

Glad Tidings

June 2021

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

2021

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

We have experienced many power outages in my part of the country the last two or three months due to storm damage. When this happens and it is night, the lights are out and the house is in darkness. Until the power comes back on, there is darkness in the house all night. The house of God is composed of children of God who have the power to turn on their light. If they did not have this power, why would Jesus say in His Sermon on the Mount "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.?" (Matt. 5:16) These children of God have been called out of darkness into His marvelous light and have the power to let the light within shine. (1 Pet. 2:9)

Unlike the restoration of electric power that must occur, the power to let the light within shine does not need to be restored; it is always there, it just has to be utilized. As recipients of being called out of darkness into His marvelous light, we are to show forth the praises of Him who hath performed this marvelous work. (1. Pet.2:9) There are many scriptures that inform the children of God how they are to walk. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;)" (Eph. 5:8-9)

Jesus told the disciples they were the light of the world and a city set on a hill could not be hid. The light of the child of God should not be hidden under a bushel but put on a candlestick so that it giveth light unto all that are in the house. (Matt. 5:15) The house of God is composed of many lights but what happens if some of the lights are not shining? There is a condition of partial darkness that doesn't edify. But God forbid what if all the lights in the house of God are not shining, then we would have total darkness and no one would be blessed and edified.

It is the responsibility of each member of the house of God to follow the Lord in keeping commandments established by the Lord in His word. When this is done utilizing the power that lies within, lights will be shining to the glory of God and the house of God (church) will prosper and be blessed. Jesus said, "Let your loins be girded about, and your lights burning;" (Luke 12:35) The only way the church can shine in the midst of a crooked and perverse generation is to let the light shine brightly to the glory of God.

Jesus came unto His own kindred and they received Him not; but to as many as received Him, He gave them the "power" to become sons of God, even to those who believed on His name. (John 1:11-12) Those who received Christ and who were given "power" to become (shown to be) sons of God were already born of God by the will of God and not of men or the will of the flesh. (John 1:13). Many children of God today, I fear, have the same power that these had in John chapter one but are not willing to be identified with Him by taking up their cross and following the Lord in baptism; thus the kingdom is deprived of one more light that could be shining which diminishes the possibility of darkness coming about to the house of God.

We hear of many churches that have had to close their church house doors because of the lack of church goers willing to dedicate themselves to the cause of Christ and let their light shine before men. The Primitive Baptists do not measure the success of a church by the numbers in the church. However, the reality is that when the numbers run out and there is no one left to come to worship, the church doors will ultimately close. We know that the word of God teaches that the Church of Jesus Christ will be somewhere on the earth until the Lord comes back because the gates of hell cannot prevail against it; however, will it be at the church I serve or the church other ministers serve?

God warned the church at Ephesus that He would come and remove thy candlestick out of His place unless they remembered from whence they had fallen, and repent and do the first works. (Rev. 2:5) The first works is really when the lights are shining the brightest as the child of God is in love of the Lord and His church; their light is not being hidden but is shining bright and the whole body of believers is being immensely blessed.

Somewhere along the way the devotion of members of the house of God has been diverted and they have become involved with the world to the extent their lights are rather dim or even non existent as far as letting it shine. The result is darkness in the house of God. The Lord won't bless His church when it blatantly ignores what He requires as the recipients of the grace of God. When each part of our natural body is functioning as it should, the body is healthy; the principle is the same with the church body. Let each member do their part. (Elder Larry Wise)

**GLAD TIDINGS
EDITORIAL OFFICE**

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AN APPEAL TO THE MINISTRY

By Elder Walter Cash (Deceased)
(Continued from May 2021)

The Shepherd would say, "You should have given the thirsty (poor souls needing encouragement) water (spiritual instruction), and the diseased (erring ones) should have had medicine (correction)."

Will you deliberately withhold from the erring what they need because you think it will not be well received? When you know no member of the church is infected with Arminian ideas, but that covetousness is keeping members away from the church meetings, and forcing the pastor to carry on the warfare at his own charges, and keeping him from receiving of the fruit of the vineyard, or eating of the milk of the flock (See I Cor. 9:7), will you then preach a sermon against Arminianism or against covetousness, which? If you preach against Arminianism under such circumstances why do you do? Do you it to please men or God? Is this considering the matter as it should be? Or would it not be best to remember that to his own master a man standeth or he falleth, and then tell the church what you think they ought to know, and insist on their returning to such scriptural practices as you know they have departed from?

I sometimes hear a minister say, "I know that is right, but you would not dare to preach it at my church." Is it possible that a church can get so far away from the right that it will not do to preach to it the right way without giving serious offense! That is the spirit that put our Lord to death, and ought it to be fostered in the churches? Any ought to be shamed that would educate a church in that direction. My dear

brother, let us be honest with ourselves and obedient to God, for if "God be for us," why need we care who is against us? But God will be against us if we are not faithful in our ministry, and the more friends we make by perverting the gospel, or keeping back part of it, will only add that much to our shame and confusion when we are brought to realize our standing before Him.

As ministers of Christ we all ought to be working for one end, the advancement of the church, and all should be walking together in harmony. True, men of different temperaments may not be able to get together as companions, but they need not try to destroy each other, because they are not congenial in dispositions. We ought to realize there are places where one minister can do no good, when another might work successfully and accomplish much good. So, instead of standing in the way of others, let us help them all in our power, and make it manifest that we pray the Lord's blessings on their labors. See Mark 9:38-42.

