



# The Beacon

*"The unfolding of Your word gives light" Psalm 119:130a*

## Wading River Baptist Church

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### Will History Be Repeated?

***"Lord, I have heard the report about You and I fear.  
O Lord, revive Your work in the midst of the years,  
In the midst of the years make it known;  
In wrath remember mercy" (Habakkuk 3:2).***

A number of voices are being heard in the media today warning of the impending collapse of our American economy. With our political leaders in Washington willing to incur debt in the trillions of dollars, including annual budget deficits of over a trillion dollars each year; with foreign nations, especially China, becoming increasingly unwilling to purchase our debt and sustain our fiscal profligacy; and with the Treasury printing money at a rate unprecedented in recent history, hyper-inflation in the not too distant future is virtually inevitable. That will lead to an even more severe crisis in the financial sector of our economy. There will be even more job losses, bankruptcies, and foreclosures. Should such a scenario actually materialize—and there is good reason to think it will—the American love affair with materialism will crumble into a rubbish heap of shattered dreams and ambitions as fortunes are lost overnight. It almost happened in September, 2008. Disaster was avoided by government intervention, but this relief may well prove to have been only temporary.

Then what? What will Americans do once their fortunes and dreams have collapsed? One fact is indisputable. Most Americans will not see the hand of God in it. That's because the

media has become so hostile to biblical Christianity that they will never acknowledge that God is shaking America out of its spiritual complacency and calling His church, and then the culture at large, to turn back to Him. Nonetheless, both Scripture and history prove that the Lord must sometimes take from us that which we most love in order to bring us face-to-face with Him whom we must love!

It has all happened before, but tragically, we don't know our own American history—and much less our nation's spiritual history. Let's go back to the middle of the nineteenth century, just before the Civil War. Revival had been almost continuous in various parts of the young nation since the First Great Awakening in the 1740s under the preaching of George Whitefield, John Wesley, and especially Jonathan Edwards. A decline in revivals took place during the period of the Revolution, but then the Holy Spirit began powerfully working again in 1798. This Second Great Awakening had come to an end in the mid 1830s under the influence of the so-called "new measures," the manipulative evangelism based on false theology, largely disseminated by revivalist Charles G. Finney and his followers. The religious environment became so bad that the famous theologian and

Princeton Seminary professor, Charles Hodge, joined some of the evangelical Presbyterians in 1839 in concluding that revivals were liable to do as much harm as good, and that America needed a break from them.

Not everyone agreed. Many American Christians were alive who had remembered the profound benefits of the Holy Spirit's work in the Second Great Awakening, when the "old school" Gospel (historic Calvinism) was preached. Conditions in the country were deteriorating, however. European rationalism was infecting the nation's thinking. New York City became the focal point. By 1858, the city boasted 800,000 residents. Immigrants were arriving at the rate of as many as 1,800 per day, many from Ireland as well as the continent. Their influence was being felt in the "manners, morals, and religion" of America. Pastor J. W. Alexander of the Duane Street Church in Manhattan declared in a sermon ("Our Modern Unbelief") preached in 1852 that "We are in the midst of a gradual and silent but tremendous

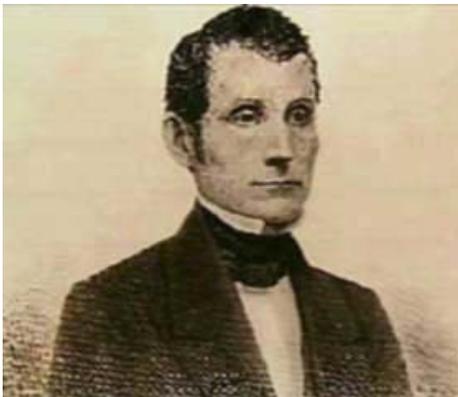


J. W. Alexander

*continued on page 2*

revolutionary movement.” Alexander advocated action against the “invasion and diffusion of infidelity” through a more vigorous preaching of the Gospel and dissemination of the Bible. The parallel of these developments with 21<sup>st</sup>-century America can hardly be denied.

