

The Baptist Examiner

The Paper With a National Circulation

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

"Go ye into all the world and preach the Gospel!"

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From The Scriptures We See Why Every Man Can Not Come To Jesus

Here is another most helpful Bible study by Brother, Cole, the author of "Definitions of Doctrines" — which book we recently printed. Bro. Cole is one of the ablest writers the Editor knows and I urge every reader of this paper to order a copy of the book at \$1.25 from Bro. Cole today. Believe me when I say that it is the best book I've read in many, many days.

"No man can come to me, except the father which hath sent me draw him; and I will raise him up at the last day" (John 6:44).

"And he said, therefore said unto you, that no man can come to me, except it were given him of my father" (John 6:65).

These words of the Lord Jesus are directly opposed to the popular expression, that every man can either accept or reject Jesus Christ as Saviour. And these plain words of Christ are just as offensive to men today as when He first spoke them. That there might not be any misunderstanding in what He meant, He related Himself, changing the meaning plain and to emphasize the bondage of the human will in spiritual things. It is true that every man can reject Christ, but none except those to whom faith is given can accept Him. And he who looks into the original in the

hope that the expression may be somewhat softened will be disappointed. The Greek text says: "No one is able to come to me, except the father which hath sent me draw him."

It is a sad sign when professed Christians deny these plain words of Jesus and oppose and slander men for preaching what Jesus preached. It is showing like spirit with those who, when they heard Him utter these words in the long ago, went back and walked no more with Him. On the other hand those who, like Peter, bow to the authority of Christ and cling to Him, must not abuse His words or draw wrong references from them. May we ponder them today in such a way as to promote humility and gratitude of heart.

An effort has been made to explain these words away by saying, that God draws everybody, but that some will not yield and come, while others do yield and come. If this be true, then God actually draws nobody to Christ, but merely tries to draw. The Father's drawing would not be the cause of any coming to Christ, but their own willingness to come. And if men are willing to come to Christ they do not need to be drawn. The text means that no man is willing to come unless he is drawn. The sinner is kept away by his own unwillingness; he comes through the drawing power of the Father. If God can-

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Old Glory!



"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God."—Rom. 13:1.

Why Baptists Can Not, And Must Not, Unionize With Other Denominations

BUELL H. KAZEE
Morehead, Ky.

In the first place, Baptists, if they be true Baptists, are an unique people. That is, they are different. If they call themselves Baptists, and identify themselves with the true stock, they are different from all other professing Christians.

There is no point to our being just another denomination. Baptists came into being long before there were denominations. If they did not, then they are just another denomination, and have no excuse for existing. Just to say we are one of the denominations, even though we claim to be right, is no reason for our existence. Just to pick up the general beliefs of modern sects, and modify them to our particular group taste, is no reason for existing at all. There are entirely too many different sects, and Baptists ought not to add to the confusion if they have no more reason for existing than that.

Therefore, we say, Baptists are unique and different, or they are nothing. If they did not originate with Christ and John the Baptist, then they ought to shut up and get out of business. I do not mean that there has to be Apostolic succession, but there certainly has to be definite identification with the first disciples in experience, doctrine and practice, if we are to justify the claim that Baptists make. No other sect or

denomination has any right to existence if they cannot identify themselves thus.

To get to our subject, then, we assume that Baptists are right and can so identify themselves. If they can do this, logically, all who differ with them on fundamental doctrines and practice are wrong.



BUELL H. KAZEE

I would not say that others are not saved. There are, doubtless, in many other denominations, those who are saved. But I definitely declare that all those who are saved were saved exactly as Baptists make. No other sect or

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A Most Worthy Missionary Cause

The White Plains Baptist Church located in White Plains, Kentucky, is a small faithful group of believers struggling against odds to build a much needed church building.

I have gone to this church to conduct an annual Bible Conference for them for a number of years and therefore know something of the difficulties and hardships under which they are laboring. The church is located in the midst of heresy and modernism. Denominism, unionism, and Arminianism are rampant in that section.

This church through its noble

700 SUBSCRIPTIONS

Tuesday, June 18th, was a "red letter" day to us as to subscriptions with 700 new subscriptions being received on that one day.

There have been a good many times that we have received a hundred or better on one day but never before have we received anything like this number which gave us on June 18th.

Certainly we are happy. We have been praising the Lord ever since for His goodness to us and thank God from the depths of our hearts for those who continually send us new subscriptions.

Incidentally, why don't you write for a bundle of sample copies and distribute these, thus securing a number of new subscriptions for us.

Why I Am A Baptist And Not A Campbellite

In the first message of this series we studied the doctrines of Roman Catholics, who are farther from Baptists than any others.

Next to the Catholics, Campbellites are farther from Baptists than all else.

In fact, Campbellites and Catholics both teach baptism for (in order to) the remission of sins.

2. Campbellites and Catholics both teach that sinners are born again in the act of baptism.

3. Campbellites and Catholics both teach infant purity and deny the necessity of grace, for the salvation of the infant.

4. Campbellites and Catholics both teach that a bodily act, baptism, not a spiritual act, faith,

puts a sinner into Christ.

