

Glad Tidings

June

"Buy the truth, and sell it not." (Prov. 23:23)

2018

FROM THE PRIMITIVE BAPTIST CHURCH
LET US GIVE THANKS FOR OUR RELIGION
Strength For Today And Bright Hope For Tomorrow

Philippians 4:13

I Corinthians 15:19

FROM THE PASTORS DESK

When we read anything or listen to a recording, we necessarily need to understand what we read or listen. If we fail to understand, we don't receive any benefit. Some books or articles use some jawbreaker words that an average individual would need a dictionary close at hand to help them understand. Who can enjoy a book or article if the words used cannot be understood? I tend to avoid books or articles that are too tedious to read.

When it comes to the Bible which is the best of all books and to scriptural sermons, neither one can be understood by anyone in a natural state. Indeed the scriptures tell us of the inability of man in a natural state. "There is none that understandeth, there is none that seeketh after God." (Rom. 3:11). The Bible is a spiritual book inspired by the Holy Spirit and we must have been born again and be in possession of the Spirit of God in order to understand the words of God and His Son given to the inspired writers of the scriptures. Jesus spoke of some people which He correctly identified as of their father, the devil and said regarding these individuals, "Why do ye not understand my speech? even because ye cannot hear my word." (John 8:43). These people had neither ability nor the desire to hear or understand the teaching of Jesus and we can easily see why.

Paul confirms what Jesus taught regarding those in a state of nature regarding the understanding of scriptural things. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor 2:14). The people of God receive the Spirit of God that they may know the things that are freely given them of God. Where is this information recorded? It is in the Bible of course.

The Ethiopian eunuch was reading from the book of Isaiah regarding someone who was led as a sheep to the slaughter. He did not understand what he read but it wasn't because he was in a natural state; anyone in that state would fail to have a desire to read Isaiah. When asked by Philip if he understood what he read, the eunuch replied, "...How can I, except some man should guide me...?" (Acts 8:31). Philip began at that same scripture and preached unto him Jesus. He ultimately understood and was baptized and went on his way rejoicing.

The born again child of God has faith to believe and understand the scriptures. Heb.11:3 says, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." The righteousness of God is revealed from faith to faith in the gospel that we may know about the hope that lies within. In Christ are hid all the treasures of wisdom and knowledge and God saw fit to keep it secret until the New Testament era regarding the knowledge of the hope within His children. Paul now tells us, "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:" (Col. 1:26-27). Even though the hope of glory was hidden to the saints of old, they still had faith to embrace the promises of God, having seen them afar off.

Earlier I said that I tended to avoid books or articles that were too tedious to read. It is true the Bible can be tedious at times as we read the genealogies and the books of Exodus and Leviticus; however, all scripture is profitable so we need to read and ask the Lord for understanding. The apostle Peter tells us that Paul wrote in all his epistles "...in which are some things hard to be understood..." (II Pet. 3:16). However, the Bible was written to be understood by the people of God to whom it is directed. When the Lord gives the understanding, it is plain and causes much rejoicing.

The two disciples on the road to Emmaus met Jesus and He began at Moses and the prophets and expounded unto them all things concerning Himself. They testified to this experience by proclaiming, "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32). We all need this type of heart burn as He gives us understanding. Jesus told the disciples of his death that was shortly to come and His subsequent resurrection but they did not understand until we read "Then opened he their understanding, that they might understand the scriptures," (Luke 24:45). After this understanding, the eleven saw Jesus parting from them and carried up into heaven. (Luke 24:51). Paul writes Timothy, "Consider what I say; and the Lord give thee understanding in all things." (II Tim. 2:7). More about Jesus would I know! (Elder Larry Wise)

**GLAD TIDINGS
EDITORIAL OFFICE**

Please send all articles, announcements, change of address, correspondence and contributions to the Editor of Glad Tidings at the address below or call 662-489-5017 for announcements. You may also e-mail to wisepb310@gmail.com; we reserve the right to reject or edit any material. **All published material must be received prior to the 8th of the month** to be included in the following month's issue and sent to the Editor at the following address:

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**THE RESPONSE OF THE SOUL
TO THE SCRIPTURES**

By Elder Ralph E. Harris (Deceased)

"But his delight is in the law of the Lord; and in his law doth he meditate day and night." (Psalm 1:2).

The law of the Lord in this case I believe refers to the scriptures, or to the inspired word of God. These precious truths are a delight to the souls of the obedient children of God. Their conversation is "in heaven" (Philippians 3:20); that is, their thoughts are upon heavenly things and their behavior is guided by divine principles, and this closeness with heaven is reflected in their speech so that, as it was said of Peter in a natural sense it may be said of them in a spiritual sense that "thy speech bewrayeth thee" (Matt. 26:73).

To them the name of Jesus is as "ointment poured forth" and they not only take delight in His person and works but they live "by every word that proceedeth out of the mouth of God" (Song of Sol. 1:3, Matt. 4:4). So high is their regard of His word that it is law and gospel to them and they are not only willing but careful and particular to make it the only rule of their faith and practice. They join with David when he says, "I will delight myself in thy commandments, which I have loved." And again, "The law of thy mouth is better unto me than thousands of gold and silver." And again, "Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of

thy words giveth light; it giveth understanding unto the simple."

We do not desire to leave the impression that such as the above is always the case with those who are followers of Christ. To do so would no doubt be discouraging to the little obedient children of God at those times when they find themselves in the valley and saying as David on another occasion, "Mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all day long."