Nothing so ill becomes a minister of Christ as jealousy. He would make his own poor efforts a limit for efficient and acceptable labor for the Lord, and object to any having grace to surpass him. How little and contemptible such a spirit! Brethren, if you find such a disposition growing in your heart, strangle it; allow it not to live another day. It will dwarf your life and make you miserable to see anyone receive blessing and approbation. He is happiest who rejoices most in uplifting and enjoyment of others. I have in mind a once able minister of the gospel who is today separated from brethren and cut off from the church, because he could not bear to see a growing affection among his churches for other ministers for their work's sake.

Paul feared lest he might become a "castaway" (I Cor. 9:27), and a jealous disposition is as likely to bring about this condition as anything else, for "jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame."—Songs 8:6. Let us be brethren, not only in faith, but in deed and in truth, all working lovingly together for the good of the cause that ought to be so precious to us all.

I appeal to you, my brethren, not to leave to those who shall follow in your field of ministerial labor, churches in all manner of disorder and ignorant of the duties imposed by the scriptures on the members. It will work a hardship on those who follow you, it will cripple the churches and be disregarding your obligations as ministers of Christ. Study to know the New Testament pattern and then let all the efforts of your life be directed to shaping the churches after the pattern. This do persistently. Sometimes you will grow discouraged and you will feel inclined to give up the struggle and simply drift with the course such things take if not prevented. But think what drifting

means, my brother. It means to be getting farther and farther from the right. Do not make spasmodic efforts to stop the "drifting" and then fall again in non-resistance; this will do more harm than good. It is the steady, determined efforts that accomplish something. Keep on preaching, and talking, and working for godliness in the lives of the members, and to set in order all things connected with the church, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we be henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto Him in all things, which is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4:13-1

(From "Elder Walter Cash Autobiography")

WHAT IS IT?

By Elder T. L. Webb Sr. (Deceased)

What is an experience of grace? Do we mean by speaking of our experience our change from the depraved condition by nature to a state of life and peace with God? Or do we mean by an experience of grace all our ups and downs in life after regeneration? I may be a stranger to it all, but I have been under the impression that the actual work of regenerating the soul, or imparting divine life, or creating one in Christ, was a short work of duration, and hence should not take long to tell what little we know about it. Of course it would take us quite awhile to tell our many experiences and trials and joys from childhood to old age. But does it take all those things, and all of our dreams and visions and difficulties and disappointments in life, to make an experience of grace? I wonder sometimes if some of the little children of God, who haven't experienced all those things some write about, do not become discouraged. I am not criticizing, and I have no objection to the Lord's people writing about their sorrows and trials in life. I rather enjoy it, if not too much of it. But would it not be encouraging to others to leave the impression that all those things are subsequent experiences that some have and that some do not have? One poor fellow could only say, "Wherein I was once blind I now see." In few words I think he told a wonderful experience of grace.

(From "Little Things", by Elder T. L. Webb Sr.)

You cannot appreciate carried to heaven without knowing where you came from: that is grace!—*Editor*

JOHN III. 8

May 2, 1940

By Elder C. H. Cayce (Deceased)



The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

Bro. J. M. Simmons, 1168 S. Schuyler Ave, Kankakee, Ill. has asked us to write an explanation of this text. In compliance with his request we will try to write some of the thoughts we have had in connection with the language. This is a part of the conversation our Saviour had with Nicodemus. The conversation was most certainly concerning the matter of the new birth, or being born again, or from above. The word *again*, in the preceding verses, primarily means *from above*. Hence, being born from above and being born of the Spirit mean the same thing. To be born of the Spirit is to be born from above; and to be born from above is to be born of the Spirit.

The word translated *wind* in this text frequently means spirit, though it sometimes means *wind*, and is so translated here in our King James Version. The word *listeth* means *sovereign will or pleasure*. Hence the wind blows sovereignly, or where it pleases to blow. Our will or pleasure does not have a thing in this wide world to do with the blowing of the wind. It blows where it pleases, whether we like it or not. Not only does the wind blow sovereignly, where it pleases, so far as we are concerned, but it also blows *when* and *how* it pleases. It ceases to blow when it pleases to do so, and we cannot make it blow, no matter how much we might desire to feel its enlivening breeze, especially during the hot summer days. And it blows how it pleases. If it pleases to blow in a gentle zephyr breeze, it just blows that way. No doubt many would stop the blowing of the wind when it blows in the tornado or cyclone, if they could. But people have no control over the way, or the how, or the when, it blows.

Just as the wind blows sovereignly, so the Spirit operates sovereignly—just when and where and how He pleases. As the word translated wind, in this text, is frequently translated spirit, and frequently means spirit, this text evidently means that the Spirit breathes when and where and how He pleases. If it pleases the Lord to suddenly strike one down, as He

did Saul of Tarsus, He does so. If it pleases the Spirit to operate as the gentle breeze, so that one can scarcely tell a difference in his feelings, He does so.

