

Glad Tidings

October

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

2023

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

Jesus was in the house of Simon the leper, and a woman came with an alabaster box of ointment of spikenard. She poured this precious, expensive ointment on the head of Jesus. Some had indignation at what they perceived as waste, saying it could have been sold and proceeds given to the poor. Jesus told them to leave her alone; she wrought a good work on Him. The poor would be here always, but He wouldn't. Then He said, "She hath done what she could: she is come aforehand to anoint my body to the burying." (Mark 14:6) Jesus is telling us that He will shortly die and be buried. This woman most likely couldn't do this after He was dead, so she does it now. She did what she could!

Jesus said that wherever the gospel would be preached that what she "hath done" would be spoken for a memorial of her. (Mark 14:9) The gospel is still being preached so it still stands as a legacy to her faith. The Bible says that "faith without works is dead" in James 2:20. This unnamed woman wrought a good work on Christ and did what she could. She wasn't seeking recognition and praise from anyone in the world. If the Lord's people would just do what they could, what a difference it would make in the kingdom of God. God doesn't require anything of His people that they aren't able to do. But remember that Jesus also said, "...whomsoever much is given, of him shall be much required..." (Luke 12:48)

This woman has been dead for many centuries, but her faith still speaks today as a legacy of what she had done. Abel was a man of faith and his faith sacrifice of the firstlings of his flock still speaks today, even though he also has been dead for centuries. "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: and by it he being dead yet speaketh." (Heb. 11:4) Abel also did what he could.

People often do things to have their name praised and to be remembered for their piety. True faith doesn't seek this kind of notoriety. Whether anyone ever recognizes a work of faith, the Lord always remembers works of faith and labors of love. "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." (Heb. 6:10) The charge is then to continue with due diligence with hope unto the end. (Heb. 6:11)

Some people might be saying that what little they can do doesn't amount to much. That is not true in the sight of God. A poor widow woman put her two mites into the treasury and others gave of their abundance. What was Jesus' view? "And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." (Luke 21:3-4) This unnamed woman did "more" than what she could.

Jesus isn't here in person, but His people are and whatever kindness is shown unto those same people is like doing it unto Christ. Jesus will say to His sheep on His right hand, "...Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40) No matter how big or how small, the King takes notice of it all. Jesus taught, "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." (Mark 9:41) Notice that His people "belong to Him" and are to be treated as precious.

Jesus came to Martha's house, and she was cumbered about with serving the Master a meal. Her sister, Mary, sat at the feet of Jesus and "heard His word." (Luke 10:39) Martha complained to Jesus about her sister not helping in serving the meal. Jesus told her she was careful (anxious) and troubled about many things. In contrast to this anxious state, Jesus told Martha, "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." (Luke 10:42) Jesus doesn't condemn Martha but there is a time and occasion for what she is doing, but this is not the time. Mary chose the good part and just as one that gives a cup of water in Jesus' name doesn't lose his reward, the good part that Mary chose will not be taken from her.

When each member of the church is doing what they can, the body becomes stronger as everyone is fitly joined together. (Eph. 4:16) Just as one sinner can destroy much good (Eccl. 9:18), one righteous person doing what they can do will make a difference. After all, Potiphar's house was blessed because of one person named Joseph who went about, by faith, doing the right thing. Laban's house was blessed for Jacob's sake and Laban did not want to let him go with his wives. (Gen. 30:27) The church is made up of "ones" which make up the body. Do what you can with what you have; God will take notice. (Elder Larry Wise)

**GLAD TIDINGS
EDITORIAL OFFICE**

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LUKE 13:34

December 5, 1905

Brother S. M. Hayes, of Ramsey, ILL., requests our views on the above passage of Scripture. It reads as follows: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

This is the language of the Saviour, and was spoken to Jerusalem, or to national Israel. They were God's chosen people as a nation. It was not said to any of the Gentile nations around. We know this language is often quoted and applied to the alien sinner, and the argument made that Christ would save him, but the sinner "would not." A friend once quoted this text in conversation with us to prove that the sinner had something to do. We asked if he thought the text had a universal application or was applicable to all the race. He said he thought it was to all the race. We then asked if he had ever stoned or killed a prophet, or a preacher. He promptly denied ever being guilty of doing such a thing. We then assured him that we had already found one to whom the language was not addressed. It says, "Jerusalem, Jerusalem, which killed the prophets and stonest them that are sent unto thee." The language is plainly addressed to Jerusalem, and they had killed and stoned the prophets. Elijah certainly realized that they had done this. Read 1 Kings 19:10, "And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my

life, to take it away." The 14th verse reads the same way.