5. Campbellites and Catholics both teach salvation by works.

6. Campbellites and Catholics both teach the possibility of apostasy.

7. Campbellites and Catholics both teach open communion.

8. Campbellites and Catholics both teach sacramental grace is conferred in the Lord's Supper.

Mused Uncle Mose

"De denomination boys, dey heaves and sets 'bout holdin' meetins to git mo' peoples in de chu'ch, but w'en it comes to gittin' rid uv 'on'ry church membahs dey leaves dat to de local body."

-- The First Baptist Pulpit --

"The New Birth"

By H. C. Chiles

Ed. Note: Here is a sermon from the pen of one of the best Baptist preachers in Kentucky. I have known Bro. Chiles intimately through the years, having been in college with him. He is truly one of God's noblemen.

Read John 3:1-13.

This scripture lesson contains the record of an interesting conversation between a prominent sinner and the only Saviour. This

sinner is described at length in the first verse, which reads as follows, "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews."

The Pharisees composed the most popular and patriotic party. They were noted for their orthodox creed and punctilious observance of the Jewish ritual. They were proud, exclusive, boastful of their good deeds, strict adherents to traditional beliefs and precise in their religious worship. Nicodemus was a ruler of the Jews. That implies that he was a mem-

ber of the Sanhedrin, which was the highest position within the gift of his nation. This position demanded and involved an irreproachable life, a splendid reputation, a good education, a great power, a wide influence and vast responsibilities. To him, the people looked for instruction and guidance.

Nicodemus was a man of culture, refinement and zeal for the law. He was one of the most religious men of his day, honest in his convictions and sincere in his

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Baptist Events In Louisiana

"The Baptist Message"—Louisiana's Baptist State Paper—in its issue of June 13th is badly off the beam.

At least two articles within it are corrupt enough to upset the digestive organs of a turkey buzzard. The first of these articles entitled "Protestant Principles and Democracy" was written by a Methodist bishop, G. Bromley Oxnam, who is a modernist to such an extent that he doesn't believe the Bible to be God's Word.

I have two questions I'd like to ask Editor Tinnin: (1) Can't (Continued on page two)

THE A BOMB

The original Greek of Luke 21:26, where Jesus Christ speaks of the "distress of nations: the sea and the waves roaring; men's hearts withering away from fear, etc." If you read the line that follows: "for the powers of heaven shall be shaken" in the original Greek, you will find that it says: "for the powers of uranium shall be shaken," since the Greek for "heaven" is ouranos. In the Greek the plural "powers of the heavens" is used. Our nuclear scientists tell us that atomic energy is the power by which the whole cosmos (the heavens) is kept together, and is different from any "power" we have on this earth, all of which is stored up from the sun's rays. — The Converted Catholic.

THE BAPTIST EXAMINER

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A WORTHY MISSIONARY
CAUSE

(Continued From Page One)

pastor, Elder Dewey Noffsinger, has stood fearless and boldly for the teachings of God's Word as advocated by this paper.

The church is truly a mission cause. It would appear that there are a number of our readers who ought to send contributions to assist this needy, worthy church. Let me urge that you remember this church in your prayers and if possible, send any contribution you can to P. R. Whitfield, treasurer of the church, whose address is White Plains, Kentucky.

LOUISIANA BAPTISTS

(Continued from page one)

he find sufficient material to fill his paper without quoting from one of the rankest and most modernistic heretics in America? (2) Since when did Baptists become Protestants as implied in this article?

The other odoriferous article within this issue of "The Baptist Message" refers to the laying of a cornerstone for a new church house in Vidalia, Louisiana. The following significant statement speaks volumes:

"The Grand Lodge of Louisiana Masons, under the direction of Grand Master Theodore F. Mathis of New Orleans, assisted by other Grand Lodge officers, will have charge of the ceremony. A beautiful cornerstone, the gift of the local Masonic lodge, Concordia Lodge No. 305, F. & A. M., is being prepared by Mr. F. M. Smith of the Pineville Marble and Granite Works at Pineville."

Any Baptist paper that would honor a Masonic lodge or any other fraternal organization by referring to it favorably within its columns surely does not deserve the support of Baptists.

WHY I AM A BAPTIST

(Continued from Page One)

both have human heads. Alexander Campbell carried a letter to England saying he was head of the church he founded: the Pope is the head of the Catholic Church.

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CAN EVERY MAN COME TO
JESUS CHRIST?

(Continued from page one)

not draw the sinner to Christ, then who can? Can the preacher draw him? Can the sinner draw himself? To say that he can is

like saying that a man can lift himself by his own boot straps.

The Bondage Of The Human
Will In Spiritual Things

The will is the faculty or organ of action, and has ability in natural and moral matters, but is in bondage to a corrupt and depraved nature in spiritual and holy things. To deny this and to say that man is just as able to choose holiness as he is to choose sin is to deny the fall of man, and put man back where Adam was before he sinned and fell. Let us make our way prayerfully and cautiously as we attempt to open up this text. Jesus said that no man could come to Him unless he was drawn by the Father.