Then, in the fall of 1857, the crisis struck. Iain Murray, in his book *Revival and Revivalism*, describes it in the following terms: “. . . the inflation and ‘money mania’ of recent years had been followed by a general financial collapse. Ten thousand factory workers in the city stood idle and on October 14 a crisis of panic occurred which ‘prostrated the whole monetary system of the country, virtually in one hour.’ ‘Like a yawning earthquake,’ wrote Heman Humphrey, ‘it shook down the palaces of the rich, no less than the humble dwellings of the poor, and swallowed up their substance. Men went to bed dreaming all night of their vast hoarded treasures, and woke up in the morning hopeless bankrupts.’”



*Jeremiah Lanphier*

But something had happened just before this collapse. On September 23, a businessman turned city missionary named Jeremiah Lanphier began a noon-time prayer meeting in the North Reformed Dutch Church on Fulton Street in lower Manhattan. Only six men showed up to pray that day, but by the second week there were twenty and the third week saw forty in attendance. During October, so many were interested in praying that the meetings

were held daily, and by early 1858, three large rooms in the church were filled every day. In March, a theater that held 3,000 was pressed into service, and by April literally scores of buildings, including police and fire stations, were opened for prayer. From New York City, this spiritual awakening spread to New Jersey, to Philadelphia, and within weeks, all across America. These prayer meetings became the place of conversion for many convicted sinners.

The foundation of this revival was outlined in a tract written by J. W. Alexander, entitled, *Pray for the Spirit*: “1. There is such a thing as the pouring out of the Holy Ghost. 2. The influence of the Spirit of God is exceedingly powerful. 3. The Spirit whom we seek is the Author of Regeneration and Sanctification. 4. The Holy Spirit sends those gifts which are necessary for successful work.” In a letter written in April, Alexander reported: “The uptown prayer meetings are very sober and edifying. I am told the general tendency in all is to increased decorum. The openness of thousands to doctrine, reproof etc., is undeniable. Our lecture is crowded unendurably—many going away. The publisher of Spurgeon’s sermons, says he has sold a hundred thousand. All booksellers agree, that while general trade is down, they never sold so many religious books. You may rest assured there is a great awakening among us, of which not one word gets into the papers; and that there are meetings of great size, as free from irreverence as you ever saw.” Speaking of pastors, he goes on to say, “Brethren seemed flowing together in love, and reported a great increase of attention in all their churches—and this within a very few days.”

Just three years later, the nation was plunged into civil war, but during those darkest days in American history, a powerful revival continued, especially among the armies of the Confederacy. God was preparing America to endure its greatest trial by stripping the nation of its materialism and turn-

ing it to Himself through prayer, the preaching of the Gospel, and the conversion of multitudes of lost sinners. And it all began in a prayer meeting of six men in Manhattan.

Reflecting on these events, I am convinced that evangelical Christianity at the present time needs to be prepared for what may be coming, and one element in such preparation is a knowledge and understanding of God’s working in the past. Knowing America’s history, and especially the little-known history of revivals in our nation, may be one of the most important ways we can fortify ourselves against what many believe is the approaching catastrophe.

The prophet Habakkuk, living during the latter years of King Josiah’s reign, was told by God of the approaching judgment on Judah (Habakkuk chapter 1), and the eventual judgment of Judah’s captors, the Chaldeans (chapter 2). Even more wonderfully, the Lord gave him a vision of the far-distant glorious triumph of the Messiah in his second advent (chapter 3). His reaction to these overwhelming revelations was to pray for his nation at that time. “Lord, I’ve heard what you said, and I’m afraid. O Lord! In these intervening years—before all of this judgment—revive your work. And in the midst of pouring out Your wrath, demonstrate Your reviving power by pouring out Your mercy!” Habakkuk’s prayer is a profound and stirring model for evangelical Christianity in the 21<sup>st</sup> century.

