

# Glad Tidings

March

2017

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

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

*Philippians 4:13*

*I Corinthians 15:19*

## FROM THE PASTORS DESK

We see far too much promotion of individual self in the society in which we live. People who look down on others and think they are above everyone else. Paul had this to say about such individuals: "For if a man think himself to be something, when he is nothing, he deceiveth himself." (Gal. 6:3). The truth is we are nothing in and of ourselves but many are self deceived into thinking they are something while looking at others with disdain. The scripture declares, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." (Phil. 2:3).

Paul was inspired to write his admonition primarily to those who were under the impression they could not fall into temptation and succumb to its allure. He had instructed the Galatians to restore one who had been overtaken in a fault with the spirit of meekness as they considered themselves who might also be in the same situation and find themselves cast aside from the fellowship of the church. I have heard of those who have boasted that they had not sinned in 15 years and more. Anyone who makes a statement such as that is under self delusion. He thinks he is something, when he is nothing. What is the condition of a man in his very best state? David answers this question in Psalm 39:5: "Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah."

Consider the case of the self righteous Pharisee who prayed with himself (not to the Lord) as he thanked God that he was not like other men who were extortioners, unjust, and adulterers or even as this publican which had come into the temple to pray. (Luke 18:11). He was something in his own eyes but what about the publican? The Bible says, "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." (Luke 18:13) He did not feel to be above the Pharisee but was keenly aware that he was a sinner and in need of God's mercy. The scripture says that the publican went down to his house justified (and not the Pharisee) because whosoever exalteth himself shall be abased and whosoever humbleth himself shall be exalted. Leave it to the Lord to do any exalting as the consequences of self-exaltation can be quite severe.

King Nebuchadnezzar walked in the palace of the kingdom of Babylon, boasting of this great Babylon that he had built by his own power and for his own glory. Before he was finished boasting, he was told the kingdom was rent from him and he would eat grass like an ox, hairs would grow like eagles' feathers and nails like birds' claws until he knew that God ruleth in the kingdom of men and giveth it to whomsoever he will. (Dan. 4:32). After this seven year experience of dwelling with the beasts of the field, he was made to acknowledge that he and all mankind were nothing. "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35).

Isaiah presents a tremendous contrast in the first verses of Isaiah chapter 26 between one who trusts in the Lord and one who trusts in self. What is the lot of those who trust in the Lord? "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isa. 26:3). Peace is a great blessing but it doesn't come with self-deception and trusting in self. King Nebuchadnezzar became deposed from his throne because of his pride and boasting. Instead of peace, what happens to those who dwell in themselves and their accomplishments? "For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust." (Isa. 26:5).

We are led to believe by certain so called experts that the youth of today are suffering from low self-esteem. I find it just the opposite and not just the youth but the adult also. Paul knew the tendency of people to think of themselves more highly than they should and thus we have this scripture: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. 12:3). This is part of presenting our bodies as a living sacrifice, holy and acceptable to God.

We are told to let this mind be in us which was also in Christ Jesus. Jesus humbled Himself and became obedient unto death, even the death of the cross. (Phil. 2:5-8). May we all humble ourselves under God's mighty hand and refrain from thinking we are something when in reality we are nothing outside God's grace. God bless! (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](mailto: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.  
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**DUTIES OF THE CHURCH**

By Elder C.M. Mills (Deceased)  
*(From "The Primitive Baptist", October 3, 1946)*

Duties mean obligations, the things the church should do while here on earth. "For (because) we are His (God's) workmanship, created in Christ Jesus unto good works, which God had before ordained (set apart beforehand) that we should walk in them." The word, "should", means that we ought to, that we are under obligations to walk in good works which God set apart beforehand. The apostle did not say that we shall walk in them. Many are tangled up and confused as to what these duties and obligations are. The church certainly has duties, and it behooves the church to be governed by the Scriptures as to what these duties are. The living Spirit in the heart of the child of God agrees with the written Word of God. "As thou hast given Him power over all flesh, that He (Christ) should (obligated to the Father) give eternal life to as many as thou (God) hast given Him." The word, "should," means that Christ is under obligations to the Father to give eternal life to as many as God has given Him. If the church has faith in Christ and depends on Him to do this very thing, she will not become so disturbed that she will try to take this responsibility on herself. Everybody, or the church, will show their faith by their works. When a church has faith in the Lord Jesus Christ, and truly believes that He will do what the Father sent Him to do, they have something to rejoice in. Children, do we really

believe Christ will fail to give eternal life to as many "as thou hast given Him"? Then who can we look to, or depend on, to do it? The preacher cannot, and the church cannot do it. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." It is Christ or nothing; He is the only One able to give eternal life—not offer, but give. Christ is the One who is under obligations to give life, and it is given to as many as the Father has given Him. The church cannot help Him do His work because she does not know what life is. There is not a person on earth who knows what life is, not even natural life—much less spiritual life. We may understand some of the faculties. When any one has feelings, we have knowledge that they have life. Hunger, thirst, actions, and feelings are the evidences of life, but never the cause of life.