It is very clear that the Savior was talking to the people who were guilty of killing and stoning the prophets and that people was Israel. The oracles of God (the law and the prophets) were committed unto the Jews, God's chosen nation. They often failed to keep the law, and the result was the curses of the law fell upon them, and they perished by the sword. Many times they killed the prophets the Lord had given and sent unto them, and they were slain by their enemies. But now one has come in the name of the Lord, who is greater than any of the prophets. That one is Christ. Just as many of them had rejected the prophets and had stoned and killed them, even so they rejected Christ, rejected his teachings and sought to slay Him. They had been seeking His life from His birth. To this same people the Savior said, in Matthew 23: 34,35,36, "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." Then Matthew records the same expression of the Saviour as is found in Luke 13:34, in nearly the same words, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—verse 37. The Saviour here tells these people that all the righteous blood shed upon the earth from that of Abel unto Zachariah, shall come upon them, for they were doing just as their fathers had done in the 38th and 39th verses of this same chapter, Matt. 23, He says, "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Luke 13:35 gives the same expression. All the righteous blood shed upon the earth shall come upon these people, that generation to whom the Saviour was talking at that time, and now their house is left desolate, on account of their rebellion and disobedience. They had refused to obey the Lord and to keep His commandments, and now they are to receive chastisement for their sins. The prophets foretold some of the misery and desolation of this same people. The Saviour refers to the prophecy of Daniel concerning these things in Matt. 24:15. All this was literally fulfilled in the destruction of Jerusalem before that generation had passed away. Such abomination and such desolations had never been seen in all the world as were seen at the destruction of Jerusalem. Their house was left desolate in the utter destruction and entire ruin of the city of Jerusalem.

It is true, we think, that there may be an application made of the language now to the church of Christ. "Thou that killest the prophets, and stonest them that are sent unto thee." We think a church may sometimes now kill or stone the minister the Lord sends to her. We do not mean that they take his natural life, or that they stone him physically; but they may not regard him and esteem him as God's gift to them, as they should. They may cast him aside, instead of showing appreciation of him. And we think the Lord sometimes "removes the candlestick," because they "stone" His ministers. Their house is left desolate. Just as the prophets were given by the Lord to His people, the Jews, as a nation, so the true minister of the gospel is a gift of the Lord now to His church. See Ephesians 4:11,12,13. The true minister is humble, and he will refrain from advocating things that destroy the peace of the brotherhood, and that confuse and divide the church. We should love and esteem all such ministers as this, as God's gift to us. We should not worship him, but we should love and care for them and thank God for His having given them to us. A true minister, given by the Lord, is not given as a ruler, or to be a ruler. He is a servant, and not a ruler. We should all try to remember this fact, as well as the other. It is not the business of the minister to make laws and regulations to govern the church. There is only one lawgiver. The same one who has given the laws to govern the church, also gives ministers to them to be His and their servants. To be a servant of Christ and His church is the highest calling on earth.

On the other hand, we think it is very shameful for a minister to manifest a spirit of rule or ruin, for him to appear to have a desire to be a ruler and not a servant. When one manifests such a spirit as this, and is advocating things that are causing confusion, and will not cease doing so, the church does not violate the law or commandment of her only lawgiver in rejecting that man.

In fact, the Scriptures just as plainly and positively teach us that we should reject one who does this (see Gal. 1:6-10), as they teach that we should esteem that one as the gift of God, who is truly occupying the place of a servant.

Let us all, who profess to be the ministers of Christ, manifest that spirit of humility which we feel in our hearts and let us always try to advocate those things, and those only, that make for peace. If we are advocating something that the brethren will not receive, and what is causing division among them, let us cease advocating those things. Let us remember that the Lord has said, Jeremiah 3:1, "Woe be unto the pastors that destroy and scatter the sheep of the pasture!". Let us also remember to love and esteem, but not worship, the true humble cross-bearing minister, who manifests a desire to be a servant and not a ruler, who is willing to risk his cause in the hands of his brethren. May the Lord help us to remember and to consider well all these things.

The above thoughts are given to Brother Hayes, and to our readers, with the humble prayer that they may be blessed of the Lord to our good. We do not give them as being infallible, for we are as liable to err as our brethren..

C. H. C.

(From "*Editorial Writings from The Primitive Baptist*"
by Elder C. H. Cayce, Vol. 1)

"TALE-BEARING"

A tale-bearer is an unreasonable character. Where there is no tale-bearer, strife ceaseth. To be a tale-bearer is a low calling. The name sounds detestable. Such persons are to strife what fuel is to fire. The Greeks used to say, "From a small beginning the tongue excites mighty strife." But prudent persons against contentions! The Lord says, "Thou shalt not go up and down in the land as a tale-bearer." We read of some who were "tattlers," "busy-bodies" in other men's matters. This is a detestable trade. Such persons convulse the churches and communities. How needful in society are peace-makers who study ways and methods of allaying strife and quieting bitter feeling. They are as necessary to a community as the fire department to a city who turn the hose on the first blaze of the fire. It would be better to turn the hose on every tale-bearer. Do not suffer your ears to be used as slop pails, as a dumping place for the filth of a community. Many enjoy the tale of slander and evil report; but I think one who delights in an evil report of others is a bad man or a fool. To be a tale-bearer, a meddler or a busy-body in other men's matters is contemptible. Do not subject yourself to the charge of being any of these.

I heard of a man who became both rich and honorable by observing two simple rules. First, attend to your own business; and the other was like unto it, "Let everybody's else's business alone." These rules are simple and easily understood, and I am persuaded they are good."—"Practical Suggestions for Common People," by Elder James H. Oliphant.

There never was a time in the history of the world that the above good and timely advice needed to be put into practice as badly as at the present, and especially by our people. Almost all the trouble I know anything about among our people, the dear, precious Old Baptists would be done with should tale-bearing, fault-finding and meddling cease among our people. I have observed as close as I am capable of doing for more than thirty-five years among our people, and I can truthfully say that more than ninety-nine percent of troubles among us during this time can be traced to these and the discouraging thing is that it has been mostly among preachers. Lord, help us to "take heed to ourselves." (Elder) Z. Stallings

(From "*The Messenger of Zion*", Nov. 15, 1934)

THAT YE SORROW NOT

“But 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. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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. Wherefore comfort one another with these words.” 1 Thess. 4:13-18.

