

# Glad Tidings

April

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

2017

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

*Philippians 4:13*

*I Corinthians 15:19*

## FROM THE PASTORS DESK

The resurrection of Jesus Christ from the dead is the cornerstone of Christianity because without this great truth there is no resurrection of our dead bodies. Paul said, “But if there be no resurrection of the dead, then is Christ not risen.” (I Cor. 15:13). Some of the members at Corinth were saying that there is no resurrection of the dead and Paul logically argues that if Christ is preached that He rose from the dead, there can be no reasonable conclusion that there is no resurrection. Why? It is because if the dead rise not then Christ is not raised; Paul’s preaching is vain and everyone’s faith is vain and they are yet in their sins. Not only is this true, but all those saints that have fallen asleep in Christ have perished. (I Cor.15:14-18). Paul writes to the church in Rome: “For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.” (Rom. 15:9)

We believe that the scriptures are the infallible word of God and the only rule of faith and practice because it originated in heaven. Jesus was on earth for forty days after His resurrection and He showed Himself alive by many “infallible” proofs and spoke of things pertaining to the kingdom of God. (Acts 1:3). Jesus suddenly appeared to the eleven disciples after His resurrection and said, “Peace be unto you” and they were terrified as they supposed they had seen a spirit. Jesus gave them assurance it was not a spirit as He said, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” (Luke 24:39). Jesus opened their understanding that they might comprehend the scriptures concerning Him. They were to tarry in the city of Jerusalem until they be endued with power from on high; then shortly thereafter they saw Him depart and carried up into heaven. (Luke 24:51).

It was a flesh and bone body that the disciples beheld, and it will be a glorified body of the saints that shall behold our Lord in the resurrection. Job said, “And though after my skins worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.” (Job 19:26-27). Job’s declaration by inspiration of the Spirit of God could not be realized without the resurrection of the redeemer that Job knew lived.

Job knew that his redeemer was living as he spoke those words and that redeemer is Jesus Christ that Peter writes about in I Peter 1:18-19: “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.” Jesus, the living redeemer laid aside His glory with the Father and came to redeem His people from the curse of the law and thus save them from their sins. The Apostle John writes concerning Jesus: “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” (Rev. 1:18). Jesus ever lives, seated at the right hand of God, to make intercession for the people of God.

There is not anything or anyone that can condemn the child of God in eternity because of the death, burial and resurrection of Jesus Christ. He was delivered for our offences and raised again for our justification. Paul declares, “Who us he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” (Rom. 8:34). This is not only a New Testament declaration but also an Old Testament declaration as judgment was meted out upon Christ and not on His people. “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.” (Isa. 54:17).

Jesus left the portals of glory and was made in the likeness of men but without the sinful nature of men. He was made flesh and blood because it was flesh and blood that violated the law of God, bringing great condemnation, and it must be flesh and blood that would perfectly keep the law of God and make atonement for the sins of the elect. Just as sure as Jesus was made in the likeness of men, His people will be resurrected in His likeness. David had this assurance in Psalm 17:15: “As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness.” The final change is coming when Christ returns as Paul writes in Phil. 3:21: “Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” What a day that will be! (Elder Larry Wise)

**GLAD TIDINGS  
EDITORIAL OFFICE**

Please send all articles, announcements, change of address, correspondence and contributions to the Editor of Glad Tidings at the address below or call 662-489-5017 for announcements. You may also e-mail to **wisepb310@gmail.com**; we reserve the right to reject or edit any material. **All published material must be received prior to the 15th of the month** to be included in the following month's issue and sent to the Editor at the following address:

Elder Larry Wise  
12932 Hwy 9 S.  
Randolph, MS 38864

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**MY OWN MISTAKES**

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

Whether it will be helpful to others or not for me to acknowledge my mistakes, it will, at least, be a relief of mind. I once was young, but now I am getting old. Though I trust my interest and zeal for the cause of Christ is just as strong as when I entered the service more than forty years ago. I must have been a dull student. I sometimes wonder why it took me so long to learn the most needful things for a minister. The worst of it is, I have not learned much yet. Though I am sure I have learned some things about the ministry and about what is best for the cause in a general way. Yet, after all, I do not feel inclined to dictate to others, but if I could be of some little help to some young minister, or anyone else, I would be thankful to God. We can hardly over estimate the worth of our true, humble ministers who love the cause, and whose lives are above reproach, morally as well as religiously.

In my youthful days in the service of my Master I seemed to think that one qualification of a minister was the gift of "continuance." Sometimes I would stand as long as I could think of anything to say, whether it amounted to anything or not. I really thought I should stand a long time. Sometimes I would talk so fast and so long I would be completely exhausted. It seems now that I have been under the

impression that the longer, louder and faster one preached the better it would be. I really believe if I had pursued a different course it would have been better for me and the cause too. As a result of fast talking and loud talking I did not stay with my subject and explain it. Therefore did very little teaching. The servant of the Lord should be "apt to teach." No doubt I would be stronger physically, and spiritually too, if I had used better judgment and studied *how* to preach as well as *what to preach*. Another thing, it is much easier to correct such unprofitable habits in early life than when we get so deeply set in them, if our attention is called to them. But, from some cause, we fail to correct each other as we should. A young minister, or old one either, who would not appreciate a kind, loving correction for some habit which is detrimental to the cause, should be corrected anyway, I believe. If he loves the cause he is apt to take heed and will be benefited. If he gets miffed, "flies off the handle" and takes out, then perhaps the *cause* will be benefited.

