

Glad Tidings

October

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

2017

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

The prophet Jeremiah was in prison for declaring the truth and forthcoming judgment against Israel, but prison is no barrier to prayer. The Lord tells him, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." (Jer. 33:3). The prophet had already been calling upon God and had stated in the preceding chapter that "there is nothing too hard for thee" (Jer. 32:17) but he needed some reassurance and maybe he needed to cry as did the father of the child possessed with a dumb spirit that often caused him to foam and be cast to the ground. The father desired Jesus to cure his son and Jesus told him to believe as all things are possible to him that believeth. The father said with tears in his eyes, "... Lord, I believe; help thou mine unbelief." (Mark 9:24). The child was cured by Jesus.

This same prophet Jeremiah is sometimes referred to as the weeping prophet and he weeps that the Lord's flock is carried away captive. He is in prison and not just in a prison but in a dungeon of mire and he laments in the book of Lamentation that his strength and his hope is perished from the Lord which he accuses of removing his soul far from peace. He forgot prosperity. The truth is there is both prosperity and adversity for the child of God and the prophet is not exempt. Solomon wrote, "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him." (Eccl. 7:14). Jeremiah remembers his misery, affliction, the wormwood and the gall and he has confidence that the Lord also remembers and delivers. He is made to state, "This I recall to my mind, therefore have I hope." (Lam. 3:21).

Jeremiah's hope had just been misplaced and it had been rejuvenated by recalling something. Peter wrote two whole epistles for the express purpose of stirring up the pure minds of God's people by way of remembrance. What better way to remember the mercies of the Lord than through calling upon Him and understanding He has promised to answer. Jeremiah went on to write, "It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." (Jer. 3:22-23). God is faithful to answer and grant the grace needed when His people call upon Him, regardless of where.

We do not know what great and mighty things the Lord will show us and sometimes we receive far more than what we had petitioned the Lord to receive. He is able to do exceeding above all that we are able to ask or think. Once they are made known, however, we are no longer in the dark and we can rejoice that the Lord has once again been merciful and delivered us. Paul and Silas had been beaten with many stripes, bound in the stocks and cast into prison. What did Paul and Silas do in the midst of this adversity? We are told, "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." (Acts 16:25). What happened as a result of these two men's action? Suddenly, there was a great earthquake; the prison doors were opened, and every one's bands were loosed. Paul and Silas did not know there would be an earthquake and the prison doors would be opened. The Lord had shown them great and mighty things which ultimately led to the conversion of the jailor who was charged with keeping them in prison.

When God was put to the test between the prophets of Baal and Elijah, He answered Elijah in a mighty way. The prophets of Baal cried and cried to their god to consume the bullock sacrifice and then began to cut themselves with lances and knives but still no answer as Elijah chided them to cry a little louder that perhaps he was asleep or on a journey. Needless to say the cries of the prophets of Baal failed. Elijah prepared the altar and the sacrifice and ordered four barrels of water to be poured on it. This was done four different times and a trench round about the altar was also filled with water. Then Elijah cried, "LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again." (I Kings 18:36-37).

God answered by sending fire that not only consumed the sacrifice but also the wood, the stones, and the dust, and licked up all the water in the trench about the altar. (I Kings 18:38). I'm not sure Elijah expected the Lord to consume the dust or lick up the water but He expected the sacrifice to be consumed. He called upon the Lord; the Lord answered in a mighty way. Surely these examples are enough to cause us to Pray. (Elder Larry Wise)

**GLAD TIDINGS
EDITORIAL OFFICE**

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**OUR FATHER WHICH ART IN HEAVEN
Matt. 6:9**

By Elder Leon H. Clevenger (Deceased)

I am deeply impressed with thoughts brought to mind by the word WHICH in this first sentence of the prayer that Jesus taught His disciples to pray. It suggests that we have more than one father. This is true of those who have been born again, for they have a human life and also a spiritual or divine life, therefore they have a human father and Divine Father. Each is our father because we have been born of the life of each.

We also have other fathers in a different sense; foster fathers, stepfathers, fathers in the gospel, fathers in the ministry, etc. George Washington is called the Father of our country. Those who stop to think realize at once that such fathers are not fathers because of vital union or life, but are fathers of ideas, organizations, or governments, and have shown a fatherly watch care over such things. Sometimes people think that being begotten by the gospel is the same as being born again. Such is not the case. Regeneration is the actual receiving of Divine life, while being begotten by the gospel is the receiving and accepting of spiritual ideas connected with the work of Jesus.

I have been blessed with two natural fathers, my real father who died when I was but a very small child, then a stepfather who helped to care for me

and raised me to manhood. Only the first one gave me my life. I can faintly remember seeing him. Although he was only with me so short a time yet I have his likeness in the flesh as much perhaps as I would have had if he was still living. I have been told that he was buried nearly sixty years ago on the western slope of the Rocky Mountains, and that there fenced in by a little fence and marked by a marble slab lies the dust of his body waiting the call of his Saviour in the resurrection. I believe it for I have faith in those who told me. I cannot see him but I believe that he is my father for many have told me that I look like him. I have never seen his grave. I have often longed to do so but poverty and the duties of life have prevented so far, but that does not prevent me from being his son.