Where could there be any comfort in these words if we believed that those that did not believe as we do were doomed to eternal woe and misery? The apostle Paul said, “If in this life only, we have hope in Christ, we are of all men most miserable.” 1 Cor. 15:19.

God pity His little children that are so blind that they cannot see beyond the realms of the people or church they are identified with, and see the evidence in others that they are children of God. Surely when they have to look in the pale, cold faces of those that are near and dear by the ties of nature and say farewell for the last time, their grief and sorrow must be greater than those that have a sweet abiding hope in their breast.

I realize I have nothing to boast of, but I recall a few years ago I was asked to conduct the funeral of a very young man that was killed instantly in a car accident. After the funeral his aunt came to me and said, “Brother Goodman, I feel much better about that boy after hearing you preach his funeral.” That is plenty about what I have done. I would be telling a falsehood to say I did not give thanks to God and rejoice that he had given me the ability, by the preaching of His glorious gospel, to bring some joy and consolation to someone whose heart was burdened with sorrow. “Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work.” II Thess. 2:16,17.

It seems that some do not think too much of hope: but hope is great because God is great, and Christ was God manifest in the flesh. “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. 1:27. It is also an “anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whether the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchizadek.” Heb. 6:19,20. So being strangers and pilgrims here in this valley of the shadow of death, and as the years go by our steps grow feeble, and our eyes grow dim, we still would not

exchange it for anything, except that which we are hoping for. “Sweet to rejoice in lively hope that when my change shall come, angels shall gather round my bed, and waft my spirit home.” Until that day God give me grace to lay hold on the sweet hope that is set before us. Yours in a sweet hope through the grace of a kind and merciful father.

Elder L. V. Goodman
(From “*The Christian Pathway*”, March 1976)

**FROM ELDER WILSON THOMPSON
AUTOBIOGRAPHY**

At the close of this discourse the large congregation seemed deeply affected. I cast my eyes over them, and the general appearance was a solemn stillness, as though some unseen power was hovering over them. Every eye was set on me, and I felt mute with astonishment, and stood silent for some minutes. I believe there was not a motion nor a sound during that time, until, simultaneously, some twenty or more persons arose from their seats and came forward, and bending down on their knees around the table cried out in low and solemn voices: “Pray for me; O, pray for me, a poor undone sinner.” I stood dumb for a moment, and then said: “Here are many sinners requesting me to pray for them. I can do them no good; none but Jesus can do helpless sinners good. To Him, Who alone hath power on earth to forgive sin, you must look; but He has made it our duty and our privilege to pray and offer our requests before God. Let us therefore, attempt to pray.”

I began with some assurance of access at a throne of grace. As I closed, Bro. Hitt, an old member of the church, began to pray, and he prayed with great earnestness. The congregation then sang and were dismissed. I think about a dozen persons soon after were received, who then first had a view of God’s justice in justifying ungodly sinners through the redemption of Jesus Christ. That day was often spoken of. Some said that while I stood silent my countenance became so changed that it appeared as if I had been struck with death.

My uncle, who had been so full of doubt on Saturday, was now full of assurance. On his way home he said to my father; “This is, truly, the greatest day I have ever seen. The spirit and power of the Lord was surely hovering the place, and His glory was in the midst. I never can doubt again.”

Father replied: “Truly, this is a day long to be remembered. Yet,” he added, “I have seen some days that, at the time, I felt like I could never doubt again; but these seasons are short, and perhaps you may soon find yourself in darkness and doubt.”

Uncle said: “I think this can never be. I have this day had such clear views of the glorious plan of redemption through Christ and have had such comfortable assurances of my interest in it, that I cannot believe I shall ever doubt again.”

LOST JOY



By Elder Larry Wise
Randolph, Mississippi

We have many natural joys that we experience in life such as the joy of a child born into our family. The Bible says that a woman is in travail in childbirth; however, when the child is born she remembers no more the anguish for the joy that a child is born into the world. (John 16:21). Paul tells Timothy to charge the people rich in this world's goods not to trust in uncertain riches, but in the living God, who gives us richly all things to enjoy. (I Tim. 6:17). These natural joys pale in comparison to the spiritual joy we have in the Lord of glory. Paul lists joy as the second fruit of the Spirit in Galatians 5:22 so without the Spirit there can be no spiritual joy.

We have spiritual joy when we have experienced the deliverance of the Lord and have been made to know the reality of that deliverance. David had experienced great deliverance from the hand of the Lord and rejoiced in God, but he fell into sin and committed adultery with Bathsheba. Nathan, the prophet, came to him and exposed his great sin so that David acknowledged his transgression. The remembrance of his transgression brought great anguish to the soul of David, and he was made to cry out in Psalm 51:12, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit." If David prays that God would restore to him the joy of thy salvation, it must mean that he had lost that joy he previously had.