Another mistake I made in early life was trying to defend the cause by skinning Arminians. I am thankful to say that this is one habit I have been enabled to correct, and I hardly think anyone will accuse me of throwing stones at other denominations.

Another mistake in my early life in the ministry was, I thought it was my duty to help straighten out the church troubles. Did not have intelligence enough to know that I should just quietly go along and keep myself straight instead of wasting so much time trying to regulate the other fellow. I was so exacting in those days (ignorant) I thought good order meant that all the Old Baptists had to be agreed, not only on the fundamental principles but even on minor things. It seems that I had very little patience, forbearance, charity, or any other of the essential things that would "let brotherly love continue." I thought a soldier had to fight, but I didn't know how to fight.

Another thing, I used to think that my prayers should be very lengthy. I have stayed on my knees in prayer (or, at least, form of prayer) until I could hardly get up when I would close. Perhaps five minutes, or just a few words, would have been more profitable, and I am sure the congregation would have been in better condition in body. Prayers recorded in the Bible are very short. The poor publican prayed a good prayer when he said: "God be merciful to me, a sinner." It took the Pharisee quite a while to pray, for he thought he had to let the Lord know how many good things he had done. The thief on the cross said: "Lord, when thou comest into thy kingdom remember me." That was a short prayer, but perhaps no better prayer ever fell from the lips of mortal man.

After about forty years of service in the cause of our Master, I can see many things that I did not see in

early life. I did not properly consider things in a general way as I should. It seems now like I must have, in a measure at least, been under the delusion that the Lord would miraculously endow me with all the knowledge necessary, not only for preaching but for my deportment and manner of preaching. Hence, not studying and applying myself as I should. I unconsciously drifted into many habits and hobbies which should have been left out of the whole arrangement forever. The trouble was I did not study as I should have. I did not realize the importance of studying *how* to preach as well as *what* to preach. It is so easy for a young preacher to form habits which impair his usefulness and influence and which are detrimental to the cause. And it is so difficult to get out of these little habits when we get in them.

One of my mistakes which I never have fully overcome, and possibly never will, is referring to my family while preaching. That is not preaching. God's ministers are not commanded to preach their wives and children, but to preach Jesus and the kingdom of God. May I impress this thought on the minds of our dear young ministers. Don't refer to your family unless absolutely necessary. Study the Bible and talk about it. If you have a scripture or subject on your mind when you enter the pulpit, take it up at once and tell what you think about it, and when you do this then take your seat. Don't try to explain every subject in the Bible at one time. It is better, far better, to explain one point of doctrine or practice and make it clear so that it will teach someone, than to talk for hours at random and never explain anything. I have heard good sermons preached in ten or fifteen minutes time, under which the congregation would be in tears. Then is a good time to give an invitation for members and close the meeting.

Notwithstanding the many mistakes and failures of my ministerial life, I really feel that I have loved the grand cause in which I have spent the most of my life. And I can say, too, that I do not feel like charging the Lord, or anyone else, with my failures and unprofitableness. In all my blunders, awkwardness, and mistakes in my efforts to preach, I am responsible for it all. If I have ever been called to the work of the ministry, the Lord is responsible for the call. One thing I can say is that I did not volunteer or seek the work. . .

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

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"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (I Thess. 2:4)

"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." (Gal. 1:10)

## LOOKING AT THINGS NOT SEEN—2 COR. IV

BY Elder John R. Respass (Deceased)

When Elisha lived at Dothan, the king of Syria sent a great host there and surrounded the city by night to capture Elisha, because he had informed the king of Israel more than once of the king of Syria's evil designs against him. When Elisha's servant or minister arose early the next morning and went forth and saw the king of Syria's host, he cried out in fear to Elisha, "Alas, my master, how shall we do!" and Elisha answered, "Fear not, for they that be with us are more than they that be with them," and he prayed and said "Lord, I pray thee open his eyes that he may see," and the Lord opened the young man's eyes, and he saw, "and behold the mountain was full of horses and chariots of fire round about Elisha."

It was thus he looked upon things unseen; things that the natural man could not see. They were things that could only be seen by faith; and then as that when seen, fears were cast out. Faith is a wonderful power, but it of itself creates nothing and provides nothing; but by it we are enabled to see what God has provided as the prophet's servant saw what God had provided, saw the chariots and horses round about Elisha. They were there before the prophet's minister saw them; if they had not been there, opening his eyes would not have put them there. But an unregenerate man, or a man just as he is by nature, could not have seen them, because the natural man receiveth not the things of the Spirit, they are foolishness to him, neither can he know them because they are spiritually discerned; therefore, the unseen things, or the things of faith, are things that be cannot see.

