt him down. She also will not be totally silent, ignoring him as if she is not interested in him. That won't work either.

Please pray about each situation and listen carefully to God's voice. That is the most important thing.

Men often will pursue someone they believe is a very precious and valuable woman – that tends to work best for male/female relationships. If you are aggressively pursuing him and/or trying to control him, he may feel smothered by you. He must see

that you know you are precious, priceless, valuable and that you respect yourself and him. You are not “easy” to get sexually – you are very difficult to “have” because you have Godly standards and save sex for marriage according to God's Word. You will only give yourself to an honorable man who respects you, respects God, treats you with dignity, is willing to save sex for marriage, upholds chastity, godly love and selflessness.

Guys do not value things that come easily. You give all your power as a woman and as a believer in Christ away when you do that. I love what Mark Driscoll says, “Ladies, don't chase a man. If you start chasing a man, you're going to be chasing him the rest of your life.”

DON'T SMOTHER HIM

If you are attracted to a godly guy and you think you want to get to know him better, be pleasant, smile at him, be friendly, go over to him and talk, introduce yourself. But I would suggest probably not to immediately assume that this is your future husband. Take things slowly. You can give him your phone number – but many times it can be wise to let him call you first.

If you begin calling him 10 times a day and texting him 30 times a day, you may easily push a guy away because he may feel smothered.

I know you'll want to call him, and maybe there are some rare times that might work – to call him once

or very occasionally. But generally – let him call you first. Let him ask you out first.

I believe it may be wise to be calm, not rush/push things, and just savor the journey. Enjoy him when he calls. Enjoy him when you see him. Be happy doing something else if he doesn't contact you. If he doesn't call you – then he may not be interested or he may need time to figure things out, or he may not be ready for a relationship right now, or he may not be sure if you are interested in him. If he doesn't call you, then you pray and ask God to show you His next step and be ready to move on.

A huge part of a godly feminine spirit – not attaching too many feelings to the outcome of something when you are submitting to a husband or to God.

Learning to be content with what you have right now and making the best of things and not trying to force your desires on a male friend instead of on God; are important steps in spiritual maturity that will come in very handy later in marriage and in your walk with God. If you don't get your way – you thank God that He is leading, you and know what is best and you wait with great anticipation to see all that He has planned! Taking control and trying to force things to happen a certain way generally only leads to romantic and spiritual disaster.

BE PLEASANT

Men sometimes need time to get to know a woman and bond with her over time, and sometimes they need time to think before they are ready to fully commit to an exclusive relationship.

If you act desperate, clingy or super needy, that will probably turn a guy off. If you act like you don't want to talk with him, that will also turn him off.

I would say, don't drop your entire life and family and friends the day you start talking to a new guy. Keep your life balanced. Keep your time with God. Stay in the Word and in prayer. Do things with your friends and family. Keep Christ squarely first in your heart and be content completely in Him no matter what happens with the man in your life! If you do call him, only do so very sparingly and be sure he sounds interested in talking with you.

HOW A WOMAN ATTRACTS A MAN

A woman attracts a guy with her glowing smile, and her bright, adoring eyes. She admires him with her expressions, her gentle tone of voice, her words of genuine praise and admiration. She has sincere appreciation for his ideas, his physique, his

dreams, his mannerisms, and his masculinity. She laughs at his jokes. She appreciates his intelligence, wit and perspective on life. She treats others – all others – with respect and honor. She respects his wisdom and counsel. She looks up to him. A girl's acceptance and admiration of a guy makes him feel powerful and may well inspire him to want to be a better man.

She is pleasant, she smiles a lot at him, she is friendly. She understands the power of her admiration. She is not aggressive, controlling or overbearing. She dresses femininely and modestly. A girl is wise to keep a guy at arm's length, in my view, careful not to give away physical affection or her heart too quickly – especially not before she really knows his character.

DON'T TAKE OVER AND TRY TO BE IN CHARGE OF HIM AND HIS LIFE

When a woman is bossing a guy around, criticizing him a lot, demanding things, insisting on her way, scolding her man and telling him what to do – the spark and romance will probably die. You can tell him what you want and how you feel – but let him make his own decisions, don't push him.

