

AND THE PEOPLE CAME...

- Week of June 7, 2026 -

Sunday School -----	19
Sunday Morning Service -----	42
Sunday Eve. Service -----	34
Wednesday Eve. Service -----	14

AND THE PEOPLE GAVE...

- Week of June 14, 2026 -

Undesignated Tithes & Offerings -----	\$ 1,572.57
Auditorium A/C Replacement Fund -----	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 06/14/26:	\$ 1,717.92

- Week of June 7, 2026 -

Undesignated Tithes & Offerings -----	\$ 1,423.63
Auditorium A/C Replacement Fund -----	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 06/07/26:	\$ 1,568.98

- Week of May 31, 2026 -

Undesignated Tithes & Offerings -----	\$ 2,130.37
Auditorium A/C Replacement Fund -----	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 05/31/26:	\$ 2,275.72

- Week of May 24, 2026 -

Undesignated Tithes & Offerings -----	\$ 651.25
Auditorium A/C Replacement Fund -----	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 05/24/26:	\$ 796.60

- Week of May 17, 2026 -

Undesignated Tithes & Offerings -----	\$ 2,782.20
Auditorium A/C Replacement Fund -----	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 05/17/26:	\$ 2,927.55

Average amount of Undesignated Offerings needed for church operating expenses EACH WEEK, as a minimum = \$ 1,800.00



WHAT IT MEANS TO BE SAVED

- 1. Admit that you are a sinner.
- 2. Admit that God says all sins must be paid for.
- 3. Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.
- 4. You must change your mind about sin and sinning (God calls this repentance).
- 5. By an act of your will, accept by faith the Lord Jesus Christ, Who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.

LISTEN TO -



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SOUTH HEIGHTS BAPTIST CHURCH
23 EAST WELLS BOULEVARD
SAPULPA, OKLAHOMA
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SCHEDULE OF ACTIVITIES:

Sundays -

- 9:45 a.m. ----- Sunday School
- 10:50 a.m. ----- Morning Service
- 6:30 p.m. ----- Evening Service

Wednesdays -

- 7:00 p.m. ----- Evening Service

Bi-Monthly -

- 11:00 a.m. or 3:30 p.m. ----- Ladies Bible Study
- 1st & 3rd Thursday of each month

Church Directory

Todd W. White -----	Pastor
Debra Carlton, Mickie Shatwell -----	Pianists
Derek Quinnelly -----	Greeter
Shirley White; Berdena Bergman/Debra Carlton; Daniel Avery/GiGi Avery; Derek Quinnelly/Larry Byars -----	Teachers
Larry & Mary Byars -----	Outreach
GinaMarie Shufelt -----	Ladies Bible Study
Hannah Dietrich -----	Flowers
Seth White -----	Sound/Video
Larry Byars, Derek Quinnelly, Daniel Avery -----	Trustees

SOUTH HEIGHTS BAPTIST'S WEEKLY

REMINDER

Volume XXXII June 21, 2026 Number 23



The Benefits of Congregational Singing

Each month the staff of our church meets, and one of the matters of discussion are new members. When asked, the conversations with those that have come from other churches often point out a common theme — “we didn’t like the worship music at that church.” Like it or not, the music churches sing and play greatly impacts the opinions of the people in attendance. Modern worship styles of individual singing and soloists have led to a disenchantment in many churches, and congregational singing brings the church together to sing as one body.

As churches are moving away from congregational singing they are also losing the important aspect of community. This can be seen in three important aspects — congregational worship follows biblical examples of worship, and it demonstrates community to the believer and to the unbeliever. Singing as a congregation brings together all generations of believers, and traditional congregational music enables all in attendance to sing the songs as one. Most importantly, the songs churches sing echo the theology being taught.

Congregational worship involves the church as a community, singing together as one body. All people present are included in the act of worship, and this demonstrates the community of the church to both believers and to any unbelievers present.

When speaking of the acts of Christ, bringing many to salvation, the writer of Hebrews quotes Psalm 22 which says, “I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.”

Later in Chapter 10, we see how we are to draw near to God with the full assurance of faith — and that we are to “And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (10:24-25). Again, we see the instruction for believers to gather together, encouraging one another in community. Congregational singing and music enable this action as we draw near to the Lord, unison together in worship, demonstrating community.

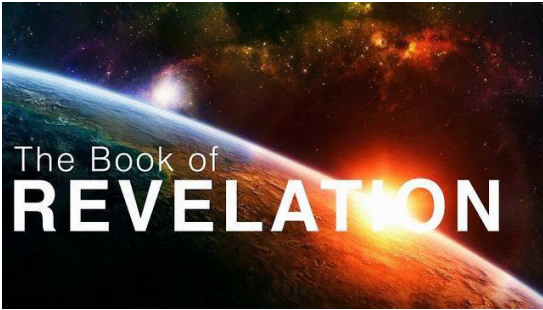
Secondly, congregational singing unites all people in the church, from all generations. Congregations are not to be split apart solely by preference of music or worship styles. This will only lead to separation and confusion. If a young person is told from the time they are in middle school to the time they graduate from college that “big church” is not cool, and they should go to other more “lively and fun” or “relevant” services — what are they to think when they are out of college and told to go back to “regular” services? It is no wonder so many leave the church after high school or college, for they may have no aspect of community in church whatsoever. Most of these have not sung congregationally for most of their lives — certainly not multi-generationally, where community is demonstrated best.