No human being can tell where the wind comes from, and no human being can tell where it goes. "So is every one that is born of the Spirit." There is something about the work of the Spirit in regeneration that no human being can tell. It may be that you can remember when you first felt to be a poor sinner in the sight of God; or it may be that you cannot tell. Whether you can tell that or not, there is one thing about it that you do not positively know—you do not certainly know that it was from the Lord. If you but knew that, then you would certainly know that you are a child of God, and you would have no more doubts to arise in your mind concerning that matter. Neither do you certainly know that the work thus done in your heart will finally land you in the glory world. If you certainly knew that, then you would no longer walk by faith, but by sight. But if you love the Lord, and love His cause, and love His service, it is because something has been done for you that you could not do for yourself. You know you have felt something, but you do not certainly know where it came from, not where it goes to. But it caused hope to spring up in your heart, and that hope is an anchor of the soul, both sure and steadfast. It is our stay in and through all the troubles and trials of this life. "We love Him because He first loved us." He loved you first, and shed abroad His love in your heart, whether it was done gently and quietly, or like a torrent. It was the same love of God in your soul, whether it came upon you gradually or suddenly. And, no matter whether the Spirit operated the one way or the other, you cannot tell "whence it cometh, or whither it goeth. So is every one that is born of the Spirit." It is a universal fact; there is no exception.

One might say, "Show me a leaf in the forest the wind has not blown upon, and I will show you a person upon whom the Spirit of God has not operated." Very well; we reply, "Show us a leaf, or a twig, or a limb, or a tree, in the forest that has ever resisted the blowing of the wind, so that the wind has taken its everlasting flight, and will operate, or blow upon it no more, and we will show you a sinner that has resisted the operation of the Spirit, so that the Spirit has taken His everlasting flight and will operate upon that sinner no more." The Saviour was not talking about the universality of the operation of the Spirit, or the extent of it, but the effectuality of it. The wind blows effectually; and the Spirit operates effectually. He accomplishes that which He pleases. We are glad the Lord works sovereignly and effectually in the salvation of poor hell-deserving sinners. If it were left to the will and whims of poor sinful human beings, no one would ever be saved. It is all of His own sovereign will and mercy. And all the praise and glory are due to his matchless name. C.H.C.

("Editorial Writings from the Primitive Baptist", Vol. 7)

**AN ANTHOLOGY OF PRIMITIVE BAPTIST LITERATURE
VOL. 6--Edited by Elder Harold Hunt**

HEZEKIAH: Sylvester Hassell: Hezekiah, the son of wicked Ahaz, in the royal household, was fully alive to the wickedness of his father's course, and mourned in secret with other devout souls over the desolations of Zion. Expecting to occupy the throne at his father's death, he had already made up his mind to abolish these terrible abuses. Accordingly, in the first month of the first year of his reign, and on the first day of the month, he reopened and cleansed the house of the Lord. And he revived the celebration of the feast of the Passover, sending messengers all through the land of Israel as well as of Judah to invite the faithful to the sacred and solemn festival, which was kept with greater joy than any since the days of Solomon.

Indeed, the whole course of the priests and the observance of the law appear in every particular to have been reconstructed and established by Hezekiah, and the reformation extended throughout Judah and Benjamin, and in Ephraim and Manasseh also. The groves were cut down, the high places thrown down, and the images broken in pieces....Hezekiah was honest and sincere in what he did; his heart entered into the work, and the worship of the true God was beautiful to behold in all quarters of the kingdom.

Not so exactly with all the people; for, in respect to many of them, Isaiah said, wherefore the Lord said, "Forasmuch as the people draw near me with their mouth, and with their lips do honor me; but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore will I proceed to do marvelous work among the people, etc..." (**Isa 29:1-4, etc.**)

Hezekiah engaged in successful wars with both the Assyrians and Philistines **2 Kings 18:1-16**; but Sennacherib invaded his country in the fourteenth year of his reign, and forced him to tribute. Before the arrival of the Assyrian king, Hezekiah was miraculously healed of his sickness by the prophet Isaiah, and assured of the lengthening of his life fifteen years by the going back ten degrees of the shadow on his dial. And he was delivered out of the hand of Sennacherib, the Lord miraculously destroying his army.

These favorable circumstances exalted Hezekiah, and he became vain; they were a snare unto him. He was thought highly of and honored by the nations around him, his family, and his kingdom. Upon this, "Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem; in that the wrath of the Lord came not upon them in the days of Hezekiah." **2 Kings 20**. So much for this worthy, patriotic, conscientious and devout king, Hezekiah. His son was a perfect contrast to him, and excelled in wickedness all who had preceded him. (*Hassell's History ppg 129, 130*)

AN ANTHOLOGY OF PRIMITIVE BAPTIST LITERATURE
VOL. 6--Edited by Elder Harold Hunt

JEHORAM: Sylvester Hassell: The two prosperous reigns of Asa and Jehoshaphat were soon shorn of their excellency by the wicked reign of Jehoram, son of Jehoshaphat. He married the daughter of Ahab, and engaged in the wickedness and idolatries of that abominable house. He murdered in cold blood his brothers who were better than he, restored the idolatrous high places on the mountains of Judah, and endeavored to compel all the people to forsake the worship of the true God and go with him in all the impurities of idolatrous worship.