-- DELECIA LEWIS





ONTARIO

TERRITORIAL FOCUS

JUNE 30, 2025 | RE: ANNUAL GENERAL CONVENTION FROM JULY 4-6, 2025

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints...” (Jude 1:3 KJV)

The Church of God Sabbath-Keeping Annual Convention sends greetings in the matchless name of Jesus Christ; the One to whom we owe allegiance and love as He graciously bestowed to us grace, mercy, and adoption!

The general outline for our Annual Convention commencing from July 4-6, 2025. As you may know, this year’s theme is entitled, “Contending for the Faith”. In a world of changing cultural views, practices, and ethics, we are humbled and excited to hear what the Spirit of God will reveal through this year’s theme and conference.

- Following prayer, our Men’s Ministry night begins at 7:00pm. On this night, the Men will explore the sub-theme, “Faith in Action” through testimonies, praise and worship, and of course, the word presented by our guest speaker, Pastor O’Dean Bailey.

This service as anticipated was a night of encouragement to the brethren, but men specifically, in their pursuit of contending for the faith in action. The Church of God Sabbath - Keeping the Church of God Sabbath Keeping | 312 Rexdale Boulevard, Etobicoke, Ontario, M9W 1R6 | Phone: (416) 535-9052 | Email: cogsabbaths@gmail.com Website: www.cogsabbath.com.

This year’s main service we had dynamic worship from our Praise and Worship Team and feature our special guest speaker, Pastor Harley, with a message entitled, “A faith worth fighting for!” based on the book of Jude.

Following our main service, we had the Children’s Ministry program commencing at 4:30pm. The children ministered to us through song and the word.

Commencing at 8:00am, we had a prayer service to reflect on the messages during the Convention, as Spirit’s instruction for our lives moving forward.

On Sunday, following a hearty breakfast at 9:30am, we had a Ministerial Workshop led by the Honorable Dr. Donovan Stanberry with a presentation entitled, “On the offensive- Winning Leadership Strategies”.

Following the ministerial workshop, we had the Women’s Ministry program.

This year, the women explored the sub-theme, “Sanctified, Preserved & Called”. The dynamic speakers Sis. Collette George and Sis. Rhoda Leone shared what the Spirit has laid on their hearts in solidifying our identities in a changing world. Further, the Youth Ministry program will also minister to us starting a sub-theme, “Contend Together” with the aim of strengthening the bonds with and around our youth, that they may be able to present their faith boldly and unashamedly to the wider society.

Finally, the main gospel service began at app. 7:30pm with a worship experience and the word from our guest speaker, Pastor Harley, entitled “Faith is the Celestial seed”.

In reviewing the outline, this year’s convention was a blessing and a thought-provoking conference.





FLORIDA

TERRITORIAL FOCUS

RETROSPECTIVE

Gilbert W. Cranmer became a Sabbatarian in the 1850s but his opposition to the prophetic claim of Ellen G. White and other disputes led to his separation from the movement that soon took the name Seventh-day Adventist and subsequent founding of several congregations that became part of the Church of God (Seventh Day) in southwest Michigan.

The Millerite Movement

William Miller's proclamation of the imminent Second Coming of Christ "about" the year 1843 seems to have found broad reception in the Christian Connection. An unproportionally large number of Millerite lecturers (8 percent) were Connection ministers, including Gilbert Cranmer, who embraced the belief in the Christ's soon coming in 1842. His earlier experience of "the falling of the stars" seemed to corroborate Miller's assertion that most eschatological prophecies had been fulfilled already. As did other Millerites, Cranmer looked forward to Jesus' coming on October 22, 1844, and was disappointed when the prediction failed to materialize. He described the events of that day, and the ensuing disappointment as follows:

"Many did not accept the doctrine, my wife among the number and when the time came in which to expect the Lord to come, we repaired to a schoolhouse where we were to remain all night or until He should come. Before leaving my wife at home, we engaged in prayer, and we parted. I went to the place arranged for our meeting and there I, with many others, waited in prayer for the Lord to come; but night passed, and the morning came, and we were disappointed. We went home amid the jeers and smiles of our neighbors. My wife met me at the door with a smile and said she knew I would come

back. It was indeed a great disappointment".

The fondest hopes of the Millerite believers were shattered when Christ did not return, and many intensely sought an explanation. While some gave up their faith in the soon coming of Christ, Cranmer could say, "Though we were disappointed, our faith was strong. We again examined the position taken but every time the figures would bring us down to 1844 and no farther.