But to what is the child of God always returning out of his distress and darkness? To whom was David ever looking when the storm clouds passed over? Just as all the tender lambs of the fold, he reached out to God. "In thee, O Lord, do I hope: thou wilt hear, O Lord my God." Therefore though the children of God pass through times when it seems the word of God is a sealed book yet they are ever returning to it for, like Paul, they "delight in the law of God after the inward man" even though there is another law in their members which wars against this inner man. (Rom. 7:22, 23; Gal. 5:17). It is to this inward man's reaction to the law of the Lord that the Psalmist refers when he says his delight is in the law of the Lord, and in His law doth he meditate day and night.

Those of us who have "Tasted the good word of God" do not have to be convinced of its divine origin. The response of our inward man to its precious verities is a response which we feel for no other book in the world. Our inmost souls go out to this word in a way we cannot explain. We look upon it with the utmost respect and honor as being an expression of the revealed mind and will of Him Whom our soul loveth and as being worthy of our strictest regard.

Even when I was a little child the word of God had a special appeal to me in a way which I cannot find words to describe. I could not understand it when I read it, yet I would go through seasons when I felt a strong impression to have the scriptures near my person. In those days I would purchase an entire New Testament for just a few cents at our local Dime Store, and there were several occasions when I saved up my pennies for this purpose. When I had obtained it I would conceal it inside my clothes, for I did not want anyone to know I had such feelings and desires or any such interest in spiritual things.

Those seasons were short-lived then, but I never lost this admiration and respect for God's book and the day came when I was no longer ashamed to own these feelings publicly. I began to enjoy a little evidence along the way that the Lord in His mercy was blessing me with an experimental acquaintance with some of the unsearchable riches contained in that great Book and it became my meat and drink

and the object of my most delightful; reflection both night and day.

All this came about independent of my own will. All the while I have been aware that it was a force without which was greater than I that brought those things into my soul with power and made them the delight of my heart, for I could clearly see that most of my comrades had no such interest but were rushing carelessly after the world and its illusive promises of pleasure and prosperity. They knew nothing of delighting in the law of the Lord or of meditating in that law at whatever time of the day or night there was opportunity.

I feel a sense of shame when I consider the hours which are forever gone when I could have made the truths of God's word the object of my meditation but which I wasted upon the entertainments of a world which is appointed to burn. Lord help us to devote more time to those things in which our inward man takes delight for no amount of time spent in this happy exercise is wasted.

THE EDITOR

(From "Advocate and Messenger", February, 1977)

REGENERATION AND RESURRECTION

By J. Harvey Daily (Deceased)

(Also GT July 2017)

Jesus said, "As the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom He will." John 5:21. Our Lord here teaches that there is a similarity between regeneration and resurrection. When the dead are raised it will not be a gradual change, but "In a moment, in the twinkling of an eye, at the last trumpet," the dead shall rise. Even so when a man is born of the spirit it is not a gradual refining of his corrupt inclinations, but a powerful quickening of the Holy Spirit. There can be no space between life and death. There is a travel in experience. "As many as are lead by the Spirit of God they are the sons of God." They do not become children by being lead. Life must precede action. It could not be the result of the choice or will of the dead sinner that they receive life any more than can it be the result of the will or choice of the grave. It is the will and choice of God.

When the dead are raised they come up incorruptible. This will be a great change. So it is in the new birth. In the washing of regeneration, sin with its evil effects is removed. The sting of death is sin and this sting must be removed. The strength of sin is the law, but the spirit of life in Christ Jesus has made us free from the law of sin and death. The spirit thus changed will never die. That which is born of the Spirit is spirit.

Though the thief on the cross was condemned, justly condemned to die, and right at the door of hell,

with a life of sin and crime coming up on every side, yet our Savior, by His power could take them all on Himself and justly, quicken and sanctify that sinner in a moment, and assure him that he was soon, even that day to be with Him on glory.

As the Saviour has quickened the sinner's spirit in time, so will the body be quickened in the resurrection. When He comes for the body He will find it dead and entirely helpless. Corruption will not hinder Him from calling in a way that they can hear. No weakness, pain, sickness or death shall then bother them. We will then be fit to meet the Son of righteousness as He ushers us into a cloudless, eternal day. What a Saviour we have.

J. Harvey Dailey

(From "Advocate and Messenger", December, 1942)

WORD OF GOD COMPARISONS

God's word is compared to things that are needed to survive and get along in the world. It is compared to:

Water—"As cold waters to a thirsty soul, so is good news from a far country." (Proverbs 25:25)

Bread—"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4)

Fire—"But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." (Jer. 20:9) "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32)

Hammer—"Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29)

Milk—"As newborn babes, desire the sincere milk of the word, that ye may grow thereby:" (I Peter 2:2)

Honey—"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Psalm 119:103)

Light—"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105)

Apple—"A word fitly spoken is like apples of gold in pictures of silver." (Prov. 25:11)

Meat—"I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." (I Cor. 3:2)

The **sword** of the Spirit is the word of God. Eph.6:17

SING THE LORD'S SONG

By Elder J. A. Rowell (Deceased)

How shall we sing the Lord's song in a strange land?—Psalm cxxxvii. 4,

The Jews had been carried away into Babylon as captives, to suffer in captivity for many years for their transgressions. This chapter of the Psalms of David, so filled with pathos and sadness, is a prophecy of the time when this should be an accomplished fact. Truly does it apply to the church which strays into a strange land today. A church which introduces false doctrines and practices finds the landmarks removed so that they know not the borders of Jerusalem. The rivers of Babylon, polluted and filthy, were not music to the Jews who sat sorrowful there, and they hung their harps on the willows. Mute were the strings of the harps, and mute were their tongues as the doleful cry ascended, "How shall we sing the Lord's song in a strange land?"

