

Glad Tidings

November

"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

In this pressure packed world, we may sometimes be prone to make compromises but many times we are held up and embolden by the faith and courage of other saints. Paul was scourged, beaten with rods and in many perils for the cause of truth as he went preaching the gospel of grace. He was imprisoned with the intent to stop not only him but the spread of the gospel. Did this cause everyone else to give up and stop spreading the truth? On the contrary, Paul says, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;...And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." (Phil. 1: 12, 14). The preacher may be bound but the word of God is not bound; the gospel was spread in the New Testament despite efforts to halt its spread by the forces of evil.

As we attempt to run our race with patience, we may grow weary with a tendency to abandon the race but we should be emboldened by Jesus who has left us a perfect example. The Lord knew our tendency to do this; therefore, he has left encouragement in the scriptures. Hebrews 12:3 says, "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Consider Jesus and what He endured when we grow weary of the journey and remember He went through all this for sinners such as you and me. The truth is we will be a dropout if we are attempting to trust in our own strength and ability. We must remember that Paul said, "I can do all things through Christ which strengtheneth me." (Phil. 4:13).

The devil as our mortal enemy and adversary desires to rob us of the joy of our salvation and he will appeal to our weary mind set. How do we escape his temptations and maintain our course? We aren't left in the dark. Peter writes, "Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (I Pet. 5:9). Other brethren go through the same afflictions and still remain dedicated to finishing their course like the apostle Paul. If they can remain faithful, it should help us to also be steadfast and unmovable. It is sad to see saints drop out of church for one excuse (not reason) or another; it is evident they haven't considered faithful saints in God's word.

We are told to be patient and establish our hearts for the coming of the Lord draweth nigh. (Jam.5:8). The pressures build when the bad news comes and how do we respond? If we respond by trusting in self, we are doomed; consequently, we consider others who have undergone such trauma. James goes on to say, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." (James 5:10). James tells us that the Lord counts them happy (blessed) that endure and gives the example of Job and how the Lord was pitiful and of tender mercy as He blessed him twice as much at the latter end than at the beginning. How many saints have been given boldness to trust the Lord by the example of Job who said, "Though he slay me, yet will I trust in him:..." (Job 13:15). We'll never know the answer on earth.

Our hearts may be troubled or at peace depending on how we have utilized God's gifts. It is difficult to be at peace when we seem to be hemmed in on every side; however, God's word says, "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." (Col. 3:15). The peace of God evidently can be allowed to rule (govern) our hearts and we will have less anxiety because we know who our Governor is. This metaphor as I understand it is referring to the judge or governor of the olympic games who decided the winner and awarded any crowns. Paul wrote much concerning contests such as this. James confirms what Paul taught, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1:12).

Paul was comforted by those others who had greater boldness to speak the word of God even though he was in prison. Paul wrote to those in Rome called to be saints and longed to see them. Why was this true? He desired to impart some spiritual gift to establish them and then explains: "That is, that I may be comforted together with you by the mutual faith both of you and me" (Rom. 1:12). Here we see there was comfort by the mutual faith of both Paul and the saints in Rome. Children of God: Please don't forsake the assembly of the saints for there is mutual comfort, strength and encouragement as we meet to worship the Lord. Faithful saints have encouraged other saints for centuries and may we be among those that perpetuate this legacy. (Elder Larry Wise)

**GLAD TIDINGS
EDITORIAL OFFICE**

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

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Whom Did Christ Come to Save? Hebrews 10:14

By Elder Ricky Harcrow
Fort Payne Alabama

Under consideration is the question of all ages. Simple yet complex in so many ways. To us a Primitive Baptists it is not such a complex question but to those who are not of us the question brings on much discussion at times. None but sinners stand in need of a savior and it is evident those whom Christ came to save stood as sinners before God. However, did He come to save all sinners or some particular class of sinners? If he came into the world to save all sinners then He has either accomplished that work or failed in His intent to save all sinners. IF He has accomplished that work then all sinners shall be saved, even devils are included and the Doctrine of Universal salvation must without a doubt be true. If He has not saved all sinners (men and devils) then one of two positions is true. Either He did not intend to save all sinners or He has failed to accomplish that which He intended to do. IF he has failed, and there being salvation in no other, all are left in their sins to perish and the doctrine of universal damnation of all sinners prevails.

To say that Christ came into the world to save sinners (as the bible says) and then say that he really MEANT that He came only to enable them to be saved is to say one thing and then say what is said

means something else. It is my opinion that those who would take such a position suppose that what is said he really did not mean to say. WE believe HE said what he meant and meant what He said. IN preaching what Paul has said we preach a FAITHFUL PRESENTATION of truth. It would not be a faithful presentation of truth to peach that Christ came into the world to only enable sinners to save themselves and if they did not through some action on their part save themselves then consequently they would be lost. If we shall preach the WHOLE truth then we preach that Christ came to save every sinner He before intended to save and in that work the possibility of HIS failure does not exist. (Isa. 42:4).