1. Coming to Christ is the same thing as believing on Him. It is the act of the will by which the sinner depends upon Christ for salvation. Physical action is not involved; the process is mental and spiritual. In verse 35, "coming to Christ," and "believing on Christ," are used interchangeably. Coming to Christ involves renouncing all confidence in self and putting confidence in Christ as Saviour and Lord.

2. My understanding of this text does not make it contradict the Bible teaching that "whosoever will" come to Christ shall be saved. Those who hear me preach now or who have heard me preach in the past know that I have and do emphasize the willingness and ability of Christ to save every soul that comes to Him. The words of Jesus where He said, "Him that cometh to me I will in no wise cast out," have perhaps been quoted by me more often than any other passage in the Bible. What we have done in the past, and now do in the present, and will do in the future, is to affirm that nobody will come to Christ unless drawn by the Father, and that all who are drawn by the Father will and do come.

Take a simple illustration analogous to the one given by Christ Himself in Luke 14:16-23. I give a six o'clock dinner and send out a general invitation to everybody in the community to come. I say, "Whosoever will, let him come." But suppose that I do not have a single friend in the community — everybody hates me, and therefore the invitation is universally scorned and rejected. Nobody will come. But they are polite in rejecting and send various excuses. One says that he has to work in his crop; another says that he has bought a new automobile and must try it out; and still another says that he has married and must stay home with his wife. Do you not think I would have enough sense to know that they did not come simply because they did not want to come? Night time is a poor time to work in a crop; the man with the new automobile could drive it to the dinner; and the man who had just married could bring his wife — everybody is invited. Now did my invitation to "whosoever will" bring anybody? No, not a soul came, because they all hated me, and had no fellowship with me. So God's invitation to "whosoever will" does not bring anybody. In the parable representing God's great Gospel feast, they all made excuses and not a single soul responded to the invitation. In John 5:40 Christ said, "Ye will not come to Me that ye might have life." That passage explains the cannot of my text; they cannot because they will not. It is the inability of the will of a man who by nature is enmity against God (Rom. 8:7), and to whom the things of the Spirit of God are

foolishness (I Cor. 2:14).

3. Every man may come to Christ, but no man can come to Christ, except he be drawn. The words may and can do not have the same meaning. Webster says: "So far as can and may come into comparison, can expresses ability whether physical or mental; may implies permission or sanction." If a young man asks a young lady if he may walk home with her, and she says, "Yes," she is merely giving him permission and not the ability to walk with her. If he should ask, "Can I walk home with you?" if she knew her grammar, she would probably say something like this: "You look as though you are able to walk that far." If I should ask: "May I lift this piano?" you would likely say, "You have my permission." But if I should ask: "Can I lift this piano?" you might express doubt as to my ability to do it. Now, our text does not deny the permission of men to come to Christ, but it does deny their ability to come. Every sinner who hears the gospel has permission to come to Christ; yea, he is even commanded to come. Moreover, his inability is not natural and physical, but mental and spiritual. It is the inability of a sinful and ruined disposition of mind and heart.

4. The Scriptures distinguish between having a thing in the power of the hand, and having that same thing in the power of the heart. In Prov. 3:27,28 we read: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and tomorrow I will give; when thou hast it by thee." You have the power of the hand when you have the means with which to do a thing. In I Chron. 28:2, 3 we are told that David had it in his heart to build a house unto the Lord, but he was not permitted to do so because he was a man of blood. You have the power of the heart when you have the desire or disposition to do a thing. A voluntary act depends upon the means and disposition both, and when either the means or disposition is lacking, it can be truly said, that he cannot do it. A covetous man may be a millionaire, but more than money is needed to cause him to cheerfully relieve the poor. He must have a disposition or heart to give as well as the means. Every sinner who hears the Gospel has the means of salvation, but he does not have the disposition to believe the Gospel. Regeneration, as defined in the New Hampshire Confession of Faith, consists in giving a holy disposition to the mind so as to secure voluntary acceptance of the Gospel. Pharaoh had the means of understanding the mission of Moses and of letting Israel go; but he was an unregenerate and a hater of God, and did not have the disposition to let them go. Our Lord was talking about a sinful disposition and depraved will when He said that no man could come to Him unless drawn by the Father. Where is the man who dares deny that every unregenerate sinner has a sinful disposition? And this disposition comes from a mind that hates God and a heart that is desperately wicked.

The Drawing Power Of
The Father

Our text ascribes drawing power to the Father and affirms that the cause of any sinner coming to Christ is this drawing power. That which keeps sinners away from Christ is their unwillingness, which Christ calls in-

ability; that which brings them to Christ is the drawing power of God.

1. Our texts give encouragement to the minister or other Christian worker who desires to win souls to Christ. There is divine power to make our witnessing effective in the salvation of souls. We are backed by Him that called us and He will not allow His Word to return to Him in vain. Sinners will not come to Christ of themselves, however much we plead, but there is one who is able to draw them to Christ. So the power of God is to be our hope of success after we have faithfully preached Christ and Him crucified as the only hope of lost men. We are told to preach in meekness, "instructing them that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:25,26).