Far beyond the limits of time I believe that I have another father. I have never seen him face to face, but I think that I have seen his likeness in many of his children here in time, and I want to be more like him as I grow older. I humbly hope that I have felt him in my heart. I long sometimes to go and see him. Maybe I will in spite of all my poverty of soul.

My natural father can never come back to me from over the mountains, and I may never be able to go and see where he is laid. But my Father WHICH is in heaven will some day come back to earth in the person of his son Jesus, Jesus said, "He that hath seen me hath seen the Father", and we hope to be owned by him, and see him face to face and never again be separated.

After my father's death I was given a stepfather; a noble man who later became a member of the Primitive Baptist Church. He was indeed a father to me in his care for me. But all the care he could render together with all the obedience that I might have rendered could never have made him my natural father. I was already a child when he came into our family. It is the same way with our gospel fathers, those who preach to us the news of salvation. They do not in any way help us to be born again. Their teachings help us to realize that we have eternal life as they show us the evidence of such in our own experience.

The apostle Paul writes, "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." 1st Cor 2:14. Here we see the reason why the preacher or anyone else cannot come into our lives and beget us unto Eternal Life by the gospel, for we must be born of God before we can receive the message of the gospel. It is then too late to make us children for if we hear spiritually that is proof that we already have eternal life and are truly the children of God.

Jesus said, "I give unto them eternal life." No where in the Bible is there an offer of eternal life based on conditions to be performed before such life is

received. Gospel fathers and teachers can do much to help, to encourage and to train God's children in the duties and privileges which are theirs because they are children of God. Those who have the care of the children of men have great work as they help to shape the children's thoughts and characters and so help them to fit them for the battle of life. Surely the teaching of God's children is a greater work. There can be no higher responsibility or nobler work than the care for the little ones of our Heavenly Father here in time. It should come before anything else in our lives. The preacher or any other teacher who, for sake of ambition, pride, jealousy, or any other such cause, would betray such a trust is the worst sort of traitor known. One must be very hard hearted to forsake the care of a little babe of the children of men. Our hearts go out to little children as they cry. On every hand the little children of God are crying in the darkness, not knowing what to do or where to turn for consolation, while some to whom God has given this precious work turn to things of the world, and sometimes seek to destroy each other and so scatter and disturb the little ones even more.

It is more important to feed and care for one of His little ones than to have the highest office that the church can give. May God give us strength to do this work in humbleness of mind and much love, not looking to men for the reward for God will give that to those who are worthy in His own way and time.

WHY I GO TO CHURCH WHEN WEATHER IS BAD

From "The Christian Baptist" October 1983

I go because God has blessed the Lord's day and hallowed it, making no exception for hot or cold or stormy days. There is a special promise that where two or three meet together in the Saviour's name, He will be in the midst of them. I expect my minister to be there. If his hands fail through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and presence.

By staying away, I lose the prayers which may bring God's blessing, and the preaching of the Word that would have done me good. My presence is more needful on Sundays when there are few than on days when the church is crowded. Whatever position I hold in the church, my example must influence others. If I stay away, why may not they?

On any important business, bad weather does not keep me at home, and church attendance is, in God's sight, very important. Among, the crowds of pleasure seekers, I see that no weather keeps the delicate female away from the dance, party, or concert. Such weather will show me how much I love Christ. True love rarely fails to meet an appointment. My faith is to be shown by my self-denying Christian life, and not by the rise and fall of the thermometer.—Frances Ridley Havergal

(From *"In The Master's Service"*, October, 2012)

HOW MANY

Daily Devotion for November 30, 2002

By Elder Louis Culver

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—I John 4:1.

"Believe not every spirit. . ." This indicates that there is more than one spirit present in the world. The word 'every' even indicate that there are many of these spirits. Just how many spirits are there?

Let us consider the Scriptures. The wild man was possessed with many spirits. When asked, they replied that their name was 'legion' for they were many. The word 'legion' is defined as being 6,000. Therefore, there must be at least 6,000 spirits present in the world.

Assuming that there are exactly 6,000 spirits which can possess a person as they did the wild man, we must conclude that there are at least 6,001 spirits: the 6,000 evil spirits and then the Spirit of God. This appears on the surface to be a very one-sided arrangement.

In fact, this is a one-sided arrangement, a very much one-sided arrangement. But the beauty of this is that the one-sidedness is not in the direction that it would seem to be. The Spirit of God is a majority of one. In fact, the other spirits have no power when the Spirit of God takes charge.

The legion could not remain in the wild man when the Spirit of God was present. They cannot possess the child of God within whom the Spirit of God dwells. Elder Louis Culver

ON WISDOM

By Elder Samuel Lee Rives

"Meditations Upon Religious Subjects"

Wisdom relates to one's ability to think—mental capacity. The wiser one is the more able he is to attain to and understand knowledge. The Creator gives us wisdom; we attain knowledge by the use of the given wisdom. It is right to pray for wisdom and to work for knowledge.

A wise person takes heed to himself how he walks and talks. The unwise gropes in darkness. The wise applies himself to study and thinks through a problem. The unwise stumbles into it and usually fails.

