

left the barracks. I shall go; but I shall not find my Scottish laddie, for by to-morrow's reveille he will have crossed the river." ■

NURSERY MINISTRY WORKERS FOR THIS WEEK

10:50 a.m. Service ----- Cradle Roll 1: Charity Crawford
 Cradle Roll 2: Brian Crawford
 6:30 p.m. Service ----- Cradle Roll 1: Bertha Segebarth
 Cradle Roll 2: Janet Bridges
 Wed. Evening Service ----- Cradle Roll 1: Kristi Hooper
 Cradle Roll 2: Andrea Hooper

AND THE PEOPLE CAME...

Week of July 1, 2012

Sunday School ----- 11
 Sunday Morning Service ----- 36
 Sunday Evening Service ----- 31
 No Wednesday Evening Service July 4, 2012

AND THE PEOPLE GAVE...

Week of July 1, 2012

Undesignated Tithes & Offerings ----- \$ 1,055.91
 Insurance Fund ----- \$ 6.95
Total Received for Week of 07/01/12: \$1,062.86

Average amount of Undesignated Offerings needed to operate the church EACH WEEK, as a minimum = \$ 1,400.00

INSURANCE FUND REPORT FOR JUNE 2012:

Monthly Requirement ----- \$ 273.08
 Amount Received for June, 2012 ----- \$ 17.95
Amount SHORT for July ----- -\$ 255.13

LISTEN TO -



ABIDINGRADIO.COM

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.*



Please Remember To Be Faithful To Give!

As with everything else, the costs of keeping a church going never go down - they always go **up**. Bills wait for no one, and churches are no exception to this. An extra, sacrificial gift today by everyone present would go a long way...

We encourage all of our membership to practice obedience to God by being faithful every payday to give back to Him His tithe (10%). *If every family in our church would practice this one simple discipline, we would never have weeks where we have to put off paying some bills until the following week!*

Everything is expensive, especially for a small church like ours, but ours is a BIG God, and He LOVES to bless His children when they are obedient to Him!

If you are already a tither, we thank you, and encourage you to also give offerings as well. If you're currently not tithing, won't you please start **today - OK?** Thank you.

Church Directory

Todd W. White ----- Pastor
 Mickie Shatwell ----- Pianist
 Dickie Eberle ----- Greeter, Custodian
 Shayne Hooper, Caryn Quinnelly, Todd W. White ----- S.S. Teachers
 Larry & Mary Byars, Brian & Charity Crawford,
 Dwayne English, Shayne Hooper ----- Outreach
 Flowers ----- Shirley White

SOUTH HEIGHTS BAPTIST'S WEEKLY
REMINDER

Volume XVI

July 8, 2012

Number 32



RONALD REAGAN ON THE KJV

The following transcript is one of Ronald Reagan's famous radio addresses. In this address (which aired September 6, 1977), Ronald Reagan, the great orator, eloquently gives his thoughts on the "Good News Bible" (also called the Good News for Modern Man and Today's English Version) in comparison to the Authorized Version or the King James Bible. *Emphasis added.*

What would you say if someone decided Shakespeare's plays, Charles Dicken's novels, or the music of Beethoven could be rewritten & improved?

Writing in the journal "The Alternative", Richard Hanser, author of *The Law & the Prophets and Jesus: What Manner of Man Is This?*, has called attention to something that is more than a little mind boggling. It is my understanding that the Bible (both the Old & New Testaments) has been the best selling book in the entire history of printing.

Now another attempt has been made to improve it. I say another because there have been several fairly recent efforts to quote "make the Bible more readable & understandable" unquote. But as Mr. Hanser so eloquently says, **"For more than 3 1/2 centuries, its language and its images, have penetrated more deeply into the general culture of the English speaking world, and been more dearly treasured, than anything else ever put on paper."** He then quotes the irreverent H. L. Mencken, who spoke of it as purely a literary work and said it was, *"probably the most beautiful piece of writing in any language."*

They were, of course, speaking of The Authorized Version, the one that came into being when the England of King James was scoured for translators & scholars. It was a time when the English language had reached it's peak of richness & beauty.

Now we are to have The Good News Bible which will be in, "the natural English of everyday adult conversation." I'm sure the scholars and clergymen supervised by the American Bible Society were sincerely imbued with the thought that they were taking religion to the people with their Good News Bible, but I can't help feeling we should instead be taking the people to religion and lifting them with the beauty of language that has outlived the centuries.

Mr. Hanser has quoted from both the King James Version & the Good News Bible some well known passages for us to compare. A few thousand years ago Job said **"How forcible are right words!"** [Job 6:25] The new translators have him saying **"Honest words are convincing."** That's only for openers. There is the passage [Eccl. 1:18], **"For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow."** Is it really an improvement to say instead, **"The wiser you are, the more worries you have; the more you know the more it hurts."** ?

In the New Testament, in Matthew, we read **"The voice of the one crying in the wilderness. Prepare ye the way."** [Matthew 3:3] The Good News version translates that, **"Someone is shouting in the desert. Get the road ready."** It sounds like a straw boss announcing that lunch hour is over.