2. What does God do in drawing a sinner to Christ? He works upon the nature of the sinner — upon his mind and heart and will. He does not drag the sinner physically by the hair of his head. There is an old proverb, that you can lead a horse to the water but you can't make him drink. You can bring the Gospel to the sinner but you cannot make him appropriate it. You cannot make him do the very thing he must do to be saved; you cannot make him partake of Christ. Jesus said, "I am the living bread . . . if any man eat of this bread he shall live forever" (John 6:51). Now God can make the horse drink and He can cause the sinner to trust Christ. It is our business to bring Christ, in the Gospel, to the sinner; it is God's prerogative to give him the faith.

God draws the sinner by an inward teaching. John 6:45: "Every man therefore that hath heard and hath learned of the Father, cometh unto Me." This is not a teaching through a human ministry, for many are preached to who never come to Christ. This teaching of the Father is an inward work of grace by which a spiritual understanding is imparted. Thos. Goodwin, one of the Puritans, calls it an instinct which God implants in the soul, so that the sinner instinctively trusts Christ for salvation. In the same way God teaches the saints to love one another. Paul writes to the Thessalonians: "As touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another" (I Thess. 4:9). In the new birth God implants the instinct of love for the saints in the heart. In the same process He implants the instinct of faith in Christ.

God does not force the sinner to believe in Christ. He exerts power but not force. Force implies that He brings the sinner to Christ against his will. This God does not do, but He exerts power in causing the sinner to become willing. It is with the will that the sinner rejects Christ, and it is his will that he accepts Christ. In the one case it is the will of the old man, "which is corrupt to the deceitful lusts" (Eph. 4:22); in the other it is the will of the new man, which after God is created in righteousness and true holiness" (Eph. 4:24).

Take this illustration of power without force: We will suppose a trough ten feet long with water in it. The end to my left is higher than the other end and so the water flows to the end to my right. To get the water back to the end

to my left, I must use force; it must be forced back against the law of gravitation. But to lift the end to my right to a higher level than the end to my left, no force is required; the water to the left end; and according to its nature to the down hill. I have exerted power in changing the level of the trough, but I used no force; reference to the water. I did not even touch the water. I was on the trough. So God in drawing the sinner to Christ, does not use the will. He exerts power, effecting a change in the nature of the man. Dr. Robertson, in Word Pictures, says that impulse to faith comes from Jesus does not expect all to believe and seems to imply, Judas did not truly believe. Dr. Robertson further says, "Jesus drew the line of cleavage between the true and false believers. These half-hearted ones, after the loaves and fishes political power turned about from Jesus." But the true disciples refused to leave when asked them if they wanted

THE NEW BIRTH

(Continued from page one) desire to do right. He had a quiring mind and a passion for truth. Consequently, he refused to let prejudice blind him; he knew that it was easy for him to close his mind to the truth; he did not care to accept, to wish to see and to stop his eyes to that which he did not want to hear. He also knew that such conduct was just as dangerous as it was easy, but he determined to know and to hear the truth. He not only had an open mind, but also a humble heart. He was definitely relieved but he was not satisfied with religion. He knew that he had learned the real secret of the best way of life, but he was convinced, on the basis of what he had seen and heard, that he knew the secret. Being anxious to hear what Jesus had said about the way of salvation, he sought an interview with Him.

Under cover of darkness, Nicodemus made his silent and unperceived way to the house where Jesus was stopping. He discovered that Jesus was easily accessible and happily approachable; he readily received Nicodemus, just as he would any other man, and as if speaking for himself, Nicodemus said, "We know that from Thee art come as a teacher." meaning that He was coming by and sent from God. His opinion was based on his knowledge of the miracles which He had performed, the purpose of which was to arrest the attention of the people and to attest His divine mission.

However, Jesus Christ did not discuss His miracles with Nicodemus. Instead, He ignored reference to them and with a long abruptness talked about the new birth. He told the astonishing fact that a man is born anew; he can receive the benefits of the kingdom of God. What a blow to Nicodemus! It was deeply humiliating and puzzling as well. His being a Jew did not give him any advantage in the kingdom; his being an isee, esteemed holier than the people, availed him nothing. His membership and fame in the Sanhedrin did not admit him into God's kingdom. Although Nicodemus felt the personal fellowship of the Lord Jesus said, "I do not offend. Jesus made it clear to him that he needed a new birth." (Continued on page three)

THE NEW BIRTH

(Continued from page two)

But instead of a teacher. Of what value is teaching to one who is dead in trespasses and sins," and under the condemnation of God. The saved need a teacher, but the unsaved need a Saviour. The Mas-



H. C. CHILES

selected this one man, a splendid example of the natural man in his best, to emphasize the one great need of every person—the new birth.

I. The Nature Of The New Birth

It is not the natural birth. It is impossible for one to be born of the Spirit by any natural means. Any birth from flesh best describes only flesh. It can never become spirit or be other than flesh with its sins and decay and its unwelcome to God. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John 3:6). Here Jesus distinguishes the two births. He begets like. Just as we are born into this world by a physical birth, so we are born into the kingdom of God by a spiritual birth. "Ye must be born again."