Many people are selfishly wise. They are like animals and insects. An ant is a wise creature for itself, but it has no sympathy for other insects. With the ant, might is right. Certain men, who are great lovers of themselves, impose on the weak and cheat them out of their possessions. Selfish wisdom carried to the injury of others is a depraved thing. It is the "wisdom of the fox, that thrusts out the badger who digged and made room for him." They sacrifice only to themselves, and often in the end they become a sacrifice of fortune.

PRAYER

Our very efficient editor wrote beautifully on the very important subject, "LET US PRAY"! I appreciate this. Prayer should be of much concern for us, as spiritual Israel. Surely the need to pray will never cease so long as we live in this present world.

More stress should be given to the need of prayer from every God-fearing man, woman and child. Never has there been so great a need for God to lead our nation out from under so great tribulation. This can only be realized by His children giving themselves continually to prayer.

Our churches and the peace of His children shall survive in and through prayer and love. The apostles could see the need for giving more attention to prayer and the teaching and preaching of God's word; also for the care of the poor and daily ministrations of the widows. They said, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye not among you seven men of honest report, full of the Holy Ghost (Spirit) and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." (Acts 6:2-4)

The Lord's disciples desire to know how to pray; and I believe we should be taught to pray; for we know not how to pray and what to pray for, as we ought. In Matthew 6:9-15, we have the manner taught in which to pray; and in Luke 11:1 we are taught to "SAY." Both of the apostles were setting forth the fact that we should look to the Father of power, grace, mercy and love, from whence cometh all our help. I realize that one says, "After this manner therefore pray ye," while another said, "When ye pray, say, Our Father which art in heaven, Hallowed be Thy name." Is there a contradiction in this? God forbid! There is no contradiction in God's written word, nor in the living or spiritual word.

True and sincere prayer is from the depth of the heart in which the Spirit itself maketh intercession for us with groanings which cannot be uttered. To be taught to memorize words, and just say words which Jesus taught to "say" does not, to my understanding, mean what Jesus was teaching. Matthew 6:9 makes it plain as to the manner in which we should pray. If and when we pray in this manner, it is not we speaking, from a natural, but from a spiritual desire: such as the publican who smote upon his breast, saying, "God be merciful to me a sinner." I believe he was giving God the Father all honor, glory and almighty power, which is due our Father in heaven; expressing the need of a poor sinner in this great warfare of flesh and of the spirit.

The spirit of the Pharisee, (self-righteous and full of man's works) does not call on God the Father, but tells the Father of Man's righteousness and good works, which is as filthy rags. Some poor little lamb of

God; perhaps one who is illiterate, or not capable of learning the natural, but is born of God; can and will say the prayer as our Lord taught in Luke 11, and in a justifying manner, unto God as is taught in Matthew 6:9, all in the leadership of the Spirit within.

Many consider the above mentioned scripture as being the Lord's prayer, Not I; the Lord's prayer is found in John 17. O! so comforting to our poor hearts to know that Jesus prayed for us, "I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them." Read all of this prayer. What greater security could God's children have then to enjoy the journey as a pilgrim of our heavenly father and our Lord and Savior Jesus Christ, our elder brother who has gone on before and is now interceding for us.

"Confess your faults, one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (James 5:16). David said, "But I am poor and needy; yet the Lord thinketh upon me: Thou art my help and my deliverer; make no tarrying, O my God." (Psa. 40:17). Is this after the manner and true saying of prayer? I think so. Acts 10 tells us about a devout man, one that feared God with all his house. Which gave much alms to the people, and prayed to God always. God heard his prayer and his alms are had in remembrance in the sight of God. O dear children, he was not praying from memory of words, but from the leadership and yearnings of the Spirit.

Pray for me and mine. Saved by grace, if saved at all.

Charles W. Alderton (Elder)

(From "Advocate and Messenger", April, 1972)

ON PRAYER

Knowing that intercessory prayer is our mightiest weapon and the supreme call for all Christians today, I pleadingly urge our people everywhere to pray. Believing that prayer is the greatest contribution that our people can make in this critical hour, I humbly urge that we take time to pray--to really pray. Let there be prayer at sunup, at noonday, at sundown, at midnight--all through the day. Let us all pray for our children, our youth, our aged, our pastors, our homes. Let us pray for our churches. Let us pray for ourselves, that we may not lose the word 'concern' out of our Christian vocabulary. Let us pray for our nation. Let us pray for those who have never known Jesus Christ and redeeming love, for moral forces everywhere, for our national leaders. Let prayer be our passion. Let prayer be our practice.

Robert E. Lee.

"Pray without ceasing". (1 Thess. 5:17)

RESPECTER OF PERSONS

By Elder C. H. Cayce (Deceased)
July 4, 1940

Brother Pleasant Brown, of Bloomington, Ind., requested us in March, 1939, to write some in regard to the matter of God being no respecter of persons. Peter's language, recorded in Ac 10:34-35, is often quoted by the Arminian world to prove that one must fear God and do righteous works in order that God save him. Peter said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." This was said by the apostle at the house of Cornelius. Cornelius, who was a Gentile, was described "as a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway."-Ac 10:2.