When a Christian's eyes are closed, in a spiritual sense, he can only see natural things, things that can be seen without faith. I speak of religious things, for there is a letter religion that has a letter faith, a letter experience, and in fact is like the true religion in all things; as much so as Hagar's conception and travail were in the flesh like Sarah's; but one is of the flesh while the other is of the Spirit.

I can see the things of the flesh, and for the most part only the things of the flesh, or the chariots and horses of the king of Syria, and they surround me and cut off all hope, so that I am made to cry like the prophet's servant, "Alas, Master, how shall I do!" But if God opens my eyes, and I see the things unseen, then I have the power of faith, and can say, "With thee is power and might, so that none can withstand thee." And though there be a struggle, the power of the Lord is on my side. I can do all things by my God that strengtheneth me. To be continued. I am too feeble to write at length.—R

December 1894

"(For we walk by faith, not by sight:)" (II Cor. 5:7)

**Anthology of Primitive Baptist Literature**  
Elder Harold Hunt-Maryville, Tennessee

**Abel**

**ABEL** Abel was the second son of Adam and Eve (Ge 4:2). God often favors the second son. He is a figure of the obedient child of God, worshiping according to the God-ordained pattern. His offering of the firstlings of the flock (Ge 4:4) pointed back to the animal slain (Ge 3:21) to provide clothing for his parents, and it pointed forward to Jesus Christ, the lamb slain to atone for the sins of his people (Joh 1:29).

**Heb 11:4**, "By faith Abel offered unto God a more excellent sacrifice than Cain,". His sacrifice was more excellent because of what it represented, or symbolized; it symbolized the suffering and death of the Lord Jesus Christ, the Lamb of God. It signified the shedding of his blood. Cain brought an offering "of the fruit of the ground," a bloodless sacrifice. The one represented the substitutionary death of Jesus Christ; the other represented the works of men's hands. God's acceptance of Abel's sacrifice, and his refusal to accept the sacrifice of Cain is the first indication in the Bible that the works of man's hands are not sufficient for his salvation, and that God will not accept any religious service that suggests anything to the contrary.

**Heb 9:22**, "And almost all things are by the law purged with blood; and without shedding of blood is no remission."

We are told (Ge 4:4) that "God had respect unto Abel and to his offering." God had respect, first to Abel, then to his offering. Abel was a sinner in need of salvation as surely as Cain was; but Abel brought "a more excellent sacrifice than Cain." Abel's sacrifice was a bloody offering; it was a confession of his own sinful condition, and his need for the suffering and death of Jesus Christ, the Lamb of God, as an atonement for his sins.

We cannot imagine the burning, bloody flesh of Abel's sacrifice was as physically appealing as the mounds of fresh, delicious, and colorful, fruits and vegetables which Cain brought. But physical beauty is not the proper criteria; obedience to the commandment of God is. Even in its physical unattractiveness Abel's sacrifice represented the suffering and death of the Lord. Isaiah tells us, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him" (Isa 53:2). Hlh

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**BUT YE ARE COME TO**

"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. 12:24)

**Anthology of Primitive Baptist Literature**  
Hezekiah

**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 re-opened and cleansed the house of the Lord. And he revived the celebration of the feast of 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 his kingdom.

Not so exactly with all the people; for, in respect to many of them, Isaiah said, "wherefore the Lord said, Forasmuch as this 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 29:1-14, etc.)

Hezekiah engaged in successful wars with both the Assyrians and Philistines 2Ki 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. The king of Babylon, Berodach-baladan, among others, had to send him ambassadors to congratulate him on the recovery from his sickness, and Hezekiah, in a fit of vanity and pride, showed them all his wealth and magnificence.

The prophet Isaiah reprovved him for this, and pronounced the judgment of the captivity against him,

his family, and his kingdom. Upon this, "Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem; so that the wrath of the Lord came not upon them in the days of Hezekiah" 2Ki 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)

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**Ac 26:7-8**

By Elder C. M. Mills (Deceased)

The Apostle Paul, in pleading his defense before King Agrippa, referring to the sacred promise of God: "Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" The promise of redemption, and deliverance from death and the grave, was in Christ Jesus, whom God promised to send into the world! This was according to the eternal purpose, which God the Father, promised in Christ Jesus our Lord! Ho 13:14, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will by thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." The Spirit of Prophecy is the Spirit of Christ. When he said, "Repentance shall be hid from mine eyes." That means, Christ Jesus will not turn away, forsake and leave undone, that which He said "I will do!" He gave His life a ransom for many when He offered Himself up to suffer the wrath due His people, and by coming forth alive from death and the grave, He broke the chains of death! He said, "I **will** redeem them from death!"

Not only coming forth alive Himself, but redeeming them (His people) from death. Paul asked the question, "Why should it be thought a thing incredible with you, that God should raise the dead?" God did that very thing, when He raised Jesus Christ from death and the grave. Paul told the Church at Corinth, 1Co 15:3, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried and that He rose again the third day according to the Scriptures: And that He was seen of Cephas, then of the twelve: After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto the present, but some are fallen asleep."