It is not the education of the natural man.

Education dispels ignorance and eliminates coarse tastes and degrading practices. But, education cannot produce the new birth or serve as a substitute for it. "Ye must be born again."

It is not the reformation of the outward man.

Reformation is a good thing as it goes, but it cannot go on long enough. It enables one to be a better citizen socially, ethically, and financially. But, its purpose is to give up sin and not the attainment of it again is not the new birth. Reformation without the new birth is entirely possible, but the new birth without reformation is absolutely impossible. The reformation can work out his reformation, but God alone can attempt to purify polluted water that is well by painting the pump. He can be as sensible as trying to save the people to be born again or to be saved with the whitewash of reformation. The new birth is a positive act of God instead of a reformatory process on the part of man.

It is not living a moral life.

Honesty, decency, respectability, morality, generosity and uprightness are good and commendable, but they can never afford the new birth. "Not by works of righteousness which we have done, but according to his mercy through the washing of the word, and renewing of the

Holy Spirit; Which he shed on us abundantly through Jesus Christ our Saviour." Titus 3:5-6.

It is not a profession of religion.

Every man is religious. He worships somebody or something. The religious instinct distinguishes him from the brute. But, a mere profession and an actual possession of the genuine Christian religion are not necessarily the same. "Ye must be born again."

It is not having a change of feeling.

Feelings are often changed by the weather or by the condition of the health or by the circumstances of life. One may have a change of feeling without experiencing the new birth, but one cannot experience the new birth without a change of feeling.

It is not joining a church.

People may, and it is to be regretted often do, join a church without being born again. No unsaved person should be a church member, but every saved person should be a member of a New Testament church. Such church membership is right for and prof-

tual life, as hostile to God, as dead in sin, as having a heart which is "deceitful above all things and desperately wicked" (Jeremiah 17:9) imply the necessity of the new birth. This necessity grows out of the sinful condition of man. No age, position or condition exempts anyone from the need of regeneration. There is and can be no exception. Even Nicodemus, who was an exalted type of what education, morality, sincerity and religion can do for one, needed to be born again.

Admission to the kingdom of God depends on the new birth. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. In this phrase "except a man," Christ includes the noble and the virtuous as well as the worthless and the vile. The new birth is not optional. It is imperative. Jesus said, "Ye must be born again." His emphasis on the word must should definitely and finally settle all debate. Nothing will serve as a substitute for the new birth. Eternal life is absolutely contingent upon it. If you expect to be saved, to have your name enrolled in the Lamb's Book of Life, to enter the kingdom of

It is something God does for us. Paul said, "By grace are ye saved through faith; and that not of yourself, it is the gift of God: not of works lest any man should boast." Ephesians 2:8-9. Augustus M. Toplady expressed the same truth in the well-known lines—

"Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone;
Thou must save and Thou alone:
In my hand no price I bring,
Simply to Thy cross I cling."

What then is man's part in his salvation? It is to repent toward God for his sins and to believe on the Lord Jesus Christ as his Saviour. This is the only way to be saved. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." — John 1:12.

IV. The Evidences of the New Birth

How does one know that he has experienced the new birth?

First, by the testimony of the Spirit of God. There is an inward impression whereby the Holy Spirit witnesses to that fact. "The Spirit Himself beareth witness

make a practice of doing "righteousness," that is, doing the things which are right in God's sight and in accordance with His will as revealed in His Word. The new birth expels sin, repels Satan and impels godly action and victorious living.

Fourth, by a desire to please the Lord. John wrote, "And hereby we know that we know Him, if we keep His commandments." I John 2:3. When the new birth is experienced, self is dethroned and Christ is enthroned as Lord and Master. Thereafter, life is under His management and its greatest ambition is to please Him. It is the new birth alone which brings a soul to the place where His will is its supreme delight.

Fifth, by a changed life. The new birth is the beginning of real life. It transforms our thoughts, our tastes, our affections, our interests, our ambitions, our motives, our purposes, our enjoyments, our habits, our judgments, our fears, our outlooks, our conduct and our hopes. The things we formerly hated we now love. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." II Corinthians 5:17. When one is born again, he thinks and feels, decides and acts differently. He loves what God loves and hates what God hates.

Sixth, by a passion for the unsaved. A regenerated person longs for the salvation of others. He is willing and anxious to do what he can to persuade others to accept Christ and thereby to know the joys of the new birth.

Have you been born again? Are you a partaker of the divine nature? I am not asking you if you are a church member. I am simply asking, Have you experienced the new birth? If not, you are lost. But even if you are lost, you need not remain in that condition. If you will repent of your sins and believe on the Lord Jesus Christ, you will receive the divine nature and be born again. If you are not a child of God, you know that you are a lost sinner. You also know that Christ is the only one who can save you. The simple question then is, Will you accept Him now as your personal Saviour? Without further delay, "Believe on the Lord Jesus Christ, and thou shalt be saved." Won't you do it now?