As Christ only knows what life is, how to give it, and to whom He is obligated to give it, the church would do well to be occupied in some things she can and should do. What are the duties of the church? We see the duties of Christ. We should make a distinction between the duties of Christ and the church. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing but raise it up again at the last day." As Christ will get that done Himself, there must be something else for the church to be employed in. Read the fifth, sixth, and seventh chapters of the writings of Matthew. As you read, think of the duties of every one of the children of God as individuals, and especially of the church as a body. The church, the Lamb's wife, should live chaste, apart from all the things that would bring reproach to His worthy name, her Husband. She should live to honor, serve, and obey Him by keeping His commandments and ordinances that He has set apart beforehand, even before the church, by doing it Himself. He said, "If ye love me, keep my commandments." The church has plenty to do, and she should be careful to do it like her husband said. "Why call ye me, Lord, Lord, and do not the things which I say?" As the obligation of saving poor, lost sinners is the work of Christ, we should not get the idea that there is no duty or obligations on the church, and spend our time in idleness to our shame and hurt here on earth. It is our solemn duty and obligation to honour, serve, and obey our dear Master, Redeemer, and Lord. May we all be careful and thoughtful and read the Bible, praying to Him for help in the time of need. Your little brother who loves the church and desires to live with her because I have no other spiritual home here; I trust I have one in heaven.

C. M. Mills

### THE BAPTISTS IN ALL AGES

By Elder J.S. Newman (Deceased)

*(This is an excellent refutation of the doctrine of "absolute predestination of all things" from chapter 25 of Elder Newman's Book. Some readers may not be that familiar with this teaching but need to know it is not substantiated by scripture.—Editor)*

Paul said: "But with many of them (the Israelites) God was not well pleased: for they were overthrown in the wilderness."—1 Cor. x. 5.

If every act of man was purposed, then the Lord fixed it so that His people had to "lust after evil things," to be "idolaters," "commit fornication," "tempt Christ," and to "murmur." All of this abominable wickedness we are asked to believe is a part of the eternal purpose in Christ, which, if true, had to occur just when it did, and just as it did; and not only so, but if it was a part of the Lord's eternal will or purpose, then when the Lord's will was not done He "was not well pleased." Again, if the above was a part of the counsel of God, and He works all things after the counsel of His own will, as Paul affirms, then God was not well pleased with what He worked according to His own counsel and will. Paul said: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted."—1 Cor. x. 6. If all things were purposed of the Lord, then the Lord predestinated for the Israelites to lust after evil things and the same eternal purpose of God in Christ was for Paul to say, "Neither be ye idolaters, as were some of them;" "Neither let us commit fornication, as some of them committed;" "Neither let us tempt Christ;" "Neither murmur ye, as some of them also murmured." Paul concludes by saying: "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come."—1 Cor. x. 11.

While we are lovingly and tenderly admonished in the above exhortation to do right, which is God's revealed will, we are unblushingly asked to unquestionably believe that the secret, immutable will of God was for them to do just as they did; which, if true, the people could not have done right, for the very good reason that the Lord purposed for them to do wrong. The Spirit inspired and influenced Paul to say, "To the intent we should not lust after evil things, as they also lusted." James said: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members."—James iv. 1. The wars and fightings mentioned in the text are forbidden in God's revealed will, but we are asked to believe that while the Lord had secretly and unfrustratably decreed for the above wrongs to occur among His people, He also purposed for James to rebuke His children for doing as he had purposed, willed and wanted them to do. If

it is right for the children of God to not war and fight each other, is it not strange that the Lord would fix it so His people would not do right? Paul said: "But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh."—Gal. v. 15, 16. The above is an expression concerning God's revealed will, which is obeyed just as often as it is decreed in God's secret will; and is also disobeyed as often as it was decreed. So if the children of God bite and devour one another, they are doing as God fixed for them to do. If they do not bite and devour one another, they are doing as God predestinated for them to do.

The doctrine of the "absolute predestination of all things" is the most unconscionable doctrine I have ever met with. It dresses up with a medley of clothing. If its outer clothes are clean and neat, its underclothes are filthy and ragged. There is absolutely an out-of-sight underground current about the doctrine that is obnoxious and uninviting. When the doctrine is undressed, we have a loathsome, unhallowed, unpalatable spectacle to offer the dear children of God. The babble and incessant loquacity of some of the children of God over the "unlimited predestination of all things" presents an aspect that is not at all inviting.

James said: "My brethren, these things ought not so to be."—James iii. 10. If the "things" referred to in the text that "ought not so to be" were some, or a part, of the all things predestinated then the Lord, by purposing it, fixed it so that what "ought not so to be" had to be. If the eternal fixedness of all things be true, then the God of all grace fixed it in the ancients of eternity that what ought not so to be had to be, and the same eternal Spirit of God inspired James to say, "My brethren, some things ought not so to be." So we can see, according to the "predestination of all things," that God purposed these things to be, while the Holy Spirit moved James to say that "these things ought not so to be."

