



Kelham Korner

KELHAM BAPTIST CHURCH
3400 North Meridian
Mail: P.O. Box 12605
Oklahoma City, OK 73157
(405) 946-9826
kelham.org

Wednesday, September 10, 2025

Prayer God Is Faithful Newer Requests

Tom Anderson—health
Glenn Goddard—recuperation, heart
Carol Kimberlin—rehab and recovery
Ron and Deb Meek—bereavement and travel
Claudia Montgomery—cancer treatments
Katie Myers (Konnor's mom)—health
Al Vass—Ginger Adams's brother-in-law, lung cancer

Ongoing Prayer Needs

Glenda Anderson—health & well-being
Beverly & Mike Beardain—health/memory
Shelley & Allen Cloud—health
Bette Fehrle—health
Gary Goree—well-being—vision/they have moved
Mark Handley's son & his brother, Tracy
Mitzi Hembree—Hospice care
Danny Imhoff—health
Margaret Keillor, wife of pastor's friend—cancer
Littleton family—unspoken
Chris McEver

Tom Montgomery & wife (Bob's brother)
Pam & Ron Sherrod
David Smith—friend of Mark Handley, heart issues
Sawyer Vincent—Danny and Tina's grandson—health
Becca Rocco's sister-in-law, Kathy Ketter
Del Wilburn (Kathy Rattan's father)—declining health

PRAY FOR THE PEACE OF JERUSALEM

Military

Heather Riggins; Floyd & Twila Howard's grandson

Our Homebound

Sam Castleberry (Legends at Jefferson Gardens, Edmond)
Lloyd and Joan Dickerson (Burlison, TX)
Donna Shick, Carol Kimberlin's mother (Grace, Bethany)
Justine Hoel (Bellevue, Room 446A)
Bob Sapp (home)

Our College Students & Graduates

Kids at school

Hallie Benedict—Wichita State University
Madi Montgomery—Wichita State University
Donavon Pietzsch—North Texas State University
Mieka Pietzsch—University of Oklahoma
Kaylie & Mikah Rocco, Harper Montgomery,
NE Oklahoma State, Friends University

For addresses and phone numbers call the office.

"The effectual fervent prayer of a righteous man availeth much" (James 5:13)

September Birthdays

11 Micah Lugafet
16 Vickie Macias
18 Kathy Rattan

State Goal
\$1.3 Million
Church Goal:
\$1200

Instruct them to
do what is good,
to be rich in good
works, to be
generous and
willing to share.

EDNA MCMILLAN
**State Missions
Offering**

OKLAHOMA BAPTISTS

See the impact of your giving
oklahombaptists.org/smo



Operation Christmas Child Sign-up for Dallas Distribution Center Trip—Get with Debra Meek if you are interested. Date will be available soon. Plan is sometime around December 12 for a four-hour shift.

Claud and Verda
Holland gathered
with family Sunday
afternoon to
celebrate
seventy-five years
of wedded bliss.
They are a great
blessing and
example to our
church family.



Stewardship for Morning	9/7/2025
Budget Receipts:	\$2,050.00
Weekly Budget Required:	\$3,894.57
Over/Under:	\$1,844.57
Edna McMillan:	\$325.00
Operation Christmas Child Postage:	\$425.00
T.A.B.:	\$20.00

Baby Kimber is
registered at: Amazon
<https://www.amazon.com/baby-reg/karstin-montgomery-november-2025-registry/AVLH7WV8BKK>

Howdy partners!

Saddle up and mosey on over for a good ol' time at Karstin and Colton's baby shower to welcome the sweetest lil' cowgirl! Saturday, September 13th at 2:30 p.m. at Kelham Baptist Church.

Showdown at the Changing Corral! Think this lil' lady will look like Colton? Bring a pack of diapers! Think she'll be the spittin' image of Karstin? Bring a pack of baby wipes! We'll tally up the guesses and see who wins this showdown!

The Pervasive Power of Song

Albert Einstein once said, “If I were not a physicist, I would probably be a musician. I often think in music. I live my daydreams in music. I see my life in terms of music.” Victor Hugo wrote, “Music expresses that which cannot be said and on which it is impossible to be silent.” Kurt Vonnegut noted aptly, “Virtually every writer I know would rather be a musician.” German pastor Dietrich Bonhoeffer, executed by the Nazi Third Reich for his opposition, wrote, “Music... will help dissolve your perplexities and purify your character and sensibilities, and in time of care and sorrow, will keep a fountain of joy alive in you.” Those are heady things to say of music and song. I believe they are absolutely true.