His work was before him and he understood it perfectly. All that he came to save are the very ones who shall be saved. They are the ones to whom eternal life is given. They are the ones that shall all be taught of God. They are the ones whom He shall raise up at the last day. They are declared to be HIS SEED, His people, the elect and the list denominating them goes on and on. This is incontestable testimony that Christ Jesus came into the world to save sinners

I am well aware that many teach that sinners, void of the Grace of God, just have a deficiency in their inclination toward spiritual things and if they can just come in contact with the right kind of moral teaching they can be convinced by effective argumentation to come to Christ. IF that is the truth then there was no need for Christ to come at all. That is their doctrine sanded down to bare metal.

Examine the New Testament and you will find that it was for a particular people whom Christ died, a people given Him of the Father whom He Himself Represented and that very action was according to and in agreement with the intent and purpose of God. Just so far as that purpose of God extended that is just as far as the atonement extended and to whom it was extended. All for whom Christ died shall not suffer under the penalty of the law HE being made a curse for them. As their redeemer they stand and shall forever stand redeemed. Can any power of men or angels make one redeemed whom Christ has not redeemed? His blood was shed for the expiation of their sins. WHOSE SINS? Romans 5:8 tells us exactly: "But God commendeth His love toward us in that while we were yet sinners Christ died for us.". Galatians 1:4 tells us, "Who gave himself for our sins". What a blessing to know, believe and understand that the death of Christ was NOT in vain. He HATH PERFECTED FOREVER those whom He came to save.

Elder. R.D. Harcrow
Fort Payne, Alabama

"Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." (Isa. 40:10)

PROVE ALL THINGS

By Elder A. J. Hylton

“Prove all things; hold fast that which is good.” 1 Thes. 5:21,—How very essential it is to “prove all things” as pertaining to church fellowship, and to receive the fullness of the joys of the salvation of walking by faith! Proving all things is far superior to guesswork, and far safer than hearsay and supposition.

David was very wise not to go the way of men when he went up to the battleline to take provisions to his brethren and saw a giant defying the armies of the living God. “Is there not a cause?” he cried. And as he buckled on the shield, having a helmet placed upon his head and armed with a coat of mail, thoughts must have been streaming through his mind, like—“This will only put me on even terms with men, and besides, I did not have or use these when a bear and a lion, on two different occasions, came out at me to take lambs out of the flock under my care. The strength of Israel’s God is far better.” So as he put them off he was heard saying, “...I have not proved them.” The sling he carried, and the smooth stones such as those he chose from the brook, had been proven effective, and the faith he had in his God made him satisfied with them.

As the eunuch’s chariot came into a certain water, he said to Philip, “See, here is water; what doth hinder me to be baptized?” (Acts 8:36). “And Philip said, If thou believest with all thine heart, thou mayest.” Why was this servant so quick to baptize a stranger with but little questioning? I see several possible reasons: (1) *His faith*, when he said, “I believe that Jesus Christ is the Son of God.” (2) His zeal and interest in reading the Scriptures. (3) He was in charge of the queen’s treasure, and if she would trust him this far, he could surely be trusted in the church. (4) Being a eunuch it was not likely that there was a question of adultery or fornication. Philip had proven all things and baptism was part of the good that they held fast to.

The apostle wrote to Timothy: “Thou has fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience persecutions, afflictions...” In the young minister’s mind he did not have to guess or wonder about this, for it was fully proven.

Timothy had as good a family background as any minister. Unfeigned faith dwelt first in his grandmother Lois, and also in his mother, Eunice; and Paul was persuaded that it dwelt in Timothy likewise (II Tim. 1:5). Yet, this was not enough to cause Timothy to ride on a cloud or to occupy a place of standing among the Lord’s people. As a young minister, the apostle thought it vital and proper to charge him to “make full proof of thy ministry.” This was to be done through the study of the Scriptures,

which would enable him to “put to silence the ignorance of foolish men, in doctrine showing uncorruptness,” and to be an example to believers.

In the house of the Lord, the church, there are always witnesses to everything that happens, and in the case of Ananias and Sapphira, his wife, swift judgment was executed on their sin, and great fear came upon all the church (Acts 5:1-11). Two important features of church discipline are shown here: one was that the guilty was punished, and the other is that it caused the people to fear doing the same thing.

But in the domestic affairs of God’s children and in our homes it is not easy. Certainly it is not right for churches to make a judgment on the testimony of one person. Is it not an exalted spirit that would expect us to do that, when the premise of the gospel of Christ is, “In the mouth of two or three witnesses let every word be established?”

Let us hold fast that which is good. Our good life and fellowship depend on our doing this and *proving all things*.

Elder A. J. Hylton

(From “*Advocate and Messenger*”, July 1986)

LABELS

I have no problem with the labels except when they *do not* express a Bible truth. I have no objection to the term “time salvation” for in addition to teaching the eternal salvation of God’s elect, the Bible also teaches that there is a type, or kind, of salvation which pertains to the various deliverances which God’s people experience *here in time* as a result of their obedience to the precepts of the gospel.