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### TRIALS

Trials teach us what we are; they dig up the soil, and let us see what we are made of.—Charles Spurgeon

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:" (1 Peter 1:7)

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:" (1 Peter 4:12)

### Something To Think About:

by Elder Bobby Willis (Now Deceased) 12-30-16

#### Life's Storm Portraits

It had been a busy day for Jesus and His disciples (Mark 6:29-54). They had to deal with the beheading of John the Baptist. Jesus had taught them the Word of God (Mark 6:34), and when late afternoon came, Jesus manifested His power and glory by feeding we know 5000 men and possibly some 15,000 including women and children with five loaves and two fishes. Now, evening is approaching fast and Jesus sends His men away by boat to the other side of the lake.

There are a couple of reasons Jesus sent His men away at this time. The first had to do with the crowds Jesus had just fed. Jesus sent His men away to remove them from that kind of thinking. Jesus did not want them to get caught up in the frenzy over the miracles. The people only sought Him because He gave them bread. When the flesh gets the best of us today, we do the same and seek that which satisfies our immediate wants and do not consider that which pleases God.

Another reason Jesus sent the disciples away was so He could spend some time alone on the top of a mountain praying to His Father. He knew that the miracles and His popularity with the people would bring Him into direct conflict with the religious leaders and that intense persecution and eventually death were just around the corner. What a lesson for us! We should be people of prayer, either on a mountain where we can see the storms of life heading our way, or in our closet (Matthew 6:6), **“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly”**.

A third reason for the disciples being sent away had to do with the disciples themselves. After all they had seen Jesus accomplish, they were still filled with doubts and unbelief. Jesus uses this storm to reveal His deity and power to His disciples one more time.

When this miracle is preached, the emphasis is often placed on the storms of life as we emphasize the truth that Jesus helps those in trouble. Those kinds of messages are well received because we live in a world of hurting people. There is a great word of comfort here for those going through one of the storms of life. You are in one of three places in your life today. You are either in a storm, coming out of a storm or headed into a storm.

There are physical storms, mental storms, emotional storms and spiritual storms. There are storms in homes, marriages, at work and at church. There are storms that rage outwardly and there are

storms that manifest themselves in the secret places of the heart.

Storms are part of our human existence, (Job 14:1), **“Man that is born of a woman is of few days and full of trouble.”** Ecclesiastes 2:22-23, **“For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? 23 For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.”** Storms touch every part of our lives. We all find ourselves in stormy situations from time to time and these verses offer help and hope for those passing through a stormy time of life.

We are told that Jesus **“constrained”** His men in Mark 6:45 to get in the ship and cross the sea. The word **“constrained”** means **“to drive or to force”**. Did He know a storm was coming? Of course! What you and I need to remember today, as we face our own stormy times, is the truth that God stands with us in all the storms of our lives. David said in Psalm 107:19, **“Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.”** David also reminds us of what we should do in times of troubling storms in Psalm 107:28-30, **“He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven.”**

These men were in unbelievable stress as they labored against the sea. Even the wind was **“contrary”** which **means “in the face”**. They were fighting for their very lives on the sea and Jesus saw it all. Jesus knew their condition. He knew what they faced and, He cared for them and for their safety. Saints of God, you have not been abandoned in the storms of your life! The Lord Himself is praying for you at the throne of God (Hebrews 7:25). It sure does comfort my heart to know that the Lord is making intercession for me in Heaven!

Isn't it true that the storms of life terrify us? Isn't it true that often the Lord will come to us, walking on the very waves we fear? I thank God for the times He has **“whispered sweet peace to me”** in the midst of a storm in my life! If we can just learn to recognize His presence, even while we are in a storm, we can have that peace **“which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”** **“Think About It!”**

Elder Bobby Willis  
Editor, ShareTheWord  
Mobile, AL.

*(I believe that this is the last article that Brother Willis wrote for “Something To Think About” for his old line computerized Primitive Baptist Newsletter “Share The Word”. He was loved and will be greatly missed by all who knew him.—Editor)*

### THE PROPER GUIDANCE

By Elder E.D. McCutcheon (Deceased)  
Chapter 17

Apparently, many of God's children blunder along on life's pathway with not much for a compass and with almost no charts as to the proper direction, blindly being led along by their own notions or by the instructions of a man in whom they have confidence, but who could very well be very deficient in the knowledge of the proper way to an abundant life which is the primary aim of discipleship.

When one understands that God's marvelous plan for the population of heaven, that his name may be glorified, such a person can turn his attention to the fulfillment of his spiritual desires here in this world and have a life of peace and delight in the midst of the trials and temptations. In this world, we are going to have tribulations; the storms of life are going to come, but we must not make the mistake of forsaking the proper guidelines for the journey of life.

The most important lesson that we must learn is the power of prayer. Although Jesus was God in a fleshly body, he spent many hours in prayer. He had all power given unto him (see John 17:2 and Mt 28:18); yet prayed to the Father that he might have the strength in his earthly body to do what he came to do. In the Gethsemane experience, after he had prayed, an angel came and ministered unto him (Lu 22:43) strengthening him. He was made with the same qualities in his manhood as we are. That is the reason for his praying. He knew that his Father always heard his prayers (see John 11:42) and understood that his Father knew every need; yet he failed not in asking. We would do well to learn this great fact as we endeavor to travel the highway of life. Paul instructed the church at Thessalonica to pray without ceasing (1Th 5:17.) This does not mean to walk about praying audibly every minute of every day, but to be continually in the attitude of prayer, to make our requests, as well as our thanks, known to God. I truly believe that if we would storm the very gates of heaven with our prayers that America would soon turn away from much of its sinning.