Finally, congregational music enables all in attendance to sing the songs as one. Hymns were written to be sung by the congregation. The keys chosen for men and women are intentionally chosen to be appropriate for the “average” singer, not for a soloist. The parts are easy enough to sing and to memorize — so that they can be sung again, in community.

Of great importance is the fact that traditional hymns used in churches, sung from a hymnal teach theology while singing, helping the congregation learn scripture. From children singing, “Jesus Loves Me” to the entire choir, orchestra, and congregation singing

(continued inside)

DON'T FORGET TO BE HERE TONIGHT AS WE CONTINUE TO STUDY -



“Great Is Thy Faithfulness,” Scripture is being sung and proclaimed. I am not one who thinks new music for church should not be written and sung in church. If God has gifted someone with the ability to compose and write lyric, music, or both, they must, however, remember why they are doing this task — to edify the church, to encourage the believers, and to promote community in congregational singing. From Watts to Wesley to Fanny Crosby—all at one time were new writers with new hymns.

Much can be seen by the songs a church sings — the theology of the songs that are sung in a church often mirrors the theology that is being taught. Congregational singing follows biblical examples of worship, it unites generations, and it emphasizes community in the body of believers.

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THE PROPHET DANIEL IN THE BABYLONIAN RECORDS

The following is excerpted from Bill Cooper’s *The Authenticity of the Book of Daniel* (2012).

In his official capacities, Daniel would have been known under his new name in its uncorrupted form, Belshazzar, and that is how we find him referred to in the official records. Which means, of course, that in the course of time there came to be two men in Babylon who went by the name of Belshazzar. Daniel was one, and the other was the grandson of Nebuchadnezzar who was later to be made regent under his father Nabonidus (Nabu-na’idu). The royal Belshazzar wasn’t even born or thought of when Daniel began his captivity, so there was no awkwardness in Daniel bearing the same name as a royal heir. That heir did not yet exist.

But do the Babylonian records themselves really speak of two Belshazzars? They certainly do, and they also differentiate between the two so that their readers would know which of them was being referred to.

The records concerning Daniel are as follows: The first inscription to consider is that known as YBC 3765, a clay tablet held in the Yale Babylonian Collection, and whose text was published by Dougherty in 1929.1 The second inscription is numbered 135, and is held at the Archaeological Museum of Florence. This was published by Oberhuber in 1960.2 Both tablets refer to Daniel under his given name, Belshazzar.

The Yale inscription (YBC 3765) says this: “(As to) one mina (and) seventeen shekels of silver, which are in one shekel pieces, belonging to Belshazzar (Bel-sar-usur), the chief officer of the king (amelshaqu sharri), (charged) against Rimut, the son of Enlil-kidinnu....”

The important thing to notice here is the title which accompanies the name of this Belshazzar. It is that of shaqu sharri, the chief officer of the king. That is not a title that was ever held by Belshazzar the royal prince. Moreover, the Belshazzar in this inscription is not identified by a patronym as a Babylonian noble or prince would have been. The name of Rimut has a patronym, “....the son of Enlil-kidinnu...”, and Nergal-dannu who

appears later in the inscription, also has a patronym, “...the son of Mukin-zer...”, but not Belshazzar. Had this Belshazzar been synonymous with the royal prince Belshazzar, who was a grandson of Nebuchadnezzar, he would certainly have been identified by his royal patronym. But not this Belshazzar who only has his job-title recorded. This Belshazzar is our Daniel.

We see exactly the same thing in the second tablet, 135. There this Belshazzar is also recorded without a patronym, and with the same title as in the Yale inscription, shaqu sharri, chief officer of the king. The king in question is Amel-Marduk, whose name appears in the Bible as Evil-Merodach, and the tablet is dated to the middle of 560 BC. Amel-Marduk was the son of Nebuchadnezzar, and we shall be meeting him again. He was assassinated by his brother-in-law, Neriglissar, and it is in the year of Neriglissar’s usurpation (560 BC) that Daniel drops out of the Babylonian picture, only to re-emerge 21 years later during the regency of his namesake, Belshazzar the prince. Daniel had continued under Amel-Marduk in the same office which he had held under Amel-Marduk’s father, Nebuchadnezzar, but was probably of little worth in Neriglissar’s eyes who would anyway have wanted his own men in high office.