In the year 1900, at the National Convention of Primitive Baptists at Fulton, Kentucky, a group of 51 of the most able and representative ministers among the Baptists of that day met and drew up a Confession of faith, consisting primarily of a reaffirmation of the London Confession of Faith of 1689, in which they stated as follows:

“We believe the Scriptures teach that there is a time salvation, which does depend upon their obedience. The people of God receive their rewards for obedience in this life only. We believe that the ability of the Christian is the unconditional gift of God.”

I stand exactly where these brethren stood on this matter, and I *do not* feel that their use of the term “time salvation” was a mistake. I do not believe any harm will come to God’s people as a result of their use of terms, or “labels” if you will, which expresses Bible truth.—*Editor*. (Elder Ralph E. Harris-deceased)

(From “*Advocate and Messenger*” (July 1986)

Give God much of your time—He gave His all for you

ALL MEN

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

DEAR BROTHER WEBB:

We enjoyed your explanation of Ac 13:48. It was enlightening to me. I have tried so hard to understand the dear word of God, but it seems like a sealed book to me. I will now ask your views on Ro 5:18. We are interested in the **alls** embraced in this verse. I will soon be a subscriber for the paper. I sure do enjoy your good articles on the word of truth. Your little brother in search of the truth, J. A. TUCKER. R. 3, Pettigrew, Ark.

REMARKS

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."- {Ro 5:18}

I think the apostle in this, as in other verses in this chapter, is emphasizing the two representatives- Adam and Christ, and showing the result of each of their work. To take the position that the **all men** the free gift came upon unto justification of life means all the human family would be to say that all of the human family will be housed in heaven, for no one can be eternally condemned that God has justified. Many Scriptures show clearly that all of the human family will not be saved; therefore the **all men** in this cannot embrace all of the human family. It means all that Christ represented; all of the Lord's people; all of the elect; all that the Father gave to the Son; all that Christ reconciled to God by His death, and all that will finally be saved. "Yes," says one, "but it says 'all men,' and all means all." Then I suppose when the Bible says "every man" it includes every man in the world, without exception. The Bible says: "Let God be true and every man a liar." Does the **every man** in this text necessarily mean every man in the world? If so, then just as sure as we are men we are liars, according to such logic. It also says, "The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it."- Lu 16:16. If every man always means **every man** in the world, then they have all pressed into the kingdom, and the kingdom is full of liars. But that is not the truth.

Now, for proof that the last **all** in the text does not embrace all the human family, and that it is different to the first **all** in the text, I call attention to Ro 5:15-17. "By the offence of one (Adam) judgment came upon **all men** to condemnation;" all that Adam represented; all of his posterity; all of the human family, for he represented all the human family. This idea will not conflict with any other Scripture. Adam being our representative, according to nature, for we are all Adam multiplied, the condemnation for his offense was imputed to all of his posterity. Why should it be

imputed to some of the human family and not to others, since the whole world are guilty before God? Christ being the representative of His people, all of their sins were imputed to Him, and His righteousness imputed to them, which is the only thing that can deliver them from the just condemnation of the offense of the first Adam. We were not present when the sentence of death passed upon the human family; neither were we present when Christ died for our sins and rose for our justification, but, judicially and in the mind of God, we stood secure in our representative; and unless our sins were transferred to Christ and His perfect righteousness transferred to us, then we are without hope. I am quite sure that I was represented by Adam, and have never felt inclined to deny my relationship with him according to nature because of what he did, for I am in the same boat with him and all his posterity by nature. Yet I trust, oh, blessed thought! that I was also represented by the blessed Christ.

ETERNAL LIFE NOW

July 3, 1930

By Elder C. H. Cayce (Deceased)

We have been asked whether people receive eternal life while here in this world, or do some just have a promise of it now and receive it in the world to come. Some who have argued, and who take the position, that people do not receive eternal life while in this world have argued that the sinner must comply with certain terms and conditions in order to have the promise of eternal life, and that he must then live in obedience to the commands laid down in the New Testament in order to receive that life in the world to come. In Joh 5:24 we read, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." In this text the Saviour emphatically says those who hear His word and believe on the Father have everlasting life. If they do not have everlasting life while here in this world the Saviour did not tell the truth about it. Then He says such a one "is passed from death unto life." The original language in our modern English means "have passed out of death into life." It is in the past tense-something that has already been accomplished. In 1Jo 5:13 we read, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." Here the inspired apostle plainly says he has written that "ye may know that ye have eternal life." Was he trying to get them to know that a thing was true which he knew was not true? Certainly, if people do not receive eternal life while

here in this world he knew it. If he knew that to be true, and yet was writing that they might know they have eternal life now, was he not a false teacher? In verse 11 he says, "And this is the record, that God hath given to us eternal life, and this life is in His Son." Verse 12 says, "He that hath the Son hath life; and he that hath not the Son of God hath not life." If a man does not have eternal life while he is here in this world, then no man has the Son while here in this world. But some do have the Son, and those who have the Son have life. If a man does not believe that people receive eternal life while here in this world he does not believe the Bible. Many more places could be cited, but these are sufficient. C. H. C.

(Editorial Writings of Elder C. H. Cayce)

FORGIVE ME WHEN I WHINE

Today upon a bus, I saw a lovely maid with golden hair; I envied her—she seemed so gay, and how, I wished I were so fair; when suddenly she rose to leave, I saw her hobble down the aisle; she had one foot and wore a crutch, but as she passed, a smile. Oh God, forgive me when I whine, I have two feet—the world is mine.