We know that our eternal salvation and deliverance is always secure, and there is no danger that we can ever lose that salvation. We are kept by the power of God through faith unto salvation and ready to be revealed in the last time. (I Peter 1:5). This salvation was wrought by the obedience of Christ. However, there is a joy that we gain by trusting in the Lord and being obedient to His commands. Isaiah tells us, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." (Isa. 12:2-3). Jesus Himself tells the disciples, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might

be full." (John 15:10-11). Will our joy remain and be full or will it be lost? The answer depends upon our actions in response to what the Lord has done for us.

David had lost his joy because he had transgressed the laws of God and begs God to have mercy upon him and blot out his transgressions. When we are mourning over our sins, our joy is lost, but the Lord has the oil of joy for mourning and the garment of praise for the spirit of heaviness. (Isa. 61:3). David desires that his joy be restored because he had lost it. David was one of the great men in the Bible, but he lost the joy of thy salvation because of sin. We can lose the joy of our salvation by letting the world take the place of Christ in our lives. Not only do we lose our joy, but we ourselves are lost. We're not lost and going to hell, but we are lost from the joy and fellowship of the Father. The prodigal son wasted his substance in riotous living. When he repented and returned home, his own father said concerning this son, "he was lost, and is found." (Luke 15:24).

Solomon was given great wisdom to rule over Israel and had also been given great wealth, but he went astray in his later years and lost the joy and peace that serving the true and living God affords. The sheep of the Lord are prone to go astray like David did and experience much sorrow because of their having left the Lord. Paul wrote that the love of money was the root of all evil which some had coveted after and pierced themselves through with many sorrows. (I Tim. 6:10) Solomon went after the things of the world and loved many strange women who turned his heart from God and true joy. He saw everything "under the sun" was only vanity and vexation of spirit. Then he would say to us today, "Do not as I have done but do as I say" in Eccl. 12:13: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

We will not find joy out in the world like the Prodigal son; we'll find joy and maintain joy by staying as close to the Lord as possible. We have the promise of God by the apostle James, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." (James 4:8). May we all be cognizant of the word of God and not rebel against Him with a consequence of lost joy. The more time we spend with the Lord and His people, the more joy we will have in the Lord. I'm afraid there are many of the Lord's children who have lost their joy but haven't come to the realization of what has happened. May we all use preventive maintenance and prevent having to pray the prayer of David to "restore unto me the joy of thy salvation."

When wealth is lost, nothing is lost; when health is lost, something is lost; when character is lost, all is lost.--Billy Graham

The loss of character equals lost joy.

BIBLE CROSSWORD PUZZLE

ACROSS:

1. What Lazarus' face was bound with in the grave.
5. Who hath warned you to flee from the ___ to come.
9. Brother of Simon Peter who was also fisherman.
12. The first man ___ was made a living soul.
15. Grievous words stir up ___. Getting mad.
16. ___ hardness as a good soldier of Jesus Christ.
17. The ___ of him crying in the wilderness, repent.
19. Servant receiving one ___ hid it in the earth.
22. A giant in Gath had 6 fingers and 6 ___. Singular.
23. Abstain from fleshly lusts which ___ against the soul.
24. Baptism is ___ of a good conscience toward God.
26. Animal that took the sacrificial place of Isaac.
27. Blessed are your ___ for they see and ears that hear.
29. I have been ___ and ___ am old; yet have I not seen the righteous forsaken. Two words.
33. Abbreviation for Washington state.
35. Disciples were gathered together in the ___ room on the Day of Pentecost.

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(Answers on Page 9)

36. Sins removed far as the ___ is from the west.
38. That ye may eat and drink ___ my table in my kingdom.
39. Ye ask and receive not because ye ask ___ that ye may consume it on your own lusts.
40. Birds have ___ but the son of man hath no place to lay His head.
41. Abraham asked Sarah to say she was his ___.

DOWN:

2. Name of Amalek king that Saul spared & not kill.
3. King Asa removed his mother from queen, cut down her idol and burned it at the brook ___.
4. As the days of ___ were, so shall also the coming of the Son of man be.
6. Paul was born again on the ___ to Damascus. Hwy.
7. They that sow in ___ shall reap in joy. Singular. Cry.
8. Salvation is not of works lest any man should ___.
10. I give unto them eternal life and they shall ___ perish.
11. A time to ___ and a time to laugh. Plural. Cries.

BIBLE CROSSWORD PUZZLE

DOWN:

13. Adam was made of the ___ of the ground. The swine ___ violently down a steep place into the sea. Two words.
14. With what measure ye ___ it will be measured to you.
18. Aquila was a Jew that come from ___. Rome here.
20. A soft answer turneth ___ wrath.
21. Jonathan had a son who was ___ in his feet.
25. Count them but dung that I may ___ Christ.
26. Dust thou art and unto dust thou shalt ___.
28. Jesus ___ as it were great drops of blood.
30. ___ no man anything but love one another. Plural.
31. And the ___ of hell shall not prevail against it.
32. Drink no longer ___ for thy stomach's sake.
34. The Lord God is thy refuge and underneath are the everlasting ___.
37. Jesus rode into Jerusalem on a colt, foal of an ___.