But how did the Babylonian inscriptions refer to Belshazzar, the prince regent, so that he may be distinguished from the previous and non-royal Belshazzar who was Daniel? Amongst the tablets recovered from the Temple Archive of Erech, there is one inscription (Tablet 322) which records a tithe to the Temple which was once paid by the royal prince Belshazzar, and the tablet refers to him as Bel-sar-usur mar sharri, Belshazzar, the crown prince.4 There is a world of difference between such a royal patronym and the job-title of chief officer, a post which the royal Belshazzar never held. We meet the royal Belshazzar in other inscriptions of the time, in which he is always identified by his patronym, mar sharri – the crown prince.

...There are other inscriptions which include Belshazzar’s royal patronym, but the point of it all is this: the Babylonian records themselves betray the presence in Babylon of two individuals who were, for a little while at least, contemporary with one another, and who both bore the name of Belshazzar. One was a prince regent, the son of Nabonidus (Nabu-na’idu), and the other was Daniel. ■

Bill Cooper (1947-2021) was a prolific writer and speaker, with a gift of cutting through the fog of biblical criticism to defend the infallible, plenary, verbal inspiration of Scripture, the six-day creation, and the Masoretic Hebrew and Received Greek texts. He was a council member of the Creation Science Movement and the Tyndale Society and an adjunct professor for the Institute for Creation Research’s Master Faculty. His most popular book is *After the Flood* which gives evidence for the historicity of Genesis 10 based on ancient, little known British and European genealogies. He published a series of books entitled “*The Authenticity*,” which included *The Authenticity of the Book of Genesis*, *Joshua*, *Judges*, *Esther*, *Daniel*, *Jonah*, *the Gospels*, *Acts*, *the Epistles*, and *Revelation*. In *The Forging of Codex Sinaiticus*, Cooper gave evidence to support his thesis that Sinaiticus is a forgery.

Cooper was a careful researcher, an independent thinker, and a brave defender of God’s eternal truth. He accomplished this in spite of suffering serious illnesses, including leukemia, the last two decades of his life. We can’t agree with all of his conclusions; at times he seems to be dogmatic when the evidence isn’t absolute; there are a few occasions when he might have been led astray by Jewish mysticism; but everything we have read from his pen is well worth considering. Al of Cooper’s books are available in Kindle format from Amazon.



John Rippon - Pioneering Baptist

The following is excerpted from *Transforming Congregational Singing in the 21st Century*.

John Rippon (1751-1836) pastored the church at Carter Lane for 63 years (1773 to 1836). In 1833, the church moved to New Park Street.

This was during the reigns of George III (1760-1811), George IV (1820-1830), and William IV (1830-1837). The American War of Independence was fought (1776-1783). The French Revolution lasted from 1787-1799. The modern missionary movement was launched, with William Carey becoming England’s first missionary in 1792 and Adoniram Judson America’s first foreign missionary in 1816. In 1800, the United Kingdom was created by the merger of Great Britain and Ireland. In 1803, America made the Louisiana Purchase from Napoleon, the 828,000 square miles nearly doubling the size of the new nation. In 1804, the British & Foreign Bible Society launched the global Bible society movement. In 1806, Meriweather Lewis and William Clark completed their survey of the American West. The first steam locomotive was invented in 1814; the world’s first railway line opened in 1825; photography was invented in 1827; the telegraph in 1838.

Rippon graduated from Bristol Baptist College at age 20 and was called to the pastorate at Carter Lane two years later. He was first called to candidate while still a student, but there was some resistance by older members who were accustomed to John Gill’s super sober ministry.

“Mr. John Rippon was sent to them. He was a youth of some twenty summers, of a vivacious temperament, quick and bold. The older members judged him to be too young, and too flighty; they even accused him of having gone up the pulpit stairs two steps at a time on some occasion when he was hurried--a grave offence for which the condemnation could hardly be too severe” (*Spurgeon, The Metropolitan Tabernacle: Its History and Work*).

Rippon rejected his predecessor’s “high Calvinism,” believed in the universal offer of the gospel, saw spiritual revival in his own church and beyond, and was at the forefront of a great revival of hymn singing among Baptists. All of these things were interconnected. A revival of strong theology--with Christ’s eternal Sonship, incarnation, vicarious atonement, bodily resurrection, and ascension at its heart--prayer, gospel preaching, holiness, and missionary vision, go hand-in-hand with effectual hymn singing. These are products of an unrestricted move of the Spirit

“Leading a notable London congregation in the midst of the spiritual renewal of his denomination, Rippon offered two novel contributions to the reviving of the Particular Baptist community: a denominational hymnbook that supplemented Watts to ‘provide a comprehensive resource for the homiletical bias of Baptist worship.’ and the publication of his Baptist Annual Register (1790-1802), which ‘not only provided a unique expression of the denomination’s new maturity and confidence but also promoted a deeper mutual awareness among Baptists.’ During the five decades following these

two ventures by Rippon, the Particular Baptist denomination grew from about 17,000 members in 1790 to 86,000 by 1838, an increase exceeding population growth” (*Joseph Carmichael, The Sung Theology of the English Particular Baptist Revival*).