The Scriptures, which came by holy men of God spake as they were moved by the Holy Ghost; prophesied of this **very** fact! It is in harmony and according to the Scriptures that Christ should die and be raised again the third day, from death and the

grave! Bible readers, who pay any attention to what they read **would not** deny that Jesus Christ was crucified, and that He was buried, and on the third morning was **raised alive** from **death** and the **grave!** Jesus said Himself (Re 1:18): "I am He that **liveth, and was dead**; and, behold, I am **alive for evermore, Amen**; and have the keys of hell and of death!" Jesus Christ is Lord and Master and is reigning over death and the grave, even has the keys of hell! He is Lord of lords, and King of kings! Jesus Christ has been raised from death and the grave, and this is not called in question or disputed by His Church today! And, as sure as He has been raised from death and the grave, this proves, without question, that all His ransomed and redeemed **will be raised in His likeness and image!**

1Co 15:49-58: "And as we have borne the image of the earthy (Adam), we shall also bear the image of the heavenly (Jesus Christ). Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." That is why we must be born again — in order to be an heir of God. "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed (not exchanged). For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, **then (not before)** shall be brought to pass the saying that is written, Death is swallowed up in victory! O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore (because of this), my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord forasmuch as ye know that your labour is not in vain in the Lord."

If the bodies of God's children are not raised up from death and the grave and fashioned like the body of Jesus Christ, all the Christian service and labour of love toward God and His people in the Church, and on the outside of the Church, are all in **vain**, and we are yet in our sins and will never see God; because there is not another deliverer promised! It is Jesus Christ or nothing! If He has not been raised out of » death and the grave, we have no living Saviour to deliver us from death and the grave! It is not **vain** to rejoice in the hope of the resurrection of the dead! "Why should it be thought a thing incredible with you, that God should raise the dead?" In love and hope,

C. M. Mills

— Copied from *The Primitive Baptist*, May 21, 1959.  
(From "*Identity Of The True Baptist Church*" by Elder Wiley Sammons—Vol. 2)

"But now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Cor. 15:20)

**BIBLE FILL IN THE BLANK**

1. Can the Ethiopian \_\_\_\_\_ his skin or the leopard his \_\_\_\_\_? then may ye also do good, that are accustomed to do evil. (Jer. 13:23)
2. I have not sent these \_\_\_\_\_, yet they ran: I have not spoken to them yet they prophesied. (Jeremiah 23:21)
3. The Lord hath called me from the \_\_\_\_\_; from the bowels of my mother hath he made mention of my \_\_\_\_\_. (Isaiah 49:1)
4. Thou taltest my wonderings: put thou my \_\_\_\_\_ into thy bottle: are they not in thy book? (Psalm.56:8)
5. And the Jews marveled, saying, How knoweth this man letters, having never \_\_\_\_\_? (Joh 7:15)
6. But we believe that through the \_\_\_\_\_ of the Lord Jesus Christ we shall be \_\_\_\_\_, even as they. (Acts 15:11)
7. Why should it be thought a thing incredible with you, that God should \_\_\_\_\_ the dead? (Acts 26:8)
8. Neither let us \_\_\_\_\_ Christ, as some of them also tempted Christ, and were destroyed of \_\_\_\_\_. (I Cor. 10:9)
9. In whom we have \_\_\_\_\_ through his blood, forgiveness of sins, according to the riches of his \_\_\_\_\_. (Eph. 1:7)
10. Sow to yourselves in righteousness, reap in \_\_\_\_\_ break up your fallow ground: for it is time to seek the Lord, till he come and \_\_\_\_\_ righteousness upon you. (Hosea 10:12)

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

1. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.
2. God thundereth marvelously with his voice; great things doeth he, which we cannot comprehend.
3. Wherefore let him that thinketh he standeth take heed lest he fall.
4. But he that glorieth, let him glory in the Lord. (Answers on Page 8)

**OUT OF THE MOUTHS OF BABES**

We were keeping our grandson, Isaac, awhile back and I got sick during the night and most of the next day. I spent a good deal of time in the bathroom and never did throw up. Isaac was his usual playful self and unfortunately I got nauseated later during the day and had to get my pan I had in stand by and threw up in the pan while Isaac was in the room. He looked kind of baffled at what was going on and I held the pan up out of his sight. He was very determined to see and finally managed to get a peep into the pan. He said loudly, "I don't like it!" I told him I didn't either but I got better after that. You would have needed to be present to appreciate this as gross as it was; however, I still get a chuckle when I think about it.—  
*Editor*

Bro. Wise,  
I am enclosing a small contribution for your good publication which I am always so glad to receive here at my residence in the Assisted Living.  
I would like to share something for your "Out of the Mouths of Babes".

As you probably know, my brother, Elder T.L. Webb Jr., died last year and his birthday was in November. His son and his family were grieving remembering him on that day and his little 6 year old girl said, "Don't be sad, Daddy, because Pa-pa is having the happiest birthday party he's ever had!"  
Doris Webb Smith  
Milan, TN

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**DRAW NIGH**  
By Elder Larry Wise

To the Lord, we should all draw nigh,  
This is the truth I cannot deny.  
We don't draw nigh in state of death,  
We draw nigh with life and breath.