This was before the apostle went to his house. The word translated devout in this text is translated godly in 2Pe 2:9, which says, "The Lord knoweth how to deliver the godly out of temptations." Cornelius was a godly man before the preacher got there. As he was a godly man, he was a child of God. Before the apostle went to the house of Cornelius he was shown in a vision that God had a people among the Gentiles. Three days before Peter got to Cornelius he saw this vision. See Ac 10:9-20. In that vision a voice from heaven said to him the third time, "What God hath cleansed, that call not thou common." What God hath cleansed-not what God will cleanse after, or when, you go there and preach to them. When Peter got to Cornelius, and heard what Cornelius had to say about what had occurred with him four days before, and how that he had sent for him, as the angel had instructed, then Peter used the language quoted above, as recorded in Ac 10:34-35.

"Of a truth I perceive." This expresses the thought that he can now see plainly the truthfulness of what was shown him in the vision. It is a clear manifestation of the truth of what he had heard said in the vision-"What God hath cleansed." It was thus taught him that God had a people among the Gentiles, and the teaching confirmed by what he was here brought in contact with. "God is no respecter of persons: but in every nation," etc. People are accepted with the Lord among the Gentiles, as well as among the Jews. This Gentile, being a godly man, who feared God, and the works which he did, and his praying to God, all proved that he was accepted with God.

Nationality makes no difference in this matter. Peter, as well as other Jews, thought none of God's people were to be found among the Gentiles-that God had no people only among the Jews. He is here shown and convinced that what he and other Jews had thought was wrong.

If the Arminian position is right, then God is a respecter of persons. Their view in regard to the matter of being saved is that Cornelius had to hear the preacher preach, and believe and then obey that preaching in order that he become a child of God, or in order that God save him. If that position is true, then God would respect and save Cornelius for what he had done, and he would be a respecter of persons.

But as God is no respecter of persons, the Arminian doctrine is wrong. God does not save sinners, or give them eternal life, as a result of what they do, or in consequence of what they do. He does not save them on certain stipulated conditions performed by them.

There is a sense in which God does respect persons. Let us notice the first offerings made unto the Lord. See Ge 4:2-5:

And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering He had not respect.

Cain made an offering of the fruit of the ground, the labors of his own hands, his own works; but the Lord had not respect unto Cain and his offering. God did not accept such an offering. When a man offers his own works today as a ground of acceptance with the Lord, the Lord does not accept it. Abel offered the firstlings of his flock. Blood was shed in the offering which Abel made. This was a type of the offering made by the Son of God on Calvary's cross. God accepted Abel's offering-He had respect unto Abel and to his offering. Abel did not become righteous by making his offering. He did not become a child of God by making his offering, but he obtained witness by it. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts."-Heb 11:4. Abel had the faith before he made the offering. Faith is a fruit of the Spirit. Hence, he was in possession of the Spirit, and was already a child of God before the offering was made. God accepted the offering, and thereby Abel obtained witness that he was a child of God. May the Lord bless these thoughts to the good of our readers. C. H. C.

("Editorial Writings From The Primitive Baptist"

By Elder C. H. Cayce, Vol. 7)

THIS MUST HAPPEN

"And other sheep I have, which are not of this fold: them also I **must** bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16).

BIBLE FILL IN THE BLANK

1. Paul, an _____ of Jesus Christ by the will of God, according to the promise of _____ which is in Christ Jesus. (II Tim. 1:1)
2. I thank God whom I serve from my forefathers with pure _____ that without ceasing I have _____ of thee in my prayers...(II Tim. 1:3)
3. For God hath not given us the spirit of _____ but of power, and of _____ and of a sound mind. (II Tim. 1:7)
4. Be not therefore _____ of the testimony of the Lord nor of me his prisoner but be thou partakers of the afflictions of the _____ according to the power of God. (II Tim. 1:8)
5. Hold fast the form of _____ words, which thou hast heard of me, in faith and love which is in Christ Jesus. (II Tim. 1:13)
6. Thou therefore, my son, be strong in the _____ that is in Christ Jesus. (II Tim. 2:1)
7. No man that _____ entangleth himself with the affairs of this life; that he may please him who hath chosen up to be a _____. (II Tim.2:4)
8. Consider what I say; and the Lord give thee _____ in all things. (II Tim. 2: 7)
9. Remember that Jesus Christ of the _____ of David was raised from the _____ according to my gospel. (II Tim. 2: 8)
10. Therefore I endure all things for the _____ sakes, that they may also obtain the _____ which is in Christ Jesus with eternal glory. (II Tim. 2:10)

IN WHAT BOOK OF THE BIBLE ARE THESE VERSES?

1. Having a form of godliness, but denying the power thereof: from such turn away.
2. Better is a poor and a wise child than an old and foolish king, who will no more be admonished.
3. Thus saith the Lord; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!
4. Abstain from all appearance of evil.
(Answers on Page 8)

OUT OF THE MOUTH OF BABES

Our grandson, Isaac, is in potty training so his parents are putting "pull ups" on him instead of diapers. Some time awhile back we were keeping him over night and he was going to church with us on Sunday morning. He was in the bedroom with me as I was getting dressed. I had put on my white shirt but not my pants so I had a shirt on and my underwear. Isaac surveyed the scene and said, "Is that your pull ups, Papa?" I had to laugh and said, "Yes, and no but they are pulled up".—*Editor*

MY NEW HOME

By Elder Larry Wise
3-15-2017

I've gone to my brand new home.
Weep not for me for I have gone
To my home of great joy and peace,
Best of all; it never shall cease.