Can the preacher awaken that heavenly joy in the heart of God's little child while he preaches a false doctrine? Would there not be a discord if the notes were filled with heresy? Would it strike a responding cord in the heart of the listener? No, it would be discordant music, and would be as unappealing as the wild desert winds or the eddying of the black waters of the rivers of Babylon. If the minister deserts the sweet and tender doctrine of salvation by grace, and substitutes a doctrine of salvation of conditions by man, that man is in a strange land, is exiled from Jerusalem, and is not singing the Lord's song. If I preach for any other purpose except for the glory of God and the comfort of His elect people, I am in a strange land and cannot sing the Lord's song. The Lord will not hear the song I will sing. He will not bless me with His presence; neither will He bless my preaching.

Sometimes I find myself in a strange land; I have not prayed right; I have not studied the Bible as I should; perhaps my mind has strayed from His precious paths and cannot sing the Lord's song. The Jews wept when they remembered Zion. Have you ever wept because you were exiled from Jerusalem? The Jews longed to see the beautiful hills of Judah, and to drink from the crystal springs flowing there. The streams of Babylon only accented the desolation of their plight, and they could not sing. I long to be able to sing the Lord's song, but I cannot do that if I am a resident of Babylon. Oh, to dwell in Zion all the days of my life. The prodigal son did not sing while he fed swine in a distant and strange land, far away from his father's home. He was too hungry to sing; he was too sad to sing; But he arose and left that place and returned to his father. Then could he rejoice and then could he sing.

Paul wrote to the Galatians, "Though we or an angel from heaven, preach any other gospel unto you

than that ye have received, let him be accursed." I might add this thought: If a church receive any other gospel than that which has been received from the Savior and His apostles, they would be accursed, for they would be exiled in a strange land where they cannot sing the beautiful and soul satisfying Lord's song. If a church desires to sing the Lord's song, then mark well the landmarks; do not let them be removed, and by walking in the old paths their beautiful songs will echo their holy thoughts to the comfort and consolation of each other. May God help us to keep away from the strange land that we may have the cords of our hearts loosed to sing the Lord's song all the days of our life. In hope,

J. A. Rowell

(From "The Primitive Baptist", October 17, 1946)

THE BIBLE

I study my Bible like I gather apples. First, I shake the whole tree that the ripest may fall. Then I shake each limb, and when I have shaken each limb, I shake each branch and every twig. Then I look under every leaf. I search the Bible as a whole like shaking the whole tree. Then I shake every limb--study book after book. Then I shake every branch, giving attention to the chapters. Then I shake every twig, or a careful study of the paragraphs and sentences and words and their meanings.—Martin Luther

A circuit riding preacher entered one church building with his young son, and dropped a coin into the offering box in the back. Not many came that Sunday, and those who did didn't seem too excited about what was said. After the service, the preacher and son walked to the back, and he emptied the box. Out fell one coin. The young boy said, "Dad, if you'd have put more in, you'd have gotten more out!"—Source Unknown

Be true to yourself, help others, make each day your masterpiece, make friendship a fine art, drink deeply from good books - especially the Bible, build a shelter against a rainy day, give thanks for your blessings and pray for guidance every day.—John Wooden

We could rid ourselves of all the prisons and courts of the land if everyone would just keep the Ten Commandments; however, we know the depravity of man and how he is bent on sin. How do God's people keep their bodies under subjection to avoid being a castaway as the apostle Paul feared he might? The Bible says, "Thy word have I hid in mine heart, that I might not sin against thee." (Psalm 119:11). Jesus used the word of God on Satan; we can too.—Editor

CLOUDS

By Elder Larry Wise
Randolph, Mississippi

We can look into the clouds of the sky and perhaps see different types of shapes appearing to resemble something tangible upon the earth. We certainly see Jesus in the clouds because He was instrumental in the creation of clouds. He went before the children of Israel in a pillar of a cloud by day and a pillar of fire by night. After the flood, God set His bow in the cloud that we might remember that God is a covenant keeping God in that He would never again destroy the earth by water. (Gen. 9:11-13).

Moses went up in Mount Sinai, concerning which the Bible says, "And Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud." (Ex. 24:15-16). When Peter spoke after seeing the Lord transformed on the Mount of Transfiguration, a bright cloud overshadowed him along with James and John who were also present, and a voice spoke out of the cloud saying, "...This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5).

Jesus often speaks to His people from the midst of clouds. It may be a dark and cloudy day in your life, but when the wind of God's Holy Spirit blows those dark and stormy clouds away and leaves the warm rays of God's sunshine, it leaves a peace that words cannot portray. The Bible tells us that God will have His way in the midst of the storm and the clouds are the dust of His feet. (Nahum 1:3). Job experienced many cloudy days, but the Lord spoke to Him in the midst of the clouds and ultimately drove them away.

When Jesus ascended up into heaven, a bright cloud received Him out of sight of those who witnessed His ascension. Two men in white apparel told those who witnessed this, "...Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11). Jesus went up in a cloud, and He is coming back in a cloud so there can be no doubt that Jesus is in the midst of the clouds.