Will history be repeated? At this point, we can’t know for sure. But neither can we dismiss the possibility. If history is repeated in the collapse of our economy, however, the burning question becomes: will history be repeated in the revival of the church? Perhaps it’s time for us to take our privilege of prayer seriously once again. Who will be the next Jeremiah Lanphier?

— Pastor Ron Glass

## Let's Get Acquainted

Deborah Jean Bristoll is only 4' 10 3/4" tall but a full 4' 10 3/4" full of fun, spunk and a great sense of humor. Debbie, as we know her, has not been at the WRBC long but is frequently seen at fellowshiping events and is quickly learning how to volunteer as one of God's servants.

Debbie was born September 21, 1954 at Southside Hospital, Bayshore, NY to parents Eleanor Mae & Howard Blaine Smith, Jr. Her father, after serving in the Marine Corps League, was an optician, and her mother, a homemaker.

She was the youngest of four, with two brothers and a sister. The oldest, Butchie, is now 65; Bobby is now 63; and her sister, Patty, is now 60.

One of Debbie's outstanding qualities is her truthfulness; as you will see, she was quite honest in sharing her childhood memories. She was asked what her high school classmates would most remember about her, and she answered "cutting class." It even extended to her senior year of high school when she cut the entire year. On a positive note, some might have remembered that she was a Pioneer Girl back in those days for a couple years.

As a teenager, Debbie liked hanging out at the local shopping center, which is where she met her husband. She married him at a very young age but has been with him ever since. On September 18, 2009, they celebrated their 38<sup>th</sup> wedding anniversary. He is now the proprietor of the Bristoll Auto Corp shop in Medford, a shop that sells used cars and parts.



### Deborah Jean Bristoll

Debbie followed in her mother's footsteps – "like mother, like daughter" – and became a "domestic extraordinaire" (meaning homemaker, wife and mother). She and her husband have 2 girls: Lisa Marie, now 37, and Jennifer Lynne, now 32.

Wanting to complete her high school education, a much wiser Debbie returned to school and earned her GED in 1996.

At one point, Debbie enlisted at Suffolk Community College for 2 semesters. That did not last long because she felt she was not disciplined enough to study. She did like the psychology courses though and did quite well in them.

With the children grown, Debbie decided to join the work force and became employed at Wilson's Leather Store in the Smithhaven Mall. Circumstances brought Debbie back to what she knew and loved best – her position in her home where she was immensely appreciated.

Debbie's spiritual life is just beginning, specifically when she began attending church at WRBC six months ago. She claims it was divine guidance that brought her to the church, a church she passed frequently while driving on Manor Rd. and whose presence in the community she had been aware of for quite awhile.

One thing you do need to know about Debbie is that she is deaf in one ear for reasons that should not have been. She was being fitted for a hearing aid and in the process her ear drum was punctured. It resulted in two surgeries and two years of waiting for compensation. She has now adjusted and finds herself seated in the front of the church on Sunday mornings to ensure herself a good listening distance for Pastor Glass's sermons.

To ask Debbie what she does to relax is a redundant question, because Debbie claims to be relaxed all of the time. She also claims that she is the master at starting projects without finishing them.

You can find Debbie's name on many of the sign-up sheets on the back table of the church because she is a willing volunteer. This will also mean that any event that Debbie has signed up for will be greatly enhanced with a willing worker and one that will bring a level of fun to it because she is not at all shy with her sense of humor. You will find also that she is quite the chatter box and will stimulate any conversation. Definitely Debbie is a positive addition to our family of fellowshiping.

– Joan Tyska

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## Awana Ministry

Praise the Lord, the WRBC Awana Club is well underway this year having started in late September. We currently have around 25-30 children attending our club each week.

Each week we begin our club with prayer and then say our pledges to the American flag, the Awana flag and to the Bible. We all know the pledge of allegiance to the American flag, but the pledge to the Awana flag is as follows:

I pledge allegiance to the Awana flag,  
Which stands for the Awana clubs,  
**Whose goal is to reach boys and girls with the Gospel of Christ,  
And to train them to serve Him.**

*continued on page 4*

Our pledge to the Bible is as follows:

I pledge to the Bible, God's Holy Word,  
I will make it a lamp unto my feet,  
And a light unto my path (Psalms 119:105),  
I will hide its word in my heart,  
That I might not sin against God (Psalms 119:11).