So many seem to not know how to pray. Jesus gave us the example to follow in what is commonly known as "The Lord's Prayer," first recorded in Mt 6:9-13. We would do well to study it closely, then begin to practice praying ourselves. A good place to begin is at the dining table, thanking the Lord for our food and all the natural blessings that we enjoy, then gradually presenting our petitions to him as we receive the grace he has promised when we begin to call upon him. He knows the desires of our heart, but we have been told to ask, to knock, to seek. We may feel so unworthy, so insignificant and have such awe that we fear to approach the throne, but the apostle urges us to have:

*"...boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb 10:19-22.)*

God never sleeps; his ear is never heavy; he is always alert to our every cry. *"And it shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear." (Isa 65:24.)*

Because of our humanistic nature, we have a tendency to try to "make it by ourselves"; we do not want to call upon the Lord to help, except in a case of last resort. This is not the way of discipleship. When we do not acknowledge him in all of our ways, he leaves us to our own devices and due to the fact that: *"... it is not in man that walketh to direct his steps"* (Jer 10:23), we usually end up in the way that seems right unto man -- the ways of death. (See Pr 16:25.) Here again, the parable of the prodigal son comes into view. The son said: *"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,..."* (Lu 15:18.) This is the approach we must make when we have strayed from his presence and wasted our substance; however, it is a painful experience to have to go confessing our sins, but it is the only way of true discipleship. The alternative is the better way: Approach God everyday with thanksgiving in prayer, and we will be continually reminded every time we pray that he is our King. He is able to keep us from falling (see Jude 24), and will do so if we petition him properly. Prayer is a continuing necessity if one is to be a successful disciple. It will need to continue until we are set free from the body of this death; until the glory morning breaks and the shadows flee away for those that remain unto his coming.

*(From "Sonship To Discipleship" by  
Elder E. D. McCutcheon)*

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### INERRANT LEADERSHIP

Men are called to the ministry and to be the overseer of the flock and lead them: however, they are sinners and make mistakes. We are thankful that we have "inerrant leadership" of the Holy Spirit which will "never" lead us in the wrong path. Solomon writes, "I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble." (Prov. 4:11-12). We won't stumble or fall when we follow the Lord and His Spirit because it will always be the right path. He will never lead us in a way that violates His word but we cannot say the same thing for sinful man.—*Editor*

**BIBLE FILL IN THE BLANK**

1. He is the \_\_\_\_\_, his work is perfect: for all his Ways are judgment: a God of truth and without \_\_\_\_\_, just and right is he. (Deut. 32:4)
2. Seek ye the Lord while he may be \_\_\_\_\_, call ye upon him while he is near. (Isa. 55:6)
3. Better it is to be of an \_\_\_\_\_ spirit with the lowly, than to divide the spoil with the proud. (Prov. 16:19)
4. Death and life are in the power of the \_\_\_\_\_: and they that love it shall eat the fruit thereof. (Prov. 18:21)
5. Take heed and \_\_\_\_\_ of covetousness: for a man's life consisteth not in the abundance of the things which he \_\_\_\_\_. (Luke 12:15)
6. He giveth power to the \_\_\_\_\_; and to them that have no might he increaseth strength. (Isaiah 40:29)
7. In whom we have \_\_\_\_\_ through his blood, the forgiveness of sins, according to the \_\_\_\_\_ of his grace. (Eph. 1:7)
8. It is in vain for you to rise up early, to sit up \_\_\_\_\_ to eat the bread of sorrows: for so he giveth his beloved \_\_\_\_\_. (Psalm 127:2)
9. I will \_\_\_\_\_ their transgression with the rod and their iniquity with stripes. Nevertheless my lovingkindness I will not \_\_\_\_\_ take from him. (Psalm 89: 32-33)
10. Now unto him who is able to keep you from \_\_\_\_\_ and to present you faultless before the presence of his glory with exceeding great joy. (Jude 24)

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

1. ...Put away the strange gods that are among you, and be clean, and change your garments.
2. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord.
3. Most men will proclaim every one his own goodness: but a faithful man who can find?

(Answers on Page 9)

**OUT OF THE MOUTH OF BABES**

Many years ago Elder Roland Green taught Singing School at Bethany PBC Ecru, MS. General assembly was held in the church sanctuary and he had a rule that prohibited anyone from chewing gum. During assembly one afternoon, everyone was assembled in their seats on the church pews. After directing a song, everything got quiet. Finally, Brother Green pointed to a young boy on the front row and said, "Young man, do you have gum in your mouth?" The young man gulped and said, "Not any more sir." He had swallowed it. Quick thinking I suppose.—*Editor*

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**FROM "FOR THE POOR"**

A Poem, written by: Elder L. V. Goodman, January 1, 1953. (1995, July - August)  
(Elder Goodman passed away May 15, 1992, at the age of 80 years.)