The hauntingly beautiful 23rd Psalm is the same in both versions, except for a few words, **"The Lord is my shepherd"** , but instead of continuing **"I shall not want"** we are supposed to say **"I have everything I need."**

The Christmas story has undergone some modernizing but one can hardly call it improved. The wondrous words **"Fear not: for, behold, I bring you good tidings of great joy"** has become, **"Don't be afraid! I am here with good news for you."**

The sponsors of the Good News version boast that their Bible is as readable as the daily paper – and so it is. But do readers of the
(continued inside)

daily news find themselves moved to wonder, *"at the gracious words which proceeded out of his mouth"*? Mr. Hanser suggests that sadly the *"tinkering & general horsing around with the sacred texts will no doubt continue" as pious drudges try to get it right. "It will not dawn on them that it has already been gotten right."*

NEWS OF INTEREST TO CHRISTIANS



☛ **HOMOSEXUAL ACTIVIST CALLS SOUTHERN BAPTISTS "HOLY TERRORISTS"** - In the continuing attack upon anyone who speaks out against homosexuality at any level, for any reason, with any attitude, a

homosexual rights activist has called Southern Baptists "holy terrorists" for passing a resolution opposing special rights for homosexuals. The resolution, which was passed nearly unanimously at the Convention's annual meeting in June in New Orleans, states that marriage is *"the exclusive union of one man and one woman"* and that *"all sexual behavior outside of marriage is sinful."* The newly elected black president of the SBC, Fred Luter, supported the resolution, saying, "If God says it's wrong, then it's wrong."

The resolution's simple affirmation of the Bible's clear teaching enraged Soulforce founder Mel White so much that he labeled it terrorism. He said, *"Terrorists use the fear of human violence to exert their will over individuals and nations. 'Holy terrorists' use the fear of God's violence to exert their will in the same way"* ("SBC Gay Stance," Associated Baptist Press, June 27, 2012). White ridiculously claims that Southern Baptists are at war with homosexuals and complained that the government doesn't "condemn and confront" Bible-believing Christians as terrorists.

It appears that homosexual activists like White don't merely want equal civil rights, they oppose the U.S. Constitution's guarantee of freedom of speech and freedom of religion and aim to intimidate and ultimately shut down anyone who would label homosexuality a sin. White implies that a God who would send homosexuals to hell for their "lifestyle" is a terrorist.

In fact, the God of the Bible is a holy God who demands obedience from His creatures, and for that reason all men are under His just condemnation for all men are sinners (Romans 3:23). But God is also a compassionate God. In fact, five times the Bible says He is "full of compassion." The infinite God is filled to the brim with compassion. This great compassion was displayed most brilliantly when the Son of God suffered, bled, and died on the cross for the sins of the world.

The best-known verse in the Bible reveals that it was love that motivated God to give His only begotten Son to provide the atonement so that *"whosoever believeth in him should not perish,*

but have everlasting life" (John 3:16). It is blasphemous to call the God of Scripture a terrorist for judging sin, when He has Himself paid the full price that His law demands. Jesus drank the cup of God's holy and just wrath to the full on the cross. God does require that sinners repent, though, and this applies to all sinners: blasphemers, murderers, liars, thieves, adulterers, and homosexuals. Jesus warned that those who do not repent will perish (Luke 13:3, 5).

As for the hate campaigns of homosexual activists, we don't need to do anything but walk in God's will and wait on Him, because that "holy terrorist" who wrote Psalm 37 said: *"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb"* (Psalm 37:1-2).

☛ **THE NEW SPIRITUALITY AND THE NEW GOD** - The end-time apostasy that is creating the "one world church" is not a formal thing. It is not a church in an institutional sense, though Rome still lies at its heart. It is a *shared spirit* and a *shared philosophy. It is an attitude of me-first, a rejection of absolute truth and enforced discipline.*

It was described in a recent report about the resignation of Rowan Williams as Archbishop of Canterbury. Describing the rejection of "ecclesiastical authority figures," including pastors, Diana Butler Bass observed: *"... regular people confidently assert that spirituality is a grassroots adventure of seeking God, a journey of insight and inspiration involving authenticity and purpose that might or might not happen in a church, synagogue or mosque. Spirituality is an expression of bottom-up faith and does not always fit into accepted patterns of theology or practice"* ("When spirituality and religion collide," USA Today, April 15, 2012).

The new "spirituality" is focused on this world and proceeds from the god of this world. It is a brazen rejection of the Almighty Creator God and His holy laws. It is the creation of idols such as The Shack god. It's not new, of course, as it originated in ancient Babel.

The end-time apostasy is described in great detail in II Timothy 3-4. The apostle Paul prophesied that in the last days *"men shall be lovers of their own selves ... proud ... unholy ... despisers of those that are good. ... heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof. ... Ever learning, and never able to come to the knowledge of the truth. ... they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."*

☛ **ANTI-SPANKING LAW IN DELAWARE** - The following is excerpted from *"Senate Bill Outlaws Spanking,"* Home School Legal Defense Association, June 26, 2012:

"A bill that would make it a crime for a parent to spank a child is moving quickly through the Delaware General Assembly. Senate Bill 234, sponsored by Senate Majority Leader Patricia M.