After our pledges we sing some songs, and then move into our game time for the Sparks and T&T groups (age range 5-11). Cubbies (3-4 years old) go to their room for their lesson / activities. Our game time incorporates not only physical activity, but we also ask the teams Bible-based questions. We've started using a point system this year, where each clubber is assigned a team color. The team receives points for their winning rounds during game time. In addition, the clubber, as a member of a team, receives points for wearing their uniform to Awana, bringing friends, memorizing their scripture verses at home (instead of at Awana), being on time, etc. All team points are totaled and the winning team gets some special prize at the end of the evening.

After game time the clubbers go to their classrooms to say their verses to their leaders, have a short lesson / devotional, and/or do some fun activity like Bible-based word searches, crossword puzzles, etc.

After classroom time we have our council time where the Sparks and T&T groups come together for a shared lesson. Our council time lessons are most often related to salvation and Christian living. As with all of Awana, the council time contains a significant amount of scripture. At the end of the council time we tell the clubbers that if they have any questions about the council time lesson or any other spiritual question, to ask their leader. Depending on the question, we might speak with the clubber's parents.

After council time, we give out any awards that have been earned, make announcements and close in prayer.

**VERY IMPORTANT:** Most of the children attending our Awana clubs do not attend Wading River Baptist Church. Some of the Awana kids attend the Roman Catholic church, some go to other Protestant churches, and some don't attend church on a regular basis. Please pray for us as we reach

out to these families to see where they stand spiritually, and as we share God's Word with them.

Many thanks to the Awana leaders and helpers (Leaders: Maureen and Katie Glass, Sue Hart, Kevin Kenter, Liz Hyland, Carl Chapman and Jackie Hallstrom. Our helpers: Hunter Coleman, Stephen Chapman, Jessica Visconti, Kaitlyn and Kristen Hallstrom).



*"Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth" (2 Timothy 2:15).*

– Chris Hallstrom

## October in Review



In the month of October, a road trip, a western roundup, and an organ debut kept the WRBC busy and full of fellowshiping, sightseeing and enjoying an upgrade in the musical department.

First there was the road trip on October 10, 2009 to Taconic State Park, a park located along 11 miles of the Taconic Mountain Range, sharing a border with Massachusetts and Connecticut. One of the developed areas of the park that the group visited was Copake Falls, an area that offers an extensive trail system with terrain that varies from easy to challenging, and offering spectacular views especially during the autumn months.

20 participants of the Fall Foliage Trip left the church in the church bus driven by Dennis Tyska at 7:00 am for a full day's activities of a picnic lunch, a hike to the falls and a dinner at "Cracker Barrel Restaurant," returning home by mid-evening a bit tired but thoroughly satisfied with the trip. The scenery was great but the fellowship was even better, especially on the return trip as a bit of a Bible study erupted out of a casual conversation shared. The achievement award of the day would have to go to Marcelle Ritzmann (a senior thinking she is a teenager) for hiking clear to the falls. Thanks to George & Judy Ehmann for initiating the idea of this trip that was drawn from a longstanding tradition within their family.

Then on October 17, 2009, 28 seniors met in the Fellowship Hall, dressed as cowboys and cowgirls, to eat a chuck wagon dinner, to hear the music of WRBC's own country western singer, Marie Caputo, and to be led in a revival devotional, titled "Western Canadian Revival," by Peter Albrecht.



The Western Revival Roundup Senior Saints' Luncheon offered a menu of salsa, chili, stuffed peppers, western succotash, string beans and a fancy

array of pies.

The western attire worn by the seniors was so great that awards were given to Diane Pandolfini, The Pink Cowgirl, and to Debbie Bristoll, the cowgirl in black adorned with western jewelry, designating them the best of the best.