I almost always have a song or two dancing around in my head. This morning the song in my head is a song we listened to yesterday morning on the way to church, “Let Everyone Who Is Thirsty Come,” from one of the CDs recorded by the Singing Churchwomen of Oklahoma when Connie was in the group (<https://www.youtube.com/watch?v=PDQbWred4F0>). The text comes from God’s invitation in Isaiah: “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price” (55:1). It is a gospel invitation to the salvation that God offers freely based on the finished work of Christ. Another rendition of the same text by The Hawaiians, “Ho, Everyone That Is Thirsty,” though in a totally different style, has long been a favorite (https://www.youtube.com/watch?v=GQCyfSNB9iU&list=RDGQCyfSNB9iU&start_radio=1).

The Book of Psalms, Israel’s songbook as well as that of early Protestant reformers is one of my favorites. The Genevan Psalter is a collection of “126 melodies designed to be sung with metrical translations of the 150 Biblical Psalms and the other Scriptural songs... composed between 1519 and 1562 in Geneva, Switzerland, at the request of John Calvin” (https://genevanpsalter.com/files/complete-collections/Genevan_Psalter_pages.pdf). The Scottish Psalter in 1564 was based on the Genevan Psalter and was used by the Presbyterian congregation John Knox led. English Separatist Henry Ainsworth published his Psalter in 1612 for the Separatist Pilgrim colony in Holland, containing lyrical and metrical version of thirty-nine Psalms, and this was the early hymnbook of the Pilgrims in America almost to the 1700s (<https://plymrock.org/pilgrim-worship-from-the-book-of-psalms/>). Ainsworth attempted to translate the Psalms into easily sung words as “close to the original text as possible.” Many commentators believe the songs used “line singing,” in which the leader would sing the line, followed by the congregation, a practice continued in Scotland. The *a capella* line-singing remains in practice in the Scottish Hebrides Islands (<https://www.thewire.co.uk/in-writing/the-portal/noel-meek-explores-the-sights-and-sounds-of-gaelic-psalm-singing>). This was useful due to illiteracy and the inability of ordinary people to read music. The Old Regular Baptists in Appalachia (descendants of the Scots and Irish) also sing this way.

Many believe the pattern was passed to black churches through this early practice (<https://baptistnews.com/article/makeajoyfulnoise/links/southernblackscottishsingstyles/>). Often this was a result of churches not having hymnbooks (<https://www.npr.org/2013/10/15/234606252/before-church-songbooks-there-was-lined-out-singing>). One person could lead and the rest could follow and join in without the printed words and music.

A change in congregational Christian music took place in England with Isaac Watts (1674—1748). Watts, educated in a nonconformist home (not “conforming” to the Church of England) and educated in nonconformist schools (it was impossible for those who did not subscribe to the practices and beliefs of the church of England to attend Cambridge or Oxford) learned Latin at age four, Greek when he was nine, French at ten, and Hebrew at thirteen. Early on, reports show he had a knack for rhyming. He had complained to his father about the dreary music of the Geneva Psalter and metrical hymns (they tend to be mechanical). His father supposedly challenged him: “Write your own!” Watts did—over six hundred of them, and they were more understandable to congregations because he included a personal aspect to them. Our current *Baptist Hymnal* contains fourteen of Watts’s hymns almost three centuries after he died.

A friend sent a quotation from Johnny Cash to me Sunday that resonated: “My way of communicating with God as a boy (and often even now) was through the lyrics of a song ... So I didn’t have the problem some people do who say, ‘I don’t know how to pray.’ I used the songs to communicate with God... To me, songs were the telephone to heaven, and I tied up the line quite a bit.” Songs can express our hearts to God in a way that mere words alone do not. Cerinth Gardner detailed one of many episodes in which hymns have communicated with Alzheimer’s patients when words could not (<https://aleteia.org/2020/06/08/beautiful-moment-an-alzheimers-sufferer-responds-to-christian-hymns/>). On our website we have a link to Spiritual Eldercare, which ministers to older adults with mental cognition issues (<https://spiritualeldercare.com/portfolio/hymns-for-alzheimers-free-downloads/>).

David Danner, who grew up in Crown Heights Baptist Church in Oklahoma City and died at the age of 41, wrote a song that puts it simply, “Jesus Is the Song.” The tune name is SIMPSON, named for the pianist, Lorene Simpson, who taught him early on at church (<https://worshipmatrix.com/Composer.php?code=3950>).

“My Savior is the Lord and King, He has control of everything.

He loves me and He bids me sing, He gives His song to me.

He calms my hurts and dries my tears,

He gives me strength to face my fears,

He sends His grace through all my years, He gives His song to me.

My Savior, Jesus, I’ll adore, My weary soul He will restore,

I’ll praise His name forevermore, He’ll give His song to me.

*Jesus is the song of life, Jesus is the song of joy,
Jesus is the song of love; Jesus gives His Song to me.”*

We have a song. Let’s sing it! The world needs to hear the song of joyful hearts.

Brother Gary