Eternal life given by His drawing power,  
Blessed with a spiritual shower.  
Now draw nigh with a brand new heart,  
Don't let sin keep God and us apart,

Apart from His blessings here below,  
Only by His grace He can bestow.  
May we all draw nigh; always a plus,  
It is only then He draws nigh to us.

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"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)

**CHURCH NEWS**

Chewalla Primitive Baptist Church, Potts Camp, MS invites everyone to its annual meeting the 2nd weekend in April, 2017 (Apr. 7-9). Services Friday night, Apr. 7, at 7:00 p.m. Saturday, April 8, at 10:30 a.m. followed by lunch. No afternoon service. Elder Mark Quarles, Madison, MS is invited minister. Elder Jerry Wise is Pastor of Chewalla.

Pine Hill Primitive Baptist Church, Ripley, MS invites everyone to our annual spring meeting the 1st weekend in April, 2017. Services will be Friday night March 31 at 7:00 followed with snacks, Saturday morning April 1 at 10:30 followed with lunch, Saturday night at 7:00 with supper at 6:00. Sunday morning April 2 at 10:30 followed by lunch. Our guest minister will be Elder Neil Honea, AL. We invite everyone to come and worship with us in spirit and truth. Elder Darren Owens is pastor at Pine Hill.

Everyone is invited to the annual meeting at Sulphur Springs Primitive Baptist Church, Caledonia, MS the 2<sup>nd</sup> weekend in April, 2017 (Apr. 7-9). Supper at 6:00 p.m. on Friday night, Apr. 7, followed by singing and fellowship at 7:00 p.m. Regular services Saturday, Apr. 8, at 10:00 a.m. followed by lunch and afternoon services. No Saturday night service. Sunday at 10:30 a.m. followed by lunch. Elder Bryce Lorraine from Texas is invited minister. Elder Joe Nettles is Pastor of Sulphur Springs.

The 2017 Smoky Mountain Spring Meeting will be held April 3 - April 6, Monday night - Thursday morning (morning, 10:00 am and night services, 7:00 pm) at Ramada Inn South in Pigeon Forge, TN.

We will start a little early on Monday evening (approx. 6:30 PM). Tuesday and Wednesday's schedule is for 10:00 am and 7:00 pm. Thursday morning will begin at 10:00 am.

Address and info is as follows:

4010 Parkway

Pigeon Forge, TN 37863...

800-523-3919---865-453-1823

Tell them you're with the Smoky Mountain Primitive Baptist Meeting and you will receive a reduced rate, which includes a full breakfast. If you have any questions or need info, contact me at [elderrbl@gmail.com](mailto:elderrbl@gmail.com) or on Facebook.

God Bless,

Elder Ronnie B. Loudermilk

Elder Grady Camp, Germantown, TN will be with Yalobusha Primitive Baptist Church, Water Valley, MS the 5<sup>th</sup> Sunday in April, 2017 (Apr. 30) with services at 10:30 a.m. Elder James Hall Is Pastor Of Yalobusha.

He that glorieth, let him glory in the Lord.

**CHURCH NEWS**

Everyone is invited to the communion meeting at Bethany Primitive Baptist Church, Ecu, MS the 3<sup>rd</sup> weekend in May, 2017 (May 19-21). Services Friday night, May 19, at 7:00 p.m. Saturday night, May 20, at 6:30 p.m. preceded by supper at 5:00 p.m. Sunday at 10:00 a.m. with communion followed by lunch. Elder Ronald Lawrence, Nashville, TN is invited minister. Elder Larry Wise is Pastor of Bethany.

Elder Jonathan Wise, New Albany, MS will be with Hopewell Primitive Baptist Church, Randolph, MS the 5<sup>th</sup> Sunday in April, 2017 (Apr. 30) with services at 10:30 a.m. Elder Tom Bouchillon is Pastor of Hopewell.

Elder David Wise will be with Antioch Primitive Baptist Church, Oxford, MS the 5<sup>th</sup> Sunday in April, 2017 (Apr. 30) with services at 10:30 a.m. Antioch is currently without a Pastor.

Elder Rickey Taylor, Booneville, MS will be with Bethany Primitive Baptist Church, Ecu, MS the 5<sup>th</sup> Sunday in April, 2017 (Apr. 30) with services beginning at 10:30 a.m. Elder Larry Wise is Pastor of Bethany.

Elder Larry Wise, Randolph, MS will be with Providence Primitive Baptist Church, Michie, TN the 5<sup>th</sup> Sunday in April, 2017 (Apr. 30) with services at 10:30 a.m. Elder Rickey Taylor is the Pastor of Providence.

The 5<sup>th</sup> Sunday night in April Fellowship Meeting will be hosted by Laodicea Primitive Baptist Church, Lafayette Springs, MS with supper at 5:30 p.m. followed by worship at 6:30 p.m. Elder Steve Weaver is Pastor of Laodicea. This meeting rotates between the churches of New Prospect, Laodicea, Bethany and Hopewell. Everyone is invited.