In order to escape hostilities from those who were opposed to Millerism, Cranmer decided to trade his farm in Fort Dearborn for 240 acres of wild land in what later became Holland, Michigan.

The Sabbatarian Movement

In his 1863 autobiographical narrative, Cranmer wrote, "About ten years ago a Seventh Day [sic] Advent minister, by the name of Bates, came to our town, and advocated the whole Law, the gifts of the Spirit, and many other glorious truths." Hearing Bates' explanations, Cranmer rejoiced and supposed he "had found the people [he] had been so long looking for."

For the next five and a half years, though, he does not seem to have made an appearance in Sabbatarian Adventist circles. Their periodical, the *Advent Review and Sabbath Herald*, did not mention him until 1856, from which time he was listed once a year in the receipt section.

This may suggest that apart from subscribing to the periodical, he was not as actively involved with the Sabbatarian Adventist movement.

Later, Gilbert Cranmer stated that his belief in the presence of the gifts of the Spirit among the Sabbatarian Adventists suffered when he did not

witness any healings and found that the prophetic gift “was confined wholly to a woman.”

Those observations led him to investigate Ellen White’s visions, and he concluded that they contradicted themselves and the Bible. He remained with the Sabbatarian Adventists for another couple of years, “hoping,” as he said, “they would get sick of the visions of E.G. White.” When that did not happen, he decided he “would not belong to a church that was ruled by a woman any longer.”

About the middle of March 1858, Cranmer preached at the church in Otsego, Michigan. During his sermon, he remarked that he was not aware of any biblical evidence for the closing of the door of the Holy Place and the opening of the Most Holy Place of the heavenly sanctuary in 1844.

His remarks created a number of questions. After the sermon, he made an appointment to preach on the same question again four weeks later, an appointment that would not come to fruition. The same day, he visited Joseph Perkins and his wife Louise, and while he was there, Lester Russell came to have further discussions with him on the said remarks.

Russell argued that the door to the Holy Place was closed and as evidence, he allegedly pointed to the book *A Sketch of the Christian Experience and Views of Ellen G. White* (1851) rather than providing biblical proof. Cranmer replied, “Perhaps Mrs. White’s visions are proof to you, but they are not to me.”

Cranmer’s remarks on the “shut door” and the ensuing discussion may illustrate that the progressive understanding on that subject among Sabbatarian Adventists and the role of Ellen White’s visions in that progression were likely not entirely clear among both Sabbatarian Adventists and other Adventist groups, which is why the subject was occasionally brought up in later decades.

Ellen White admitted that like William Miller and other Millerites, she initially believed that probation had closed in October 1844. By December 1844, she had given up belief in the prophetic significance of the October date, but her first vision caused her to re-adopt trust in God’s leading in the 1844 message, including elements of the “shut door.”

Interestingly, while Ellen G. White herself was far from having a clear understanding of the meaning of the “shut door” during those years, her visions theologically undermined their initial shut-door views. Until the end of her life, she nevertheless believed that

whereas there was no general close of probation in 1844, “probation,” as Merlin Burt succinctly summarizes, “was closed for those who had rejected the 1844 message after understanding its meaning and seen the moving of God’s Spirit.” This progressing and nuanced perspective was likely not fully understood by everyone, which may have contributed to Cranmer’s questions and the discussions in the Otsego church.

However, Cranmer and Perkins surmised that the denial of permission for him to preach resulted from the fact that he did not believe Ellen White’s visions to be inspired. Joseph Perkins and his wife claimed that Leighton had not only said that the visions were inspired but even “that they were better than the Bible because they were warm and fresh from the throne of God.”

The Church of God (Seventh Day)

Soon after leaving the Sabbatarian Adventists Gilbert Cranmer founded separate Sabbath-keeping congregations that referred to themselves as the “Church of Christ.” His continuous efforts proved successful, and by 1860, he had established twelve congregations with several hundred members, which were then organized as the Michigan State Conference of the Church of Christ.

Later Years

After their marriage on May 18, 1879, Gilbert and Emily Cranmer lived at Hartford, Michigan for some years before they moved about 113 miles (182 kilometers) north to White Cloud, where they spent their last years. Gilbert died of “old age” on December 17, 1903, at the age of 89. Emily Cranmer survived her husband for eleven years and passed away on December 31, 1914, at the age of 84. Both are buried at White Cloud Cemetery in White Cloud, Michigan.