The star that led the wise men  
To where the little King lay  
Has always led God's servants  
and will still lead them today.

It'll lead you in the ways of righteousness  
And make your pathway bright,  
And keep you from walking in darkness  
For Jesus the Lord is our Light.

So when in the valley of despair  
And in darkness the pathway you trod.  
Then pray for the Light to appear  
To lead you on life's rugged road.

The Lord will light all our darkness  
From us He never goes far.  
He's the root and off-spring of David  
And the bright and the morning star.

So press onward Christians  
Unto the Great I Am.  
For we are heirs with Jesus  
The Babe of Bethlehem.

Some day we'll rest in heaven  
That home so bright and fair.  
And rejoice in the glorious light  
For there will be no darkness there.

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"For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." (Hebrews 10:34)

**CHURCH NEWS**

Enon Primitive Baptist Church, Houston, MS will have its annual meeting the 1<sup>st</sup> weekend in March, 2017 (Mar. 3-5). Services Friday night, Mar. 3, at 7:00 pm. No supper. Saturday, Mar. 4, at 10:30 am followed by lunch and afternoon services at 1:30 pm. Elder Ronald Lawrence, Nashville, TN is invited minister. Elder Calvin Warren is Pastor of Enon.

Everyone is invited to the annual meeting at Mt. Hebron Primitive Baptist Church, Caledonia, MS the 2<sup>nd</sup> weekend in March, 2017 (Mar. 10-12). Services Friday, Mar. 10, at 10:00 am followed by lunch and afternoon services at 1:30 p.m. Same schedule for Saturday, Mar. 11. Regular services on Sunday at 10:30 am. For more information contact Elder Cris Hollingsworth (601)741-2505

Clear Springs Primitive Baptist Church. Maben, MS will have its annual meeting the 3<sup>rd</sup> weekend in March 2017 (Mar. 17-19). Services Friday night, Mar. 17, at 7:00 p.m. preceded by sandwich supper at 6:00 p.m. Sat., Mar. 18, at 10:00 a.m. followed by lunch and afternoon services. Sunday at 10:30 a.m. followed by lunch. Elder David Blair is Pastor of Clear Springs.

Dear Brothers and Sisters in Christ:

We at Clinton Primitive Baptist Church invite everyone to our March 2017 meeting. It will be held at Clinton Primitive Baptist Church 75 Circle Dr, Clinton, Ky. 42031 on Saturday March 25 2017 (Saturday before the 4th Sunday in March). Services will begin at 10:30 am cst followed by lunch and fellowship and afternoon services. Elder Phillip Conley, of Cochran, Ga and the Pastor of Cool Springs Primitive Baptist Church in Danville, Ga, will be our invited speaker. This will be the first meeting that Clinton church has had in quite some time, and we would appreciate the support of all who will come and worship with us. In addition, Elder Conley will be with New Antioch Primitive Baptist Church in Lexington, Tn on 4th Sunday morning at 10:30 am cst, and with New Hope Primitive Baptist Church in Milan, Tn on 4th Sunday night at 6 pm cst. We pray that all in the area will come support each of these meetings. If anyone needs additional information you may contact me, Elder Rusty Wise, 662-401-3912, rw3663@yahoo.com . Please continue to pray for the efforts of all the little churches scattered throughout the vineyard, and may The Lord and God of all creation bless you all.

“And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” (Ex.25:22)

**CHURCH NEWS**

On the 4th weekend in March, (Mar. 24-25), New Salem Primitive Baptist Church in Walnut, MS. will have its spring meeting. Services will start on Fri. the 24th at 7:00 PM, no food will be served. Sat. morning they will start at 10:00 AM, followed by lunch and afternoon services. Sunday morning services start at 10:30 AM followed by lunch. Visiting preachers are Elder Danny Adcock, pastor of Hopewell Primitive Baptist Church in Heber Springs, Ar. and Elder Joe Nettles, Caledonia, Ms. Please pray for our meeting. Elder Dwayne Dubard is pastor of New Salem.

Chewalla Primitive Baptist Church, Potts Camp, MS will have its annual meeting 2<sup>nd</sup> weekend in April, 2017 (Apr. 7-9). Services Friday, Apr. 7, at 7:00 p.m. Saturday, April 8, at 10:30 a.m. followed by lunch. Elder Mark Quarles, Madison, MS is invited minister. Elder Jerry Wise is Pastor of Chewalla.

**IN MEMORIAM**

**Elder Robert Lloyd (Bobby) Willis**

April 21, 1947 – January 14, 2017



Elder Bobby Willis who resided in Pensacola, FL passed to his heavenly home on January 14, 2017 at the age of 69 after a courageous battle with cancer. He was a very dedicated servant of the Lord and was pastor of Bethel PBC in Bonifay, FL and Galilee PBC in Stapleton, AL. He will be greatly missed. Pray for his family during this grievous time and also the churches he was blessed to pastor.