The Baptist Annual Register was “a periodical containing an account of the most important events in the history of the Baptist Denomination in Great Britain and America during that period.” It is immensely important for Baptist research.

Under Rippon’s ministry, the church experienced spiritual revival. It was fruitful in salvations and in raising up preachers.

“Many souls were won to Jesus by his teaching, and out of these a remarkable number became themselves ministers of the gospel. The church-book abounds with records of brethren preaching before the church, as the custom was in those days” (*Spurgeon, The Metropolitan Tabernacle: Its History and Work*).

Rippon was the first president of the Baptist Union (1812), the same Union from which Charles Spurgeon withdrew 75 years later.

In 1792, the Baptist College of Providence, Rhode Island, bestowed upon Rippon a Doctor of Divinity degree.

As we have seen, Rippon was a graduate of the Bristol Baptist Academy, which was a powerful force for “evangelical Calvinist revival.” The Academy was the vision of Edward Terrill, who deeded a large gift to be used “for the support of a minister at Broadmead who was skilled in the Biblical languages and whose task would be to prepare young men for ministry among Baptist churches” (*Hayden, Continuity and Change, p. 21*).

Baptist preachers associated with this academy included John Ash, John and Benjamin Beddome, Benjamin Francis, Andrew Gifford, John Sutcliff, John Fawcett, Joshua Thomas, Robert Hall (author of *Help to Zion’s Travellers*, 1781), Hugh Evans, and Caleb Evans. Many of these men engaged in a monthly prayer for revival.

These men’s “devotional hymnology, passion for associating, and evangelistic initiatives helped divert many churches from high Calvinism and introduced them to these influences which were powerfully at work in the Evangelical Revival” (*Raymond Brown, The English Baptists of the Eighteenth Century*).

Bristol Academy-associated men were at the forefront of a great missionary enterprise, chiefly John Sutcliff of Olney, the preacher/scholar Andrew Fuller, and the autodidact cobbler William Carey. In 1785, Fuller published *The Gospel of Christ Worthy of All Acceptation*. This has been called “the shot that provoked the army onto the field of battle.” In 1792, Carey published *An Enquiry into the Obligations of Christian, to Use Means for the Conversion of the Heathens*. This has been called “the manifesto of the modern missionary movement.” Fuller, Carey, Sutcliff, John Ryland, and others formed the Baptist Missionary Society in 1792, and Carey was the society’s first missionary, departing for India in 1793.

In 1769, the Bristol Baptist Academy published *A Collection of Hymns Adapted to Public Worship* which contained 412 hymns, including many by Isaac Watts. This was a ground-breaking Baptist hymnal. It was called the Bristol Collection for its association with the Academy. It was edited by John Ash (1724-1779) and Caleb Evans (1737-1791), who were influential in the Baptist awakening.

John Rippon published a hymnal in 1787 popularly called Rippon’s Selection. (The full title was A Selection of Hymns from the Best Authors, intended as an Appendix to Dr. Watts’ Psalms and

Hymns.) It contained 588 psalms and hymns, This hymnal eventually replaced the Bristol Collection. Spurgeon called it “the first really good selection of hymns for dissenting congregations.”

Rippon’s Selection was designed to facilitate the ministry of Ephesians 5:19 and Colossians 3:16. All of the selections were doctrinally solid and spiritually challenging. There was no mindless fluff! The tunes were designed to be easily sung by an ordinary congregation of redeemed saints.

Rippon authored some of the hymns, but since he didn’t identify himself as author, only a few can be ascribed to him with any certainty. Among these are “*The Day Has Dawned, Jehovah Comes,*,” “*Amid the Splendours of Thy State,*,” and “*There is Joy in Heaven, and Joy on Earth.*” Rippon added three stanzas to “*All Hail the Power of Jesus’ Name*”, originally written by Edward Perronet in 1780.

Rppon wrote hymns to be sung after his Sunday sermon to reinforce the preaching and to further educate the congregation on theology. He said, “Singing is not only sweet and raising to the Spirit, but also full of instruction.” **These old Baptists paid far more attention to the use of hymns for theological education than the vast majority of modern Baptists do.**

Rippon’s Selection included Isaac Watts’ psalms. Rippon was considered the foremost authority on Watts’ hymns. In 1801, he published a comprehensive edition of Watts entitled *An Arrangement of the Psalms, Hymns, and Spiritual Songs of the Rev. Isaac Watts, D.D.* The 718 Watts’ hymns were arranged by subject.

Rippon’s Selection went through 11 editions in Rippon’s lifetime, 30 editions altogether. An edition was published in America in 1820. It was so popular that it was called the “unofficial hymnbook for Baptist Churches.” By 1827, over 200,000 copies had already been distributed in England and more than 100,000 in America. An expanded edition published in 1844 was entitled The Comprehensive Edition, popularly called The Comprehensive Rippon. It contained more than 1,170 hymns.