COG 7 MESSAGE SPREAD

COG 7 CHURCHES AND CONTACT - FLORIDA

1. Agape Church of God 7th Day, Punta Gorda

Pastor Clive Lindo

2. Apostolic Church of God, 7th Day, Ft Lauderdale

Pastor Joseph McEwan

3. Bethel House of God, Hallandale

Bishop Stephen Johnson

4. Beulah Church of God, 7th Day, WPB

Pastor Clive Rattray

5. Church of God 7th Day, South Miami

Pastor Ezra Modeste

6. Church of God Seventh Day of Palm Beach, WPB

Pastor Alva Donaldson & Asst Pastor Milton McNeil

7. Church of God Seventh Day, Orlando

Sr Pastor Warrell Largie

8. Church of God, 7th Day, Clermont

Pastor Derrick Webster

9. Church of God, 7th Day, Fort Myers

Pastor Keith Legg

10. Elect Church of God 7th Day, WPB

Bishop Mervin Shaw

11. COG 7 Jacksonville

Pastor Dirk Anderson

12. French Expression 7th Day COG, Opa-Locka

Pastor Jean Darius

13. COG 7 - Greater Harvest Miami, Miami

Pastor Timothy Jones

14. Holiness Church of God, 7th Day, Greenacres

Pastor Samuel McLean

15. Hope Seventh Day Church of God, WPB

Minister Coleen Smith

16. House of Prayer Worldwide COG 7th Day, Sunrise

Pastors Brian & Dorn Scully

17. House of The Living God, Hollywood

Pastor Melbourne Jackson

18. Jerusalem COG, 7th Day, North Lauderdale

Bishop Demetrius Serieux

19. Miami Seventh Day Baptist, Miami

Pastor Andrew Samuels

20. Mount Zion Sanctuary Assemblies, Ft Lauderdale

Pastor Leo Campbell

21. New Beginnings COG, 7th Day, Ft Lauderdale

Pastor Dewdney Bent

22. New Covenant COG, 7th Day, Palm Bay

Sr Pastor Cornelius James & Pastor Nigel James

23. Rehoboth Hebrew Pentecostal Church, WPB

Pastor Samuel Smith

24. Strong Tower Nation, WPB

Pastor Damian Gayle

25. The Birthing Room, Lake Park

Prophetess Salome Dunn

26. The Power of Truth COG 7th Day, Lake Worth -

Pastor Michael Matthews

27. Tower of Faith COG, 7th Day, Orlando

Pastor Dr Godwin Prospere &

Pastor Dennis Flood

28. Treasure Coast COG Worship Center, Pt St Lucie

Pastor Lawrence Haynes

29. The Vineyard Seventh Day COG International Ministries, Belle-Glade

Pastor Shawn Blake

30. The Vineyard Seventh Day COG International Ministries, Lehigh

Pastor Christopher McEwan

31. The Vineyard Seventh Day COG International Ministries, Opa-Locka

Sr Pastor Felix McEwan

32. 7th Day Church of The Living God, Int'l, Clermont

Dr Linden Gayle

33. 7th Day Church of the Living God, Int'l, WPB

Prophetess Dr. Charmane Gayle-Peart

FUNDRAISING GOSPEL CONCERT: TELETHON STYLE FOR HAITI ORPHANAGE

SATURDAY, AUGUST 16 AT 7:52 PM

DRAMS MISSIONS INT (Non-profit organization), formerly called A. REID, R. JOHNSON & D. GIBSON FOUNDATION was located in Delmas 19, Port-au-Prince, Haiti; however, due to the upheaval and gang violence in Port-au-Prince, the children had to be relocated to a temporary facility to ensure their safety and well-being.

Our mission as an international organization is to shine a light on orphans around the world by amplifying their voices and needs, and then mobilize resources to support their care and empowerment. The support of donors and patrons like you will help bridge the gap between generosity and impact, fostering a global community that cares for the most vulnerable among us and making a significant difference in the lives of these children.

DRAM MISSIONS INTERNATIONAL is a non-profit organization, entirely reliant on donations and pledges, which are tax-deductible. To financially support the orphanage, we rely on promises and host fundraising ventures such as galas, gospel concerts, and Yard Sales.