OUT OF THE MOUTH OF BABES

Many think children do not pay any attention in the church service. Many years ago I was conducting our Communion service. I was explaining the unleavened bread and the wine of the Lord's Supper. The unleavened bread represented the body of Christ who died on the cross while the red wine represented the blood of Christ which was shed for our sins. The wine was passed around to the members and it was a blessed service. After the service and washing the saint's feet, one of our members told me that her daughter (about 5 at the time) said to her as they passed the wine down to her. "Mom, you're not going to drink that blood, are you?" She was listening but failed to understand it wasn't the literal blood of the Savior.—*Editor*

Some people think the Old Baptists ignore the command given by our Savior in Matt. 28:19, because they have no boards to send their preachers. Jesus said to the eleven apostles, "Go ye therefore and teach," and "go ye therefore and preach." He did not say for a board or church to send them, but the command was "go." The apostles went as He commanded and preached the Gospel to every creature. (See Col. 1:23). There was no \$75,000,000 drive then. We do deny that God delegated that authority to any man, set of men, board, convention or church to send His servants. He did the sending. The command was given to the Apostles and not to the church. The Apostles filled their mission. Jesus calls, qualifies and sends his ministers (elders) forth now to preach. They preach the Gospel in love without charge, and have gone afoot, horseback, buggies, wagons, carts, on trains, and autos to preach the Gospel. God sends them and they preach the power of God. Men and money send the world's preachers, and they preach men and money—preach law instead of Gospel. The hearers should lovingly and freely minister to their faithful ministry who preach the Gospel freely. L. H. (Elder Lee Hanks)
(From "The Gospel Messenger", July 1920)

CHURCH NEWS

Everyone is invited to the annual meeting at James Creek Primitive Baptist Church, Stateline Rd, Tremont, MS the 3rd weekend in October 2023 (Oct. 13-15). Services Fri. night, Oct. 13, at 7:00 pm with Elders Steve Weaver and Jerry Wise preaching. Saturday, Oct. 14 at 10:00 am with Elders Larry Wise and Kenneth Watts preaching. Lunch served at noon followed by afternoon services with Morgan Sims and Elder Charles Kitchens preaching. Sunday, Oct. 16, at 10:30 am followed by lunch.

Everyone is invited to the annual meeting of Macedonia Primitive Baptist Church near Ackerman, MS the 2nd weekend in November 2023 (Nov. 11-12). Services Saturday at 10:00 am followed by lunch and afternoon services. Sunday services at 10:00 am with Communion and then lunch. Elder Bryce Lowrance, Hope, GA and Elder Neil Honea, Elrod, AL are invited ministers. Elder David Wise is Pastor of Macedonia.

The 5th Sunday night Fellowship Meeting in October 2023 (Oct. 29) will be hosted by Bethany Primitive Baptist Church, Ecu, MS with supper at 5:30 pm and worship at 6:30 pm. This meeting rotates between New Prospect, Laodicea, Bethany and Hopewell churches. Everyone is invited. Elder Larry Wise is Pastor of Bethany.

The Good Hope Association of Primitive Baptists will convene this year with Mount Hebron Primitive Baptist Church in Purvis, MS on September 29-30, 2023. Services Friday, Sept. 29, at 10:00 am with lunch. Afternoon and night service also. Saturday, Sept. 30 at 10:00 am with lunch and afternoon services. Elder Mike Sills is Pastor of Mount Hebron.

Elder Rickey Taylor, Booneville, MS will be with Bethany Primitive Baptist Church the 5th Sunday in October 2023 (Oct. 29). Services at 10:30 am. Elder Larry Wise is Pastor of Bethany.

Elder Larry Wise will be with Chewalla Primitive Baptist Church, Potts Camp, MS the 5th Sunday in October 2023 (Oct. 19) with services at 10:00 am. Elder Jerry Wise is Pastor of Chewalla.

I see and hear of far too many children of God abandoning the church. I say “abandon” because they have forsaken the assembly with no apparent reason. Others have united with other orders and beliefs and they also fail to fulfill the covenant they agreed to when they united with the church. The pastors grieve over such a complacent attitude in Zion and pray the Lord will bless His church with better days. We are indeed thankful for the faithful brothers and sisters in Christ that continue to stay the course and are in church praising the Lord unless sickness prevents.—*Editor*

CHURCH NEWS

New Prospect Primitive Baptist Church, Fairground Rd. New Albany, MS will have a meeting the 2nd weekend in October 2023 (Oct. 6-8) Services Friday night, Oct. 6 at 7:00 pm. Saturday, Oct. 7, at 10:00 am and followed by lunch and afternoon services at 1:30. Elder Ricky Harcrow, Sand Mountain, AL is invited minister. Elder Rusty Wise is Pastor of New Prospect. All are invited and pray the Holy Spirit will come and bless efforts and send revival among God’s people so come and dine.

“That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.” (I Cor. 12:25-26)

These Elders below attended the meeting at Pleasant Hill PBC near Mantachie, MS 3rd weekend in Aug. 2023. L-R Dwayne DuBard, Jeff Winfrey, Jackie Smith (Pastor), Ben Shettles, and Neil Honea with Elders Winfrey, Shettles and Honea as invited ministers. Other ministers attending and not pictured were Elder Rusty Wise and Elder Joe Nettles





Please pray for Elder Grady Camp, former long time Pastor of Raleigh PBC, Memphis, TN but has been unable to be active preaching and in church for some time due to very bad health. Also remember his wife, Sis. Marge Camp who has hip and leg problems but is still able to nurse herself and her husband.

THE RICHES OF HIS GRACE

By Elder Guy Hunt (Deceased)

Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins, according to the *riches* of his grace."