This hymnal was loaded with great treasures. Not only did it include hymns by Isaac Watts (40), but also by Anne Steele (53), Samuel Stennett (39), Benjamin Beddome (36), William Cowper (8), John Needham (19), Philip Doddridge (91), John Fawcett (23), Augustus Toplady (15), John Newton (25), Thomas Gibbons (27), Charles Wesley (21), and many others. (For this tabulation, we used the 1804 edition.)

Rippon also published hymn tunes collected from a wide variety of sources. The first was *A Selection of Psalm and Hymn Tunes from the Best Authors*, 1791. It contained “in a greater variety than any other volume extant, the most approved compositions which are used in London, and in the different congregations throughout England” and “many original tunes never before printed.” There were more than 300 tunes. Rippon’s tune book included the most extensive use of marks of music expression and tempo that had yet appeared in hymnals, such as p. (piano, soft), f. (forte, loud), ff. (fortississimo, extremely loud), cres. (crescendo, gradual increase in volume), dim. (diminuendo, a gradual decrease in volume), grave, lively, solemn, brisk, etc. Rippon is said to be “the first person to compile, on an extensive scale, a book of tunes with a comprehensive hymn book suitable for the devotional exercises of religious worship” (*Herbert Skeats, History of the Free Churches*). Rippon’s *Selection of Hymn*

Tunes can be obtained in a reprint from Amazon.com.

Rippon pastored the church for 63 years, but, like his predecessor, he kept control of the pastorate well beyond when he was effectual. Though he was not able to preach the last three years of his pastorate, he did not retire. As a result the church suffered.

“He outlived his usefulness, and it was a wonderful instance of divine care over the church that the old gentleman did not do it serious injury. He retained the will to govern after the capacity was gone, and he held his power over the pulpit though unable to occupy it to profit. Supplies who came to preach for him were not always allowed to officiate, and when they did, the old minister’s remarks from his pew were frequently more quaint than agreeable” (*Spurgeon, The Metropolitan Tabernacle: Its History and Work*).

This type of thing has happened too many times. The church was without a permanent pastor for 17 years after Rippon’s death and declined much in membership and spiritual zeal. The revival would come under young Spurgeon’s ministry. ■

NEWS OF INTEREST TO CHRISTIANS

❑ **THE ROMAN EMPIRE AND THE EUROPEAN UNION** - The Roman Empire has continued in many forms, as prophesied by Daniel, who said it would continue to the time of the Antichrist.

The ten toes of the feet of the image in Daniel 2 represent 10 rulers that will be associated with the rise of the Antichrist. Compare with Daniel 7:7-8.

The Roman Empire has existed in the east in the Byzantine Empire headquartered in Constantinople, in the Holy Roman Empire founded by Charlemagne in AD 800, in Napoleon’s (1769-1821) empire, in Adolph Hitler’s (1889-1945) Third Reich, and in the Tsarist Russian empire (Tsar means Caesar).

The Roman Empire continues to exist in the unified European nations. In 1957, six nations signed the Treaty of Rome, pledging unity (France, West Germany, Italy, Belgium, Luxembourg, and the Netherlands). In 1958, the European Economic Community was born, often called the Common Market. In 1979, an election was held for the first European Parliament. In 1993, the European Union was formed, encompassing 500 million people and (in 2014) owning about 24% of the world’s gross domestic product. In 2002, the Euro was adopted as a common currency.



One of the symbols of the European Union is the ancient Tower of Babel. It was featured on a European Union poster in 1992, and the Union’s headquarters in Strasbourg, France, is shaped like an unfinished tower. Another symbol of the Union is the ancient goddess Europa riding a bull, which is a woman riding a beast! See Revelation 17:3.

Europa has appeared on a Euro coin, and a statue of her resides outside the European Union’s

headquarters in Brussels.

We don’t know if the existing European Union will play any role

in the rise of the Antichrist, but we do know that some sort of European Union will. The ten toes of Daniel’s prophecy signify that eventually there will be ten kingdoms within the old Roman Empire, and the Antichrist will assume control of them and use that base to build his short-lived, but terrible, world kingdom.

❑ **BRITISH POLICEMAN SACKED FOR ASKING QUESTIONS ABOUT ISLAM: A CULTURE OF FEAR** - The following is excerpted from “*British Cop Sacked - There Is a Culture of Fear,*” *Front Page Magazine*, June 8, 2026:

“The UK Telegraph reports that Luke Salmons, a Christian police support officer with the North Yorkshire force, was fired after merely asking questions about Islam in a diversity training session he had been led to believe was a ‘safe space.’ During his eight-year policing career, Salmons, 46, had received a commendation from the chief constable and a rare ‘outstanding’ grade in a professional review. ... Then, in October 2024 Salmons attended a race, religion and culture training session at police headquarters. He later told the Telegraph that it became an ‘indoctrination’ session in which trainers lectured about white privilege: ‘The whole day was pretty much about Islam. At one point the trainers walked up and down the room for several minutes saying Islam is a religion of peace over and over again. It was bizarre.’ Encouraged to ask questions in what staff were told was a safe space, Salmons asked a Muslim officer his views on terrorist attacks by Islamic groups such as Hamas. The officer happily discussed the issue with him and even invited him to chat further over coffee. In anticipation of the meeting, Salmons took a book with him to work called Answering Jihad--A Better Way Forward by Nabeel Qureshi, a former Muslim who converted to Christianity. Two colleagues found it in his locker, photographed it, and reported him as a ‘risk’ to superiors. ‘I quickly discovered that questioning Islam is now treated as wrongthink within North Yorkshire Police,’ said Salmons. The next day, he was hauled into a meeting with a female inspector who told him, ‘I don’t like your beliefs,’ and sent him home. After a months-long suspension in July 2025, he was formally dismissed for gross misconduct and placed on the College of Policing barred list. ‘And that was the end of my career, even though I had done nothing wrong,’ Salmons said. ... ‘There is a culture of fear--people are scared to say anything or ask anything in case they get pulled up for it,’ Salmons told the Telegraph.

❑ **NIGHTLY GLASS OF WINE NOT HARMLESS, STUDY SAYS** - The following is excerpted from “*Nightly glass of wine,*” *Fox News*, June 12, 2026:

“A new study is challenging the conventional wisdom that a small, daily dose of alcohol might be good for your health. The research, published in the Journal of Studies on Alcohol and Drugs, suggests that the safest amount of alcohol to consume is actually none at all. If adults do choose to drink, the team of scientists recommends setting a limit of one per day. This challenges older guidelines, which often suggested that up to two daily drinks for men was a safe limit. ... ‘Even low levels of alcohol use come with health risks,’ lead study author Kevin Shield, an associate professor at the University of Toronto, said in the same press release. ‘And that risk continues to increase the more someone drinks.’ After evaluating the cumulative risks for conditions like liver disease, stroke and certain cancers, the study suggests that the assumed benefits of drinking are heavily outweighed by the potential dangers. ... Dr. Marc Siegel, Fox News senior medical analyst warned that ‘alcohol is bad for the heart, the

liver and the brain, and it increases inflammation and certain cancers, all of which lead to increased mortality risks.’”

❑ **CONKED HAIR AND ZOOT SUITS: DRESS AS A LANGUAGE** - Dress is a language; it is a social message. The knowledge of this is the engine that drives the fashion industry, and the child of God needs to understand it, as well.

I need to ask myself what message is my clothing broadcasting? American fashion designer Rachel Zoe said, “*Style is a way to say who you are without having to speak*” (*goodreads.com*).

Jean Cocteau, French designer, playwright, filmmaker, says, “*Style is a simple way of saying complicated things*” (*goodreads.com*).

Miuccia Prada, Italian fashion designer, says, “*Fashion is instant language. ... Basically I’m trying to make men more sensitive and women stronger*” (*brainyquote.com*).

George Harrison of the Beatles said, “*Going in for flash clothes, or at least trying to be a bit different ... was part of the rebelling. I never cared for authority*” (*Hunter Davies, The Beatles*, p. 39).

This was true in the black communities in the 1930s and 1940s and it still is today. “*Hair styles in the African-American community then, as now, carried a certain weight or meaning, and whether or not to straighten one’s hair--conking it with various chemicals--was a contentious issue. ... The conk was the emblem of the hippest, street-savvy black, and choice of hustlers, pimps, professional gamblers, and criminals. It was directly influenced by wavy-haired Latins, whom blacks sought to emulate. Similarly the zoot suit uniform was an act of defiance against white standards of behavior. In the wave of national patriotism following Pearl Harbor and the United States going to war, zoot-suiters were widely identified with draft dodging*” (*Manning Marable, Maldolm X: A Life of Reinvention*, pp. 70-71).

❑ **THE PSALMS AND STARTING ONE’S DAY RIGHT** - It is very important to start off the day right, and the Psalms teach God’s redeemed people how to do this. “***But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee*” (Ps. 88:13).**

Start the day with prayer, worship, and thanksgiving.

“My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up” (Psalm 5:3).

“I will sing aloud of thy mercy in the morning” (Ps. 59:16).

“It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: To shew forth thy lovingkindness in the morning, and thy faithfulness every night” (Psalm 92:1-2).

Start the day with putting it in God’s hands and determining to walk in His ways.

“Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee” (Psalm 143:8).

If I am redeemed, God promises that my times are in His hands (Ps. 31:15), but I also have the privilege of cooperating with God by putting my times in His hand. In prayer, I can dedicate my day to God and ask Him to lead, protect, and bless. Start the day with reading and studying and meditating in God’s Word.

“I prevented the dawning of the morning, and cried: I hoped in

thy word” (Psalm 119:147).