Under the auspices of the United Church of God (Seventh Day), DRAM MISSIONS INT will be hosting a Gospel Concert on Saturday, August 16 at 7:52 pm. This concert will serve as a beacon of hope and will take the form of a virtual telethon, including entertainment segments, to encourage viewers to donate money to the orphanage in Haiti, which is dedicated to meeting the needs of all the children under its care.

The concert aims to feature artists from around the world. It promises to be an entertaining, inspiring, and uplifting experience, with segments that include singing and dancing all to the glory of God. Our goal is to raise thirty thousand dollars (\$30,000) in donations. Patrons can donate through GoFundMe or Zelle to the Church's account.

GoFundMe: Are you ready to make a difference? Join us in a heartfelt journey through GoFundMe, where every contribution brings hope and change

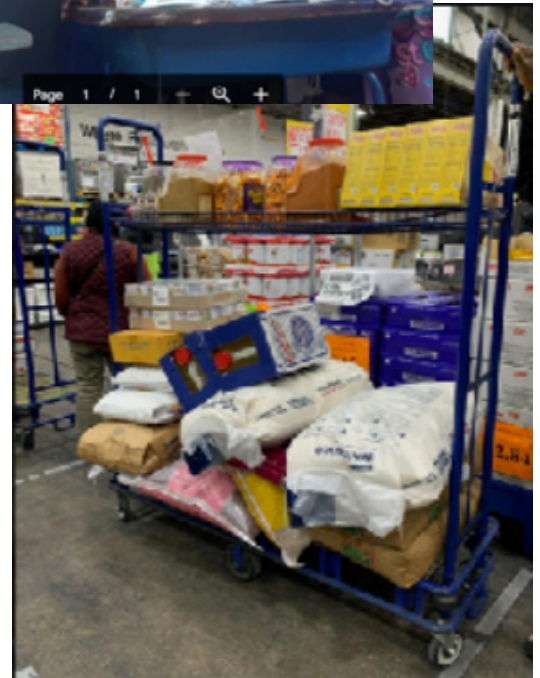
to those in need. Together, we can create a wave of generosity that uplifts lives and inspires communities. Let's spread kindness and support each other in our pursuit of a better future. Your support matters more than you know!

Zelle Funds: Join the millions who are already enjoying the benefits of quick and easy money transfers with Zelle. Make every transaction count. Zelle your donations and pledges, which are tax-deductible. All proceeds from this concert will be directed to supporting the orphanage in Haiti, specifically for operational costs, including rent, food, workers' salaries, and medical care.

We sincerely appreciate your consideration of this request and the potential support. Your involvement is crucial as we strive to give hope and joy to the vulnerable children in our care. Your support is invaluable and greatly appreciated. D. McNeil-Gilpin
DRAM MISSIONS INT.

(Secretary)

C/O United Church of God (Seventh Day)
180 Denton Ave.
Lynbrook, NY 11563
Tel: 516-596-7522



EASTERN CARIBBEAN ST. MARTIN

TERRITORIAL FOCUS

HIGHLIGHTS

TURN YOUR EYES UPON JESUS.

For those of us who are drivers, how many near accidents have we escaped or worse actually encountered, because we didn't keep our eyes on the road? I would believe a very great percentage of us would agree we have been fortunate.

My point is that if we are intent on making into the kingdom, we must keep our eyes upon Jesus all the time, no matter where we live on the face of this earth.

I speak specifically to the Island of St Maarten. Sint-Maarten/ Saint Martin divided between Holland and France, our island is of a surface area of 37square miles.

- 16.5 square miles Dutch side.
- 20.5 square miles French side.
- A population of 41163 peoples.
- Dutch side and 32077 French side.

We have a dozen casinos, countless brothels, Adults entertainment clubs, lottery outlets, drugs, carnivals. You name it, we have it. And so, with all these pleasures of life around us the only way to make it is to turn our eyes upon Jesus.

Keep your eyes focus upon Jesus, look full in his wonderful face and the things this earth will grow strangely dim in the light of His glory and grace “.

My message to all of us beginning with the leaders of the Cog7 is, let us be sure we are constantly focus on Jesus. When our Lord and savior Jesus Christ finish fasted for forty days and nights, the devil tempted Him by offering to Him all the pleasures of this life. He resisted

the temptation by saying to the devil “get thee behind me Satan “.

