

The King's Highway.

An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness Isa. 35-8

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REGENERATION NECESSARY.

“Marvel not that I said unto thee, Ye must be born again!” Jno. iii.7. Notes on Mr. Wesley’s sermon by C. V. Fairbairn.

If any doctrine is fundamental to the Christian religion, regeneration is. Originally man was “created in righteousness and true holiness,” pure, and full of love, justice, mercy and truth. Man was created able to stand, yet liable to fall; but not without being duly warned of God. By one wilful act, man declared that he would not be governed by Divine Will; that henceforth he would seek his happiness in the world and in the works of his hands. God had said, “Eat and thou shalt die,” and his word could not be broken; so, man died that most dreadful of all deaths—he died to God. He lost his eternal life, the life of God; he was cut off from the very source of his spiritual life. Immediately his acts showed that he was alienated from the life of God; his love was gone, and he ran from God; he lost the knowledge of God out of his soul, and he tried to hide from his eyes. Unholy, unhappy, he sunk into pride and self will, the image of the devil; and into sensual appetites and desires, the image of the beasts that perish. All his descendants are born in his fallen likeness, and come into the world spiritually dead, dead to God, wholly dead in sin, void of that image wherein man was created. Born in the image of their father Adam, they bore the image of devils and beasts. Hence, since by nature man is entirely corrupt, “Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.”

How such a corrupt nature can be changed, the wisest man under the sun cannot fully explain. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit.” Jno. iii.8. “Born of the Spirit,” “Born from above”—yes, “born again,” born anew. The eyes of his understanding are opened. His ears are opened; he hears words of pardon and peace. He feels the mighty workings of the Spirit of God. He is conscious of peace, and joy, and love. His spiritual senses are exercised to discern both good and evil. He now lives, quickened by the Spirit; yea, Christ liveth in him. He lives a life which the world knows not; his life is hid with Christ in God. He breathes in the breath of heaven, the

Spirit of God. He begins to grow toward the “full measure of the stature of Christ.”

The new birth, or regeneration, is that great change which takes place in the soul when God brings it from death in sin to life in righteousness. He is “created anew in Christ Jesus.” He begins to be “renewed after the image of God.” Love of the world is displaced by love of God. Pride disappears and humility takes its place. No longer does he think more highly of himself than he ought to think; he feels himself the creature that he really is. Hatred, envy, malice, jealousy, are displaced by the love that loves its neighbor as itself. The earthly, sensual, devilish mind is renewed in its very spirit, so that “we have the mind of Christ.” “So is every one that is born of the Spirit of God.”

WHY SHOULD WE BE BORN AGAIN?

(1) It is necessary in order to holiness. Holiness is the image of God stamped on the heart; the whole mind which was in Christ Jesus; all heavenly affections and tempers mingled together in one. It is the complete restoring and renewing of our nature, so that it is natural to love God and fellowman. It is living blamelessly before God “in all holy conversation and godliness.” Such cannot commence in the soul until we are renewed.

(2) Since “without holiness no man shall see the Lord” (Heb. xii.14); and since regeneration is necessary in order to holiness; therefore, it is absolutely necessary that we be regenerated in order to our enjoying eternal salvation. Men depend upon their morality, their church, its last rites, or their last chance, but God says, “Without holiness no man shall see the Lord.” Man must be regenerated. “Ye must be born again.”

(3) No happiness is possible without regeneration. *Nemo malus felix*—No wicked man is happy. Unholy tempers are uneasy tempers; they will not allow peace or rest. Passions indulged finally give us more pain, than pleasure. Pride, self will, etc., are but the sources of misery. All these reign within until the bent of our nature is changed. “Marvel not that I said unto thee, Ye must be born again.”

BAPTISM IS NOT THE NEW BIRTH;

for it does not effect such a change. Baptism is the act of man; regeneration is the work

of God. One purifies the body; the other purifies the soul. Nor does the new birth accompany baptism. Many who have been baptized show by their lives that the water has not changed the fruits of the tree; and if the fruits are not changed, then the tree has not been changed. They are still the servants of sin.

REGENERATION IS NOT THE SAME WITH SANCTIFICATION. It is the gateway to sanctification. Sanctification, heart purity commences here. Nevertheless regeneration is not sanctification.

If a man shows that he lives in sin, we must say to him, “Ye must be born again.” He may profess religion, he may belong to the church, he may have received her rites; all this makes no difference; if his fruits are sin, we must say to such a one, “Ye must be born again.”

If there is sin in the life, it is because there is sin in the heart, and except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God.” Jno. iii-5. Then “follow peace with all men and holiness, without which no man shall see the Lord.” Heb. xii.14.

WHY SHE KEPT THE LIGHT BURNING

A mother kept a candle burning in the window every night for ten years. One night, very late, a poor, wretched woman from the street entered. The aged woman said to her: “Sit down by the fire.” And the stranger said to her: “Why do you keep that light in the window?” The old mother replied: “That is to light my wayward daughter when she returns. I have kept a light in that window since she went away ten years ago. Since then my hair has turned white. Folks often blame me for worrying about her, but you see I am her mother; and sometimes, half a dozen times in the night, I open the door and look out into the darkness and cry: “Lizzie! Lizzie!” But I must not tell you any more about my trouble, for I guess from the way you are weeping that you have trouble enough of your own. Why, how cold and sick you seem! Oh, my! Can it be? Yes, you’re Lizzie, my own lost child. Thank God that you are home again! What a time of repentance, reconciliation and rejoicing there was in that home that night!—*Selected.*