Harmony Primitive Baptist Church, Tupelo, MS invites everyone to come worship our Lord and Savior during our annual meeting the 1<sup>st</sup> weekend in May, 2017. Services begin on Friday night, May 5<sup>th</sup>, at 7:00 p.m. Saturday, May 6<sup>th</sup>, morning services will be at 10:00 a.m. followed by lunch. Sunday, May 7<sup>th</sup>, morning service will be at 10:30 a.m. followed by lunch and communion service. We look forward to sweet fellowship with our beloved brethren and sisters. If you are unable to attend, please remember us in prayer, Elder Marshall Boyd is Harmony Pastor.

Elder Mark Quarles, Madison, MS will be with New Prospect Primitive Baptist Church, New Albany, MS the 5<sup>th</sup> Sunday in April, 2017 (Apr. 30) with service at 10:30. Elder Grady Camp is Pastor of New Prospect.

**EXCERPTS  
GLAD TIDINGS READER LETTERS**

Dear Brother Larry:

This is a poem written by my ten-year-old brother, Andrew. I thought you might enjoy it.

Sincerely,  
Anna Rose Honea  
Elrod, AL

*(I definitely enjoyed the poem and I'm sure the readers of Glad Tidings will enjoy as well. Blessed words from one so young.—Editor)*

**The Sacrifice**

On the wicked cross He died, hewn from the trees  
he made.  
On the back of Jesus Christ all our sins were laid.  
Ne'er a foe could stand between the Shepherd and  
the flock.  
He's our Lord Almighty, our salvation, and our rock.

Ten thousand spears could not pierce Him, if that  
was not His will,  
But men's hearts were hardened and their Saviour  
they did kill.  
The wrath of God was poured on Jesus, yet so  
righteous, yet so pure,  
Yet he died on Calvary, and now our hope is sure.  
By Andrew Honea, age ten

Dear Editor,

I am submitting the following to be used in Glad Tidings if you have the space:

**IN MEMORIAM  
Elder Jerry Wilkinson**

Elder Jerry E. Wilkinson, pastor of Gum Log Primitive Baptist Church at Bailey, MS passed away at his home in Madison, MS, on Jan. 30, 2017. He was born Jan. 1, 1943 in Memphis but spent much of his life in Franklin County, MS. He spent 15 years in education and 18 with Chevron as a trainer. He was an adjunct professor at Southwest Mississippi Community College in Summit where he developed the Process Technology Training Program.

Elder Wilkinson graduated from Delta State University and earned a doctorate in music from Ole Miss. He was a member of the Pilgrims Rest Quartet from Franklin County.

He is survived by his wife Kay and daughters, Dawn and Kelly. He was buried at Pilgrims Rest Primitive Baptist Church Cemetery near Meadville.

Thank you for all the work you do for God's people. I am enclosing a small donation.

Gordon Cotton  
Vicksburg, MS

**EXCERPTS  
GLAD TIDINGS READER LETTERS**

Dear Ones,

Jn. 19:11-22, Mt. 27:31-32, Lk. 23:26 & Mk.15:21 is really interesting to notice Jesus bearing his cross and Simon was compelled to bear his cross...

Wishing our Dear Lord's blessings to you all. He will see us through.

In Dear Hope & Love,  
Sister Loreta Lilly  
Akron, OH

Dear Bro. Wise,

Please renew my subscription to Glad Tidings. I surely do enjoy the paper. I hope you are doing well. I am almost 95 years old and pretty healthy.

May God Bless you,  
Thelma Long  
Palestine, AR

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**OPPORTUNITY**

We are taught in the scriptures to do good and not evil as children of God. We never know when we will have an opportunity to do good to others so Paul writes: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10). The obligation exists upon us to do good to all but there is an added responsibility to minister to the household of faith. The Lord doesn't forbid us to make a living for our families but informs us that a man that won't provide for his own family has denied the faith and is worse than an infidel. However, the Lord does say to seek the kingdom of God first. May we all be vigilant to be alert for those opportunities to use our God-given faith to do good and not be weary in well-doing because Paul emphatically declares we will reap if we faint not.—*Editor*

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

1. I Kings (I Kings 11:3)
2. Job (Job 27:5)
3. I Corinthians (I Cor. 10:12)
4. II Corinthians (II Cor. 10:17)

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"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers;" (Eph. 1:15-16)

## US

By Elder Rickey Taylor  
Booneville, Mississippi

Mark 9:22: "And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us."

The word "us" is used over twelve hundred times in the Bible. It would be well worth our time to think and study on this small and precious word. In our above text we read that this young man had been struggling with this unholy spirit for a long time. Mark 9:21: "And he asked his father, How long is it ago since this came unto him? And he said, Of a child." Mark 9:18: "And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not."