In the full tide of his apostasy he received a letter, written to him by the prophet Elijah, who died (caught up-sic) in the reign of his father, but who saw the future course of this young prince would be when he came to the throne, and therefore wrote this letter, to be handed to him in the proper time. He had fulfilled the prophecy of the letter.

He had not walked in the ways of Jehoshaphat, his father, nor in the ways of Asa, King of Judah: but had walked in the way of the kings of Israel, and made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab; and had slain his brethren of his father's house which were better than he.

All this he had done! And what was to follow? Heavy and miserable judgments, unless he should repent, and Judah with him. "Thus saith the Lord, Because thou has so done, behold with great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods; and thou shalt have great sickness, by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day."

This letter of Elijah was despised both by the king and people. The judgments followed rapidly. The Edomites revolted from under his hand. The Philistines and Arabians invaded his territories, entered Jerusalem, sacked his palace, carried away his wives and all his sons save one. "And after all this the Lord smote him in his bowels, with an incurable disease; and after the end of two years his bowels fell out by reason of his sickness: so he died of sore diseases, without being desired, after a reign of eight years; his people made no burning for him, and gave him no burial in the sepulchers of the kings" (II Kings 8: II Chron 21).

What a remarkable letter was this! Was such a one ever written or received before that day? God is a being of infinite wisdom and foreknowledge, and he inspired His prophet to write a letter to this man before he came to the throne, telling him what he should do to others, what others would do to him, and with what disease he should die. He died, leaving a weak and wicked nation behind him. (*Hassell's History ppg 126, 127*)

(What a contrast between Hezekiah and Jehoram)

MORALS



By Elder Guy Hunt (Deceased)

Morality is something we live by today, if we expect blessings and a clear conscience tomorrow. Immorality is of the devil and not of the Lord.

When I was a young boy, I remember my father talking about the red light district of Atlanta, Georgia, where he was raised. He told of a time when some person who probably frequented the area, walked him down the street. He told of the young women who would be out on their balcony encouraging the young men to enter. Dad told of how this was not appealing to him, as it should not be to any young man of morals. He came to Alabama, met my mama and married her. This beautiful young woman with high morals did appeal to him. He told the story over and over again to try to influence his five boys to be moral.

When I entered the army and was stationed in Fort Riley, Kansas, many young men only talked about finding them an easy woman. They talked about how sorry most women were, never stopping to think that they had lowered themselves to the same level. As I would often be found sitting and looking at Helen's picture, who then was back in Alabama, some of them tried to tell me that no woman would be faithful to a man, and he had just as well have fun. But I knew this lady and paid no attention to them.

A Cullman lawyer stationed with my brother Owen in Paris, France during World War II, told of trying to get him to go downtown with them and have what they considered fun in committing sin. John could not understand why Owen had rather sit in his room reading the Bible and writing letters home than to be with them. He said they all wondered about a boy who would not follow the temptations and wondered if he was normal. I could tell as he talked that he held great respect for Owen that he would not have had if Owen had followed their advice.

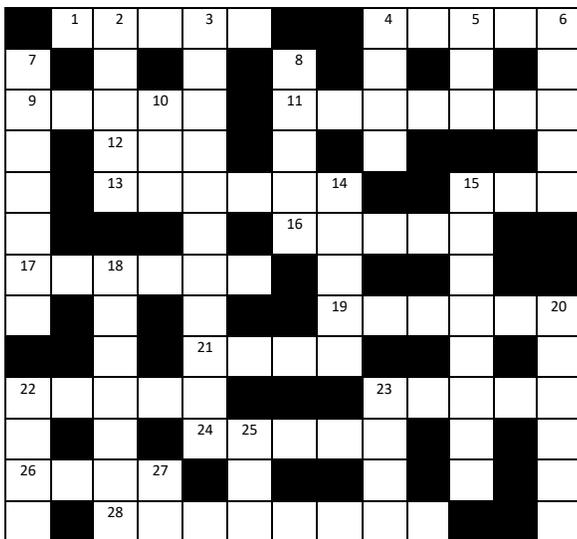
When I was young, a couple I knew in school were dating. Suddenly, they broke up. Later he told of how he was thinking of marrying the girl until he asked her to commit fornication with him and she was very willing. He said, "I do not want to marry a girl like that. I want to marry a nice girl." Why think he thought her morals were lower than his? What hypocrisy!

(Continued on Page 6)

BIBLE CROSSWORD PUZZLE

ACROSS:

1. Simon's wife's mother was sick with a ____.
4. Jesus was made a little ____ than the angels.
9. ____ goeth before destruction and a haughty spirit before a fall.
11. Wind bloweth whether it ____ thou hearest the sound thereof but cannot tell whether it goeth.
12. Hiram gave Solomon timber of cedar and ____.
13. Color of the hair in a scall of plague of leprosy.
15. Will a man ____ God in tithes and offerings?
16. God ____ Adam from the Garden of Eden. Steered.
17. ____ thou persuadest me to be a Christian.
19. When Jesus ____ the vinegar He would not drink.
21. God sent the botch, emerods and ____ on Israel for disobedience. Seven year ____.
22. ____ had desired to sift you as wheat. Devil.
23. Gideon blew the ram's ____.
24. For by ____ are ye saved through faith.
26. The Lord set a ____ on Cain lest he be killed.
28. The ____ cast lots for the garments of Jesus.