Peter Albrecht kept with the theme of the luncheon and centered his devotions on a revival that took place in Saskatoon, a city in the province of Saskatchewan, Canada in 1971 at the Ebenezer Baptist Church. The substance of the devotions can be summed

up with the letters WEST; **w**aiting prayerfully, **e**ager restitution, **s**ense of sin and **t**estimonies of Christians. It was a message right in line with WRBC's study of revival through the Scriptures.

October 18, 2009 will be remembered at the WRBC for many years to come. The musical sounds were heard for the first time by the congregation from a three manual Custom Series classical drawknob Rodgers organ. It will be remembered also for the history of the organ and the divine path it took to arrive at the WRBC.

The organ was built in 1980 in Hillsboro, Oregon and was installed shortly afterwards at a large worship center in Dallas, Texas. After many years of service to the center and a change in direction for the center, the organ sat idle for many years. Being that the organ had been installed improperly at this center and had been unattended for years, the organ had many issues and was in need of TLC.

A gentleman by the name of Randal Stephenson, from Reading, PA, with a great deal of knowledge of Rodgers organs as well as an appreciation for them, entered into the history of the organ. He bought the organ – preserving it from the wrecking ball – and proceeded to restore it to its natural beauty, a four-and-half-year process.

The organ's journey continued as an anonymous buyer purchased the restored Rodgers Organ from Mr. Stephenson in order to anonymously donate it to the WRBC.

After many months of planning, transporting, blueprinting, and engineering to bring it all together by George Ehmann, the organ was finally at its defining moment on Sunday morning, October 18<sup>th</sup>. Not only was there an appreciation of the organ but a new appreciation for the skill of George Ehmann at the keyboards. There is definitely a new sound coming from the WRBC as the congregation lifts their songs in praise of this most generous gift. Our thanks be to God for paving the way.

– Joan Tyska



## Missionary of the Month – Carol Elliott



One of our closest missionaries is in need of our prayers and support as she leans on God for direction in her life. She

is a New Jersey native who had been working in downtown Brooklyn, ministering to an ethnically diverse community in Coney Island.

Now at a time in her life when most people would be considering re-

tirement, Carol is looking into moving back to her hometown of Trenton, NJ and to continue working through her hometown church, Central Baptist Church of Trenton. She has made three trips back to Trenton meeting with the Associate Pastor and Mission Chairman of her hometown church searching for opportunities to work with an organization called Homefront.

Homefront programs emergency shelter and transitional and affordable housing. Their mission is to meet the immediate needs of food and shelter, along with helping the troubled fami-

lies to break free from the cycle of poverty. Homefront works with single parents and families with histories of domestic violence and child abuse.

Carol has training in domestic violence and is ready to continue her training if need be to accept a position to work with primarily women and children impacted by violence in their home. Please continue with your support and prayers for Carol Elliott that she might work into the program near her home. Also, pray that God will reveal to her His plan for her ministry as she looks forward to her senior years.

– Joan Tyska

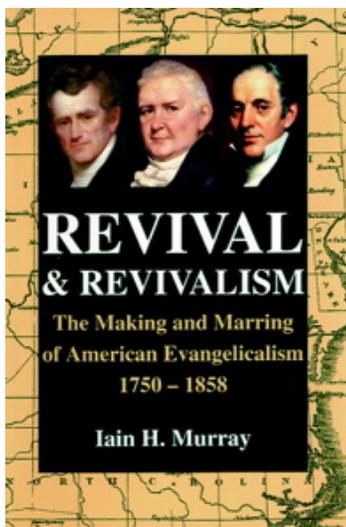
# The Making and Marring of American Evangelicalism

A Review of *Revival & Revivalism: The Making and Marring of American Evangelicalism*, by Iain H. Murray  
Edinburgh: The Banner of Truth Trust, 1994

and  
*The Power of Prayer: Illustrated in the Wonderful Displays of Divine Grace at the Fulton Street and Other Meetings in New York and Elsewhere, in 1857 and 1858*, by Samuel Prime  
1859; republished, Edinburgh: The Banner of Truth Trust, 1991.