Home where is no sorrow or pain,
Paul knew tis true that to die is gain.
Said goodbye to my body for awhile,
In my new home, always a smile.

Friends lift up heart; try not to be sad,
In time to come; I know you'll be glad.
In my new home my soul is quite well,
To get there I had to say farewell.

Farewell for awhile; I'll see you again,
In my new home where I never had been.
Weep not for me as I now rejoice,
Praising my Savior with perfect voice.

My body lies in the ground so cold,
My spirit and soul is safe in the fold,
One day those two and my body as well
Be reunited in my new home, ever to dwell.

So weep not for me; I've finished my race,
Jesus has washed my tears off my face.
I'm never alone in my brand new home,
It's a wonderful place where I have gone.

(Written in memory of Sister Tammy Wise the night she died on March 15, 2017)

Death is no more than passing from one room into another. But there's a difference for me, you know. Because in that other room I shall be able to see.—
Helen Keller

CHURCH NEWS

Everyone is invited to the annual fall meeting at Macedonia Primitive Baptist Church, Ackerman, MS the 1st weekend in October, 2017 (Sept. 30—Oct.1). Begins Saturday before the first Sunday in October. Services Saturday, Sept. 30, at 10:30 a.m. followed by lunch and afternoon services. Sunday, Oct. 1, at 10:30 a.m. followed by lunch. Elder James Conley from Union PBC in Ruth, MS is invited minister. Elder David Wise is Pastor of Macedonia.

Everyone is invited to the annual fall meeting at Mt. Hermon Primitive Baptist Church, Vardman, MS, the 4th weekend of October, 2017 starting on Friday night, October 20 at 10 a.m. Saturday morning, October 21, at 10:00 a.m. llowed by lunch and afternoon services at 1:30 p.m. Sunday will be at regular time of 10:30 a.m. This is an open meeting, desiring preaching help from the Elders that come. Please come and worship with us at this time, praying for the Lord's blessings. Church address is 163 CR 427. For further information call 662-871-6007.—Elder Calvin Warren, Pastor of Mt. Hermon.

In October, 2017, on the 4th weekend, New Salem Primitive Baptist Church at Walnut, MS will have an open meeting. Services will begin on Friday, October 20th at 7:00 PM. No food will be served. On Saturday October 21st, services will start at 10:00 AM, followed by potluck lunch at noon and afternoon services. Sunday morning services start at 10:30 AM followed by lunch. We hope everyone will come and join us. Elder Dwayne Dubard is Pastor of New Salem.

Everyone is invited to New Salem Primitive Baptist Church, in Walnut, Ms. on the 5th Sunday of October (Oct.29, 2017).Services will start at 10:30 AM followed by potluck lunch. Elder John Cooper is the invited minister. Elder Dwayne Dubard is Pastor of New Salem.

Bethel Primitive Baptist Church, Bruce, MS plan to have their annual meeting the 3rd weekend in October, 2017 (Oct. 13-15). Services Friday night, Oct. 13, at 7:00 p.m. Saturday, Oct. 14, at 10:00 a.m. with lunch and afternoon service. This is an open meeting. This church just has two members and are without a Pastor but are still trying to carry on.

Elder Jim Douglas from TN will be with Hopewell Primitive Baptist Church, Randolph, MS the 5th Sunday in October, 2017 (Oct. 29) with services at 10:30 a.m. Elder Tom Bouchillon is Pastor of Hopewell.

“God is a Spirit: and they that worship him must worship him in spirit and in truth.” (John 4:24)

CHURCH NEWS

Elder Joe Nettles, Caledonia, MS will be with New Prospect Primitive Baptist Church, New Albany, MS the 5th Sunday in October, 2017 (Oct. 29) with service beginning at 10:30 a.m. Elder Grady Camp is Pastor of New Prospect.

Elder James Hall, Pontotoc, MS will be with Bethany Primitive Baptist Church, Ecru, MS the 5th Sunday in October, 2017 (Oct. 29) with service at 10:30 a.m. Elder Larry Wise is Pastor of Bethany.

It's our privilege at Hopewell Primitive Baptist Church, Randolph, MS to host the 5th Sunday night Fellowship Meeting in October, 2017 (Oct. 29). Supper at 5:30 p.m. and worship services at 6:30 p.m. Everyone is invited. If you can't come, pray for the meeting.—Elder Tom Bouchillon, Pastor.

Everyone is invited to the fall meeting at New Prospect Primitive Baptist Church, Fairground Rd, New Albany, MS the 2nd weekend in October, 2017 (Oct. 6-7). Services Friday night, Oct. 6, at 7:00 p.m. Saturday morning, Oct. 7, at 10:30 a.m. followed by lunch and afternoon services. Elder Ronald Lawrence from Nashville, TN is invited minister. Elder Grady Camp is Pastor of New Prospect.

EXCERPTS GLAD TIDINGS READER LETTERS

Bro. Wise,

I love your paper. I hope Sister Wise is good.