(Answers on Page 11)

DOWN:

2. All things are lawful but all things ____ not. Build up.
3. God is thy refuge and underneath are ____ arms.
4. Jesus came to seek and save that which was ____.
5. ____ to them that call evil good and good evil.
6. She hid the spies from Israel in the city of Jericho.
7. The Lord hath chosen thee to be a ____ people unto himself above all people on the earth.
8. We are redeemed with the precious ____ of Christ.
10. If you live after the flesh you shall ____.
14. O generation of vipers who hath warned you to flee from the ____ to come.
15. ____ unto me the joy of thy salvation. Past tense.
18. Yet the dogs eat of the crumbs that fall from their ____ table said the woman of Canaan.
20. Pharisees accused Jesus of casting out ____ by the prince of Beelzebub.

BIBLE CROSSWORD PUZZLE

DOWN:

22. Out of the ____ mouth come blessing and cursing.
23. He that is of God heareth God's words; therefore ye ____ them not because ye are not of God.
25. Moses cast his ____ on the ground and it became a serpent.
27. A knockout in boxing.

OUT OF THE MOUTH OF BABES

Elder Jerry Wise was telling his grandchildren how the Lord delivered the children of Israel across the Red Sea and how it stood as a wall to the right and left as they passed over. His grandson asked the question, "Could they see all the fish in the sea that were swimming around as they crossed over?" Good question but I suspect they were too engrossed in getting across than to admire the fish.—*Editor*

MORALS

(Continued from Page 5)

Sadly I have heard this attitude among the Church. I have seen people willing to overlook a boy's indiscretions and deal harshly with a girl who did the same thing as the boy.

In most films made today, the couple hops into bed and give the impression that everyone is doing the same thing. This is not true but it gives the impression to our young. It becomes so common that young people who commit such immoral acts away from home, expect to carry their lover home to Dad and Mom's, expecting them to give them the OK by allowing the same at home. What a shame that a young man or woman does not have greater respect for their parents. They expect their parents to walk the same level of gutter morals and endanger their own happiness by coming under the hand of the wrath of God.

There were people in Sodom and Gomorrah who thought they were having a good time until the fire and brimstone came from Heaven.

We are all sinners. I have many times had to come before my God and beg forgiveness for my many wrongs. One thing I will not have to beg forgiveness for, I will never knowingly allow a child or grandchild to come into my home that God has blessed me with and commit such a lewd sin under my roof.

What kind of pattern and example would that be?

Guy Hunt

(From "The Pathway of Truth", December, 2006)

To educate a man in mind and not in morals is to educate a menace to society.--Theodore Roosevelt

CHURCH NEWS

Everyone is invited to the meeting at New Prospect Primitive Baptist Church, Fairgrounds RD, New Albany, MS the 1st weekend in June, 2021 (June 4-6) Services Friday night, June 4, at 7:30 p.m. Services Saturday, June 5, at 10:30 a.m. Sunday, June 6, at 10:30 a.m. Elder Jeff Winfrey, Dawson Springs, KY is invited minister. Elder Rusty Wise is Pastor of New Prospect.

Yalobusha Primitive Baptist Church, Water Valley, MS will have its annual meeting the 4th weekend in June, 2021 (June 25-27) Services Friday night, June 25, at 7:00 p.m. Saturday, June 26, at 10:30 a.m. followed by a sandwich lunch. Sunday at 10:30 a.m. Elder Jerry Wise, Pontotoc, MS is invited minister and everyone is invited to come and worship. Elder James Hall is the long time Pastor of Yalobusha.

Everyone is invited to the annual meeting at Raleigh Primitive Baptist Church, 3625 Austin Peay Highway, Memphis, TN 38128, June 18 & 19, 2021. Services are as follows: Friday night, June 18, at 6:30 p.m.; Saturday, June 19, at 10:30 a.m., followed by lunch, for all who feel comfortable dining together, and afternoon services at 1:30 p.m. Invited minister is Elder Ed Long, pastor of Union Primitive Baptist Church, McKenzie, TN. Elder Chase Harrison is Pastor at Raleigh.

Clear Springs Primitive Baptist Church, Maben, MS will have their annual meeting on Saturday, August, 28, 2021. Services start at 10:00 a.m. followed by lunch and afternoon services at 1:30 p.m. This is an open meeting. The church is currently without a pastor but Elder David Wise will be assisting during the meeting.

THE COURTS OF THE LORD

“Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.” (Psalm 65:4)

“For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.” (Psalm 84:10)

“In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.” Psalm 116:19)

“Those that be planted in the house of the LORD shall flourish in the courts of our God.” (Psalm 92:13)

CHURCH NEWS

Chewalla Primitive Baptist Church, Potts Camp, MS will have, Lord willing, a meeting the 3rd weekend in August, 2021 with Elder Ronald Lawrence from Goodlettsville, TN. More details to follow as meeting draws near. Elder Jerry Wise is Pastor of Chewalla.

Remember to pray for all the churches without pastors that God would supply the ministerial need to feed the sheep and the lambs. Pray for revival in Zion that the Primitive Baptist churches might thrive rather than just trying to survive in the midst of difficult times. The effectual, fervent prayer of a righteous man availeth much.—*Editor*

Pray for our disabled ministers that are unable to fill a pastoral role any more but still fervently desire the welfare of Zion. We thank the Lord for their dedication to the cause of Christ through the years. Please also be in prayer for their wives that are still alive and by their side.—*Editor*

What are Fathers Made Of?