Pine Hill Primitive Baptist Church, Ripley, MS invites everyone to our annual spring meeting the 1<sup>st</sup> weekend in April, 2017. Services will be Friday night March 31 at 7:00 followed with snacks, Saturday morning April 1 at 10:00 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.

**CHRISTIAN***(From "For The Poor")*

A Christian (1986, January-February)

The name christian was given to the disciples of Christ, and the Saviour says that "whosoever doth not bear His cross, and come after me cannot be my disciple." A disciple of Christ is one who believes His doctrine and follows His example. No one could be a disciple of Christ without being led by the Spirit and all who are "led by the Spirit of God they are the children of God." So they must be born of God before they can become christians. It would be impossible, also, for anyone to be a disciple without first hearing the words of Christ and believing on Him, and Jesus says, "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."

So then it would be impossible to become a christian in order to be an heir of heaven for, none but those who are led by the Spirit of God are His children and when children, "then heirs, heirs of God and joint-heirs with Christ."

"He that hath not the Spirit of Christ is none of His." Truly the Spirit of Christ is the spirit of humility, love, faith, kindness and long forbearance. They that have the Spirit of Christ are dead to the love of sin and desire to follow Christ, therefore the Saviour would say to them, "If any man will come after me let him deny himself and take up his cross and follow me. For whosoever shall save his life shall lose it, and whosoever shall lose his life for my sake shall find it." Therefore if we seek to keep our honor and standing before the world we will not be truly a disciple or follower of Christ for He did not seek that but sought only to do His Father's will. If therefore we seek fame we will not be known as a christian because a tree is known by its fruit. But if we seek humility we will show a Christ like spirit and Christ will indeed exalt us.

Then, first, the real christian is one whose understanding is enlightened by the influence of divine grace, for men by wisdom know not God, and none can know Christ except the Father reveal Him unto them.

2nd. — One who is by the influence of the spirit, convinced of the depravity of his nature, and sees his own inability to free himself from it.

3rd. — One who is taught to see that God is the only One who can help him, and that He alone can forgive sins, and is thus made to beg for mercy. Then the eyes of his understanding is open to know mercy is brought to him through Jesus Christ the Lord.

4th. — That the Holy Spirit is the only One who can apply the blessings of the gospel to him. Therefore the christian will be found going to God in prayer for the blessings that his soul hungers for.

5th. — His whole life is so changed that he worships, trusts in and looks to his God in all times. His entire life is bent toward Godliness and an uprightness. His affections are elevated and centered in God alone.

6th. — He is likewise the one who is willing to deny himself of the things that would be most pleasing to his nature and to publicly profess christianity by following the examples of Christ.

Let us then forsake the fleshly ambitions and let not the flesh lead us and strive to be true disciples.

Elder J. Harvey Dailey

—Copied from *The Primitive Baptist*,  
March 16, 1909, page 84.

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**Riches and Pearls of J. C. Philpot**  
All iniquity

"Who gave Himself for us, that He might redeem us from all iniquity." Tit 2:14

Sins of heart. Sins of lip. Sins of life. There are five things as regards sin, from which our blessed Lord came to redeem us—its guilt, its filth, its power, its love, its practice. By His death, He redeemed us from sin's guilt. By the washing of regeneration, He delivers us from sin's filth. By the power of His resurrection, He liberates us from sin's dominion. By revealing His beauty, He frees us from sin's love. By making the conscience tender in His fear, He preserves us from sin's practice. The blood of Jesus purifies us from all sin.

Continual Salvation

"I cried unto You; save me, and I will keep Your testimonies." Ps 119:146

If you know anything for yourself, inwardly and experimentally of the evils of your heart—the power of sin—the strength of temptation—the subtlety of your unwearied foe—and that daily conflict between nature and grace, the flesh and the spirit, which is the peculiar mark of the living family of heaven—you will find and feel your need of salvation as a daily reality. There is present salvation—an inward, experimental, and continual salvation communicated out of the fullness of Christ as a risen Mediator. You need to be daily and almost hourly saved from the guilt, filth, power, love, and practice of in dwelling sin. "I cried unto You; "save me," and I will keep Your testimonies."

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"Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah." (Psalm 62:8)



**ANYTHING TO DO?**

By Elder Larry Wise  
Randolph, Mississippi

There is an old accusation hurled at Primitive Baptists that they believe in sitting on the stool of “do nothing.” While it is true that we can “do nothing” to cause the Lord to save us for heaven’s pure world since we are dead in trespasses and sins, it doesn’t follow that we are to “do nothing” after being delivered from our death state in sin. The dead cannot do anything; it is only the living that can do something, whether it is natural or spiritual. Isaiah said, “For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day:..” (Isa. 38:18-19). We cannot do anything to extract ourselves from the grave (the earthly grave or spiritual grave of sin); only the life-giving voice of the Son of God can accomplish this resurrection.

Once life has been instilled, activity can ensue, whether it is natural or spiritual. The Sovereign Grace of God doesn’t lead us to sit on the stool of “do nothing.” It leads us into active obedience and work in the vineyard of the Lord while we sojourn here below. Once we have stood still and witnessed the salvation of the Lord, it is time to move forward; not to “do nothing.” Primitive Baptists have never taught this, but they may have given that impression by giving emphasis (and rightly so) that we can “do nothing” to save ourselves for heaven. This is God’s work and His alone! Some Primitive Baptists may have sat on the stool of “do nothing”, but is not because it is taught or preached by their ministers.