Develop a habit of daily Bible study so that you start the day in God’s Word. Nothing is more important. It is a major way of honoring God and putting Him first in my life. It is a major way of immersing myself in God’s life-changing Word.



DAD! WHAT ARE YOU DOING?

Four times in the Gospel of John we read that Judas was Simon’s son (Jn. 6:71; 12:4; 13:2, 26). It must have been bitter indeed for Simon to hear himself so often referred to as the father of Judas. Somewhere in the raising of his son, something was wrong. Many a Christian father today is heading down the same road with his children. The Word of God is crying out to them so as to say, **“Dad! What are you doing?”**

DAD! ARE YOU THE HEAD OF YOUR HOME?

The Bible declares that just as **“Christ is the head of the Church”** the husband is **“the head of the wife”** (Eph. 5:23). The man is to be in charge of his home and his wife is to follow his leading. If she is ordering him around from day to day, **he** needs to stop and ask himself, **“Am I the head of this home?”**

Little spiritual good for his children will come about in a home where God’s order is reversed and the father is a **WIMP**. A wife ought to be *scared to death* to fly in the face of God’s Word when it plainly says, **“But permit not a woman to teach, nor to usurp authority over the man.”** (1 Timothy 2:12).

DAD! ARE YOU FAITHFUL TO YOUR WIFE AND CHILDREN?

Just as the Lord Jesus is faithful in providing for the needs of the Church, the father is to provide for the needs of his family. God has assigned him the task of being the “breadwinner” for his wife and children (Gen. 3:16-19; 1 Tim. 5:8). His “helpmeet” is the weaker vessel (1 Pet. 3:7) and is commanded by God to be a “keeper (or stayer) at home” (Tit. 2:5). The Lord Jesus is also faithful to his Church and will have no relationship with the Harlot Church (Eph. 5:25-32; Rev. 19:2).

So also, Dad is to be faithful to his wife. He will not flirt with women at work or waitresses in a restaurant. Any man who is doing such things needs to stop and read Proverbs 5:15-23 where God says, **“And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger.”** An unfaithful father will produce unfaithful children.

DAD! DO YOU HAVE A FAMILY ALTAR?

A Christian father ought to gather his children together for Bible reading and prayer each day. In the old days this was referred to as the “Family Altar.” It is still true that **“man shall not live by bread alone, but by every word of God.”**

If we are going to have Christian children we are going to have to show them our total love for the Word of God and our absolute

belief in prayer. Oftentimes fathers who will not discard their TV to the rubbish pile will refuse to establish time for the family altar.

Dad! Have you read Psalm 101:1-3? - “I will sing of mercy and judgment: unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes? I hate the work of them that turn aside; it shall not cleave to me.”

DAD! DO YOU SPANK YOUR CHILDREN?

A man who does not spank his children when they are being disobedient hates them. A father who loves his children will spank them and keep them from going to hell.

“He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes” (Prov. 13:24).

“Chasten thy son while there is hope, and let not thy soul spare for his crying” (Prov. 19:18).

“Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him” (Proverbs 22:15).

“Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell” (Proverbs 23:13-14).

“The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame” (Proverbs 29:15).

Children need to learn that unacceptable conduct brings punishment. It is basic to their understanding of Salvation. A child left to go on in sin without restraint will have little appreciation for One Who came to die for his sins. A child raised without fear of punishment will have little fear of a God who punishes sinners (Rom. 3:18).

DAD! ARE YOU STEADY AT CHURCH?

A father who does not attend all the regular meetings of the church shows his family that Church is not important. It is a fundamental principle that **like produces like**. When you sow potatoes, you do not reap tomatoes. When you sow unfaithfulness to the Lord as He gathers the believers together, you will reap children who are unfaithful to the Lord. At the other extreme there are fathers who let their children sit home while they attend church. Your children should always be with you at church, and they should all sit with you.

DAD! THEY ARE YOUR CHILDREN, AND GOD HAS MADE YOU RESPONSIBLE AS THE HEAD OF THE HOME!

- Paul L. Freeman

Thoughts In Father’s Day

“It is the duty of parents to maintain their children decently, and according to their circumstances; to protect them according to the dictates of prudence; and to educate them according to the suggestions of a judicious and zealous regard for their usefulness, their respectability and happiness.” - James Wilson

Father’s Day was first celebrated the third Sunday in June in the year 1910.

The original observance was in honor of William Jackson Smart, an Arkansas veteran of the War Between the States, who raised a

daughter and five sons on his own, after his wife died giving birth to their sixth child. Smart was devoted to his children, as they were to him, and his daughter, Sonora Smart Dodd, wanted to honor her father for that devotion.

Though Mother’s Day had been observed in one form or another for centuries, Fathers Day was a fitting complement, and within a few years following the first ceremony, it became a national rite.

While this first formal recognition came about just a century ago, it was abundantly clear to our Founding Fathers that families with both mothers and fathers were critical to the well-being of children.