And when I stopped to buy some sweets, the lad who served me had such a charm; he seemed to radiate good cheer, his manner was so kind and warm; I said, "It's nice to deal with you, such courtesy I seldom find"; he turned and said, "Oh, thank you sir." And when I saw that he was blind. Oh, God, forgive me when I whine, I have two eyes, the world is mine.

Then, when walking down the street, I saw a child with eyes of blue; he stood and watched the others play, it seemed he knew not what to do; I stopped a moment, then I said, "Why don't you join the others, dear?" He looked ahead without a word, and then I knew he could not hear. Oh, God, forgive me when I whine, I have two ears, the world is mine.

With feet to take me where I'd go; with eyes to see the sunsets glow, with ears to hear what would I know. I am blessed indeed. The world is mine; oh, God, forgive me when I whine.

--Source unknown

WHAT WE HAVE—NOT WHAT WE DON'T HAVE

Recently I heard one of our brethren pray that we have uncountable blessings but yet we whine about what we don't have rather than thank the Lord for what we do have. How true that is when Paul plainly declares, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content." (Phil. 4:11).

THE APOSTLES' DOCTRINE

By Elder J. A. Rowell

And they continued steadfastly in the apostles' doctrine.—Acts ii. 42.

I earnestly desire, if I am not deceived, to know just what is the apostles' doctrine, for if I could know their doctrine, then I would know what the primitive church believed. Surely the Scriptures are not silent as to what they taught. I do not believe it to be a sealed book, but to the prayerful seeker for truth, God will bless with some light. The above Scripture was spoken of those who first believed the preaching of the apostles and were added to the church. What was the apostles' doctrine? And what did they believe? Or does it make no difference what they taught? Yes, it does make a difference, for if we can know what they taught then, and if we can find a people who teach the same things today, we will have solved the problem as to where the church of Christ is to be found.

Peter had preached to those poor trembling souls that day, and we might learn of Peter a few things he believed if we search with prayerful hearts and unbiased minds. In Acts xv. We read that certain men had come from Judea to Antioch, and that they told the brethren there that unless they were circumcised, after the manner of Moses, that they could not be saved; and, that by way of parenthesis, I say that this same erroneous doctrine is preached by some today—unless you do something, whether it is to be baptized, or have faith, or what not, you cannot be saved. Hear what the apostles replied to these brethren. Peter said, in Acts xv. 11, "But we believe that through the grace of the Lord Jesus Christ we shall be saved." So then this was evidently a part of the apostles' doctrine—salvation by, or through grace. I know a people who believe and teach this doctrine today. If it was the truth at that time, it must also be the truth today. Principles do not change, and here is a principle which knows no transition.

Many of God's children flee to the epistle of James to prove that eternal salvation is had by works, yet we know that this Epistle was addressed to the brethren, those who were already saved. We can also learn what James believed by reading some more from Acts xv. James said, "Men and brethren, hearken (listen) unto me. Simon hath declared how God at the first did visit the Gentiles to take out of them a people for His name." Now this is the kind of doctrine that Primitive Baptists can understand. James meant that God had visited the Gentiles first—that is, before Peter visited them to take out a people for His name. Then it was too late for Peter to do what God had already done; and James knew this, for he continued by speaking of a residue (a remnant) of men who would seek after the Lord.

(Continued on Page 6)

BIBLE FILL IN THE BLANK

1. For men shall be _____ of their own selves, covetous, boastful, proud, blasphemers, disobedient to _____, unthankful, unholy. (II Timothy 3:2)
2. Yea, and all that will live _____ in Christ Jesus shall suffer persecution. (II Tim. 3:12)
3. But evil men and _____ shall wax worse and _____ deceived and being deceived. (II Tim. 3:13)
4. But continue thou in the things that thou hast _____ and been _____ of, knowing of whom thou hast learned them. (II Tim. 3:14)
5. I charge thee before God and the Lord Jesus Christ, who shall _____ the quick and the dead at his _____ and his kingdom. (II Tim. 4:1)
6. And they shall turn away their _____ from the truth and shall be turned into _____. (II Tim. 4:4)
7. For I am now _____ to be offered and the time of my departure is at _____. (II Tim. 4:6)
8. For _____ hath forsaken me, having loved this present _____ and hast departed unto Thessalonica... (II Tim. 4:10)
9. _____, the coppersmith hath done me much evil; the Lord reward him according to his _____. (II Timothy 4:14)

IN WHAT BOOK OF THE BIBLE ARE THESE VERSES?

1. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.
2. As long as I am in the world, I am the light of the world.
3. That which is crooked cannot be made straight: and that which is wanting cannot be numbered.
4. So there was great joy in Jerusalem: for since the time of Solomon the son of David King of Israel there was not the like in Jerusalem.