There will come an eternal day that will be without clouds as the light of God illuminates that eternal city. This is when the saints of God will be in heaven after being resurrected from the grave and reunited with their body, soul and spirit. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4:16-17).

Then all the clouds will vanish away in heaven and immortal glory because we will forever be with the Lord. He will not need to speak out of a cloud any more. We need Him to speak to us each day as the clouds of adversity in various forms seem to dampen our spirits with dimming hope. Jeremiah experienced this but was made to remember the mercies of the Lord and have his hope rekindled. (Lam. 3:18-22). The Lord spoke to him in the midst of this cloud.

David prayed for the Lord to not be silent unto him as He cried to the Rock that was higher than him. His heart and spirit was overwhelmed, and He went unto the Rock of Ages, cleft for us. We can climb above the clouds and escape from the storm by waiting on the Lord. We are told that those who wait on the Lord will mount up with wings as eagles; that they will walk and not faint; run and not be weary. (Isaiah 40:31).

In that eternal day, we won't need to climb above the clouds, and we won't need to wait on the Lord. He will be right there forever more. What a day that will be! Amen!

(Written June, 2001 but still true today—Editor)

GLORIOUS PLACE—HEAVEN

A widely respected man known as "Uncle Johnson" died in Michigan at the incredible age of 120. Perhaps his advanced years could be credited in part to the cheerful outlook that characterized his life. One day while at work in his garden, he was singing songs of praise to God. His pastor, who was passing by, looked over the fence and called, "Uncle Johnson, you seem very happy today." "Yes, I was just thinking," said the old man. "Thinking about what?" questioned his pastor. "Oh, I was just thinking that if the crumbs of joy that fall from the Master's table in this world are so good, what will the great loaf in glory be like! I tell you, sir, there will be enough for everyone and some to spare up there."

Source Unknown.

An unknown author once said, "As a boy, I thought of heaven as a city with domes, spires, and beautiful streets, inhabited by angels. By and by my little brother died, and I thought of heaven much as before, but with one inhabitant that I knew. Then another died, and then some of my acquaintances, so in time I began to think of heaven as containing several people that I knew. But it was not until one of my own little children died that I began to think I had treasure in heaven myself. Afterward another went, and yet another. By that time I had so many acquaintances and children in heaven that I no more thought of it as a city merely with streets of gold but as a place full of inhabitants. Now there are so many loved ones there I sometimes think I know more people in heaven than I do on earth."-Source Unknown

BIBLE FILL IN THE BLANK

1. We are bound to thank God always for you, brethren, as it is meet, because that your _____ growth exceedingly, and the _____ of every one of you...aboundeth. II Thess.1:3
2. Seeing it is a righteous thing with God to _____ tribulation to them that trouble you. II Thess.1:6
3. And to you who are troubled _____ with us, when the Lord Jesus shall be revealed with his mighty _____. II Thess. 1:7
4. In flaming fire taking _____ on them that know not God, and obey not the _____ of our Lord Jesus Christ. II Thess. 1:8
5. Who shall be punished with _____ destruction from the presence of the Lord, and from the glory of his _____. II Thess. 1:9
6. That ye be not soon shaken in _____, or be troubled, neither by spirit, nor by word, nor by _____ as from us, as that the day of Christ is at hand. II Thess. 2:2
7. Let no man _____ you by any means: for that day shall not come, except there come a _____ away first, and that man of sin be revealed, the son of perdition. II Thess. 2:3
8. And then shall that _____ be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the _____ of his coming. II Thess. 2:8
9. Therefore, brethren, stand _____ and hold the traditions, which ye have been taught, whether by word or our _____. II Thess. 2:15
10. Finally, brethren, pray for us, that the word of the Lord may have free course, and be _____, even as it is with you. II Thess. 3:1

IN WHAT BOOK OF THE BIBLE ARE THESE VERSES?

1. For thou wilt light my candle: the LORD my God will enlighten my darkness.
2. And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.
3. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

*(Answers on Page 10)***OUT OF THE MOUTH OF BABES**

It's my 3 and a half year old grandson, Isaac, again. He likes to watch "Elmo's World" of animals and He was drinking his Sippy cup of milk. I asked him did he know where milk came from, hoping to elicit a cow response. Without hesitation he said, "Walmart."

One of our church member's young daughter hid her test papers from her mother. Her mother found out and was disappointed. Her chastening was she could be without phone and TV the rest of the week or take a spanking. She chose a spanking. We are all addicted to too much technology.—*Editor*

**EXCERPTS
GLAD TIDINGS READER LETTERS**

Dear Bro. Wise,

Wanted you to know how much Glad Tidings means to me. I am cripple and also have a brace on my right hand and arm. So I can't write or walk and I do a lot of reading. I give a lot away of Glad Tidings and I read a lot of the old issues and get a blessing all over again.

In Christian love and God bless you and your family.

Mary Pounders
Hamilton, MS

Dear Elder Wise,

I am writing to request a change of address for my Glad Tidings. I truly enjoy receiving your publication each month.

Sadie Stewart
Oxford, MS

Dear Elder Larry,

A brother in the Lord gave me one of your papers at church Sunday. I have read it cover to cover and have really enjoyed it. I would like to receive your paper through the mail because we don't have internet. Enclosed is a donation and hope it suffices to send it. May the Lord continue to bless your efforts.