The history of the revivals with which the Lord has blessed the United States is not well known among evangelicals, and is almost unknown in America as a whole. Nonetheless, the history of America's first eighty years cannot be fully understood without factoring in these awakenings. For those interested in pursuing their history, therefore, these two resources are very helpful. Murray, a prolific British author and co-founder of the Banner of Truth Trust, has written a unique book in which he traces the history of the revivals in early America from the Great Awakening and the ministry of Samuel Davies to the Second Great Awakening and its leading personalities to the "new measures" of Charles G. Finney and his associates. I know of no other book that relates all three of these historical movements, and yet as Murray unfolds their stories, the reader quickly becomes aware of how intimately related they were.

Murray is particularly helpful in the way in which he properly defines revival (chapter 1), and demonstrates

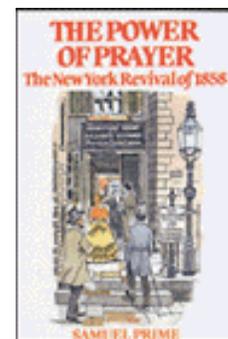


that it has always been based upon biblical truth, and in particular, the Doctrines of Grace which distinguished historic Calvinism and was believed and preached by the Presbyterians, Congregationalists, and Baptists. This was the theology of Davies and early Princeton; it was the theology which lit the revival fires of Virginia in the 1750s and up until the American Revolution; it was also the theology of the Second Great Awakening which appeared in New England and New York between 1798 and 1831, during which era the most prominent preacher used by the Lord was Asahel Nettleton (chapters 2-5, 8).

Murray then turns his attention to substantive changes which took place in Kentucky around the year 1800 (chapter 6). With the emergence of the camp meeting and the growth of Methodist influence, there came a new theology (actually, the old Arminianism) accompanied by new methods, including the "mourner's bench." These developments spelled the beginning of the end for the Second Great Awakening. That end, however, was precipitated in the 1830s by the work of revivalist Charles G. Finney and his "new measures." Finney hated orthodox Calvinism and took every opportunity to refute it, contending instead for a free-will theology that denied the doctrine of total depravity.

After tracing the divisive impact of revivalism on the Presbyterians and Congregationalists (chapter 11) and the Baptists (chapter 12), Murray shows how true revival emerged again just prior to the Civil War in the great prayer revival of 1857-1859, a revival which began in New York City. Most

accounts of this revival focus on its leader, Jeremiah Lanphier, but Murray gives more attention to the influence on Lanphier of his pastor for many years, James W. Alexander, a firm, orthodox, Calvinist Presbyterian (chapter 13). Chapter 14 takes a broad historical overview of revival, and two helpful appendices trace revival in Britain and in the American South, in the latter, through genuine revivals of the 1850s.



Republished about the same time Murray's book was first published is the only real history of the events of the New York prayer revival of 1857-1859.

Originally published in 1859,

its author, Samuel Prime (1812-1885), was a pastor, writer, and editor in New York. The book is a compilation of anecdotes gathered from primarily pastoral sources, giving a fascinating glance into the dynamics of true revival and the lives impacted by it. It is not a long book (260 small pages), but is instructive and inspirational, leaving the reader longing (and hopefully praying) for a new work of reviving power in our own day.

I recommend that these books be read together (consecutively) in order to obtain maximum profit for both. They will fill a void in most readers' understanding of the powerful work of God in our nation's early history.

— Pastor Ron Glass

## November Bible Quiz Questions

- 1) In the Old Testament, what title is applied to Jesus the Messiah as the offspring of David?
- 2) "I have loved you," says the Lord. "Yet you say, 'In what way have You loved us?'" Identify this OT verse.
- 3) What prompted Paul to go to Macedonia to spread the Gospel?
- 4) Who baptized Paul?
- 5) Name the six persons who were buried in the cave of Machpelah.

*Bonus:* Abdi Kheba was king of which biblical city?