God Bless Always,

Greg Mitchell

Duck Hill, MS

Thought of the day: And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Revelation 22:17. A much used scripture to try and get the dead sinner to come to God. To hear the Spirit, one must first be born again and given a hearing ear. The command to come is addressed to a child of grace, not to everybody in general. When you send out invitations to an event it is always addressed to someone and not just anybody. Notice the ones addressed are called by the Spirit and who are capable of hearing and thirsting for the things of God The dead neither hear or thirst. John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. And whosoever will, is not addressing a new group but is talking to those that are athirst and can hear; they take of the water of life freely--Elder Robert Payne—October 16, 2017.

CHURCH NEWS

Olive Branch PB Church in Olive Branch, MS will hold our annual meeting on October 6-8, 2017. We will have a singing service on Friday the 6th starting at 6:30 P.M. Services will be on Saturday the 7th at 10:30 AM, then lunch and afternoon services starting about 2 PM. Then we will hold our normal Sunday Services at 10:30 AM with dinner following. Elder Charles Holden of Brandon, MS is our invited minister. Brother Holden is pastor of Shiloh Church near Vicksburg.

Our pastor, Elder Zane Coquat, and the rest of us welcome everyone who can worship with us. We are located at 9483 Highway 178 in Olive Branch. For directions or questions, please contact Dwayne Thompson at (901)378-9842 or Danny Hardwick at (901)921-1644. Please pray for us.

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

1. II Timothy (II Tim. 3:5)
2. Ecclesiastes (Eccl. 4:13)
3. Ezekiel (Ezek. 13:3)
4. I Thessalonians (I Thess. 5:22)

Jonathan Edwards (1703-1758) was a brilliant theologian whose sermons had an overwhelming impact on those who heard him. One in particular, his famous "Sinners in the Hands of an Angry God," moved hundreds to repentance and salvation. That single message helped to spark the revival known as "The Great Awakening" (1734-1744). From a human standpoint, it seems incredible that such far-reaching results could come from one message. Edwards did not have a commanding voice or impressive pulpit manner. He used very few gestures, and he read from a manuscript. Yet God's Spirit moved upon his hearers with conviction and power. Few know the spiritual preparation involved in that sermon. John Chapman gives us the story: "For 3 days Edwards had not eaten a mouthful of food; for 3 nights he had not closed his eyes in sleep. Over and over again he was heard to pray, "O Lord, give me New England! Give me New England!" When he arose from his knees and made his way into the pulpit that Sunday, he looked as if he had been gazing straight into the face of God. Even before he began to speak, tremendous conviction fell upon his audience."

--Source Unknown

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." (I Thess. 1:5)

"SAVIOR, LEAD ME, LEST I STRAY!"

By Elder William T. Daily

This beautiful old hymn has been dear to me, but as I advance in age, I find the sentiment more and more realistic in my case. Instead of becoming more self-sufficient, as time goes on, the more dependent is my lot. And to whom can we turn, except the Lord! The Proverb is so true, "Man's goings are of the Lord; how can a man then understand his own way?" The question is obviously its own answer; therefore we are constantly in need of a Leader, and that leader must be one who knows the way and can be depended upon to guide us; leading us away from temptation, for experience teaches us that we are weak to the wiles of Satan. Since our Savior is "the way, the truth, and the life," He alone can be depended upon as a leader in the way of righteousness.

Oh, we find there are many who will volunteer to guide fellow-men and guarantee to lead the way, but we read in God's word, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." And since man cannot understand his own way, to turn to a man would be to depart from the Lord. Again we read, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Surely this is not the way we are inquiring after, but the very opposite, we seek, "the Way, the Truth, and the Life." To turn to a man would be like, being blind, to turn to a blind man to lead us. Says our Savior, "Can the blind lead the blind? Shall they not both fall into the ditch?"

Jesus, the sinner's friend, not only knows the way, but is the way. He came into the world to save His people from their sins; he lived, suffering temptations and trials, then He laid down His life for them, but took it up again, just as He promised them. This is the leader we desire, one who will lead us beside the still waters and restore our souls. Remember when you are weary and heavy-hearted, our Savior also became weary and when He saw the lack of faith displayed by His followers, He was heavy-hearted too. He told Peter, John and James at the time that He knew that He must face the last of His trials, "My soul is exceeding sorrowful, even unto death." But He didn't turn back, but prayed, saying, "O My Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt." This was the greatest demonstration of love that I can recall being written. He said, "Greater love hath no man than this, that a man lay down his life for his friends."

Even though we have this great love overshadowing us, we are so prone to stray. We can read in Isaiah 30:21, "This is the way, walk ye in it." Some will, and do say, "Don't get in a rut." But if my forefathers have formed a rut in walking after the

examples of our Savior, that's where I want to be. As He is the light, let us stay as close to Him as we can and avoid darkness and pit-falls. "SAVIOUR, LEAD ME, LEST I STRAY." W. T. D.

("Advocate and Messenger", April, 1972)

Something To Think About:

by Elder Bobby Willis (Now Deceased) 11-30-16

Pride VS True Humility

Many men do not look on "Humility" as a trait or characteristic of which they are desirous of having. Doesn't make sense as it is a biblical trait and it is esteemed well worth having by the Lord's own instructions. While humanity may look upon humility as a weakness, it is one of the most fundamental of Christian virtues. Without humility we can never be "like" Christ.