John Adams wrote, **“The foundation of national morality must be laid in private families.... How is it possible that Children can have any just Sense of the sacred Obligations of Morality or Religion if, from their earliest Infancy, they learn their Mothers live in habitual Infidelity to their fathers, and their fathers in as constant Infidelity to their Mothers?”** His wife, Abigail, wrote, **“What is it that affectionate parents require of their Children; for all their care, anxiety, and toil on their accounts? Only that they would be wise and virtuous, Benevolent and kind.”**

The vital role of fathers has been extolled throughout history, in virtually every religion and culture. No less, it is now well understood that the foundation of our nation is “laid in private families,” and that this foundation is critical if the next generation is to be “wise and virtuous, Benevolent and kind.”

Unfortunately, there is an epidemic of negligence among fathers today, and consequently (according to the CDC, DoJ, DHHS and the Bureau of the Census) the 30 percent of children who live apart from their fathers will account for 63 percent of teen suicides, 70 percent of juveniles in state-operated institutions, 71 percent of high-school dropouts, 75 percent of children in chemical-abuse centers, 80 percent of rapists, 85 percent of youths in prison, 85 percent of children who exhibit behavioral disorders, and 90 percent of homeless and runaway children.

The causal link between fatherless children and crime **“is so strong that controlling for family configuration erases the relationship between race and crime and between low income and crime,”** notes social researcher Barbara Dafoe Whitehead.

More to the point, a counselor at a juvenile-detention facility in California, which has the nation’s highest juvenile-incarceration rate, protested, **“[If] you find a gang member who comes from a complete nuclear family, I’d like to meet him. ... I don’t think that kid exists.”**

Arguably, the vast majority of social problems confronting our nation today originate in homes without fathers, including those without functioning or effective fathers. (It should be noted here that an increasing number of fatherless homes are the result of mothers who separate from fathers without reasonable grounds for severance.)

“Maturity does not come with age, but with the accepting of responsibility for one’s actions,” writes Dr. Edwin Cole. **“The lack of effective, functioning fathers is the root cause of America’s social, economic and spiritual crises.”**

Of course, there are young people who were raised by a single parent, or in critically dysfunctional or impoverished homes, but who overcame that impediment. Either they were blessed with a parent who, against all but insurmountable odds, instilled their children with the values and virtues of good citizenship or, somewhere along the

way, those children were lifted out of their misery by the grace of God - often in the form of a significant mentor who modeled individual responsibility and character. As a result, they have been empowered to internalize their locus of responsibility, to take responsibility for the consequences of their choices and behavior.

However, the vast majority of those from homes without fathers externalize responsibility for problems and solutions, holding others to blame for their ills, and bestowing upon the state the duty of providing basic needs and, ultimately, of arbitrating proper conduct.

The failure of fatherhood is more than just a social problem; it is a menacing national security threat. The collective social pathology of the fatherless has dire consequences for the future of Liberty, free enterprise and the survival of our republican form of government as outlined by our Constitution. One may rightly conclude that most “liberalism, “ the rejection of Essential Liberty and the Rule of Law, is rooted in pathology that runs much deeper than topical ideological indoctrination. Indeed, psychopathology dictates, or frames, worldview, and worldview is manifested in such expressions as political affiliation.

In this respect, the pathology of the Left is transparent. This pathology tends to result in mental rigidity, fear, anger, aggression and insecurity, the result of low self-esteem and arrested emotional development associated, predominantly, with fatherless households or critically dysfunctional families in which children were not adequately affirmed. Such individuals harbor contempt for those who are self-sufficient for much the same reason. They believe that conforming to a code of non-conformity is a sign of individualism, when it is nothing more than an extreme form of conformism for those who are truly insecure. Though they feign concern for the less fortunate and the primacy of individual liberty, they are ardent **statists**. They fear loss because most have suffered significant loss. They often come from socially or economically deprived single-parent homes, though inheritance-welfare trust-babies manifest similar insecurities about helplessness without external sustenance (their trust funds). They reject individual and social responsibility because such principles were not modeled for them as children - and the generational implications for Liberty are ominous.

It’s no coincidence that the most loyal constituencies of these types are the product of the social, cultural and economic blight in many urban settings, breeding grounds for legions of disenfranchised Leftists, those who are largely dependent on the state for all manner of their welfare, protection and sustenance.

Unfortunately, misplaced empathy has played a key role in his unchecked rapid rise of these types of miscreants through the ranks of government, business, and even religion - at great peril to the future of liberty. Actions have consequences, and the grossly negligent act of allowing them to ascend thusly unchecked is producing devastating consequences, as even many leftists are now discovering.

The fate of the fatherless is, at best, a broken heart. At worst, it is the root cause of the social entropy we observe in contemporary American culture, because the fate of the fatherless is directly linked to the faith of the fatherless, their relationship with God the Father. Broken trust with earthly fathers often results in a lack of trust in the Heavenly Father.

- Excepted from an essay on Father’s Day by Mark Alexander