Many will affirm that the blood of Christ is the only thing that will cleanse us from our sins. That we receive forgiveness of them only in and through Christ's blood. Then they will turn right around and say, "But you must do this or that, be baptized, or join the church, or accept him, or you will not have the benefit of his cleansing blood."

However, we can firmly and joyfully proclaim that we receive redemption and forgiveness of sins according to none of those things which men insist on. It is instead, "according to the *riches* of his *grace*." We have the grand principle of grace or works, the fact that it is all one or the other taught in Rom. 11:6, "And if by *grace*, then it is *no more* of *works*."

"According to the riches of his grace." Not our works. Not our acceptance. Not according to our righteousness.

We find this grace in Eph. 2:4,5, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by *grace* ye are *saved*)." We find this grace in 2 Tim. 1:9, "Not according to our works, but according to his own *purpose* and *grace*."

Grace cannot be bound by the conditions of man. It is *free grace*. That means it comes without works. Rom. 3:24, "Being justified *freely* by his *grace* through the redemption that is in Christ Jesus."

Rom. 4:4, "Now to him that worketh is the reward not reckoned of grace, but of debt."

Oh, that God's little children would live in obedience by praising God for his wondrous love, mercy, and grace. This I want to do all my life, my day.

"In the Lord do we boast all the day long." God's children are happy, when they praise him for his free grace, regardless of life's trials. God's children do not find happiness in insisting that man's work is necessary, instead of free grace, though they be surrounded by the riches of nature.

To all these things I can but bow my head and say, "Thank thee, Lord, that thou hast blest me to receive the truth of thy free grace." (Sept., 1968)

(From "*The Best of Elder Guy Hunt*", Primitive Baptist Library Series—Elder Harold Hunt, Editor)

FORGIVE US OUR DEBTS

By Elder E. D. Bryant, (Deceased)

Christ taught us in the "model prayer" to pray, "And forgive us our debts, as we forgive our debtors." (Matt. 6:12)

We also read where Christ's disciples said unto Him, "Lord, teach us to pray, as John also taught his disciples." This is not the Lord's prayer, as it has been so named, but rather a model, or outline, for prayer. The Lord's, or Christ's prayer, is recorded in the 17th chapter of John. Luke 11:4 reads, "And forgive us our sins; for we also forgive every one that is indebted to us." We know that Christ had no sins, and was not praying for himself, but rather was teaching us to pray in this manner.

We know that our sins in the legal sense are not forgiven because of our asking, but rather because Christ died for our sins and washed them by his blood, whiter than snow. We need in our lives to experience the power of his forgiveness; and this is done by our asking for his forgiveness altogether on the merits of his shed blood. I John 1:8-10 reads, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

I feel so much better after praying for his forgiveness; knowing that our sins are forgiven for his name's sake. It seems to me that too many of us don't feel the depth, weight, and condemnation of our own sins, but rather the sins of others. I groan with Paul, "O wretched man that I am! Who shall deliver me from the body of this death?" Praise God for the answer, "I thank God through Jesus Christ our Lord."

The reason Paul felt to be the chief of sinners is no doubt because he didn't know me. I'm a sinner and know it, for we have all sinned and come short of the glory of God. I truly believe the reason people are not being convicted by preaching more than they are is simply that we just don't feel to be the hell-deserving sinners that we are. People are glad to talk about the other person's sins, but you don't find many that talk about their own sins.

There was a time when people were brought to tears and wept openly when Christ, the friend of sinners, was being preached. If I could only describe to you what I believe Christ has saved us from; the lake of never-ending fire where the wicked shall burn eternally; and what Christ has saved us to: the third heaven where there will be no tears, no death, no sorrow, no crying under the weight of sin, and no pain. There is no language that I can give, to describe the joys of heaven. To believe this causes me to experience joy unspeakable and full of glory.

What if Christ really answered the prayer of our text,—Lord forgive me, just like I forgive my fellow man? If the Lord were to forgive us no better than we

forgive each other, we all know heaven wouldn't be our home, don't we? I'm talking about our individual forgiving, and not church forgiving. We know that there are sins in the church that require more than asking for forgiveness—turning from wrong to right.

Christ said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Mat. 6:14-15 He is not teaching that our home in heaven depends on our forgiving each other, but that you will never know the joy of the abundant life, until you learn to forgive. Don't ever destroy the bridge of forgiveness in your life because you may need to cross it one day. People who don't know how to forgive are unhappy, critical, and—an ordeal—to be around. If you are one of these people, remember that Christ forgave you of sins worthy of hell, and sometimes you refuse to forgive little things not even worthy of your being hurt to begin with.

Have you ever been despised and rejected of men, wounded and bruised, though ever so innocent; worn a crown of thorns, being stripped naked in public, mocked, spat upon, beaten, given vinegar to drink mingled with gall, suffered untold agony to sweat as it were great drops of blood, nailed to a cross to die the death of the most violent criminals of the day, speared in your side, and had the God of all creation turn his back to forsake you? If the one, Jesus Christ, who experienced all of these things, because of our sins, willingly forgives us, why can't we, or don't we, forgive each other?