*(Answers on Page 8)***OUT OF THE MOUTH OF BABES**

I was told this story many years ago as the pastor had spent the night with a member and he told them as the family was gathered that if he preached too long the next day, someone could ring a bell. The next day he preached and when the time came toward the bewitching hour, a young member of that family was heard to cry out, "ding a ling—ding a ling." Of course, the parents tried to hush him as quick as possible.

QUESTIONS TO PONDER

(Editor)

1. If a physically dead man is unable to do anything because he is dead, then why is a man dead in sin asked to do something he cannot do in order to be made alive in the Lord?
2. Paul preached until midnight on one occasion and rather than give life to someone through his preaching, a young man fell asleep on the third loft and fell down dead. Paul brought him back to life and continued preaching till the break of day. (Acts 20:7-12)
3. I believe that Jesus is the author and finisher of my faith. Was He the author and finisher of my faith before I believed or after I believed?

When you measure yourself by yourself, you will always look very well but what about the standard of God's word?

(Continued from Page 5)

Now it seems to me that this apostle taught the same doctrine which you and I love, my brother, one which is glorifying to God, for he says further, "Known unto God are all His works from the beginning of the world." (The Greek renders it "from eternity".) So James taught the foreknowledge of God, the choosing of a residue, and Peter said they were saved by the grace of the Lord Jesus Christ.

We might do well, inquiring souls, to look into the matter, and it is possible that there might be a people in the world today who are striving to continue steadfastly in the apostles' doctrine. That is my desire, if I know my heart, and I pray that my eyes may be not blind to God's truth, nor my heart closed to His tender whispering, but that I might walk with you in duty's paths while we sojourn in this land of tears and trouble.

In humble hope,
J. A. Rowell
Houston, Texas

(From "The Primitive Baptist", September 21, 1944)

CHURCH NEWS

New Prospect Primitive Baptist Church, New Albany, MS will have a special Thanksgiving service on Wednesday night (Nov. 22) before Thanksgiving beginning at 7:00 p.m. Elder James Hall, Pontotoc, MS will be bringing the message. Elder Grady Camp is Pastor of New Prospect.

Attending the Bethany Primitive Baptist Church meeting on Saturday, September 9, 2017, were (L-R) Elder Ricky Harcrow (guest minister), Elder Calvin Warren, Elder James Hall, Elder Larry Wise (Pastor), Elder David Wise, Brother Jeremy Wise, Elder Rick Taylor, Elder Rusty Wise and Elder Jerry Wise.



Ministers attending the Friendship Primitive Baptist Church, Winona, MS annual meeting on Saturday, September 23, 2017 were (L-R) Elder Bobby Howell, Elder Josh King, Elder Larry Wise, Elder Calvin Warren, Elder B. T. Strom (Pastor) and Elder Reid Bishop.



IN MEMORIAM

Elder Jim Ed Poe passed away in Grenada, MS on June 27, 2017 at the age of 90. Funeral was June 29 at Mt. Pisgah Primitive Baptist Church, Duck Hill, MS with burial in Mt. Pisgah cemetery.

CHURCH NEWS

Ordination of Dr. Reid Bishop:

Shiloh Primitive Baptist Church, Vicksburg, MS met in conference on September 9, 2017 to ordain Dr. Reid Bishop to the full work of the gospel ministry.

The Presbytery was organized with Elder Mile Sills as moderator and Bro. Wayne Shows as clerk. Bro. Bennie Hollingsworth, a deacon at Little Flock Primitive Baptist Church near Florence was the spokesman for the church there as Bro. Bishop has been serving Little Flock for the past year and a half.

Elder David Pyles questioned the candidate, and Elder Charles Holden brought the charge. Bro. Gordon Cotton delivered the ordination prayer following the laying on of hands.

The Presbytery included the following: Elders David Pyles, Charles Holden, Mike Sills and B. T. Strom, and deacons from Grace, Little Flock, Good Hope, and Shiloh were Eddie Gray, Joseph Shows, Wayne Shows, Randy McCollum, Steve H. Coleman, Gordon A. Cotton, Bennie Hollingsworth, Tim Williams, and Howard Ishee.

Elder Bishop spent much of his youth in Vicksburg and attended Shiloh Church. He is chairman of the Chemistry Department at Belhaven University, and his wife, the former Kelly Easley from Vardaman, MS who is an MD on the staff of University Hospital. The Bishops have three children—Clare, Cole, and Ella. They live in Clinton, MS.

(We are thankful for another ministerial gift—Editor)

EXCERPTS

GLAD TIDINGS READER LETTERS

Bro. Wise,

I am enclosing another small donation for your good paper.

I especially enjoyed the article in the last edition by Elder Leon Clevenger because I remember hearing him preach when I was a young child. Also all the other writings were very good, especially for me to read while sitting alone in my room here at the Assisted Living Place.

God bless you,
Doris Webb Smith
Milan, TN

Brother Larry,

I don't know how long it's been since I sent you a check. I enjoy your news letter so much.

I hope things are well with your family. My health seems to be getting worse, in the hospital so much. Not able to breathe, oxygen no help. They did a cat scan and found that I had fluid in my lungs. Please remember me in your prayers.

Sis. Melba Moseley
Memphis, TN

TRUSTING IN CHRIST

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

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed ye were sealed with that holy Spirit of promise.—Eph. i. 3.