Paul Harvey

- A father is a thing that is forced to endure childbirth without an anesthetic.
- A father is a thing that growls when it feels good--and laughs very loud when it's scared half to death.
- A father never feels entirely worthy of the worship in a child's eyes. He's never quite the hero his daughter thinks, never quite the man his son believes him to be--and this worries him, sometimes. So he works too hard to try and smooth the rough places in the road for those of his own who will follow him.
- A father is a thing that gets very angry when the first school grades aren't as good as he thinks they should be. He scolds his son though he knows it's the teacher's fault. Fathers are what give daughters away to other men who aren't nearly good enough so they can have grandchildren who are smarter than anybody's .
- Fathers make bets with insurance companies about who'll live the longest. Though they know the odds, they keep right on betting. And one day they lose.
- I don't know where fathers go when they die. But I've an idea that after a good rest, wherever it is, he won't be happy unless there's work to do. He won't just sit on a cloud and wait for the girl he's loved and the children she bore. He'll be busy there, too, repairing the stairs, oiling the gates, improving the streets, smoothing the way.

DUTY

No man or woman is free from duty. Honour your father and mother takes in every human being. It is every man, woman and child's duty to strive to make and keep a better town or country in which they live. It is our duty to work for better government. It is our duty to make a good neighbor. It would be very "sorry" for any husband or wife who felt that they did not have a duty. I am speaking of natural duty. So, that applies to all mankind, for each will have a duty till death.

Then when God comes into your poor heart, you are commanded to do your spiritual duty. Read His Word; walk as a child of God should walk; be obedient unto God. "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."—Matt. xi. 29.

Come home to the church; be on the inside with your brethren. Our dear Lord has something in store for you. When we speak of storage it is something on the inside—comfort. You will never find it on the outside.

"Commit thy works unto the Lord, and thy thoughts shall be established. We do not feel our spiritual duty in order to become children of God. We feel our duty because we have a sweet hope that we are children of God. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."—Eze. xxxvi. 26. God has done so much for us. We should do everything we can to honor His great name!

Someone might say: I can live just as good out of the church as I can on the inside. You cannot be good and disobey God! After you come home to the church, you have not fulfilled all duty—from your pastor to the layman. Duty is righteous obligation. Your pastor's obligation might be heavier than some of the members. But the duty is on an equal. For, if it is your pastor's duty to drive for miles to serve your church, it is the duty of each member to be there to fill their place if possible.

"Present your bodies a living sacrifice, holy acceptable unto God." God is just in giving each one a talent. He calls the individual for a purpose. It might be a member that never raises his voice in the church, but how wonderful it is to be faithful and fill your place! This old Adam nature is very contrary to the Spirit. It brings warfare between the old carnal mind and the spiritual mind, because the carnal mind is enmity against God.

God's grace is sufficient! So many times God's children have to sacrifice to do their duty. How much better it is to sacrifice than it is to reap condemnation. It might, sometime, be our business, or other things of the world that stands in the way, but if we would just stop long enough to think: Every blessing we ever had comes from God. He gives us our health;

our every day needs. He can replace our joys with trouble without yea or nay from anyone.

We should watch our everyday walk, and not be seen in unbecoming places. Watch our speech! For, if we do not, we do not only hurt one member, but the dear old church. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Psa. i. 1. We should not have the world looking at us, wondering about something we have said or done. We are known by our fruits. Our pastor, and deacons cannot keep the vineyard alone if others are scattering litter over the same ground. We should love one another and have forgiving hearts. "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!"

May we be faithful and work together in all things that are good in the name of our Lord and Saviour Jesus Christ. In hope, C. R. Moore
(From "*The Primitive Baptist*", June 16, 1949)

JOHN V. 29.

Elder J. V. Martin of Siloam Springs, Ark., asks, "How do you deal with the works element, 'They that have done good unto the resurrection of life' (John v. 29)?" In this scripture the resurrection of both the just and the unjust is under consideration, as He says, "they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Of course spiritual good is under consideration. "He that doeth righteousness is righteous, even as he is righteous," says God's word. Hence an individual must be righteous in order to bear good fruit. Those who die in their sins, being unrighteous, cannot bear good fruit, or do good, in the sense of this text. Hence, it follows, the doing of good and the doing of evil here mentioned are only evidences of salvation and not a condition to it. In fact God's word tells us plainly salvation is "not by works"—not by works of any kind, either good or bad, so far as the creature is concerned. But the particular part Brother Martin desires my views on is, does this apply to the adult that has been regenerated, those who are subjects of gospel address. That is my view of the text. Infants are not subject to gospel address; hence are not capable of performing good works. It is believers that are commanded to be baptized. Infants cannot believe; therefore cannot obey.

Now these are my views, briefly stated. I may be wrong in my views: and if so, I would like to know it. The literal meaning, as given by the Interlinear, reads "Those that good practiced to a resurrection of life," showing, to my mind, our practice is under consideration. S. N. R.