Jesus spoke a parable to those that thought the kingdom of God should immediately appear. He spoke of a nobleman who went into a far country to receive a kingdom and return. “And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.” (Luke 19:13). The ten servants were told to “occupy” until the nobleman returned. The word “occupy” means to trade or remain busy. We do not know when our Lord will come the second time to take His ransomed bride home; however, we are to busy ourselves (occupy) until He does. The Lord could come at any time. Peter tells of a day when the heavens shall pass away with a great noise and the elements shall melt with fervent heat. Peter talks about looking and hasting unto this coming day of God. (II Pet. 3:12)

What should be our response to this unknown coming day of God? Peter tells us, “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,” (II Pet. 3:11). If we are going to be this kind of person in holy conversation (behavior) and godliness, we can’t remain on the stool of “do

nothing.” Peter goes on to finish out this third chapter by exhorting the saints to not be led away with the error of the wicked and fall from their steadfastness, “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.” (II Pet. 3:18).

Those pounds that were given to the ten servants were to be used; likewise, we are to use what God has given us to honor Him in our daily walk. This necessitates that we be vigilant in working in the kingdom of God here below. Solomon went by the field of the slothful and considered it well as the vines and nettles had it covered. What was his conclusion? “Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth; and thy want as an armed man.” (Prov. 24:33-34). When we fold our hands and just hope the Lord will come soon and take us home, we fail to “occupy” as instructed and are in danger of our adversary, the devil, robbing us of the joy of our salvation. Many of the saints are busy enough and occupying, but they are busy occupying the wrong place. Their hands are active in the world but idle in the Lord’s vineyard. What a tragedy!

Solomon said a little sleep and a little slumber would cause poverty in our house. How does this sleep come about? “Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.” (Prov. 19:15). The Bible doesn’t have anything attractive to say about slothfulness. The slothful doesn’t want to work, and Paul informs us, “For even when we were with you, this we commanded you, that if any would not work, neither should he eat.” (II Thess. 3:10). Paul worked with his hands as a tentmaker and worked continuously, occupying his place in the kingdom of God. Paul talked about the coming of the Lord when He would deliver UP the kingdom to God. While he waited for that time unknown to him, he was forgetting things behind and reaching forth as he said, “I press toward the mark for the prize of the high calling of God in Christ Jesus.” (Phil. 3:14). May we all “occupy” and remain busy in the kingdom till the Lord’s second coming.

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

1. Genesis (Gen. 35:2)
2. Leviticus (Lev. 19:28)
3. Proverbs (Prov. 20:6)

Faith is a living, daring confidence in God's grace, so sure and certain that a man could stake his life on it a thousand times.—Martin Luther

**HOW LITTLE WE KNOW**

By Mrs. W. J. Berry (Deceased)

When our oldest son entered college, we told him that if, when he had completed his four years of college he could say, "How little I know!" we would not feel that the effort to help him gain a college degree had been in vain. On the other hand, if he had learned only enough to think himself wise in worldly learning, we should feel that we had failed in our efforts to help him, and that we would have but helped him to his and our sorrow. We would have helped him pamper sinful vanity.

Some mistakenly think that one must be much impressed with a sense of his own importance in the scheme of things to have self-confidence, and so find success in life. But the *really great* men in this world are those who have humility and who feel their insignificance as they come to see the great mine of knowledge they have not even begun to touch. Our greatest scientists, who dig the deepest into the events of the universe are those most overwhelmed with a sense of their own unimportance. They feel like Isaac Newton felt. He felt to be as a little boy walking along the shore picking up a small pebble now and again beside the vast ocean of truth.

If this is true of natural knowledge, how much more are we awed by the great ocean of spiritual knowledge, of which even the most spiritually minded have received but a fleeting glimpse once in awhile. If our finite minds can grasp but a small part of infinite truth, how they must feel their insignificance as they glimpse infinity. How *little* we know!

Sometimes we see an educated person who has learned only enough to be puffed up with his own importance. He is a braggart, boastful. He knows everything already (he thinks!) so he can learn little. Before one can learn, he must feel the need of knowledge. He boasts to everyone he meets, of his Alma Mater, but he merely passed through her corridors. He could not benefit from her stores of knowledge, because he did not even learn enough to know he didn't know anything. Not really feeling his lack of knowledge and wisdom, he had no incentive to dig into her mines of knowledge and find a nugget of truth once in awhile. Even a little pebble of truth would have set him searching diligently for more. But he merely breezed merrily through the halls of learning smiling to himself, "How *much* I know! I am entered as a student of \_\_\_ College" (a school of great renown.) He looked down from his lofty height to the lowly ditch-digger. But the man in his humble ditch was probably finding more learning and wisdom than such a one. His mind was a closed receptacle. It was already full of the fluff of his own importance. We see him wherever we go, and we can't like him very much.