From my earliest recollection I have heard it proclaimed from various pulpits and in songs and prayers (not by Primitive Baptists, however) that if poor lost sinners would only trust in Christ they could be saved—that it was all hinged on that one little thing—“only trust Him.” And I don’t suppose there is a text in the Bible that is more often used to try to impress that idea on the minds of the world today than the above text. But it doesn’t even favor such an idea, neither is there any other text in all the Bible that intimates such a thing. Of course to take this Scripture and misapply it and turn a deaf ear to consistency and reason, you might build up a conditional plan that would look very nice, but it would never stand.

The subject under consideration in the above text, or at least in the first part of the text, is trusting in Christ—not getting into Christ, or becoming a child of God—but just trusting in Christ. I wish I had time and space to dwell at length on what it means to trust in Christ. It doesn’t mean to trust in ourselves. It doesn’t mean to trust in our trusting or anything else that we do.

“In whom ye also trust.” The Jews first trusted in Christ—that is, those who were regenerated and prepared to trust in Him—then the Gentiles. It’s true that the ones under consideration did not trust in Christ until after they heard the gospel, but that does not imply that they were not born of God before that time. Being born again and trusting in Christ are two different propositions. It is through the gospel that people learn how to trust, but they don’t have to learn how to be born. Naturally a child has to be taught how to trust, but it must first have the capacity to be taught. The child learns who its parents are and how they will protect and care for it, but that has nothing whatever to do with its birth relation to them. If the child were taught differently and influenced to trust in and serve others instead of its parents, the relationship would be the same. So it is spiritually. If you ask me why Primitive Baptists preach the gospel, since they claim it has nothing to do with regeneration, or giving life to the dead, I would answer by asking you why you teach your natural child. Why do you feed and clothe it and learn it to respect and honor you? After one is born of God they need spiritual food—they need teaching. But they need the right kind of teaching. The wrong kind of teaching would have them trusting in themselves or in the works of others.

I may write next week about these people being sealed with the holy Spirit of promise after they believed. Do you think that conflicts with our teaching? If so, let’s see about it. Stay with us till we get through.

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

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

1. Matthew (Matt. 4:16)
2. John (John 9:5)
3. Ecclesiastes (Eccl. 1:15)
4. II Chronicles (II Chr. 30:16)

THROUGH BACA’S VALEBy J. C. Philpot9 (Deceased)
November 11

“But if ye be led of the Spirit, ye are not under the law.”—Galatians v. 18.

If we are led of the Spirit by walking in him; if he be our Guide and Teacher; if he be continually operating upon our heart, and bringing near the influences of his grace; if he be in us and with us, guiding us into all truth, making and keeping as believing, loving, prayerful, tender, watchful, humble, contrite, and sincere.; if we are thus led by the Spirit, we are not then under the law. Now whilst the conflict is going on in your bosom, you are often in your feelings under the law. The law’s curse is ringing in your ears, the law’s condemnation piercing your conscience. The flesh in some unguarded moment, it may be, prevails: you are entangled in some evil; you slip and fall into something which brings guilt upon your conscience. Now the law thunders; inward condemnation re-echoes its peals; and the soul falls into bondage, doubt, and fear. But if you are led by the Spirit, if the blessed Guide is pleased to lead you out of yourself into Christ’s blood and righteousness; if you are experimentally favoured with his blessed teachings and sweet influences, bringing with them light, life, liberty, and love, the law has no more curse for you; it cannot condemn you to hell, nor send your soul to lie for ever under the curse of God. For being led by the Spirit, you are delivered from the curse of the law into the blessing of the gospel; from the bondage of the law into the liberty of truth; from law charges into gospel mercies; from the accusations of a guilty conscience into the witness of a good, because a purged and sprinkled conscience, and to sum it all up in one sentence, are thus translated from the power of darkness into the kingdom of God’s dear Son. Oh, the blessedness of walking in the Spirit, and being led by the Spirit!

BURIAL OF THE DEAD

By Elder Bill Walden (Deceased)

Copied from Zion's Lamp

We are being asked more frequently about what the Bible says concerning cremation of the dead. As this process of disposal of bodies continues to be practiced, questions will continue to be asked.

This is a very sensitive issue with some, and many who ask about it are very sincere. The question involves much more than idle curiosity and it will be approached seriously in this answer. What is the proper method of caring for our dead? There is no better authority than the Holy Scriptures. "Then they took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury". (John 19:40). Contained in this statement not only is the preparation of the body but the manner of burial as well. Notice the words of our Lord as He used the metaphor of the sepulcher (place of interment) to rebuke the scribes, Pharisees, and hypocrites. "...ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones..." (Matthew 23:27). This is a very graphic illustration given by the Lord, but notice, the bones were still there. This was the custom of the Jews, and again, the Lord Himself was buried. Sepulchers, graves, and caves were not newly utilized places of burial. In Genesis 15:15 God confirms His covenant with Abram (Abraham), "And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age." Notice, "shall be buried". This plainly shows that God's design and approval for the body at death is burial. Many times the first use of a word in the scriptures is very significant. Although burial is the accepted and proper manner at death, there are bona fide exceptions mentioned later.