In Christ,
Cindy Thomas,
Albemarle, NC

Elder Wise,

As I sit here in my recliner in my room at the 'Assisted Living' and take a view out my large window at the trees in the woods, I think of an article I wrote years ago about 'Springtime.' Would you care to publish it? I am sending in a small donation for your paper. Article in May GT.

Bless you,
Doris Webb Smith
Milan TN

Bro. Larry,

Hope this finds you all well; I have had a little set back but God has been good to me...I love your family and love Glad Tidings and is a blessing to me.

Pebble Ewing
Oxford, MS

CHURCH NEWS

Everyone is invited to the summer meeting at New Prospect Primitive Baptist Church, Fairground Rd, New Albany, MS the 1st weekend in June, 2018 (June 1-3). Services Friday night, June 1, at 7:00 p.m. Saturday night, June 2, supper at 5:30 p.m. and worship at 7:00 p.m. Sunday at 10:30 a.m. Elder Jeremy Wise, Pontotoc, MS is invited minister. Elder Grady Camp is Pastor of New Prospect.

Elgin's Crossroads Primitive Baptist Church, 9 miles west of Florence AL at the intersection of US 72 and Hwy 101 (1/4 mile north of the intersection) announces annual meeting: Friday night at 7PM, Sat morning and afternoon and Sunday Morning First weekend in June (June 1st, 2nd and 3rd). Elder Rickey Harcrow is Pastor of Elgin Crossroads.

Everyone is invited to the annual meeting with Yalobusha Primitive Baptist Church, Water Valley, MS the 4th weekend in June, 2018 (June 22-24). Services Friday night, June 22, at 7:00 p.m. Services Saturday, June 23, at 10:30 a.m. followed by lunch. Regular services on Sunday with Communion. Elder Larry Wise, Randolph, MS is invited minister. Elder James Hall is Pastor of Yalobusha.

Everyone is invited to the annual meeting at Raleigh Primitive Baptist Church, 3625 Austin Peay Highway, Memphis, TN, June 15--16, 2018. Services are as follows: Friday night, June 15, at 6:30 p.m.; Saturday, June 16, at 10:00 a.m., followed by lunch and afternoon services. Invited minister is Elder Paul Blair, pastor of New Antioch Primitive Baptist Church, Lexington, TN. Elder Chase Harrison is pastor at Raleigh. Please be in prayer that we can all worship in spirit and truth and glorify God through our service.

Everyone is invited to the meeting at Providence Primitive Baptist Church, Stringer, MS the 1st weekend in June, 2018 (June 1-3). Services Friday night at 7:00 p.m. Saturday services, June 2, at 10:00 a.m. followed by lunch and afternoon services. Elder Mark Quarles is Pastor of Providence.

Everyone is invited to the annual meeting at Hopewell Primitive Baptist Church, Randolph, MS the 3rd weekend in July, 2018 (July 13-15). Services Friday night, July 13, at 7:00 p.m. (No supper). Saturday services, July 14, at 10:30 a.m. with lunch and afternoon services. No night services. Sunday at 10:00 a.m. concluding with communion service and lunch. Elder Bobby Howell, Amory, MS is invited minister. Elder Tom Bouchillon is Pastor of Hopewell.

"I rejoice at thy word, as one that findeth great spoil." (Psalm 119:162)

CHURCH NEWS

New Hope Primitive Baptist Church, Hatley, MS will host our annual anniversary meeting, Lord willing, Friday through Sunday, June 8-10, 2018. This meeting will commemorate the 199th anniversary of the constitution of New Hope Church. This will be an open meeting, and we invite our preacher brethren of the same faith and order to visit with us. Services begin with supper Friday night, June 8, at 6:00, and worship at 7:00. Saturday morning, June 9, service will begin at 10:00, with lunch at noon, and afternoon service at 1:30. The meeting will conclude with Sunday morning worship at 10:30, with lunch at noon. We invite everyone to come and worship our Lord with us and enjoy a weekend of fellowship with one another. Please remember us in your prayers. Elder Tim Cunningham is Pastor of New Hope.

YOU ARE SO BLESSED

Unknown

IF you woke up this morning with more health than illness, you are more blessed than the million who won't survive the week.

IF you have never experienced the danger of battle, the loneliness of imprisonment, the agony of torture or the pangs of starvation, you are ahead of 20 million people around the world.

IF you attend a church meeting without fear of harassment, arrest, torture, or death, you are more blessed than almost three billion people in the world.

IF you have food in your refrigerator, clothes on your back, a roof over your head and a place to sleep, you are richer than 75% of this world.

IF you have money in your wallet, and spare change in a dish someplace, you are among the top 8% of the world's wealthy.

IF your parents are still married and alive, you are very rare, especially in the United States.

IF you hold up your head with a smile on your face and are truly thankful you are blessed because the majority can, but most do not.

IF you can hold someone's hand, hug them or even touch them on the shoulder, you are blessed because you can offer God's healing touch.

IF you can read this message, you are blessed than over two billion people in the world that cannot read anything at all.

You are so blessed in ways you may never even know.