And as we take this journey of life eternal, let us remind ourselves as the Apostle Paul states in Philippians 4:13 “I can do all things through Christ which strengthens me “.

The question may be asked, how has the COG7 in Saint Martin coping with this situation?

My response is, Applying Noah's methods which is to continue to preach faithfully, without any gaze .on the outcome.

Pastor - Joel SABAN





The Church of God (Seventh Day)
Jamaica Conference & the Cayman Islands



71st General Convention

Strengthened by the Holy Ghost
Restore Worship and Build God's Church



Pastor Karl Francis | Brother Sanjay Hamilton | Pastor Glendon Wallace | Pastor Edwin Scott | Pastor Dalkeith Moore

WED. JULY 30 | SUN. AUG 3 | 9:30 AM on Sabbath | 6:30 PM each night

Conference Property
Gore Tuca, Greater Portmore

Contact the Church Office for queries or more information
(876) 765-8442 | (876) 765-8464 | cog7dayjamaica@gmail.com
REGISTER with your local church or on our website <https://www.cog7dayjamaica.com/>

71st General Convention

Jamaica Conference COG7

Convention Highlights

- Business Sessions: 9:30 AM | Evening Services: 6:30 PM
- Convention Speakers: Pastor Karl Francis, Brother Sanjay Hamilton, Pastor Glendon Wallace, Pastor Edwin Scott (Conference Chairman), Pastor Dalkeith Moore
- Special Discussion: "The Church: Past, Present and Future" (Sabbath afternoon)
- Historic Venue: First major gathering on our newly acquired Conference property
- Featured International Speaker
- Pastor Dr. Clarence Duff from Brompton, Canada, will present "Spiritual Building Blocks for the Effective Church" on Sunday afternoon in a session targeting all levels of leadership.

Accommodation

HEART College of Construction Services, Portmore

- Full Convention: \$16,600 JMD (\$110 USD approx.)
- Partial attendance options available

Contact Information

+1 (876) 765-8442 / 765-8464
cog7dayjamaica@gmail.com
www.cog7dayjamaica.com

The Conference of The Church of God (Seventh Day) in Jamaica Conference & The Cayman Islands celebrates its 71st General Convention.

Theme: "Strengthened by the Holy Ghost: Restore Worship and Build God's Church"

Dates: July 30 - August 3, 2025

Location: Gore Tuca, Greater Portmore, Jamaica

Join us as we celebrate God's faithfulness and seek His direction for His church worldwide.