In Philippians 2:7 we find the Apostle Paul speaking of Christ in this manner; "**But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:...**" The "**form of a servant**" is a state of humbleness, not one of pride. Pride is defined as "*a high opinion of one's own, importance, merit, or superiority, whether as cherished in the mind or as displayed in bearing, conduct, etc.*" One who is prideful is one who thinks more of themselves than they have a right to.

Paul clarifies an accurate rendering concerning pride in Romans 12:3, "**For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.**" To think more highly of ourselves than we ought is pride, but thinking soberly is humility which pleases God.

Solomon alluded to the same thinking which Paul did because they were both being led in their thinking by the Spirit of God. Notice Proverbs 11:2, "**When pride cometh, then cometh shame: but with the lowly is wisdom.**" Then again in Proverbs 16:17-19, "**The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul. Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.**"

Pride will cause you to dominate every conversation. Pride will cause you to talk about yourself. One of your favorite words will be "I". Pride will cause you to be rude, thinking you are more important than everyone else. The height of Pride (Daniel 4:29-30) came in Nebuchadnezzar's reign as "**he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this**

great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" No humility here at all, just pride in what he thought he had accomplished. Pride gone to seed!

Pride is something that is easy to see in the lives of others, but nearly impossible to see in self. Now we find that James expresses the benefits to God's children for shunning anything to do with Pride and seeking diligently to be humble in the sight of the Lord.

James 4:6, "**But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.**"

James 4:10, "Humble yourselves in the sight of the Lord, and he shall lift you up."

As for me and my house, having the gift of grace and then being lifted up in the sight of the Lord, is far better than being resisted. "**Think About It!**"

Elder Bobby Willis

Editor - ShareTheWord

Mobile, AL.

HUMILITY

Did you hear about the minister who said he had a wonderful sermon on humility but was waiting for a large crowd before preaching it?

Many years ago, Christian professor Stuart Blackie of the University of Edinburgh was listening to his students as they presented oral readings. When one young man rose to begin his recitation, he held his book in the wrong hand. The professor thundered, "Take your book in your right hand, and be seated!" At this harsh rebuke, the student held up his right arm. He didn't have a right hand! The other students shifted uneasily in their chairs. For a moment the professor hesitated. Then he made his way to the student, put his arm around him, and with tears streaming from his eyes, said, "I never knew about it. Please, will you forgive me?" His humble apology made a lasting impact on that young man. This story was told some time later in a large gathering of believers. At the close of the meeting a man came forward, turned to the crowd, and raised his right arm. It ended at the wrist. He said, "I was that student. Professor Blackie led me to Christ. But he never could have done it if he had not made the wrong right."

Source Unknown

Do you wish to rise? Begin by descending. You plan a tower that will pierce the clouds? Lay first the foundation of humility.—Augustine

"He must increase, but I must decrease." John 3:30

Food For Thought For Your Week

November 7, 2016

By Elder Clayton Nowell
Headland, Alabama**Press Toward The Mark**

The Apostle Paul said to the brethren at Philippi, "I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philippians 3:14) Now friends, as you go through this week, press "toward" the mark. Don't get side-tracked. Don't take your eyes off of Jesus. Don't get mired in the muck of this world's pursuits. When our heart is set upon Him, and our pursuits are honorable, He will help us with the strength we need, the sanity to think clearly through it, the wisdom to manage it, and the opportunity to make progress. Remember Daniel: taken from his homeland, made to serve a heathen ruler, and rose to a position of great authority over world affairs; and yet, he had time to pray three times daily. And, he was blessed and blessed. Remember Joseph: sold as a slave, lied about, forgotten; and yet, he maintained a holy character and did what was right. God was with him and blessed him immensely. Even though they lived in Old Testament times, yet they manifested their "high calling of God" as they pressed toward the mark of pleasing God and were blessed to accomplish great things to His glory.

Now, would we have the same high regard about either of these men if they had conformed to the world around them, had become successful in the Babylonian or Egyptian cultures, and had forsaken the way of their God who had called them? No, because they would have "missed the mark" of their calling. (By the way, the literal definition of sin is to "miss the mark.") Brethren, don't miss that mark this week. Remember your high calling and "show forth the praises of him who hath called you out of darkness into his marvellous light." (1Peter 2:9) There is no better calling to pursue.

Now friends, consider our pursuits over the recent weeks. How much energy have we expended in pressing toward the mark of the high calling of God? Remember that it is only by His grace that we have the opportunity and the privilege for Christ to be seen in us and for His word to be held-forth by us? And friends, it is also our responsibility as children of God, to be pressing toward that mark, so that others may see our good works and glorify our Father which is in Heaven. (Matthew 5:16) The worldly minded will not press toward that mark. So what about you? He is worthy of all adoration and thanks.

In the love of Christ,
Elder Clayton Nowell

"And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." (John 8:29). Words of Jesus.

WEIGHED IN THE BALANCES

By Elder Larry Wise

Belshazzar, king of Babylon, and his entourage were drinking wine out of vessels taken from the temple and praised the gods of silver and gold when the fingers of a man's hand appeared and wrote on the wall a message which caused the king's knees to knock. None of the wise men of Babylon could interpret the message and Daniel was summoned to interpret the writing which said, "MENE, TEKEI, PERES." Daniel told the king that MENE meant that God had numbered his kingdom and finished it; PERES meant that his kingdom was divided and given to the Medes and Persians. Then Daniel told him about TEKEL. "TEKEL; Thou art weighed in the balances, and art found wanting." (Dan. 5:27).