I shudder to think of the hard times that the young man had suffered in his affliction, no one able to help him, not even his parents. I would like however not to dwell so much on the young man, but the father of this young man. In deep sorrow and desperation the father had brought him to the Lord with probably the last shred of hope that he had for the young man. Do you think that the young man's father loved him? Let's look and see. Notice in Mark 9: 22, that the father uses the word "us" twice in the verse. but if thou canst do any thing, have compassion on us, and help us. By using the word "us" the father is saying Lord if you help my son then you are helping me too. I love my son and it hurts me to see him in this horrid condition. I have cried, lost sleep, I've had my faith tested to the last string of holding up. I have been robbed of the joy of seeing him grow up into a good young man. If I could take this spirit and put it on myself, so that he wouldn't have to endure further affliction I would gladly do it. Have compassion on us, help us! There is no doubt that this father's heart was linked to his son's heart. His words and actions speak loud about that.

Webster's defines the word us as a pronoun used to refer to the speaker and another person or group of people as the indirect object or direct object of a verb, people in general. It is used as an objective of the word "we". It is always plural, meaning more than one person.

God uses this word many times in the scripture to show that he is either speaking to someone or speaking of someone. Example: Genesis 1:26: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Here we see God is speaking to his Son, and the Holy Spirit. Man had not yet been created, so he was not speaking to

Adam or Eve. The Son and the Spirit are like the Father, eternal and without beginning or end. They were there with him in the beginning John 1:1-2: "In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God." 1John 5:7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." The word us is used to tie God, and his children together in many verses of scriptures Ephesians 1:4-6: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." These scriptures tell us that God in his infinite love and counsel, chose his children, even before he created the heavens and the earth. He chose his children to be holy and without blame, to eventually live with him in the everlasting kingdom of heaven.

He sent his beloved Son to accomplish the task of his children being holy and without blame before him in love. Romans 5:8-10: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Christ was willing to be made a curse for us so that we would live with him in everlasting glory. Galatians 3:13: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:"

Dear child of God I want you to know that you are among the "us" that is used in the word of God. If you have ever felt the love of God in your heart then you are among the children of God. If you have ever felt like a poor sinner in need of help from above, then you are in the number which no man can number. If you have ever thought that you can't possibly be one of his children, the old sinner that you are. Then you are among the many "us" that God chose before the foundation of the world. You simply would not feel that way, if you were a dead alien sinner.

Praise God for his abundant mercy that he has bestowed on us all!

Elder Rickey Taylor

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"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him." (1 Thess. 5:9-10)

**CROWN OF GLORY**

By Elder Larry Wise  
Randolph, Mississippi

Some of us were looking at a picture taken at a wedding I officiated back some eighteen or twenty years ago; someone remarked that I had more hair back then. Yes, I had more hair back then and what little I have now is gray or whitish and that usually is accompanied with advancing age. It is a rare specimen indeed that is classified as elderly and still has all his hair and retains the same color it had when he was a young man, and the same can be said for women as well. There is some consolation; however, if a certain condition has been realized in the years of accumulating this head covering. Solomon writes, "The hoary head is a crown of glory, if it be found in the way of righteousness." (Prov. 16:31). We might have a hoary head but if it is not found in the way of righteousness, we cannot claim a crown of glory.

We are told about the importance of serving the Lord in our youth as Solomon also writes, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccl. 12:1). Because of this one scripture, I have made the assertion that I believe the Lord touches the majority of His children with grace in their young and tender years. We cannot remember our Creator unless we have been created. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10). This new spiritual creation can now walk in the way of righteousness whereas before it could only walk in the way of sin and unrighteousness. Good works can now be realized because of an inwrought gift of God called faith which always works by love.

Solomon could very well write about the hoary head and a crown of glory which evidently he didn't have in his old age because we are told that when he was old, that his many wives turned away his heart after other gods. (I Kings 11:3-4). He would write the book of Ecclesiastes to say, "do not as I have done, but do as I say" and what did he say? "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:14). If we keep the commandments of the Lord, we will be found in the way of righteousness and that is the only way the Lord ever leads His people in this land of sin and sorrow.

This crown of glory is one of beauty and honor but before any honor can be bestowed by the Almighty, something else must be present. "The fear of the Lord is the instruction of wisdom; and before honour is humility." (Prov. 15:33). Before any honor can be bestowed by God, humility must be present and

Jesus as always set the example. Jesus humbled Himself and became obedient unto death, even the death of the cross. (Phil. 2:8). God crowned His Son with glory and honour in His submission to the will of the Father. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." (Heb. 2:9). Jesus has been given a name that is above every name, that at His name every knee should bow, both in heaven and in earth.

Caleb was forty years old when Moses told him to go with the other eleven and spy out the land of Canaan and he brought back a good report by faith. Now he is eighty-five years old and says he is as strong as he was in the day that Moses sent him on that mission. Now he is able to say, "give me this mountain" and I will be able to drive out the Anakims out of their cities "if so be the Lord will be with me." (Josh. 14:12). Here is a man who wholly followed the Lord at age forty and he is still wholly following the Lord at the age of eighty-five. We aren't told how his head looked but it was a hoary head because it was now old. We would necessarily need to conclude it was found in the way of righteousness.