COG 7 General Conference

Denver Colorado - 2025

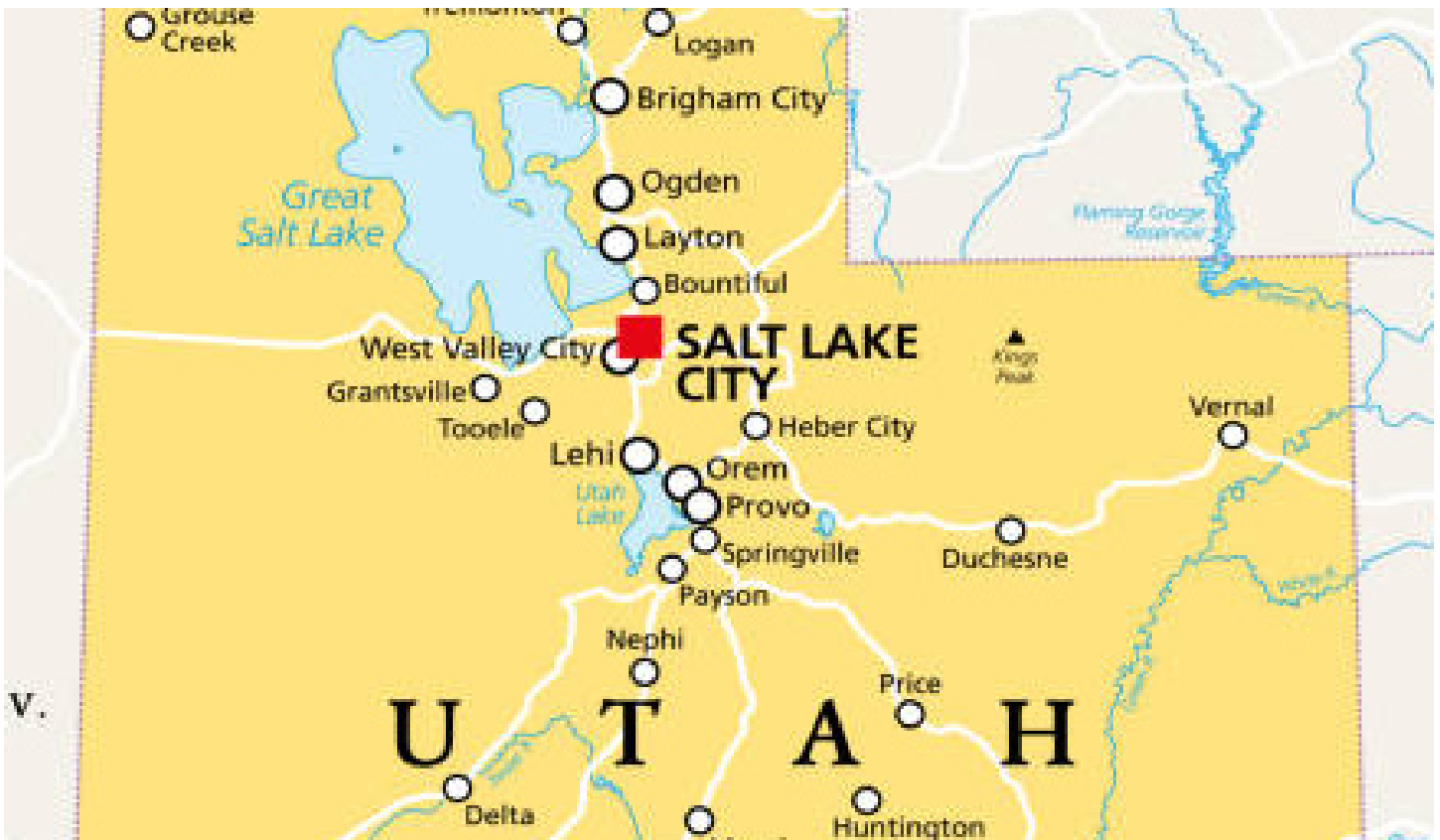
Convention - Utah Salt Lake City USA

Theme - Engage June 30 - July 5

Calvin L. Rampton Salt Palace Convention Center



- Evening Worship Service Convention Center - “Grounded in Jesus” Speaker: Kurt Lang (in English) Jesus, the Creator and King of the universe, wants to be the Lord of your heart. He invites us into a relationship so that we might be the recipients, yet also the conduits, of His power and presence. Are you grounded in Him?
- “Engaging our Generation for Christ” Speaker: Nigel Lewis We are a church on mission. Our passion: the call to service, fellowship, and worship. Our power: Jesus Christ, the foundation of the church and the authority who guarantees victory. Our purpose: to build God’s kingdom. Our promise: success! The gates of hell shall not prevail against Christ’s church.
- “Do Something: Engage Your Gift” Speaker: Samuel Holland In 2 Timothy 1:6, the apostle Paul reminds young Timothy to not ignore the gift(s) that the Holy Spirit had apportioned to him. Every Christian is given a gift to demonstrate God’s love in an evil world. None of us has any excuse to sit on the sidelines.
- “Engage the Word of God” Speaker: Loren Stacy The Bible is the Word of God. All of it. God’s Word is valuable for learning and teaching, for reproofing and correcting, and for training us in the ways that are pleasing to God. When we engage God’s Word, we engage God himself. Do you want to hear from God? Engage His Word.



emony can become the occasion for disunity! In the book of Romans, of course and Galatians 3, baptism into Christ creates a unity that transcends ethnicity, social status, and sexual difference: “neither Jew nor Greek, slave or free, no longer man and woman.”

The three-fold value of propitiation, redemption, and reconciliation is transferred to the individual Christian in baptism, and so to disregard the weaker Christian is to disregard Christ. The death of Christ therefore puts a high value on the weakest, most poorly dressed Christian that walks into the church. We do not create unity, Paul explains; God gives it in baptism.

Disunity Around The Sacred Ceremony

The body and blood in the words are the body of Jesus who died on the cross. But the community of believers in Corinth, Paul advised is also the body of Christ, since the Corinthians all eat the sacred emblem, the one loaf (1 Cor 10:17). The Lord Supper Bread and wine does not create unity; it presupposes it. The Corinthians are one body, for all their individual differences.