We have his counterpart in spiritual things also. He besets the Church on every hand. He merely passes through her doors and henceforth makes trouble. He cannot be instructed in the ways of the kingdom of God. If he had ever been blessed to see one glimpse of the great spiritual truths it would have so humbled him that the least one could instruct him.

It is a mark of true wisdom to feel and realize how little we know. Contrariwise, it is evidence of a serious lack of wisdom to feel we know a great deal. Just as surely as we receive true knowledge and wisdom, we are made to see our inability to attain unto it. With true wisdom comes a sense of humility because we see only enough to be overwhelmed by the vast ocean of truth which we cannot see.

Before I saw the great Pacific and Atlantic Oceans, I could have no conception of their vastness. But as I stood in awe upon the shore for the first time, seeing as far as eyes could see, and realizing how far beyond the vision lay still more and more of this mighty ocean, I felt very small and insignificant, and was lost in the wonder of it. My natural wisdom could grasp but a small part of its vastness, but it was enough that I was overcome as I thought of the vast expanse beyond my vision.

Just so is it with knowledge. We may think we know something; but when we are given a little insight into that great storehouse of knowledge, we are made to exclaim, *How little we know!*

(From "The Pathway Upward" by Mrs. W.J. Berry)

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**COUNT YOUR BLESSINGS**

Count your blessings instead of your crosses;  
Count your gains instead of your losses.

Count your joys instead of your woes;  
Count your friends instead of your foes.

Count your smiles instead of your tears;  
Count your courage instead of your fears.

Count your full years instead of your lean;  
Count your kind deeds instead of your mean.

Count your health instead of your wealth;  
Love your neighbor as much as yourself.  
---Author Unknown

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You don't have to be listed in Who's Who to know what's what.—Source Unknown

We all need to use some common sense; however, as someone has said, "Common sense is not so common any more."—*Editor*

**A FRIEND TO GOD**

By Elder Rickey Taylor  
Booneville, Mississippi

James 2:23: "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God."

I often request the song "What a friend we have in Jesus" at our church worship services; it is one of my favorites. I marvel that I have a friend that is Lord of lords and King of kings. The creator of heaven and earth came down from heaven, became flesh and died for us on the cross. We have no greater friend than the Lord Jesus Christ. However, we should ask ourself how good of a friend am I to the Lord? The scriptures tell us that we can indeed be a friend to the one that has done so much for us.

One way is to believe what the Lord tells you in his word. Our scripture for today tells us that Abraham believed what God told him, and he was called the friend of God. It was God that gave him this recognition of being a close friend to him.

Could the Lord say the same about us? In John 15:14 -17 Jesus defines what a friend is. "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another."

Jesus defines friend as a disciple of his that loves him, believe in him and obey him. By doing his command from a principle of love, the disciple shows that he is a friend. A friend enjoys a close relationship with his friend. Just as Moses did in the tabernacle.

Exodus 33:11: "And the LORD spake unto Moses face to face, as a man speaketh unto his friend." God being a spirit, we cannot literally look upon his face, but we can certainly feel his presence. A friend is one that we frequently visit and have in our company. This is what a disciple should labor to do with his God. Keep him close to him as much as he possibly can. Enjoy having God in his company even more than his best friend.

We hope to never let our friend down as Peter did on the night that his friend was betrayed. Peter had boldly proclaimed that he would never forsake his Lord, even if everyone else had. Yet in these dark hours he did just as Christ prophesied that he would. Before the cock would crow Peter denied him three times. What kind of friend is that?

Luke 22:60-63: "And Peter said, Man, I know not what thou sayest. And immediately, while he yet

spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly." Can you imagine the feeling that Peter had when his eyes met the Lord's? To see the eyes of a friend that he had let down. A friend that had never had, nor ever would let him down, like he had just done to him. Yet Jesus forgave him, and told him to go and feed his sheep by preaching the gospel to them, John 21:15-17.

Jesus tells us as disciples that he and the Father will come and make their abode with us if we follow his commandments John 14:23.

It is a blessing to have Jesus as our friend while here on earth.

Elder Rickey Taylor

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**IF WE SAY**

Sometimes our words may be contradicted by our conduct as they do not coincide. John writes his first epistle, declaring what had been seen and heard which was the Lord Jesus Christ, that fellowship with the Father and His Son might be experienced by those who read his epistle. However, there are some requirements to have this fellowship. John writes, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:" (I John 1:6). Someone might boast of their fellowship with the Lord but they are living in ways that are opposed to the word of God. Amos 3:3 declares that two cannot walk together except they are agreed. We cannot manifest friendship toward our Lord by walking in darkness; it is manifest when we are walking in the light.

I have heard of those that boasted they had not sinned in so many years. Just because a person says something doesn't make it to be the truth. John also writes, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8). This is the worst form of self deception and the very statement itself of having not sinned is sin itself. However, we are thankful the Lord has provided a remedy to truly have fellowship with Him and to have forgiveness that we all desperately need. John writes that forgiveness is not according to "if we say" but "if we confess." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9). May we be careful to be sure that what we do harmonizes with what we say!—*Editor*

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