Closure in the death of a loved one is very important in helping alleviate grief on the part of the survivors. In Genesis 23:4, we read "I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight". Burial is a part of the closure process; all who have lost loved ones in death know the feeling of Abraham, the intense desire to bury our dead out of our sight. We have all seen the news reports of too many grieving families who have lost loved ones in major disasters. Their grief is held up to the world, it seems, with too much exposure, and the common thread that runs through these families is the desperate need to find their loved ones, to go with them to their burial place. It is more than passing sentiment. We have heard of families with loved ones missing in military action. They have no peace in this matter, always hoping that a miracle will happen and they will see them again in this life. Sometimes, many years later, the remains are sent home for burial, and the family feels a great peace after that.

Some exceptions to burial are the countless numbers of mankind buried at sea. Raging waters and other disasters in all parts of the world have claimed victims. There are places on this earth where there are no places to bury, and people are buried at sea. We take consolation in the Scriptures that tell us even the sea will give up its dead. There have been cases when great epidemics raged, and the only way to avoid the danger of contagion was to burn the bodies, but these are exceptions, not the rule. Saul's and his sons' bodies were burned, however, it seems logical here that this burning was necessary due to the length of time they had been dead. They buried their bones under a tree and then fasted seven days (1 Samuel 31:8-13).

In burial, there is a foreshadowing of rising again. Numerous instances could be cited, but briefly, water baptism is symbolic of death, burial, and resurrection. In following the precept of the Lord in baptism, it is an immersion, a burial, and a rising up again. However, any manner of one's final arrangements, including burring or cremation does not in any way interfere with God's ability to raise the dead. All the dead will be raised (John 5:28-29), (Acts 24:15), but when cremation is done in order to dispose of the body, rather than burial, it negates or destroys the type of the resurrection. Cremation is used for various reasons, sometimes for convenience where there is a legal or strong moral responsibility for making the final arrangements. Cremation is also a commercial enterprise, and no doubt we will see more promotion of it.

In Amos 2:1, notice that one of the transgressions of Moab was that they burned the bones of the king of Edom. Burning implies finality. When we want to get rid of something, it is common for us to burn it. When land is cleared of brush, it is burned. On the other hand, when something is planted (buried), a kernel of corn perhaps, it is expected to come forth and grow. The Scriptures use the illustration of planting and looking forward to the harvest. In spite of much history of Romans, Greeks, and ancient heathen nations of people who cremated, whether expressly stated or implied in Scripture, burial is an appropriate method for dealing with death. Even the very poor had their potter's field in which to be buried. Ruth 1:17, "Where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if I ought but death part thee and me."

(Banner of Love—1996)

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MOSES BURIAL

"And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day." (Deut. 34:6)

THE GOD OF ORDER

By Elder Larry Wise
Randolph, Mississippi

“The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.” (Psalm 37:23-24)

God has always been a God of order as nothing ever takes Him by surprise. He fashioned the universe as it seemed good in His eyes and established its many tangibles and intangibles to function in their proper order. We can expect the sun to rise in the east and to go down in the west every day because God established it to function in this order. Scientists can predict when a lunar eclipse is going to take place because God is a God of order and everything happens in His natural creation of the earth as it has been established and decreed by God unless He suspends His own law for His own glory. The seasons function just as God intended; to have a time of sowing, harvesting and a time of cold and winter. We can expect certain things to happen because God has informed us in His holy word.

When it comes to the eternal salvation of God's elect family, He is the God that has ordered it to work in the everlasting covenant of grace. “Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.” (II Sam. 23:5). The everlasting covenant is ordered in all its aspects and is sure and certain to those embraced in this covenant. God has chosen His people in Christ Jesus and given them to Him as His bride. God has sent His only begotten Son into the world to save them from their sins and obtain eternal redemption. He has sent and is sending His Holy Spirit to quicken the child of God from a state of death in sin to a life in Christ Jesus. The Son of God will come again the second time without sin unto salvation to carry the redeemed bride home to the eternal heaven to receive the inheritance that is incorruptible, undefiled, and that fadeth not away. It has been reserved in heaven for the elect family of God. You can count on this because God is a God of order.

Man by nature is totally corrupt and there is none that doeth good before God; however, God has so ordered that the heirs embraced in the covenant of grace will have the Holy Spirit implanted in their heart and soul which will change the corrupt tree from one that is totally corrupt to one that is good. It is good because the very life of God has been implanted in the new birth. The child of God is born again by the incorruptible seed that liveth and abideth forever. (I Peter 1:23). The good tree (man, woman, or child) has not entirely lost its corrupt appetite, but it has a superior spiritual appetite that wars against the

corrupt. The spiritual appetite can always prevail if God's orders are followed because John tells us, “Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.” (I John 4:4). The Lord shows us what is good according to the prophet Micah and then requires certain things such as to do justly, love mercy, and walk humbly with our God. (Micah 6:8).