God's people can still bring forth fruit in the way of righteousness in old age; however, we realize that it can be limited severely by the ravages of afflictions in mind and body. The average pilgrimage of our years is recorded in Psalms 90:10: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." We have a member of our church body which I pastor which is ninety-six years of age and is still able to bear much fruit and is in church unless sickness prevents. On the other hand, we have a member who has Alzheimer's disease and has been in a Nursing Home for many years and doesn't know her own children. Look around and see how blessed we are and it should inspire us to do more in being found in the way of righteousness.

Paul writes to Titus to speak the things which become (is suitable for) sound doctrine that the aged men be sober, grave, temperate, sound in faith, and in charity and in patience. Paul also writes that the aged women were to be in behavior as becoming holiness and to teach the young women to love their husbands and their children. (Titus 2:1-5). The city of truth (church) should be made up of old men and old women and boys and girls. (Zech. 8:3-5). Thank the Lord for hoary head fruit bearing and the crown of glory: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." (Psalm 92:13-14). Think about it.

If we are blessed to live to have a hoary head, may it be a crown of glory and honor to our great God!

### THE LORD'S LEADINGS

By Elder S.N. Redford (deceased)  
From the book *"As A Man Thinketh"*

*"And he led them forth by the right way, that they might go to a city of habitation."—Ps. 107:7*

What wonderful depths are found in the Holy Scriptures when our poor feeble minds are illuminated by grace to behold their sublime truths. How suited to our poor fainting souls. The above text refers to the Lord's humble poor, if I understand it. National Israel had been redeemed from Egyptian bondage, and God led them in a roundabout way to the land of Canaan, a country that God had given them, and typifies the leadings of the Lord with His redeemed people spiritually in delivering them from the bondage of sin and death.

"A city of habitation" doubtless has reference to the church of God, and teaches that as the children of Israel had no city of habitation in Egypt, nor in all the world only the one God had given them. Even so it is with spiritual—there is but one home for them on this earth. It is true many of them are in Babylon, but they have no home there any more than redeemed Israel could have enjoyed their stay in Egypt or the wilderness. The leadings of their Lord had filled their souls with a longing for a dwelling place where spiritual meat and drink could be obtained and for "a city of habitation."

But look how the Lord led them, and look how he has led us. Has it not been a roundabout way? Has it not often caused us to halt by the way, and caused us to think we would never find rest and peace in such a course? And is it not true that often we could truthfully say, *"And he led us in the right way"*? Self-righteousness is a fruit of the flesh, and I feel sure all of God's people have been troubled, more or less, with the corruptible fruit of the flesh. But the Lord leads in a way that strips us of the self-righteous garment.

Israel sang the song of deliverance when they crossed the Red Sea, and doubtless thought they would be troubled with opposition no more, and that they could go safely on. But just three short days awaited them to enjoy their delusion. They came to the bitter waters which they could not drink. What a mercy it is our God gives the bitter cup to drink now and then. How it humbles us and prostrates our self-righteousness and human wisdom at the feet of Jesus. Our sorrows, sweetened by the tree of the cross of Jesus, enables us to drink these bitter waters and say with Paul, *"We glory in tribulation."* Why? Because of the sweet blessings growing out of it.

And then there was Amalek that, as far as we know, opposed Israel without any provocation on Israel's part, and doubtless represents the flesh. The pathway of God's people is one of cross bearing and

fighting. We would not know the enmity of the carnal mind or the hypocrisy of the flesh if we had no opposition from that source. How good the Lord is to reveal to us these facts. He led us in the right way that we might *"have no confidence in the flesh."*

How good it is to feel the Lord had led us in the right way, although our pathway might lie through poverty's vale, or else upon the raging billows of temptation, or upon the stormy sea of persecution, or else through sad bereavement of loved ones. All these things have a tendency to cut us loose from the world and make us flee to the cross for aid.

July 10, 1930

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

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### DEATH IS NOT FINAL

By Elder Louis Culver  
Deatsville, Alabama

We are born; we live, we die. We are here today; we may be gone tomorrow; we will be gone someday.

There have been four deaths in as many days of friends and acquaintances. Today I am to take part in a funeral service for a dear friend. Saturday I am to take part in a funeral service for another dear friend.

There are many who feel that death is final, it is not the end: it is the beginning. It is the beginning of our being in the presence of God. For this there is no ending.

When death claims the body, the Lord claims the soul and spirit of every child of God. We are taught that to be absent from the body is to be present with the Lord. There is no pain to death—it does not hurt to die. Many times it is a relief to die. If we have suffered in this life we can face death with great anticipation for the moment when suffering shall cease and joyous rest shall begin.

Today a dear family was enlarged by the addition of one. This couple was blessed with the birth of a daughter. This daughter joins her older sister, making a family of four. Some people pass from this life; others enter upon this journey of life. The Lord is active in both cases.

God knows every one of His children, whether they are new-born or time-worn. He knows all about us—we cannot hide anything from His all-seeing eye. From the moment of conception until the instant of our departure from this life, God is with us.

Daily Devotion for 9-22-2000

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

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God be with you until, by God's grace, we are providentially blessed to meet again in the next issue of Glad Tidings.