– Felix Acerra

## October Bible Quiz Answers

- 1) Hadassah (Esther 2:7).
- 2) Asenath – mother of Manasseh and Ephraim (Genesis 46:20).
- 3) Azotus (Acts 8:40).
- 4) Bulrushes (Exodus 2:3).
- 5) Gath (1 Samuel 17:4).

*Bonus:* False (Matthew 22:30, Mark 12:25, Luke 20:35).

**Congratulations to Marcelle Ritzmann for correctly answering the October quiz!** Submit the Bible reference and answers to: office@wrbc.us. The answers for this month's quiz will be announced in the next newsletter!

## November 2009

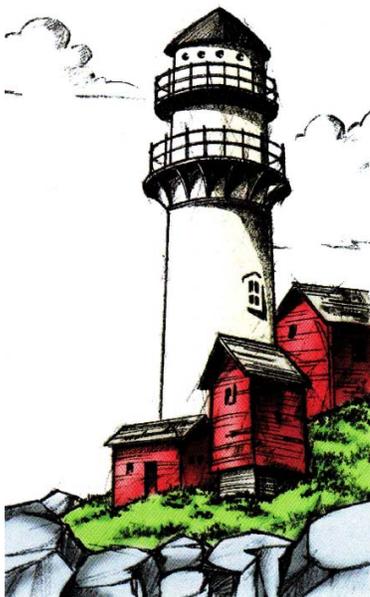
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>1</b> 9:45 AM Sunday School 11:00 AM Morning Worship Service	<b>2</b>	<b>3</b>	<b>4</b> 8:00 AM Ladies Prayer – Joan Tyska (727-5998) 6:30 PM AWANA 7:00 PM Prayer Meeting and Exposition of Psalm 14	<b>5</b> 7:00 PM Basic Bible Interpretation (Hermeneutics)	<b>6</b> 7:30 PM Choir Rehearsal for Christmas Cantata	<b>7</b>
<b>8</b> 9:45 AM Sunday School 11:00 AM Morning Worship Service	<b>9</b>	<b>10</b> 7:00 PM Board of Deacons Meeting	<b>11</b> 8:00 AM Ladies Prayer 6:30 PM AWANA 7:00 PM Prayer Meeting (Psalm 15)	<b>12</b> 7:00 PM Basic Bible Interpretation	<b>13</b> 7:30 PM Choir Rehearsal	<b>14</b>
<b>15</b> 9:15 AM – Breakfast and Sunday School (Borisuk visit) 11:00 AM Morning Worship Service	<b>16</b>	<b>17</b>	<b>18</b> 8:00 AM Ladies Prayer 6:30 PM AWANA 7:00 PM Prayer Meeting (Psalm 16)	<b>19</b> 7:00 PM Basic Bible Interpretation	<b>20</b> 7:30 PM Choir Rehearsal	<b>21</b> 4:30 PM Fall Harvest Celebration
<b>22</b> 9:45 AM Sunday School 11:00 AM Morning Worship Service	<b>23</b>	<b>24</b>	<b>25</b> 8:00 AM Ladies Prayer 6:30 PM AWANA 7:00 PM Prayer Meeting (Psalm 17)	<b>26</b>	<b>27</b>	<b>28</b>
<b>29</b> 9:45 AM Sunday School 11:00 AM Morning Worship Service	<b>30</b>					



PO Box 438

Wading River, NY 11792

## Wading River Baptist Church



- ***For the Exaltation of God in All Things***
- ***For the Proclamation of Faith in Christ***
- ***For the Transformation of God's People***

### **Our Purpose**

1. To glorify God through sharing the good news of salvation by God's sovereign grace through faith in His Son, the Lord Jesus Christ.

2. To nurture believers through a strong program of Christian education, youth ministries, and expository Biblical preaching.

3. To provide an opportunity for Biblical worship, service, and fellowship.

4. To extend our ministry throughout America and around the world through participation in home and foreign missions.

WRBC is affiliated with the Conservative Baptist Association of America and the Conservative Baptist Mission to the Northeast.