(From "*The Primitive Baptist*", October 15, 1936)

CONFESSION

By Elder Rickey Taylor
Booneville, Mississippi

Romans 10:9: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

In my time in the ministry, I have learned that the words confess, confession are often used words in the life of a church member. However as in similar words there is a misunderstanding by some just exactly what they mean. We hope to take some of the conceptions and misconceptions up and what these words actually mean.

Confess means to acknowledge something openly. Paul had pointed out in this same chapter that the Jews were not acknowledging Jesus as the Christ and he was praying to God that they would have their eyes opened and would confess that Jesus was the Christ the Son of the living God. Romans 10:1 'Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.' Israel still believed that through the old law they had to do something in order to be saved eternally. The Gentiles in the church had seen that salvation was by the grace of God. God's people had all been saved the same way, by the shed blood of Jesus Christ. Jesus had done all that was needed for them to be saved eternally. The Gentiles had come into the church by believing that Jesus was the Son of God, and he died for God's children on the cross. Thus through faith in what Jesus had already done, they were now rejoicing in the church. However most of Israel didn't believe that Jesus was the Son of God, so they didn't see him as their redemption, or the significance of his dying on the cross in their stead John 1:11. Their faith was not in Christ but was instead through the Law of Moses that they must do something in order to be saved eternally. They were missing out on the joys of the gospel kingdom. This is what Paul desired they be saved from. A timely punishment of not believing Jesus is the Son of God.

This is similar to what many say today about this same scripture. They say that unless you publicly acknowledge Jesus Christ as your Lord and Savior, then you will not be saved from hell. If you don't do it

before you die, then you will not go to heaven. This statement is not true. Everyone that is in the covenant of redemption that was made between God the Father and his Son will be in heaven, whether they ever hear or acknowledge that Jesus is the Christ. God made sure that his children would be saved by sending his Son to die for them, whether they ever confess him or not. Therefore the statement you must confess Christ is voided by the covenant of redemption mention in Romans 8:28-30.

Jesus is not the Christ because we acknowledge or confess that he is, but rather this statement stands on its own without anyone needing to confess it to make it true. Consider this. You cannot truly confess to something unless it is already a fact. To confess that Jesus is Lord and Savior does not make him Lord and Savior. He is already Lord and Savior, we are simply confessing to a fact. If one through faith understands Christ has already paid the price, then why would we think that there is a law that would help us pay the price. The price is paid. Nothing needs to be added to our standing before God. Jesus Christ took care of it all. Primitive Baptist believe that when one confesses that Jesus is the Christ. It is already an established fact. We are saved from going about to establish our own righteousness, and standing before God. We confess that Jesus has already done the work of redemption.

R.L.Taylor

**EXCERPTS
GLAD TIDINGS READER LETTERS**

Brother Larry,

Thank you for publishing "Glad Tidings". We enjoy the articles and information. May God richly bless you.

Dale Kennedy
Tremont, MS

Dear Brother Larry,

We hope you and your family and church family are doing well. I have fond memories of the times I've visited at Bethany and of your visits in our area.

This is a very belated donation to go toward your expenses in the publication of Glad Tidings. I have enjoyed it for many years. and do appreciate receiving it.

I enjoy reading the mix of old and newer writings of various elders. It's encouraging to read the church news about upcoming meetings to know the Lord's people are still gathering for worship.

"Out of the Mouth of Babes" always gives me a smile and the crossword puzzle is far superior to those in a secular paper in content.

In bonds of His love,
Sister Patti Monroe
Meadville, MS

The Amen Corner



by Elder Ricky Harcrow
Fort Payne, Alabama
From ShareTheWord: 3-12-13

The Purpose of the Gospel

The gospel is defined as "God's Message". The God of all Grace could have saved His people from their sins and never let us know anything about it but He is pleased, through the preaching of the Gospel, to reveal the realities of the Saving of Sinners and the actual and vital reason for the coming of Christ into the world. The bible calls the gospel by several terms, to wit: the Gospel of Christ, the Gospel of God, the glorious Gospel, the Gospel of the Son of God, etc. However the terms are used, they refer to the message of God to men. Now does our believing the Gospel, or God's message, make it any more the truth than it already is? Every bible believer that is sensible will say it is the truth whether we believe it or not. So the Gospel of Christ is that testimony that is reliable in every degree.

Some have said of Primitive Baptist that we have no reason to preach the Gospel if we contend that the family of God have been chosen or elected in Christ, Predestined to be conformed to his image, called by his grace and kept by his power. Their question is; WHY PREACH if all of this is fixed? The answer is that the Gospel feeds the sheep, Causes the child of God to grow in knowledge, instructs the believer and delivers the child of God from error among many other things. The list is endless. But we affirm the GOSPEL IN NOT A LIFE GIVING AGENT OR A MEANS BY WHICH THE ELECT ARE BROUGHT TO KNOW THE LORD IN AN ETERNAL SENSE. God's children are regenerated by the immediate work of the Holy Spirit separate and apart from any MEANS or INSTRUMENTALITIES on the part of men.

There is SALVATION in the gospel. It delivers, it brings life and immortality to light (2nd Tim.1:9-10) but no where does the bible teach or imply that the Gospel is the MEANS by which Sinners are brought to a vital relationship with Christ. That comes by the immediate creative work of God through and by the agent of the Holy Spirit.