Let us practice Eph. 4:32, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." The unforgiving spirit is chastened with a warning in Mat. 18:35, "So likewise shall my heavenly Father do also unto you, if ye from your hearts (not lips) forgive not every one his brother their trespasses." Please read Mat. 18:21-35

A Sinner, Saved by Grace,
Elder E. D. Bryant

(From "The Christian Pathway", January 1980)

FOEGIVENESS—A VIRTUE

Forgiveness is the fragrance that the violet sheds on the heel that has crushed it.—Mark Twain

"The discretion of a man deferreth his anger; and it is his glory to pass over a transgression." (Prov.19:11)

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." (Col. 3:13)

One of the 7 sayings of Jesus on the cross was, "Father, forgive them; for they know not what they do." (Luke 23:34)

WHY SHOULD THEY GRUMBLE?

Several years ago I came across this excellent and powerful argument by an old English preacher in favor of the justice of God in His unconditional and eternal election of His people, to the exclusion of others. No Primitive Baptist minister could have said it better.—*Editor* (Editor was Elder Ralph Harris)

There are some who say, "It is hard (unjust) for God to choose some and leave others." "Now, I will ask you one question. Is there any of you here who wishes to be holy, who wishes to leave off sin and walk in holiness?"

"Yes, there is," says someone, "I do."

Then God has elected you.

But another says, "No, I don't want to be holy; I don't want to give up my lusts and my vices."

Why then should you grumble that God has not elected you to holiness? For, according to your own confession, if you were elected you would not like it. If God had chosen you to holiness, you say you would not care for it. Then do you not acknowledge that you prefer drunkenness to sobriety, dishonesty to honesty? You love this world's pleasures better than the things of the Spirit of God; why then should you grumble that God has not chosen you to those things? If you love those things, He *has* chosen you to them. If you desire them, He has chosen you to them. But if you do *not* love them, what right have you to say that God ought to have given you what you do not desire?

(From "Advocate and Messenger", August 2006)

**ANSWERS
BIBLE CROSSWORD PUZZLE**

(Read Right to Left)

ACROSS:

- 1. nikpan
- 5. htarw
- 9. werdna
- 12. mada
- 15. regna
- 16. erudne
- 17. eciov
- 19. tnelat
- 22. eot
- 23. raw
- 24. rewsna
- 26. mar
- 27. seye
- 29. wongnuoy
- 33. aw
- 35. reppu
- 36. tsae
- 38. ta
- 39. ssima
- 40. stsen
- 41. retsis

DOWN:

- 2. gaga
- 3. nordik
- 4. eon
- 6. daor
- 7. raet
- 8. tsaob
- 10. reven
- 11. speew
- 13. nartsud
- 14. etem
- 18. ylati
- 20. yawa
- 21. emal
- 25. niw
- 26. nruter
- 28. taews
- 30. sewo
- 31. setag
- 32. retaw
- 34. smra
- 37. ssa

SAMSON

Samson slew a lion and afterwards ate honey out of the carcass. Christ destroyed the works of the devil, the roaring lion, and afterwards was filled, satisfied with the great redemption He had wrought out for His people. He saw of the travail of His soul and was satisfied. This was sweet and the great delight of the Son of God that He had most completely destroyed every opposing power against His beloved bride whom He loved and cherished so sacredly. Every enemy was put under His feet. Jesus slew the lion of the law that it could have no more power or dominion over His chosen. This honey is the sweet blessing enjoyed by the Lord's humble poor, when they experimentally receive the perfect atonement of Christ. And there are lions of opposition in the pathway of the Christian, viz.: Doubts, fears, fleshly lusts, pride, covetousness, worldly conformity, indifference, envy, jealousy, evil-speaking, malice, back-biting, hypocrisy, unbelief, ingratitude, stubbornness, rule or ruin, etc., in the fleshly nature of a child of God, when he is enabled by the Spirit of God to subdue and overcome these he has sweetness and ecstatic joy of soul. These fleshly lusts that war against the soul is a most powerful and peace-destroying lion, and often keeps the child of God in disobedience, the result of which is death to his Christian comforts and spiritual enjoyments; but when he by the Spirit mortifies the deeds of the flesh he lives in sweet fellowship and communion with Jesus and His precious saints. He eats honey out of the slain carcass. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest for your souls." The lion of flesh must be denied daily, or we cannot be His disciples. Samson's strength was in his head; so the strength of all the chosen, the body of Christ, is in Christ, their spiritual head. Samson is also a type of Christ in his going to the Philistines, an inferior nation, to seek a bride for himself; so Jesus condescended to be made of a woman, made under the law, partook of our nature, sin excepted, to seek a bride for Himself from among poor sinners. He became poor that we might be rich; He became humble that we might be exalted. He died that we might live; He came to earth, took our place, and bore all of our sins in His own body that we might spend eternity in Heaven. Bless His Holy name—He wore our rags, that we might wear His spotless righteousness.

Samson slew more enemies in his death than in all his life, as Christ accomplished more (put away all of our sins; satisfied every demand of the law) in His death than He did in all of the many wonderful and most glorious and powerful works of His life. He slew the lion, we now are eating the honey. Jesus elevates us from our low estate and makes us kings and priests, having washed us from our sins in His own blood.

Samson removing the gates of Gaza, perhaps is typical of Jesus Christ removing gates of death, and conquering every foe by His resurrection.