Divisive eating and drinking at the Lord Supper, expressions of false individuality, bring condemnation, weakness, sickness, even death (1 Cor 11:30). There is power in the bread and wine, and it can turn against your judgement. Just as falsely eating meat sacrificed to idols can destroy the co-religionist for whom Christ died (1 Cor 8:11), so any celebration of the Lord Supper that is commemorated in division, does not correlate with the body of Christ created by His death and is ultimately heretical in its root sense; it creates division.

And that’s the problem with the Lord’s Supper in Corinth, some get there early and get well fed and drunk, and others come late. Paul says what’s wrong with that is that you don’t discern the Lord’s body — and that doesn’t mean the Real Presence. It means they act as if the community is not a single body of Christ. And he says what happens is, you will be judged, and he agrees that there’s power in the Sacred emblems, and that power will turn against you, which is why many are weak and sick and some have even died. Paul views the Lord’s Supper as a lethal emblem if you do not discern the body.

Accept One Another

The Roman Christians were split between Jewish Christians and Gentile Christians. In the face of that Paul says “You’ve got it wrong: if there’s only one God (Rom 3:30-31), that ought to unite you. Then he takes Abraham as proof. Paul defines faith out of the Old Testament story of Abraham that we all know. Abraham believed upon the God who justifies the pagans.

-- EDITORIAL





COG7 DAY – JAMAICA COUNCIL
CHISHOLM AVENUE, KINGSTON – JAMAICA

**65TH ANNUAL
JAMAICAN
CONVENTION**

AUGUST 6 – 10, 2025

**A CELEBRATION OF FAITH,
FELLOWSHIP, AND FUTURE**

**JOIN US FOR FIVE DAYS OF
WORSHIP, REFLECTION,
AND REVIVAL**



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PARTICIPATING IN COLLABORATION DISCUSSIONS

Pastor Nigel Lewis - Brooklyn COG 7
Pastor Donavan Stanberry - COG 7 SW Clarendon, Jamaica
Pastor Dirk Anderson - COG 7 Jacksonville, Florida
Pastor Joel Saban - COG 7 St. Martin, Eastern Caribbean
Pastor Aubrey Williams - COG 7 Brompton, Ontario, Canada
Pastor Samuel Holland - COG 7 Hamilton, Canada
Pastor Phillip Salmon - COG 7 Jamaica Council
Pastor Gilford Monroe - COG 7 Mount Zion, Brooklyn, NY
Pastor Anthony Dalrymple - COG 7 Trinidad, WI
Pastor Wizmar Weeks - COG 7 Trinidad, WI
Pastor Al Hanes - COG 7 Port St. Lucie, Florida
Pastor Leroy Williams - COG 7 Etobicoke, Canada
Pastor Carl Quarrie - COG 7 Sabbath Keeping, Ottawa, Canada
Pastor Basil Straker - COG 7 Beulah, Bronx, NY
Pastor Dalkeith Moore - COG 7 Florida
Pastor Junior Gordon - Jamaica Conference COG 7
Pastor Edwin Scott - President, COG 7 Jamaica Conference
Pastor Alva Donaldson - COG 7 West Palm Beach, Florida
Pastor Howard Green - President, COG 7 Sabbath Keeping
Pastor Dewney Bent - COG 7 Florida
Pastor Karell Wilson - COG 7 Jamaica Conference
Pastor Whaid Rose - COG 7 Denver
Pastor Clarence Duff - COG 7 Sabbath Keeping
Pastor Henry Harley - Facilitator, Jamaica Conference
Pastor L.A. Lewis - COGDisciples.org
Pastor Henry - COG 7 Mount Zion, London
Bishop Palmer - Beulah COG 7, Brooklyn, NY
Elder Travis - COG 7 Jacksonville
Elder Joseph Willis - Beulah COG 7, Georgia
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ENGAGE WITH TNAACCA ON THIS MISSION
**“FOR GLORY AND FOR BEAUTY GOD DESERVES A
BEAUTIFUL CHURCH”**

TNAACCA MEETS BY WAY OF ZOOM EVERY TWO MONTHS.
OUR NEXT MEETING WILL BE ON JULY 20th 2025.
MEETING ID: 522 518 8004 – PASSCODE: ctz271