"Oh sinner, this message of Jesus believe,
Just open your heart and salvation receive;
If ever you meet Him in heaven's domain,
"Ye must be born again."



"A broken and contrite heart, O God, thou wilt not despise."

itable to every person who has experienced the new birth.

"Born again" is a figure taken from the natural birth and it conveys the idea of an entrance upon a new life. The new birth is the impartation of the divine nature to human beings. As Simon Peter explained "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According to his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature; having escaped the corruption that is in the world through lust." II Peter 1:2-4. As in the first, or physical, birth we become partakers of human nature, so in the second, or spiritual, birth we become partakers of the divine nature. We receive the nature of our parents when we are born physically and we receive the nature of God when we are born spiritually.

Our Saviour described the new birth as a passing out of death into life. He said, "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." John 5:24. Therefore, the new birth is both a divine and a conscious change. One who is born again is like the blind man who, when healed, exclaimed, "One thing I know, that, whereas I was blind, now I see." John 9:25.

II. The Necessity of the New Birth

All the scriptures which represent man as destitute of spiri-

God and to live with God in heaven, then you must be born again.

III. The Manner of the New Birth

How is the new birth brought about? "Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:4-5. Christ thus reveals in startling fulness the divine plan of salvation. From Him we learn that the author of the new birth is God. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13. We are told that the agent of the new birth is the Holy Spirit. "This is the word of the Lord unto Zerubbabel, saying not by might, nor by power, but by my spirit, saith the Lord of hosts." Zechariah 4:6. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6. The instrument by which the new birth is brought about is the Word of God. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." I Peter 1:23. The Gospel of Christ is the means through which the new life comes to the human soul. Faith is the human factor in the new birth. "For ye are all the children of God by faith in Christ Jesus." Galatians 3:26. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

However, it must be remembered that the new birth is the work of God alone. It is not something man can do or even help to do.

with our spirits, that we are the children of God." Romans 8:16. "He that believeth on the Son of God hath the witness in himself." I John 5:10.

Second, by his love for God's children. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." I John 3:14. A born-again one delights in fellowship with God's people. It is just as natural for born-again souls to love those who are in God's family as it is for us to love those who are related to us by ties of blood.

Third, by his victory over sin. "For whatsoever is born of God overcometh the world, even our faith." I John 5:4. Those who have experienced the new birth

One Thing

One thing I have on earth which I
Can never have in Heaven,
A rare and blessed privilege
Which He to me has given:

A chance to preach His wondrous Word,
To save a soul from dying.
(Hark, far off in the dark and cold
The little lambs are crying!)

A chance to win a starry crown,
Not for my own adorning,—
A gift to lay at His dear feet
Some bright eternal morning!

—Martha Snell Nicholson

WHY BAPTISTS CANNOT UNIONIZE WITH OTHER DENOMINATIONS

(Continued from page one)

tists were, and as they preach. In many cases they are saved in spite of their doctrine instead of by it. They are saved by the truth which Baptists teach.

Now, here comes a brother into my study, a pastor in another denomination, who believes that we all ought to "get together." He insists that I ought to attend his revival meeting and help them; that he would be glad to attend ours and help us. Why couldn't we all be together?

I said, "Do you mean that?" "Yes," he replied, "I certainly do!"

I said, "Would you accept me as a member of your church?" To which he replied, "Certainly." "Just as I am?" I insisted. "Exactly!" he said. "Would you accept all the people in our church who are like me, just as we are?" I continued. "Yes sir!" he answered. He was enthusiastic. Then I said, "Well, what is wrong with us?" "Why, nothing," he replied, "except that you just hold yourselves aloof, and won't join in with the rest of us."

Then I hit the body blow. I said, "If there is nothing wrong with us as we are, and you would accept us as we are, why don't you just bring your folk down and join us?"

"Yes, but," he replied, "you would insist on our being baptized again." "But you say you would accept us even though we hold to that belief," I said. He was embarrassed. I continued: "We were here long before you were. You cannot date back more than a hundred years or so. We established positive proof of apostolic antiquity. Why don't you join us, if there is nothing wrong with us other than that we do not join you?"

He became a bit heated. "Yes, but you are unfair; you are trying to shut us out," he said. "Not on your life," I answered. "The door of our church is open to all who come professing faith in Jesus as Saviour and who will submit to baptism as a confession of that faith."

That closed the door. Then he said, "But why can't we come and take the Lord's supper with you?" I replied with the question, "Do you believe that baptism and the Lord's supper are church ordinances?" "Yes," was the reply. Then said I, "Why do you want one of our ordinances while you refuse the other? This brought an end to the discussion."

I have recorded this conversation to show my reader where such logic leads to. The utter silliness of a man clinging to another denomination, contending that they are right and we are wrong, but at the same time wanting to have church fellowship with us! Why doesn't he give up the idea that he is right, if he thinks we are all right? And if he doesn't think we are right why does he want to join us or have us to join him?