Balances are used to weigh something to ascertain its worth or value and are a symbol of justice and truth. His actions had been weighed as only God can and was found wanting (deficient). Justice and truth will be meted out to the wicked in the final judgment when they will be cast into the lake of fire; whereas, God's people are judged here in this life as they appear daily at the judgment seat of Christ to receive the things done in the body, whether good or evil. (II Cor. 5:10). Belshazzar was slain in the very night that he saw the finger's of a man's hand write the message and his kingdom was taken over by Darius, the Mede.

Sometime we are weighed in the balances and are found deficient but it doesn't affect our eternal destiny. I don't know the destiny of Belshazzar; I'll leave that in the hand of God, but I know our being weighed in the balances here in this life doesn't enter into the picture of our eternal destiny. God doesn't weigh the good we do against the bad and if the good out weighs the bad we will be allowed into heaven. Our entrance into heaven is weighed in the blood of Jesus Christ and it was not wanting or deficient. It was sufficient to pay the price that God's justice demanded to set the sinner free from the penalty of sin. John the Baptist said this regarding Christ, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." (John 1:29).

Hannah prayed to God after the Lord gave her a child (Samuel) in answer to her petition and she cautions us, "Talk no more so exceeding proudly; let not arrogance come out of your mouth: for the LORD is a God of knowledge, and by him **actions are weighed.**" (I Sam 2:3). Actions have consequences whether good or bad. In his distress Job was made to say after not getting any comfort from his miserable comforters, "Oh that my grief were throughly weighed, and my calamity laid in the balances together!." (Job 6:2). Little did he know that God was doing that very thing?

CONSTRAINED

By Elder Rickey Taylor
Booneville, Mississippi

Acts 16:15: "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

Consider the word **constrained** in our verse of scripture. Constrained comes from a Greek word that means "to force through powerful persuasion, to give a powerful argument." Lydia gives an example of this after her baptism. She uses words such as if you have considered me faithful, if you see me as a sister in Christ. Then abide with me before you go further. Take some food to nourish your bodies. Then rest, so you will be strengthened to preach the word of God. And this we see she accomplished, for Luke says "she constrained us". She persuaded us that this was good to do by her powerful words.

A synonym for constrained is the word **compel**. We see this word used in the scripture in the following verse: "And the lord said unto the servant, Go out into the highways and hedges, and **compel** them to come in, that my house may be filled". (Luke 14:23). In the parable of the wedding supper the lord had sent his servants to tell his friends that the feast is now ready and come and dine at my table and rejoice with me. But his friends wouldn't come and gave poor excuses for not coming. The lord of the feast sent his servants out again to get other people to come and dine at the wedding feast. This they did, and the servants tell their lord the table is still not full, there is still room for more. Then the lord of the feast tells them to go out into the highways and hedges, and compel them to come to his table so that his house may be full. The poorest people live among the hedges and along the highway; they were not royalty by any means. They were the social outcasts of society, and to have them at your table was not a political feather in your hat.

When the servants came and invited them, they were instructed to use persuasive words to get them to come to the feast. They were to express themselves in a way that these poor people would know that the master was serious in his invitation. In doing so they would compel or have constrained these people to come boldly to the feast. It was as much joy for the master as it was for the invitees, to have them at his table.

This feast and the master are symbolic of the Lord and his church today. The Lord has chosen us as his children, and we are married to the Bridegroom, the Lord Jesus Christ. When we sit under the sound of the gospel, we are feasting at the Master's table. We are poor unworthy sinners; we are the people along the highway and the hedges who feel to be blessed abundantly to be in the Lord's church. We pray each time that we meet, that the Lord will lay a burden on

the minister to "constrain us" to serve the Lord, to feel a debt of gratitude for giving us a home in glory.

Pray that the Master will continue to send his servants into the highways and hedges of this world with constraining words from on high to bid them to come and dine!

Come and dine', the Master calls, 'Come and dine'
You can eat at Jesus' table anytime.

He who fed the multitude,
Changed the water into wine

To the hungry calleth now, 'Come and dine'.

Elder Rickey Taylor

MINISTERING

Ministers of the gospel are called of God to deliver the good news of the gospel. The people of God are also called to be ministers but not ministers to preach the gospel. Serving others is what it means to minister and Jesus always sets the example as the Bible says, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28). He was the servant of God. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." (Isa. 42:1).

Some people might desire to be recognized by someone else for their ministering to others but that is not according to God's word. What we do for others should be done regardless of whether we are recognized or not and besides we (hopefully) are not doing it in order to be praised. We know there is one who always knows and blesses such benevolent endeavors. Hebrews 6:10 says: "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." This as a labour of love; a love for God and a love for His people to share what God has gives us.

The scripture takes particular notice of the household of Stephanas for their ministry to the saints. "I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)" (I Cor. 16:15). This household was devoted and addicted to ministering to saints. However remember this is a continual service as Heb. 6:11 states: "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:" (Heb. 6:11). In the vineyard of my Lord I love to live and labor. Do you?—*Editor*

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