The Arminian will say that the gospel is necessary in order for the sinner to believe and be saved in heaven. We say that the Gospel is the TESTIMONY OF HOW WE WILL BE SAVED IN HEAVEN AND WHO WAS THE AUTHOR AND FINISHER OF THE WORK. (St. Jn. 5:39). What the Arminian actually says is that; where no Gospel is preached, NO SALVATION can be procured. So according to their own teaching they without hesitation must admit and do admit the populating of Heaven is hinged on the preaching of the Gospel. We believe in preaching the Gospel but not for the same reason the Arminian does. We affirm that if there is never another Gospel sermon preached the Lord will still save his people from their sins. There is a difference between us on this point concerning the purpose of the Gospel.

Any doctrine that gives the creature room to boast, that his own arm, either in part or in the whole brought him salvation, CANNOT be of God. If our Will is the turning point and the balance is placed in our own hands then the purpose of God in Christ cannot be dominant or primary in the work of salvation, but rather, the will and work of the man is the primary agent and driving force. Our opponents will say that God gives assisting Grace in the work and gives men the ABILITY to choose. I preach as do my brethren that if the purpose of God according to election stands then those whom God thus loved with an everlasting love shall be effectually drawn by the cords of divine sovereignty and that is agreeable to the testimony of Jesus himself. **"All that the Father giveth me shall come to me"** (St. Jn.6:37). The righteousness of Christ is our title to it and as many as are ordained to eternal life either are, or shall be, called and set apart and at length shall enjoy the fullness of the purpose of God in heaven and that's the truth if the gospel is never preached. AMEN!

Elder Ricky Harcrow
Fort Payne, Alabama

OUR FATHER

Our Father in heaven gave His only Son,
The war against sin His Son clearly won.
His blood reached the former and hinder sea,
Atone for sin for all elect that shall ever be.

Our Father showed love for the chosen Bride,
Sending His Son who suffered, bled and died;
Our Father will send His Son once more,
Carry the Bride to Heaven prepared before.

We praise our Father and the eternal three,
Who entered into covenant and forever be,
God the Father; the Son, and the Holy Ghost,
When in Heaven we'll praise Him the most!

Elder Larry Wise

IN THE WORLD



By Elder Larry Wise
Randolph, Mississippi

There is no doubt we can all say that we are living in the world of perilous times. Paul writes to Timothy that he needed to know that in the last days perilous times would come. If Timothy needed to know this, then we surely need to know it today. We have been in the last days since Christ but maybe it is getting toward the "last" of the last days.

These perilous times bring tribulation to the children of God because we are living "in the world" that is broken by sin. The last message Jesus left His disciples prior to beginning His high priestly prayer in John chapter 17 was this: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) Jesus tells us that there is certain tribulation (anguish, burdened, persecution, tribulation, trouble) in the world. The good news is that we can have cheer (comfort) because Jesus has overcome that world on behalf of His children.

John writes to the church at Laodicea who most certainly was not overcoming the world and says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) Jesus overcome the world and sat down with His Father in His throne. We may overcome the world and have joy and comfort and sit down with Jesus in the throne of His kingdom on earth (the church) and experience the blessings of close communion with Him. The church at Laodicea was obviously not enjoying this or otherwise they would not have been exhorted to open the door as He knocked (Rev. 3:20)

The presence of sin always brings tribulation and trouble and we are told very plainly to "love not the world". (I John 2:15) Then we are told what is in the world, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (I John 2:16) In view of this truth, we leave the world behind and follow the Lord in gospel obedience and overcome the world by our God given faith. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (I John 5:4) The "whatsoever" here is faith and is born of God.

Faith is a product of the new birth and every child of God born from above is in possession of faith. We can still have a measure of joy and peace in the midst of perilous times by believing and trusting in Christ because John goes on to write about overcoming the world, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:5) Overcoming is one of the central themes that are common to each of the seven churches John writes letters to in Revelation.

Also one of the last messages Jesus left for His disciples was this promise, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27) O troubled heart there is a home beyond this vale of tears and rest with the thought of the second coming of the Lord who will set all things right.

Yes there is tribulation "in the world" but child of God there is also a world to come. The power that believers have in Christ is the same power that brought Christ again from the dead and set Him at His own right hand in the heavenly places. "Far above all principality, and power, and might, and dominion, and every name that is named, not only in **this world**, but also in that **which is to come**." (Eph. 1:21) At the right hand of God there are pleasures forever more for Christ and for His people. (Psalm 16:11) We surely are in this world below but we don't have to be of the world but have lights shining in the midst of a crooked and perverse generation.

**ANSWERS
BIBLE CROSSWORD PUZZLE**

- | | |
|--------------|----------------|
| ACROSS: | DOWN: |
| 1. revef | 2. yfide |
| 4. rewol | 3. gnitsalreve |
| 9. edirp | 4. tsol |
| 11. htetsil | 5. eow |
| 12. rif | 6. bahar |
| 13. wolley | 7. laiceps |
| 15. bor | 8. doolb |
| 16. evord | 10. eid |
| 17. tsomla | 14. htarw |
| 19. detsat | 15. derotser |
| 21. hcti | 18. sretsam |
| 22. natas | 20. slived |
| 23. vnroh | 22. emas |
| 24. ecarg | 23. raeh |
| 26. kram | 25. dor |
| 28. sreidlos | 27. ok |

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