Right here is all the reason Baptists need to keep them from unionizing with other denominations. The silly idea of telling somebody he is wrong but that just the same you will endorse him and fellowship him! Nobody has a right to claim allegiance to a denomination or "church" and then at the same time prostitute that allegiance by fellowshipping others. He ought to get in or out. The argument comes: "But we do not mean to have you Baptists join us. We just want you to come over and attend our services occasionally, and join us in revival efforts." "To which I answer in the words of a good brother and

friend of mine, "If I could fellowship another denomination or 'church' for one hour, I could, and ought to, for life." If I can justify a heresy for an hour, I ought to be willing to stick to it longer.

Well, so much for the logic of the matter. It just will not stand. But there is something more. Christians are made by experience. Churches are composed of Christians associated in experience, yes; but more, in expression. A church is not only to be something; it must also preach something.

Our common experience is our salvation, the fact of it in our souls. But in a church there must be common expression in doctrine and teaching about that salvation. We may have received a common experience from the Lord, but our interpretation of that experience may differ.

At least, it does. I say I was saved through faith in Christ alone. The Campbellite says he was saved by faith and Baptism. Fact is, if he is saved at all, he was saved exactly as I was. But he differs with me on the interpretation of how he was saved. Granted that we have had a common experience, he or I one have erred in the directions we give to others on how to be saved. Whichever of us is wrong will doubtless lead many others astray, and deceive them. It matters, what a church preaches just as much as what the church is.

Now, if I am preaching that I was saved without baptism, and he says he was saved by it, and each of us contends that our preaching is scriptural, can I endorse his preaching and be faithful to what I believe the Bible teaches? Certainly not! I can no more endorse a heretical doctrine than I can a heretical experience. Baptists will disdain the heretical experience of the Pentecostals who claim to speak in tongues. They have no more right to endorse a heresy in doctrine than they do a heresy in experience.

But you say, "You don't have to endorse what they preach in other denominations; they just want you to have Christian fellowship with them." I reply that Christian fellowship is one thing; church fellowship is another. I can have Christian fellowship with anyone who has been born again, wholly on the basis of experience. But a church is more than fellowship in experience; it is a fellowship also in doctrine and practice. We can meet in

Christian fellowship on any personal ground of one Christian to another; but when I enter the realm of the church I must, by my presence and acquiescence in what is being done, endorse what is going on, unless I am there for the purpose of openly opposing it.

I cannot sit with any brother, in the realm of church relationships, without endorsing what he is preaching. So, I said to the brother referred to above: "Here in my study, you say you have been born again. If so, I can talk with you in the spirit of a Christian and feel that attitude in you. This is Christian fellowship. But when I go over to your church, and by my presence and support of your meeting, acquiesce in what you are doing, I undeniably tell the public that I am supporting your views and recognizing your work to be according to the Word of God. This I cannot do. I must meet you, if at all, on the common ground of experience alone; not on the ground of church expression."

Summarizing, no man has any business joining any church or denomination, unless he believes it to be identified with the churches found in the New Testament. If he has done this, there is no honest ground anywhere in the world where he can give approval of any kind to any other, and be logical.

WHY I AM A BAPTIST AND NOT A CAMPBELLITE

(Continued from page two)

church.

16. Campbellites and Catholics both deny the direct, immediate operation of the Holy Spirit conversion.

17. Campbellites and Catholics both deny universal, hereditary total depravity.

18. Campbellites and Catholics both deny the sovereignty of God.

19. Campbellites and Catholics both teach proxies in religion.

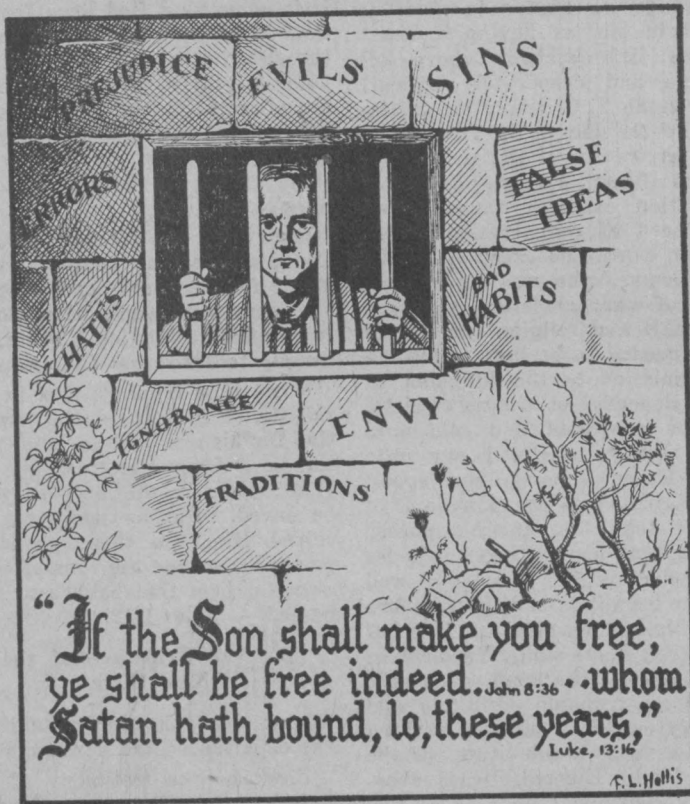
20. Campbellites and Catholics both teach sanctification by works instead of sanctification by blood.