God provides marching orders to quickened children of God that He may delight in them as they walk in obedience to His commands. These marching orders are found in the inspired word of God. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.” (II Tim. 3:16-17). When the orders are followed, the good will always win over the evil and the Lord will delight in that goodness. That goodness can only be maintained by continual submission to the leadership of the Holy Spirit that the good, acceptable, and perfect will of God may be proven. (Rom. 12:1) If we continue in His goodness by following His orders, we shall be abundantly blessed.

The soldier who goes into battle may logically expect to endure some hardship as he labors to prevail against the enemy. The child of God can expect no different as he or she follows the marching orders of their commander and chief. Paul tells Timothy, “Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.” (II Tim. 2:3-4). When God's family is marching in perfect harmony, it is such a beautiful sight to behold as each step is in perfect rhythm. We are told, “See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil.” (Eph. 5:15-16). God has given us weapons to use in the battle against the enemy and have proven to be successful. David would not go into battle with armor with he had not proven but went with a sling and a stone which had proven a success.

The good man or woman who is following orders may sometimes stumble and fall because even though the Spirit is willing, the flesh is weak. When they stumble and fall, does the Lord cast them away? No! No! Those Jews of God's family that stumbled at Jesus Christ were still His people. “I say then, Hath God cast away His people? God forbid...God hath not cast away His people which He foreknew...” (Rom.11:1-2). God will visit with the rod of chastisement when His children transgress but His loving-kindness He will not utterly take away because it would break His orderly arrangement. (Psa. 89:33). He will not suffer His faithfulness to fail. We can lose our fellowship with God by getting out of step with him but not our relationship.

All aspects of service to God cannot be done in a haphazard way if it is to bring any kind of edification. Paul wrote to the church of Corinth, "Let all things be done decently and in order." (I Cor. 14:40). Paul understood the importance of an orderly arrangement in worship of the Lord. Paul gave instruction in the use of tongues (languages) in edifying the church. If ministers spoke in an unknown tongue, there could be no understanding and consequently no edification to the flock unless there was an interpreter for the people. Paul tells the order in the use of tongues to avoid any confusion of which the Lord is not the author. "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret." (I Cor. 14:27).

Preachers cannot just jump up out of hand and start preaching when another is preaching any more than singers can be singing different songs at the same time. God is a God of order in eternal aspects of our salvation as well as our worship service, and the New Testament has given us ample instruction to worship in Spirit and in truth so that it can be done decently and in order. God's way is always the best way but somehow men think they can improve on God's way. May we just follow His orders!

WATER SPILT ON THE GROUND

By Elder Rickey Taylor
Booneville, Mississippi

2 Sa 14:14: "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him."

We take the words "as water spilt upon the ground" to establish what we would like to write about today.

Growing up as the son of a small farmer gave me an insight that few young people get today. One such insight was the availability of water. We had to draw it from the well. There was no running water yet in our community. It is a precious commodity, especially when you don't have it readily available like we have today. It was rare to waste water, but on those rare occasions, I managed to spill some water from the bucket that we drew from. The water would crash in the red clay sand, leaving only a little mud pile of where the water instantly was absorbed in the sand. Now the scriptures tell us that no matter how long we live, life is short and fleeting, and is like water spilt on the ground, which cannot be gathered up again.

With the recent death of my mother, I have been reflecting upon how fleeting life can be on this side of heaven. Mother lived to be in her nineties, and lived to see some of the greatest moments of our country's history. She raised five children and looked much

younger than her years. Death came and carried her away from us. It is with the death of a loved one that we are made to see just how short life is. While I miss her here on earth, I look forward to the day when we will meet again in heaven

The bible tells us that our days here on earth are but a few days. Job 14:1: "Man that is born of a woman is of a few days, and full of trouble." Water that is spilt upon the ground, that cannot be gathered up again. Our parents taught us not to fret over the small things in life by saying "don't cry over spilled milk." You can't get it back once it is spilt on the ground, no matter how much one might fret over it. Further evidence of the shortness of life is found in the scriptures.

James 4:14: "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." The longest recorded time of a man living upon earth belongs to Methuselah who lived to be 969 years old. (Genesis 5:27). Even though it was almost a thousand years, it is as a single day in the eyes of God. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (2 Peter 3:8). This should be a comfort to us, that shows that the eternal God whose days are not limited, who is infinite, will always be there for us, even when we become as water spilt upon the ground. Oh but beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. Your precious Lord was there when he chose us before the foundation of the world, and decreed that we shall live forever with him in that eternal city.

I am thankful that we have on our side, an eternal God who loves us with an everlasting love. A love that will remain for us, even when our life is as spilt water upon the ground. We may not be able to gather our life up again, but our God is able, and has promised it unto us. 1 Thessalonians 4:16; 1 Corinthians 15:52. We feel helpless when we lose a loved one; our flesh tells us that they are as water spilt, never to rise again or live but that is not so. God gave us his word that we would have comfort as concerning that loved one that is now with the Lord. We will see them again and they will have a body as the Lord Jesus Christ does now, who sits at the right hand of God. A body that is immortal and will never be touched by death again. He is truly our hope.

All glory and praise to our great redeemer, Jesus Christ.

Elder Rickey Taylor

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