Blevins (District 7), creates a definition of the term 'physical injury' in the child abuse and neglect laws to include 'pain.'

Currently the law permits a parent to use force to punish a child for misconduct, but it prohibits any act that is likely to cause or does cause physical injury. By redefining 'physical injury' to include the infliction of pain on a child, spanking would become a crime in Delaware punishable by imprisonment. Under the proposed law, a parent causing 'physical injury' (e.g., pain) to a child under age 18 would be guilty of a class A misdemeanor and subject to one year in prison. A parent causing pain to a child who was three years of age or younger would be guilty of a class G felony and subject to two years in prison. This bill passed the Senate unanimously on June 19, 2012, by a vote of 21-0. If this bill passes, Delaware would become the first state in the nation to outlaw corporal discipline of children by their parents." Delaware First Media says bill has been spearheaded by Attorney General Beau Biden, the son of Vice President Joe Biden ("Bill Aims to Strengthen Child Abuse Laws," DFMNews, June 13, 2012).



Ira D. Sankey
1840-1908

THE STORY OF GOSPEL HYMNS

by Ira D. Sankey

BEAUTIFUL RIVER

(aka *SHALL WE GATHER AT THE RIVER?*)

Words & Music by Robert Lowry

*"Shall we gather at the river
Where bright angel feet have trod?"*

On a sultry afternoon in July, 1864, Dr. Lowry was sitting at his study table in Elliott Place, Brooklyn, when the words of the hymn, *"Shall we gather at the river?"* came to him. He recorded them hastily, and then sat down before his parlor organ and composed the tune which is now sung in all the Sunday-schools of the world.

In speaking of the song, Dr. Lowry said: "It is brass-band music, has a march movement, and for that reason has become popular, though, for myself, I do not think much of it. Yet on several occasions I have been deeply moved by the singing of this very hymn. "Going from Harrisburg to Lewisburg once I got into a car filled with half-drunken lumbermen. Suddenly one of them struck up, 'Shall we gather at the river?' and they sang it over and over again, repeating the chorus in a wild, boisterous way. I did not think so much of the music then, as I listened to those singers; but I did think that perhaps the spirit of the hymn, the words so flippantly uttered, might somehow survive and be carried forward into the lives of those careless men, and ultimately lift them upward to the realization of the hope expressed in the hymn.

"A different appreciation of it was evinced during the Robert Raikes centennial. I was in London, and had gone to a meeting in

the Old Bailey to see some of the most famous Sundayschool workers of the world. They were present from Europe, Asia and America. I sat in a rear seat alone. After there had been a number of addresses delivered in various languages I was preparing to leave, when the chairman of the meeting announced that the author of *'Shall we gather at the river?'* was present, and I was requested by name to come forward. Men applauded and women waved their handkerchiefs as I went to the platform. It was a tribute to the hymn; but I felt, after it was over, that I had perhaps done some little good in the world."

The year after it was written, on Children's Day, in Brooklyn, when the assembled Sunday schools of the city met in bewildering array, this song was sung by more than forty thousand voices. There was not a child from the gutter or a mission waif who did not know it.

An American lady writing from Cairo, who was allowed to visit the military hospital soon after some wounded men had been brought in from a skirmish, says: "The three hours we could stay were full of work for heart and hand. One young soldier from a Highland regiment especially excited my interest. He had lost a limb, and the doctor said he could not live through the night. I stopped at his side to see whether there was anything that I could do for him. He lay with closed eyes; and as his lips moved I caught the words, 'Mother, mother.' I dipped my handkerchief in a basin of iced water, and bathed his forehead where the fever flushes burned.

"'Oh, that is good!' he said, opening his eyes. Seeing me bending over him, he caught my hand and kissed it. 'Thank you, lady,' he said; 'it 'minds me o' mother.'

"I asked him if I could write to his mother. No, he said; the surgeon had promised to write; but could I, would I, sing to him? I hesitated a moment, and looked around. The gleam on the yellow water of the Nile, as the western rays slanted down, caught my eye and suggested the river the streams of which shall make glad the city of God.

I began to sing in a low voice the Gospel hymn, *'Shall we gather at the river?'* Eager heads were raised around us to listen more intently, while bass and tenor voices, weak and tremulous, came in on the chorus, -

*'Yes, we'll gather at the river,
The beautiful, the beautiful river;
Gather with the saints at the river
That flows by the throne of God.'*

"When the song was ended, I looked into the face of the boy - for he was not over twenty - and asked, 'Shall you be there?' "'Yes, I'll be there, through what the Lord Jesus has done for me.' he answered, with his blue eyes shining, while a 'light that never was on sea or land' irradiated his face. The tears gathered in my eyes as I thought of the mother, in her far-off Scottish home, watching and waiting for tidings of her soldier boy, who was breathing away his life in an Egyptian hospital.

"'Come again, lady, come again,' I heard on all sides as we