21. Campbellites and Catholics both teach more than one way of salvation.

22. Campbellites and Catholics both deny that the believer has eternal life as a present possession here and now.

23. Campbellites and Catholics both deny that the Lord Jesus founded His own church during His personal ministry here on earth.

24. Campbellites and Catholics



both have lords over what they call God's heritage and have other masters beside the Lord Jesus.

The History of Campbellites

Thomas Campbell left Europe on April 8, 1807, on account of ill health. In 35 days he landed safely in Philadelphia. He was assigned a field of labor with Presbyterians in Western Pennsylvania.

His faith did not correspond to the rigid faith of the Presbyterians and he accordingly was forced to withdraw.

He gathered and banded together a group of saints and sinners under the title, "The Christian Association of Washington, Penn." Their foundation principle was Christian union of all churches.

On Sept. 29, 1809, his son Alexander landed in New York. They denounced sects, parties, partyism, and religious creeds in an wholesale fashion. They determined to end all denominations.

However, when no denomination would take them into their fellowship, they organized their society on May 4, 1811, at Brush Run, Pa. Notice that those who started out to end "partyism" and sects now started a new sect and party themselves.

On Friday, May 3, theirs was only a society but on Saturday, May 4, they resolved themselves into an organization. The Masons or any lodge might do likewise today.

Under protest this church was received into the Redstone Association. Campbell was soon charged with heresy following his sermon on "The Law." He would have been excluded, but he withdrew along with 30 others and organized a new church at Wellsburg.

If Thomas and Alexander Campbell in organizing their church acted in harmony with the Word of God then no man should open his mouth in opposition. If not, then it is only a man-made organization; it is not a Gospel church, and it should be known and regarded as a Campbellite church.

The Campbells were known as "Reformers." So was Luther, Calvin, and the Wesleys. Each states that God called him for the work he did. If so, then God contradicted Himself in every instance. Cf. I Cor. 14:33.

Thomas Campbell led the way until after the baptism of himself following the example of his son. Then as their historian Dr. Richardson (Mem. A. D. Vol. 1, P. 401, 402) says "to him the eyes of all were now directed." If the "eyes of all" had been turned to the Lord Jesus Christ instead of Alexander Campbell the world would have been far better off.

So as I speak I ask you to turn your eyes to Jesus.

Campbellites deny depravity, while Baptists teach that all are born sinners. Cf. Ps. 51:5; Gen. 5:1, 3; Job 14:4; Jer. 17:9; Rom.

8:8.

II
Campbellites reverse the order of repentance and faith, while Baptists follow the Scriptural order. Cf. Mt. 21:32; Mark 16:16; Acts 20:21.

III
Campbellites baptize in order to save while Baptists baptize cause sinners are saved.

There are some texts which Campbellites quote most of and of course they always apply them. Cf. Acts 2:38; 16:16; Gal. 3:26, 27. Everyone the texts if correctly understood will prove conclusively that baptism follows and does not precede salvation.

There are many texts which show that baptism is not essential to salvation. Cf. John 3:14-16; 36; John 5:24; John 6:40; Acts 13:38, 39.

I do not point men to a Saviour waist-deep in water, but to a Saviour who poured out His blood on Calvary. I do not sing: "There is a fountain filled

with water,
Drawn from the city's main
And sinners plunged within
flood,
Lose all their guilty sins."

BUT
I do sing:
"There is a fountain filled
with blood,
Drawn from Immanuel's vein
And sinners plunged beneath
flood
Lose all their guilty stains."

IV
Campbellites teach the God honoring doctrine of apostasy while Baptists teach the Christ honoring doctrine of the security of the believer. Cf. John 5:23; John 10:27-29; Rom. 8:39; II Tim. 1:12.

V
The Campbellite Church was founded at the wrong time, (A.D. 1800) in the wrong place, (America) and by the wrong person (Alexander Campbell), while Baptist churches were founded by the right person (Jesus Christ), in the right place (Palestine), at the right time (30 A. D.).

I want to be a member of a church which Christ founded and which is rooted up. Cf. Mt. 15:13.

VI
Campbellites deny the experience of grace in the heart while Baptists believe in a heart religion.

The only religion worth having is the kind that you can feel. Cf. II Kings 5:15; II Kings 1:12.

I once knew a Campbellite who said, "No one will ever get to Heaven until he gets to the doors and the doors are shut. How utterly foreign to the Word. Cf. I John 3:2, 14.

A slave owner down in Blue Grass section before Civil War said, that there was no such thing as heart-felt religion. Of course, he was a Campbellite. His slave said, "I don't say there ain't no such thing as heart-felt religion; not as you knows of."

DO YOU? DO I

An Indian said that in his preparation for the Sunday services he made his body very clean, from head to foot. "Then," he added, "I sit down and think Jesus until it is time for me to go."

How many of us "think Jesus" before we go to church?

Selected