Jesus, our spiritual Samson, can reverse the cunning craftiness of man's fleshly nature (tying the foxes' tails together) by pouring out His judgments (firebrands), and thereby destroying all the works of their own hands that which grow out of the earth—man's works. Shocks of corn is what we can plant and raise ourselves. Cain brought the tillage of the earth as an offering. God rejects all the works of the flesh. He accepts no offering in the absence of faith. Without faith it is impossible to please God. Faith is a fruit of the Spirit. May we all love, reverence, adore our great spiritual Samson who has done so much for us.

L. H. (Elder Lee Hanks)
(From "Gospel Messenger", July 1920)

OMNIPRESENCE

God is a Spirit, and seeketh such to worship Him, as do worship in spirit and in truth. He fills immensity; therefore, He is everywhere at the same time. This being true (and it is) we have wondered where the spirit of God (which the Arminians tell us, strive for a period of time to save a hard-hearted sinner, and finally leaves him, and takes its everlasting flight) would go, or where the place might be found that He is not, a vacancy being made, by His vacating a portion of this immense fullness which He fills. David realized that he could go anywhere and the Lord God was present; we only have to remember that God is, and beside Him there is none else. He is a God of love, of mercy, of pity and tender compassion, and also a God of justice, of judgment, of reproof. In the divine attributes of Jehovah, we see His everpresent relationship to holiness and righteousness as being causative, fixing the hearts of men and women and filling them with praise and adoration to His great name, taking them out of an horrible pit, and their feet from the mire and clay, establishing their goings, and putting a song of praise in their mouth, and His everpresent attitude toward sin and wickedness is overruling, so that the gates of hell shall not prevail against His church.

J. J. Turnipseed
(From "Gospel Messenger", June 1920)

Anxiety does not empty tomorrow of its sorrows, but only empties today of its strength.--Charles Spurgeon

Be sure you put your feet in the right place, then stand firm.--Abraham Lincoln

"...the joy of the LORD is your strength." (Neh.8:10)

Mat 3:16 — Mat 3:17



By Elder Rickey Taylor
Booneville, Mississippi

“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

This is the baptism of the man Christ Jesus in the Jordan River by John the Baptist. John felt unworthy of doing the baptism, yet our Lord suffered him to complete the task, and this John did. Now the first thing that we notice in our scriptures is that Jesus came straight way or up out of the water. Which shows us that the mode of baptism is by immersion. One cannot come up out of the water, unless he has went down into the water. Baptism is a representation of a burial. When a body is buried, it is fully covered into the earth. Immersion is the only mode to represent the burial of our Lord after his crucifixion.

Next it is telling us that the heavens were open unto him (we believe that this is being told by John as he witnessed it). What a glorious scene to witness the abode of our heavenly Father open up to announce these heavenly visions to those nearby. Next the Spirit of God came down like a dove and lighting upon Jesus. This is the Holy Spirit that is under consideration. Not that Jesus didn't have the Spirit already, but it is mentioned here in reference to his calling as a God called minister to preach the gospel of the kingdom of Heaven.

Jesus speaks of this calling and anointing of the Holy Spirit in greater detail in Luk 4:18 — Luk 4:19: “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.” When the Spirit lighted upon Jesus it was his anointing of the Spirit to go and preach for no man can preach the gospel without the Spirit of God. This is the same Spirit that blesses men today to preach the gospel. Jesus did not preach until the Spirit was sent to him, by God the Father.

Lo a voice from heaven saying. This is the voice of God the Father. We now have evidence of the three

persons in the God head that is gathered here at Jordan. 1. The Son in bodily form being baptized. 2 The Spirit lighting upon the Son. 3. God the Father now speaks from heaven. This does away with the so called Oneness doctrine that denies there are three in the God head.

This is my beloved Son in whom I am well pleased. The invisible Father's voice tells us that he is well pleased with his Son. Christ made himself lower than the angels. Submitted himself to be flesh and blood like unto his brethren. Limited himself to grow in body from infant to adulthood. Born of a virgin who was overshadowed by the Spirit, thus having no sinful nature. Now here was the Son at Jordan ready to begin his ministry and what did the Father have to say about all of this? I am well pleased with my Son! Let the ministry of the greatest minister that has ever been on earth begin. Let the doctrine of grace be proclaimed throughout the land.

IF THE SHOE FITS

There are many shoe styles. See which one of these fits:

- High heels—A haughty, proud person (Romans 12:3).
- Loafers—An indifferent, lazy Christian (Matthew 25:26-27).
- Overshoes—A religion that is only outward (Matthew 15:8).
- House shoes—Wants things easy, comfortable, and convenient (Amos 6:1).
- Sandals—A skeleton of a Christian. This person has not grown nor matured as a Christian (2 Peter 3:18).
- Sunday shoes—The once a week Christian (Luke 16:13).
- Work shoes—The active Christian who is always busy for the Lord (Matthew 21:28-29).

--Author Unknown

GOSPEL

Bob Woods tells the story of a couple who took their son, 11, and daughter, 7, to Carlsbad Caverns. As always, when the tour reached the deepest point in the cavern, the guide turned off all the lights to dramatize how completely dark and silent it is below the earth's surface. The little girl, suddenly enveloped in utter darkness, was frightened and began to cry. Immediately was heard the voice of her brother: "Don't cry. Somebody here knows how to turn on the lights." In a real sense, that is the message of the gospel: light is available, even when darkness seems overwhelming.--Bob Woods, Pulpit Digest

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