("In The Master's Service", May, 2007)

"The blessing of the LORD, it maketh rich, and he addeth no sorrow with it." (Prov. 10:22)

CONSIDER YOUR WAYS

By Elder Jim Turner Jr. (Deceased)

“Thus saith the Lord of hosts: consider your ways.”
Haggai 1:7. The prophet, Haggai asks the question in verse 4: *“Is it time for you O ye, to dwell in your ceiled houses, and this house lie waste?”*

This chapter of the Bible seems to be dealing with the people living for themselves and neglecting the service of the Lord. How many of our churches do we see today, that are in a declining condition, while we go about seeking more and more creature comforts? There is nothing wrong with working to make a good life for our families while we live here in the world. In fact the apostle Paul tells us that those who do not provide for their own have denied the faith and are worse than the infidel. However, we are not to let anything come between us and our service to the Lord. When we become more concerned with living in a larger house, or driving a newer automobile, or going to more sports events or family reunions, than in serving our Lord and His people, then we have stepped over the line. King Solomon had it all, so to speak, but concluded that all is vanity and vexation of spirit. In verse 6 Haggai says *“Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.”* The prophet is teaching us here, that all this earthly gain will not bring us any satisfaction if we neglect the Lord’s house. There is much more to this chapter that we will not try to cover at this time, but I think the lesson is very clear here. I believe that if we expect a revival in our churches, we had better stop putting the church on the back burner, so to speak. I think that we, the ministers of the gospel, and the pastors of the churches, first have to set the example; second; we have to spend much time in prayer, seeking the Lord’s will, and then we must be bold in preaching what we feel the Lord has impressed upon our heart and mind. It is much more pleasant to preach salvation by grace. I don’t (know-sic) of any Old Baptist that is offended by that subject, but there is a time when duty, order and discipline must be preached for the good of the church. Also, as we pray for our churches and seek to strengthen them, let us also be in prayer for our nation, that the Lord will give us leaders who will seek His will in every decision they must make. I believe that if every Old Baptist church in the nation would set aside special time for prayer, the results would be astounding!

Yours in humble hope

Elder Jim Turner Jr., Little Rock, AR

(*“The Good News Newsletter”*, September, 2011)

“There is a way which seemeth right unto a man, but the end thereof are the ways of death.” (Prov. 14:12)

ROMANS VIII. 13

February 16, 1939

By Elder C. H. Cayce (Deceased)

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.—Rom. viii. 13. Some time ago Brother B.T. Altman, of Wauchula, Florida, asked us to write an article on this text. In compliance with the request we will try to write a few lines. This language was addressed to the church of God at Rome. Let this fact be noted first, and that for this very fact the language cannot be applied to alien sinners. To apply this language to alien sinners is to say the church of God at Rome was made up of alien sinners. Note the address in the first chapter, down to and including verse 7. This language, then, is addressed to children of God, those who have been born of God, those who are in possession of the Spirit of God, and not to alien sinners. The word if as used in this text introduces a condition. This signifies that the result mentioned is sure to be reached by the doing of the thing introduced by the word if. “If ye live after the flesh.” The doing of this will surely and certainly lead to the thing the apostle [pg 460] names, which follows as a result. “Ye shall die.” There is a death which necessarily and surely follows as a result of these persons living after the flesh.

The word *flesh* here manifestly means the old and sinful nature and disposition.. It could not possibly mean simply the body of flesh, or lump of flesh. In the absence of life the body itself is nothing but a lump of clay. Hence, to live after the flesh is to live after or follow the old sinful nature, sinful inclinations, sinful desires, which we possess. Even after regeneration we still find left in us that old sinful nature which we had before, and that is why we have a warfare within, which continues as long as we live in the world. In that warfare, if we give over to those old sinful desires, that old sinful nature, we live after the flesh, and that brings death as a result. We thereby lose the fellowship and communion of saints; we lose sweet communion with our blessed Lord and Master. It is called living after the flesh, because it is living after the old sinful nature, the sinful disposition, which we still have in the flesh, in the natural life—the Adamic life.

“But if ye through the Spirit do mortify the deeds of the body, ye shall live.” This could not possibly mean that one will receive spiritual or eternal life as a result of mortifying the deeds of the body through the Spirit. As already observed, this language is addressed to the children of God, to the church at Rome. Not only so, one must first have the Spirit, or be in possession of the Spirit, in order to do anything through the Spirit. Hence, it must necessarily be true that the Lord’s children are those who are here addressed, and they should, through the Spirit, mortify the deeds of the body. By so doing, and as a result of so doing, they

enjoy a life [pg 461] that it is impossible to enjoy by doing any other way. They thereby live—not obtain life; but live. There is a living here promised which depends upon them doing what is laid down—it depends upon what they do. May the Lord help us to live closer to Him, and to be more obedient than we have in days gone by, and thereby enjoy the sweet manifestations of His glorious presence and approving smiles while we live here in the world. C. H. C.

(From "Writings of Elder C.H. Cayce")

FATHERS

June is the month that we celebrate Father's Day across the land and I pray they enjoy their day. Many may not be fathers, but they have had fathers, and I'm sure they know the blessing of having a godly father. Once there was a TV program entitled "Father Knows Best". Fathers may not always know what is best, but they are using their best judgment to do what is best for their children and family. The buddy system is prevalent today in which the father is supposed to be a buddy to his children. That is good at certain times but there comes a time when a father has to stop being a buddy and be a father as discipline is administered when a child has been disobedient. This action is administered because of love just as our Heavenly Father administers chastening to those that He loves. The Bible says, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12:6-7). Our fathers do the same thing because they care enough to do their best and their best is not good enough when a child is left to himself. Once again the old reliable Bible gives us the answer. "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." (Prov. 29:15). Not only does it bring his mother to shame, it also brings his father to shame.

We are to honor the name of our Heavenly Father and we are to honor the name of our natural father who has a good name. A good name is not automatic but is earned through proper Christian conduct. Solomon said, "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." (Prov. 22:1). Some children want to make a name for themselves in the sports world or in show business etc. but they should desire to have a good name among God's people and take the measures necessary to ensure that worthy goal. Jesus was obedient unto death and given a name that is above every name. We all need to be more obedient to our Heavenly Father to have a name worth remembering when our earthly pilgrimage has ended.—*Editor*

The Doctrine of the Resurrection

By Rickey Harcrow
 Fort Payne, Alabama
 (Written in 2011)

It is reasonable today for the church to observe that the doctrine of the resurrection of this body from the dead has not been and is not yet believed by some. Certain ones advocate today as others have through the ages, that it is unreasonable to believe such. Because this doctrine is of pure revelation what light nature can give to it can never be enough. Those men like Celsus and Caecilius called the doctrine incredible (surprising or something that cannot be believed), abominable, detestable, a wives tale and a fable. Other orders of religion have called it a "Childish fancy to believe God would raise the dead". The Athenian philosophers of the Epicurean and Stoic sects mocked at the apostle Paul when they heard him talk of the resurrection of the dead; "and some said what will this babbler say?" Acts 17:18. They were so ignorant of the doctrine, that they took Jesus and the word used by the apostle for the resurrection, to be names of some strange gods they had never heard of before and said "he seemeth to be a setter forth of strange gods". They had no knowledge of the doctrine, no faith in it nor hope concerning it. Paul describes those same ones in 1st Thess. 4:13-14, "I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not, even as others which have no hope". He talked about people who seemed to have no faith or hope in the resurrection of the dead and future state. Paul, in his defenses before Felix and Agrippa, represents the resurrection of the dead as an object of hope or expectation as in Acts 24:15, "And have HOPE toward God which they themselves also allow that there shall be a resurrection of the dead, both of the just and of the unjust". In Acts 26:6-7 "And now I stand and am judged for the HOPE of the promise made of God unto our fathers. Unto which promise our twelve tribes instantly serving God day and night HOPE to come. For which HOPE'S sake, King Agrippa, I am accused of the Jews." Then these words "Why should it be thought a thing incredible (unbelievable) with you, that God should raise the dead?" Do we believe Paul? The just and the unjust shall rise. The Just to glory and the Unjust to damnation. This is the true faith. We are taught to examine ourselves to see whether we be in the faith. To believe what Christ and the apostles said you are in the faith. This is the faith that was once delivered to the saints. To deny it you have left the faith or have never known the faith.

The constant tenant of the New Testament church is the doctrine of the resurrection of Christ. If he is not risen then we are yet in our sins; our faith is vain and our preaching is vain. It is the doctrine that all doctrine is founded on. It is consistent with the nature

and perfections of God. If God is omnipotent, and he is, then he is all powerful in every realm. His raising the dead is not incredible but rather credible and certain. He can do all things; what is impossible with men is possible with him. He cannot do anything that would result in weakness, imperfection, contradiction or falsehood; he cannot lie nor deny himself. There is no contradiction in the thought, that it is of the dust of which the first man was made. Even the dust of which the man was made was formed out of nothing. We can believe that man, at death, will be reduced to dust again. That dust will again be raised, by the power of God, to form a body that it once constituted. It speaks of a glorious instance of his mighty power. If God can make all things out of nothing as he did, and from darkness make light to shine and raise up this world and from the dust of the ground form the body of a man and infuse into it such life as to call it a living soul, it would certainly not be incredible (unbelievable) for him to raise a dead body and reunite it to a soul that does not die nor sleep and still has a real existence.

God knows all things. He knows every particle of matter of which our bodies are composed and when our bodies decay and are dissolved into several parts, blown by several winds, crumbled into dust, reduced to ashes, evaporated into air or digested into the bodies of other creatures and may take on different shapes and forms his eye does not lose sight of that which is his. He knows where they are lodged and what has received them whether in earth, sea or air. His eye can distinguish those particles of matter which belong to one body from those which belong to another and his almighty hand can gather and unite them together in their own proper body. If God is OMNIPOTENT and OMNISCIENT, which our argument will sustain, then the doctrine of the resurrection of the dead is not to be counted incredible but reality, truth and fact.

I would not be wrong to inject here some of those instances of where persons have been raised from the dead in recorded scripture; the child of the widow of Zarephath (NT Sarepta), the Shunamite woman's son, Jairus' daughter, the son of the widow of Nain, Lazarus who was raised by Christ and we need not to forget the bodies of the saints which came out of their graves after our Lord's resurrection. Dorcus who was raised by Peter as was Eutychus raised by Paul. These instances are recorded both in the Old and New Testaments. If we believe the bible we believe them to be true. They are real historical facts; now where facts are established then argument must cease for to argue with fact is to argue with truth and such arguments are futile. Now my position is this; if these instances of particular resurrections are credible (worthy of our belief) then the doctrine of the resurrection of all the dead is just as credible or worthy of our belief.

Now we ask the question; who and what shall be raised? The so-called "Mahometan doctrine" says angels and brutes shall be raised. Since angels do not die then they cannot be raised. However, men do not die like brute beasts. It is men (persons) that have died and shall be raised. Some will be alive at the coming of the Lord. So all men will not be raised but all men that have died will be raised. All that are in the graves shall come forth whether righteous or wicked. They that are alive shall be changed from a mortal state to an immortal state. The wicked shall rise as well as the righteous. Daniel. 12:2 says, that some of them who sleep in the dust of the earth shall awake to shame and everlasting contempt. This has to be the wicked since this will never be the case with the righteous. In St. John 5:29 he describes the character of the wicked and asserts that they will be raised to the resurrection of damnation. Paul gives a full testimony to this truth when he affirms in Acts 24:15 "that there shall be a resurrection of the dead both of the just and unjust". Those who would deny the resurrection of the wicked in bodily form must deny eternal conscious punishment. When the wicked die and are buried and if the grave is all the eternal punishment the wicked will know then the grave is not eternal punishment but rather the end of all punishment. Common sense will not permit otherwise. Consciousness is essential to pain and punishment... just as consciousness is essential to Happiness and bliss. Heaven and Hell are set in contradistinction one to another in the bible. They are not just a state of mind but real places fixed by God to be inhabited.

So the wicked and the righteous shall be raised. The efficient and meritorious cause of the resurrection of the family of God is Christ the first fruits of them that slept. They belong to Christ and are raised because of their union to him and through the power of his resurrection. This is not the case with the wicked. They indeed shall be raised by Christ but NOT by virtue of his death and resurrection or through any merit of his, but by his Almighty power; their resurrection will not be the effect of his merit, as mediator, but it will be because of the divine power of God as God of the dead and of the living.

(To be concluded next month)

**ANSWERS
IN WHAT BOOK OF THE BIBLE
ARE THESE VERSES?**

1. Psalm (Psalm 18:28)
2. Deuteronomy (Deut. 8:17)
3. Exodus (Ex. 23:21)

THE RAVEN AND THE DOVE

By Elder Rickey Taylor
Booneville, Mississippi

Genesis 8:7: "And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth". Genesis 8:11: "And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth."

The raven and the dove are both of the bird family. However that is pretty much where the similarities end between the two birds. Noah used both of them to find out about the condition of the earth after the flood. He first sent the raven to find out if the waters were off the earth, but the raven never returned again to communicate whether the waters were abated. Then Noah sent out the dove. She could find no rest for her feet, so she returned back to Noah. She was sent forth a second time to return again to Noah with an olive leaf. She was sent forth a third time (the number of completion) and she returned no more to Noah. How differently both birds reacted in this tense situation. The raven could find no where to land, but his natural instincts told him that if he would just wait a little while, there would be a great multitude of the dead for him to feast on. So he forgets about Noah and the Ark and waits out the water to recede so he can feast off all the dead creatures. The dove however is sent forth and she has no where to land, so she returns back to the ark. Just this little simple gesture shows that she has more concern than the raven ever did. Being sent forth a second time, she again returns with an olive leaf to show Noah that the waters were abating. God showing her that this was good news to bring back to those in the ark.

So in the scripture the raven is a depiction of the world and its pleasure of sin. The dove is a depiction of affectionate care and gentleness. The raven is an unclean bird, while the dove is a clean bird. Leviticus 11:15; Leviticus 1:14. The dove could be offered as a sacrifice to God. It was the sacrifice of choice for the poor, who could not afford livestock to offer in sacrifice. It seems a cruel thing to offer up such a faithful and affectionate bird in sacrifice. It was. It was even a worse thing that was done to the Son of God on the cross. It was a cruel thing that animals were killed to clothe Adam and Eve after they rebelled against God, and were ashamed of their nakedness. Genesis 3:28. Death is a consequence of sin, its cruelty is always there to show us that there has to be a life given for sin. Our Lord took upon him the cruelty of death, so that we would not have to be eternally separated from him, even though we were sinners. The dove is a figure of the affection that Christ has for us. He was gentle as the dove while here on earth.

The raven is a depiction of our sinful nature. He cared nothing about anyone but himself. He had rather eat than help those who had so faithfully fed and cared for him while he was on the ark. His black feathers represent bondage and cruelty of this old sin cursed world that we live in.

Yet despite what the raven did to those on the ark, and the fact that he is an unclean bird; Yet does not God even care for the raven? Did not Job even say so? Job 38:41 "Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat. God cares for them, in their time of need." Matthew 8:20 "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Notice that Christ made no distinction here of the birds; he meant all birds his Heavenly Father provides for.

We should get comfort from the fact that God does provide for the raven even though he is not the best of birds. While we would hope that the dove is a representative of our affection and love for God. Yet we too know that sometimes the old raven is also a figure of our fleshly nature and our selfishness for ourselves. That is the nature of our old sinful man in each one of us.

Yet God does care for us when we cry unto him. Even though we are sinful and selfish, yet our heavenly Father doth care for us. He provides our natural and spiritual food when we are in need.

What wonderful love is this that God shows toward us. Let us gather together in his church and sing praises unto him.

"How lovely the place where the Savior appears,
To those that believe in his word!
His presence disperses my sorrow and fears,
and bids me rejoice in my Lord.
Lord give me a place with the humblest of saints,
For low at thy feet I would lie;
I know that Thou hearest, my feeble complaint,
Thou hearest the **young raven's cry!**"

Elder Rickey Taylor

"My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her." (Song Sol. 6:9)

"And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest." (Psalm 55:6)

God be with you until, by God's grace, we meet again in the next Glad Tidings.